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BE TRUE!



"**B**E true to yourself as a man—as a Christian man—as a man according to the pattern of Christ Jesus. Follow it. Let it be your perpetual guide. Let it direct you in your outlooking and forelooking. We are in the image of God, and are the children of God, who have been touched by the Holy Ghost. Our life lies through matter, above matter, and beyond matter; in time, through time, and beyond time. We are children of immortality. Around us angels wait. The divine ministrations of Providence work both outwardly and inwardly for us. God rules in our behalf. Heaven stands beckoning to us with sweet and bounteous invitation. Be true to that manhood which has immortality beyond it. Be true to that manhood which has for its father, God; for its friend, Christ; for its light, the Holy Ghost

"I exhort you to be true to yourself. Look up and behold the Exemplar, Jesus Christ. Pattern upon him, and thus aim at a better self than you can have here. Measure your life upon his life. Measure your soul upon his soul. Measure your disposition upon his disposition. Live so as, according to the strength of your nature in comparison with his, to reproduce the life of Christ in you. Live as Christ lived. Live for Christ. Then divine manhood will almost be yours on earth, and will ripen into divinity in the life that is to come.

"To the bountiful and blessed Providence that issues from the Heart of Love, I commit you. Young men and maidens, look I beseech you, away from your lower selves, up to your spiritual and divine selves. Nay, look away from yourselves entirely, to God. Fear him, and keep his commandments. That is *fil.*"—Henry Ward Beecher.

THE

# Canadian Epworth Era

DEVOTED TO THE STUDY OF PRINCIPLES AND METHODS OF  
WORK IN YOUNG PEOPLE'S SOCIETIES AND SUNDAY SCHOOLS.

At Home with the Editor

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## Good Ministerial Resolutions

I will seek to become personally acquainted with the young people of my congregation and not simply be known by them.

I will endeavor to prove myself a true friend to each one individually, and not be merely a professional counsellor to everyone collectively.

I will be constantly alert to speak a reasonable personal word for Christ whenever the opportunity occurs, and not be content to confine my advice to the pulpit or to public religious services.

I will make the best provision I can for the regular weekly assemblage of my young people for intellectual instruction, social intercourse, moral stimulus, spiritual culture, and Christian work.

I will make an earnest use of the Epworth League as the society best constituted to meet the various needs of young Methodists, and will seek to wisely guide them in making of all its organization an unqualified success.

I will be present at the weekly meetings of the League unless extraordinary or unexpected duty calls me elsewhere, and when in attendance, will do what I can to make the service profitable to all concerned.

I will, to this end, persuade my young people to take part freely, to express their own thoughts in their own words on the topic under consideration, and not form the habit of using clippings from any printed help whatever in their programmes.

I will seek thus, in public and private, by pulpit ministrations, personal conversation, and pastoral fellowship, to lead my young people to a conscious experience of salvation through faith in Jesus Christ, and to public confession of personal allegiance to Him.

I will endeavor so to instruct them in the teachings of Scripture, the doctrines of the Church, the needs of the world, and the claims of the kingdom of God, that they shall always be loyal and devoted workers for the glory of Christ their King, and ever follow Him by going about doing good.

## An Honored Trio

The closing quadrennium has seen the passing of many faithful Christian men from the ranks of earnest toil on earth to the company of the glorified in heaven. Canadian Methodism has been called to suffer more than ordinary loss, for seldom is any Church bereaved within so brief a period of so many of its honored heads of Departments as the Methodist Church has been during the past four years.

At the General Conference of 1906, Revs. Drs. Potts, Withrow, and Sutherland, were all continued in the offices for which they were so pre-eminently fitted, and in which for so many years they had been signally useful. But none of these grand men is with us for the General Conference of 1910. In October, 1907, the honored General Secretary of Education was borne to the tomb, and thousands mourned the departure of John Potts who for full half a century had been among the best beloved of Methodist ministers. In November, 1908, the scholarly Christian gentleman whose name had, for a whole generation, been associated with the long line of invaluable Sunday School publications his genius had created, was quickly summoned hence, and all that remained of William H. Withrow was laid away from mortal

sight. And now in the closing days of June, 1910, after a gallant struggle, another giant falls, and at the end of fifty-five years of generous service Alexander Sutherland, whose name, synonymous with Methodist Missions, has been a household word as long as many of us can remember, is taken from an honored place among us to a more honorable one above.

These three men, on whom four years ago was laid the discharge of great duties, the fulfilment of grave responsibilities, have gone from their loved work, and to others has necessarily been given the direction of the enterprises they so long had in hand.

Thank God for the sainted fathers! Their life-long labors shall bear abundant fruit for generations to come. Thank God for the succeeding sons! Their toil shall be in the zealous spirit of the departed, and with some measure of their exemplary devotion shall God's work be continued.

Through divine grace, no lack of such earnest men as the splendid trio named shall ever weaken the glorious, unbroken succession of God's human working forces, for to-day as ever it is true, "God buries His workmen but carries on His work." Ours is a weighty obligation,—to maintain an honored name, to prove worthy successors of an heroic ancestry, to prosecute a heaven-born enterprise,—but in the strength of its fathers' God the young Methodism of the twentieth century will prove itself true scion of a glorious stock.

## The Dignity of Work

Work is a benediction, not a curse. It is man's normal condition. It is the birthright of humanity. It is at once a condition and a prophecy of achievement. No man can succeed without work, and to him who is generously devoted to his labor a measure of success cannot be long denied. The birth of industry is simple and graphically told in the statement regarding the progenitor of the human race, "and the Lord God took the man and put him into the garden of Eden to dress and to keep it." How suggestive is this verse. For the soil's sake man is to be a cultivator. Earth demands his co-operation before she gives of her best. You can get something for nothing, but that something is most undesirable,—weeds, thistles, unsightly and noxious growths spring up all about. For his own sake man is to be a toiler. As in the physical, so in the intellectual, the moral, the spiritual realms. Man's powers and faculties develop by exercise. Indolence is stagnation, and breeds disease that ends in decay and death. Thus man was to "dress" the garden. But there is another word, and it suggests that he was a keeper as well as a laborer. For God's sake man is to "keep" the garden clean and productive. Man is a steward, God is owner. Man holds in trust, God alone has absolute right of possession. It is so everywhere and in every duty. All true work means responsibility. For the manner of doing it man shall give account. We cannot, therefore, afford to slight or neglect our work. It is ours; but it is also God's. For the doing of it He depends on us. In the doing of it we find life's highest honor, its true nobility, its essential meaning, its grandest opportunity, its fullest glory. Only when we thus think of our work can we esteem it aright, realize its dignity, and perform it with enthusiasm.

The difference between drudgery and privilege is here displayed. He that goes to his toil as a hireling will manifest

"Your Bible is as big, and broad, and deep as your use of it."

a hired servant's spirit. He that enters into his labors as a partner with God, will feel the heavenly exhilaration that we conceive to have been in our Lord's mind when he said, "My Father worketh hitherto, and I work." Let us not disappoint our Master by seeking for ourselves easier tasks, but rather emulate Him and honor ourselves by doing thoroughly the work at hand, for the call is not for workers by and by, but *now*; and the opportunity is right at hand, not far distant and removed. Only by constant hard work did David Livingstone become efficient and achieve so much for God. Concerning it, he wrote, "Looking back now on that life of toil, I cannot but feel thankful that it formed such a material part of my early education, and, were it possible, I should like to begin life over again in the same lowly style, and to pass through the same hardy training." Such a spirit develops a hero wherever it operates. It is needed still. Without it you may be a drudge; but with it you become an expert, and the circle of your industry realizes the dignity and nobility of work for God as exemplified in your life of devoted service.

### Young People and Their Bibles

Our chief fear is not that our young people may misread the Bible, but that they will leave it unread. For one who reads but does not understand it there are probably a thousand who do not read it at all. Herein is real danger,—a closed book. The printed volume is very common, never were there more Bibles than now; but the beauties of the Word are hidden from eyes blinded by more engaging sights, and its message is dulled to ears deafened by more entrancing sounds than it presents to the pre-occupied soul.

Our first business is to arouse our youth to their paramount need of the Bible, in itself, for itself and by itself. No substitute will suffice. The multiplication of books purporting to make clear the study of the Book of books is by no means an unqualified good; the numerous increase of an almost unending variety of publications for so-called Bible-study is not unquestionably wholesome. Many of them are but business ventures prompted by a commercial spirit, and not a few are welcomed because they offer an easy road to the minimum of necessary knowledge. Many of our Sunday School teachers, Epworth League leaders, and other lay workers in the fields of church activities, and not a few of our preachers, pay vastly more attention to professional machine-made "helps" than is most profitable for them. The same amount of time spent directly with the Bible itself would be immeasurably more beneficial. The urgent need of our times is not more books about the Bible on our shelves or in our hands, but more *Bible* in our heads and hearts and homes.

No young person can grasp the essential meaning of the Scriptures and be held in the firm grip of God's Word of truth, without being devotedly familiar with the Book itself. He may catch occasional glimpses of its beauty or feel a passing emotion from its influence, by hearing or reading about it; but until he knows it he can never truly enjoy its life-light or be really controlled by its saving and sanctifying power. We need, not more readers who can repeat someone else's opinions about the Bible, but more students who can state clearly and positively as the result of their own study what the message of the Bible is. And this message it is not impossible to obtain. Making all allowance for obscure passages whose hidden meanings may not be clearly detailed, there is not a book in the whole library of books but has a clear, indubitable message for the honest, intelligent and careful reader. But that book must be read, not trilled with or skimmed over as one hastily glances over the morning newspaper. It must be read, with purpose, with perseverance, with prayer, for only by such a reading will the treasure new and old be revealed, but from such readers the wondrous things will not long be hidden.

No wonder the Bible is an unknown book,—it is not read in this way. Young people! A verse for conscience sake, at night, when tired eyes are drowsy with sleep, may be better than nothing; but do not call that Bible reading, nor be satisfied with such culpable compromise. It may be a religious

duty; but there is a religious misuse of the Bible as well as a literary misuse of it. Be honest with the Book of God. Give it an opportunity to show what it can do for you. Take it, read it, ponder it, pray over it, and you will soon realize beyond a doubt, what its clear and imperative message to you is.

There is this peculiarity about God's Word,—you can neither pray all the sense out of it on the one hand, nor study all the meaning out of it on the other. Persons have tried each plan and have failed; but no one can ever fail who both studies and prays; studies as hard as if all depended on intellectual research, prays as earnestly as if everything were a matter of spiritual insight. Such a purpose is of far greater moment than any mechanical "plan" in Bible study. Anyone may have it who will, and by it he may open any book in the whole. It requires that you bring an inquiring mind, an unbiased judgment, a sincere heart, an obedient will, in your study, and so it effectively prevents the preponderance of preconceived opinions or the bias of personal prejudices.

Try it! Try it with any book you please, Genesis or Jonah, Jeremiah or Job, Deuteronomy or Isaiah, any Old or New Testament book. Take Job for instance. Do not unduly concern yourself at the outset with theories about the patriarch, nor wonder how Satan came, or if he is identical with the arch-fiend of the pit. Leave all these things alone, for it matters not to you just now whether Job ever lived or not. Hundreds have missed the sublime message of the book because they have gone to wrangling over its literary form. *Read the book*, read it till its every scene stands before you in living reality, until its actors are living actors, and its facts real facts. Only thus will you get the best things out of the book, things worth while—better, far better than mere ammunition for any polemic argument over the historicity of either the patriarch or the book. The message will be borne with irresistible conviction to your soul that a man can with unselfish devotion serve God from disinterested motives, and that if he does God will not forget him. And if your study does not send you forth to a braver endurance of life's trials, strong in a sustaining sense of the divine faithfulness, no matter what other beauties you may see in the book, you have missed what to thousands has been the glory of the whole record. So with any other book. Read it, read it all, read it through, over and over if necessary. Its message is there and it is there for you. But be sure it is the message you actually want, and not any minor or controversial thing. Take Jonah for instance. Really, the principal thing here is not, "Is Jonah true?" as much as "What is the truth of Jonah?" Many men have rebelled against the message of the book because they have quibbled about the "whale." Do you want to know the truth? *Read the book*, and you will rise from your study seized at least with the profound conviction that no person, not even you, can be recreant to trust, or prove untrue to a divine commission without loss; and if your reading has not impelled you to fidelity to God's call you have missed the mark, and whether Jonah be true or not you have failed to get the truth of Jonah. Such failure means the saddest loss of all, and is the most to be deplored for we fear it is the most frequent.

So our counsel is, read the Book, know its message to you, let its force and energy move you as God not man speaks to you, and you will begin to realize what an open Bible is, and how rich the feast it spreads before you. It has God's message of life for you, its force and energy are for you, and no one can deny your right to the truth thus potentially declared to your soul. Yours shall be the happy realization of its constructive power in character and dominant guidance in conduct. It is your possession and none can rob you of it if you but esteem it to be your highest treasure whose wealth is above rubies. Beware a closed Bible. Cultivate the open Book. Study and prayer will make God's message plain.

Ask your Epworth League president why an ERA Agent has not been appointed in your League. (See page 198). Ask your Sunday School Superintendent why he has not ordered the free *Rally Day* Programs for your Sunday School (See page 181).

**"The Bible is the best manual of success."**

## Child Nurture

By Rev. W. E. Thomas,  
Harcourt, N.B.

**O**F the many relationships of life, that of parent and child is the nearest and the most universal. The relationship of husband and wife may become severed, but that of parent and child never. In assuming this relationship the parent places himself under lastingly obligations to his child. Human and divine law demands the faithful fulfilment of these obligations, and no provision is made in either for transferring them to others. Chief among these obligations is that of training the child for citizenship among men, and membership in the Kingdom of God. The parent stands in his relation to his child, in a very important sense, as the state and as God, and what the child's future will be in his relation to the state and to God will depend largely upon the faithfulness of the parent in carrying out these obligations.

The family, among the institutions of nature, is in point of time and importance the first, and the foundation of all other institutions. The family is a kingdom within itself, with its divinely appointed crowned-heads, constitution and laws.

Whatever a republican form of government may be for the state, it should never be introduced into the home. The government of the family should be, as far as it can be made such, a theocracy.

The state is doing, we believe, all that it is within the province of the state to do, to uphold the authority and government of the home. But, that which concerns us most, at present, is to know what the Church is doing for the home and family. In some things, we are glad to know, she is doing much, but in other things, of equal, if not of greater importance, she is doing comparatively nothing. It is clearly, we think, within the rights of the Church and her duty, to provide for the use of parents, cheap and ready-to-hand literature, dealing intelligently with the important questions of the duty of parents to their children, child life and child nurture. The Church should go even further than that, and provide well qualified teachers, male and female, to organize into classes the fathers and mothers of our homes for plain, practical instruction in these vital questions. While every other department of life, in church and state, is organized for practical work, no organized effort has yet been made for the greatest of all work, that of reaching the parents in the home with wise, practical instruction in child life and child nurture. And the painful result of this neglect is that many who profess and call themselves parents know more about the nature and needs of their dumb, domestic animals, than they do about the nature and needs of their children. How, then, with his blank ignorance of the child's nature can the parent be expected to know what or how to teach his child? Knowledge of the child's nature would determine for the parent the nature of the training and teaching to be given his child.

In the study of this life we should learn to distinguish between that in the child which belongs to his nature as a child of our common humanity, and that which he inherits directly from his parents. The child, as a child of humanity, does not come into the world a thief, or a liar, or a busy-body; but as the child of certain parents he may be born with these and other tendencies. That which belongs to his nature as a child of humanity should be allowed

to develop along natural lines; while that which he inherits from his parents must, in many cases be checked, and in some cases, totally suppressed. The parents' knowledge of his own nature and inherited tendencies should guide him in the training of his child. Where he is weak in his own character, he may expect to find weakness in his child's character. The prophet, long ago, wrote: "As is the mother, so also is the daughter."

Again the parent ought to be able to distinguish that in his child which belongs to his animal life from that which belongs to his mental life, and that which belongs to his mental life from that which belongs to his religious life. It is just as natural to the child's animal life to want to fight the little boy across the way, as it is for the lambs in the field to want to fight; and the one is no more a sign of carnality than the other. In both, it is simply the overflow



BUDS OF PROMISE

of the young animal life, and should be treated as such. And when the little boy looks up into your face and asks, "Who made God?" and "Why he does not kill the devil?" you are not to conclude that he is going to be a minister, and a saintly one at that. Such questions only indicate an active, inquiring mind, which may, if not wisely directed, develop into unbelief and infidelity. The religious life of the child will be the last and the slowest to develop into real life, not because of any lack of vitality, but for one good reason at least, it has a longer life in which to develop than the others. Great things grow slowly. Nothing in the way of force should be used to hasten growth, especially in the religious life. Keep the conditions favorable, and God and nature will attend to the growth. "Behold the lilies in the field, how they grow."

When should this nurture of the child

begin? The undue modesty which has grown up under our modern, social life, prevents us from doing more than merely suggesting the time, when of all times, this work should begin. This is indicated in Psalm 139: 15, 16, to which the reader is referred. That is the time and place where the foundations of life and character are laid, and if not laid there and then for the truth and righteousness, they never again can be laid under such favorable conditions. Before the child is born, the forces which make and mold his character, and which will influence all his after life, are in active operation. At that time the child will respond to every impulse of the mother's heart. As is the mother during that period of the child's life, so also will be the child. The nurturing that was given, during that period of the child's life, which affected his moral character, should be continued every day, of course, new conditions, immediately after birth.

The avenues to the unconscious mind are the open, and impressions coming through the eye and ear are being registered upon the plastic brain, which after life is over, forms the character. These avenues to the mind of the child should be carefully guarded during the early years of his life.

What should the child be taught? From the earliest beginnings of his life he should be taught to respect his parents and those who are older and wiser than himself. Respect naturally and easily leads up to reverence. To the little child his father and mother are his gods. Through his knowledge of them, and what they are to him, he is easily led up to the love and tenderness of God. Here the parent will find abundant opportunities for teaching the child the goodness and love of the Heavenly Father.

Should the child be taught, as children used to be taught, that he is a child of the wicked one, and must be converted from an ungodly sinner? To teach him such would be to teach him falsehoods, for no child is of the wicked one, needing conversion to make him God's child. The little child is God's child and the wicked one has no right in him, no should be allowed dominion over him. Shall we teach our child that if he is bad God will not love him? Many a child has been turned against God in bitterness because he has been taught such a truth.

The glory of God's revelation is that he loves us, not because we are good, but because we need his love. Let the child be taught from earliest infancy that he belongs to God, that he is one of Christ's little lambs, and that all the good things, and all the beautiful things that come into his life are the gifts of his Heavenly Father. Nothing should ever be said or done that would give the child any other impressions than these.

If the child is a baptized child, which he should be, he should be taught from infancy to regard himself as being, with his parents, a member of the Church. If baptism means anything, it means that the baptized are in the church. But how, with our present stupid system of Church membership, can the child be taught that without doing us any harm? We talk about the baptized child being in the Church, but as soon as he is old enough to understand

"I cannot hear what you say for listening to what you are."

and be taught, we begin arranging and planning to have him join the Church. And ten to one that as soon as the child comes to know that he has been taught what was not true, that he will resist going into the Church. No wonder if the child becomes confused and bewildered, when the Church is so uncertain of her ground. Let the child be taught that he is in the Kingdom, and let a member of the Church, and let the Church get out of the fog and mist, into clear air.

The manner or method of teaching is, perhaps, the most important feature in the training of the child. There is as much, if not more, in the *how* of teaching than there is in the *what* to teach. Of the two general methods, precept and example, for the child the latter is the most effective. Little, if any, teaching, which means for the child tasks to be learned, should be given before the age of seven years. Knowledge comes to the child through the eye and ear, especially through the eye. What the child sees will make a deeper and a more lasting impression upon him than what he hears. Parents are careful, as they should be, about the language they use in the presence of their children, but are comparatively indifferent about what they do in their presence. But it is what they do rather than what they say that impresses the child. The silent look will make a deeper impression upon the child than any words the parent could use. The child soon forgets what is told him, but what he sees will abide forever. In our mature years we remember distinctly things we saw in childhood, but what we heard has passed from us long ago. We remember what our teacher looked like and did, but we cannot remember just what she said. The ear, to the child, as a source of knowledge, is a mere rivulet, while the eye is a mighty river. From long and careful observation we are convinced that the greatest good that is being done in and through the Sabbath School is effected, more through the personality of the teacher, than through anything that the child may be taught from the paper or book. The child is impressed and influenced by that which appeals to his child nature, and with the child, an ounce of example will go farther and do more in forming his character than a pound of precept. The master's words will apply here to parent and teacher, and with them we shall close: "Let your light shine before men, that they may see your good work, and glorify your Father which is in heaven."

### Sunday School Rally Day

#### Important Announcement!

The General Board has issued an attractive, bright and instructive Rally Day Programme, "The Path of Life." Sunday Schools, on one condition.

The discipline requires of all our Sunday Schools that an offering be taken annually for the Sunday School Aid and Extension Fund, and the request of the Board is that this offering be taken on Rally Day, in the envelopes freely provided in any required number for that purpose. This will ensure uniformity of procedure, early financial returns, and will help in the raising of general connectional value as well as of local importance.

The General Secretary has sent a letter containing the proposition of the Board to all the Sunday School superintendents whose names are addressed here. If any have not received the letter it is simply because the Secretaries of Districts concerned have not forwarded the necessary data, and the General Secretary must not be held to account, for it is evident that he cannot communicate with men whose names and

addresses he knows not of. Already nearly 65,000 Rally Day services have been asked for, so that the offer of the Board is being widely appreciated and accepted. But it may be that requests will come in too late, and to prevent disappointment to any, you are requested to ask your superintendent if he knows of the offer, and if he has accepted it. Only as many programmes will be printed as are likely to be used, and no programmes will be for sale. They are for free distribution only, and on the one simple and reasonable condition that the Annual Offering for the support of the General Board's work be taken on Rally Day in the envelopes, as stated above.

Your Sunday School cannot afford to stand apart, to arrange its own service, to refuse the Board's request, so you are invited to send in your order to the General Secretary at once. It will be cheerfully and promptly filled. Address, Rev. S. T. Bartlett, 35 Richmond St. West, Toronto, Ont.

### A Pastor and His Boys

Our picture shows one of the most suggestive groups, as well as one of the most influential, that can be gathered together. When a pastor is the centre of such a promising class of boys as is here seen, there is something of great

know them, to mingle with them, and by the superior influence of his own personal touch win them to a truly manly life.

Boys love a really human man, but are apt to be shy of a merely professional preacher. And no minister is any the less competent to fulfil his office and work among the grown-ups because he lives in close, sympathetic intercourse with the lads of his congregation.

And boys can quickly and correctly determine the manliness of the preacher. If he is true through and through, they know it. If he is superficial, none can more quickly detect it. They respond to the leadership of a true man, but resent the interference of one in whose genuineness they have not fullest confidence.

After a more or less extended study of boys, we are convinced that the pastor who does not keep young by cultivating the heart of a boy in friendly fellowship with boys, will grow old before his time, and that work among boys which springs from love of them, confidence in them, and a sense of their supreme worth, is the best paying work that a minister can do.

We would like to know that all pastors had the same high regard for their pastors as the boys of North Sydney have for Dr. Wilson, and that like him, every pastor was cultivating the boys, real,



REV. DR. WILSON AND SOME OF HIS BRIGHT BOYS.

valde and of far-reaching import. Doing. The photograph is of Rev. Dr. Wilson and some of his bright boys in North Sydney, C.B., taken just before the pastor's removal to Alberta, a few weeks ago.

It is a sermon in itself. The minister who is too busy to meet with his boys is concerning himself with at least some things that are not of greatest value or of most pressing moment. But the man who never allows other duties to so engross his attention that he has neither time nor thought to give to his boys, is pre-eminently and practically wise. The preacher is of more importance than his preaching, to the boy, for there is a world of truth in the saying that character is caught not taught. The ecclesiastic who is content to preach at boys is less likely to affect them profitably than the pastor who seeks to

live, actual boys, rather than simply studying about boys or discussing "the boy problem."

There are thousands of boys waiting to be won and trained for Christ; but they cannot be gained by any finely spun theorizings, but only by personal canvas, when a loving, warm-hearted, "human" man gets among them, and by the magnetism of his own character draws them to the Master. We need more such groups as our picture sets forth.

The good fairy called her assistant and showed her a golden box. "Take this box," she said, "and lock it carefully in the safe. It contains good advice."

"My mistress," replied the assistant, "why should we lock up good advice? No one will ever take it."—*Sel.*

"The path to God and peace leads ever away from self."

## Department of Christian Endeavor

"For Christ and the Church."

### Consecration Meeting for September

BY THE EDITOR

TOPIC FOR WEEK OF SEPT. 4: Lessons from the migrating birds. Isaiah 31: 5.

The Scriptures contain numerous references to natural phenomena for the illustration and enforcement of spiritual truth. Both the Old and New Testaments deduce important and great lessons from common object studies in Nature. Our Topic is one of such. Two meanings have been attached to it by way of explanation. First, it has been held to show that God protects His people in their danger and extremity, as birds fly to defend their young when assailed by an enemy. Second, it is understood as referring to birds when migrating, and as such this article deals with it.

The season will soon be here when the feathered tribes, or many of them, will assemble and leave us, and we shall miss their cheerful presence and joyous songs. Recent researches by eminent ornithologists, as tabulated by Dr. Reichel of the American Science Association, suggest many lessons, of which the following are a few, and on which the leader may enlarge very easily, illustrating with appropriate Scripture and hymns.

1. Birds, when migrating, always seek a warmer climate. Leaving the more northerly zone where frost and snow will soon reign in icy coldness, they seek a land of more moderate temperature, of sunshine, and of flowers. "In this they teach us to look for a better country," and to face expectantly the "heavenly" toward which millions of God's Saints have already gone. In the meantime, and while on the way, God inspires and strengthens His people by assuring them of the bright future, the congenial clime, the perfect home, awaiting them beyond. To steadily set one's face towards the heavenly land of promise, and by faith and prayer, through trial and tribulation, to press onward in a well-grounded and assured hope of Heaven—this is our calling, duty and work. (Dr. Arnot once remarked, "Careful for nothing, thankful for everything, ready for anything.") Such is the secret of abiding joy, of true resignation, and herein is surely a source of Divine protection.)

2. Birds, migrating, always follow well known and defined lines of flight. We are informed that past generations of birds went the same way that birds go now, that the routes have not changed, and that over the same aerial courses, the congregated flocks will go this year, that their antecedents went long centuries ago. So God protects His people by teaching them the able and permanent principles of truth, well tried and tested experiences, age-abiding and dependable plans and processes, and only as we follow His way of life can we make a success of living, or obtain a happy entrance into a more glorious life beyond. It is well for our young people to remember that there are no improved or short-cut methods of Salvation, no patented or get rich quick processes of spiritual wealth, no palace-car routes to Heaven such as our Christian ancestry never knew. The great facts of human choice, of wilful

transgression, of sin's enormity, of the consequences of unrepented wrongdoing, are the same as they ever were. The need of repentance, of faith, of a new heart, of sins forgiven, of peace with God, of the witness of His Spirit, of a holy life, and of consecrated talents—all are as imperative now as ever in the past. The essential truths of life and death, of sin and penalty, of heaven and hell, are unchanged, and if we reach Heaven we must go the one and only way there, for "neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."

3. Birds, migrating, fly at high altitudes. We learn that from one to three miles above the earth, in the rarer atmosphere far aloft from the solid world beneath them, they fly on and on to their distant and awaiting home.

In such a lofty height they enjoy immunity from many dangers, and have a wide range of vision. What lessons for God's children! Because, so often, we live on too low a plane, and are content with a very limited horizon, our experiences are not what they would be if we sought high elevations of desire, of purpose, or of progress. The birds teach us of what Christianity ever holds before us in calling us to such aspirations as are found in many passages like "seek those things that are above," and similar numerous exhortations. Thomas Moore well sang:

The bird let loose in eastern skies,  
When hastening fondly home,  
N'er stoops to earth her wing, nor flies,  
Where idle warblers roam;  
But high she shoots through air and light,  
Above all low delay,  
Where nothing earthly bounds her flight,  
Nor shadows dim her way.

So grant me, God, from every care  
And stain of passion free,  
Aloft through virtue's purer air,  
To hold my course to thee!  
No sin to cloud, no lure to stay  
My soul, as home she springs:  
Thy sunshine on her joyful way,  
Thy freedom in her wings.

4. Birds, migrating, fly with surprising accuracy towards their destination. A keen sense of sight by day, and an acute sense of hearing by night, and the "sense of direction" at all times, combine to guide their course. In similar manner, to direct us through our earthly progress, it may be shown how human reason, intelligent judgment, well-regulated conscience, unite with God's "sense of direction" to show us the way. (The student may easily enlarge this. Space does not permit of it here. But make very clear that life need not be an experiment, or Heaven a mere speculation. Both are sure to those who go God's way.)

5. Birds, migrating, always fly in flocks. Without the stimulus of a numerous company, thousands who would never reach their journey's end alone, are strengthened for the long flight and saved from disaster. So the value of our helpful association with like-minded Christians, is evident. The lessons are plain. Cheerful, inspiring, strengthening fellowship is needed. Mutual encouragement and support will cheer and hearten. Let the strong help the weak, and let none fall by the way for want of a word of cheer.

To our Epworth Leaguers this should strongly appeal, for not to reach Heaven ourselves, but to help others there, is our great purpose in following Christ.

### Sample Social Song Services

Bright, attractive and profitable Bible Readings and Song Services may easily be arranged, if only the Leader will put a little time and thought in preparation. We give two outlines below, one of Abraham, the other of Moses. The hymns are from the Methodist Hymn Book, the readings are selected from the Scripture records. Such services are most helpful if the hymns be well sung, and the Scripture Story read with expression. Try something similar:

#### I. ABRAHAM.

1. Hymn 29.
2. Psalm 95: 1-7.
3. Prayer.
4. Genesis 12: 1-7.
5. Hymn 96.
6. Genesis 13: 1-18.
7. Hymn 38.
8. Genesis 15: 1-8.
9. Hymn 613.
10. Genesis 17: 1-6.
11. Solo, such as "The Better Land."
12. Genesis 18: 20-33.
13. Hymn 755.
14. Genesis 22: 1-14.
15. Hymn 480.
16. Galatians 3: 7-29.
17. Hymn 367.
18. Prayer.
19. Hymn 513.
20. Benediction.

#### II. MOSES.

1. Hymn 498.
2. Prayer.
3. Acts 7: 17-29.
4. God in the Burning Bush, Exod. 3: 1-14.
5. Hymn 8.
6. Signs of Authority, Exod. 4: 1-17.
7. The Passover, Exod. 12: 21-28.
8. Hymn 158.
9. The Red Sea, Exod. 13: 17-22.
10. Hymn 101.
11. Exod. 14: 5-31.
12. Hymn 467.
13. Manna, Exod. 16: 1-15.
14. Hymn 214.
15. The Ten Commandments, Exod. 20: 1-17.
16. Moses' Death. Deut. 34: 1-12.
17. Hymn 609.
18. Prayer.
19. Hymn 14.
20. Benediction.

### "Poor Christians"

Are you inclined to try the experiment of being as poor Christians as you can and yet escape hell? Cut it out! You may tumble and fall in. When the ice has formed along the shores of the river, while the middle of the stream is open, the adventurous boy delights to see how near he can come to the open water and still escape a ducking. The folly of the boy should not be duplicated in the Christian man. "Can I do this thing and still save my soul?" is no question for a good man to consider. "Is it right?" That, and that only, should determine our action. Many a man has toyed and played with evil, proposing to avoid real wrongdoing, only to find himself engulfed. It is safe to keep as far from that which is questionable as is possible. If you are trying to live as far from Christ as you can, you are in danger. If you are skirting the edges of the untrue and the unjust and the unbrotherly, in your relations with others, cut it out!—*The Standard.*

"We cannot undo sin, but God can prevent sin from undoing us."

Teach Us To Pray

(Luke 11:2.)

Teach us Father how to pray,  
What to ask for day by day;  
How to come before Thy throne,  
Make our soul's desires known.

Teach us how to talk with Thee,  
How to listen on our knee  
For Thy voice so soft and still,  
Telling us our Father's will.

When our voices raise in prayer  
May we know that Thou art there;  
May we feel Thy presence near,  
Realize that Thou dost hear.

May we be sincere and plain,  
Using not words empty, vain,  
Making all our meaning clear,  
Whether praise or hope or fear.

May we not be self-absorbed  
In our prayers to Thee, dear Lord,  
But remember others' needs,  
Following up our prayers with deeds.

May we not forget to praise  
Him who blesses all our days,  
Thanking Him who lightens cares,  
Thanking Him who answers prayers.

Teach us how to praise and pray  
That we ever henceforth may  
Worship Thee aright, dear Lord,  
Pleasing Thee, the living Word.

—Anon.

The Danger of Compromise

BY THE EDITOR.

We would like to see in every Epworth League room we visit a prominent wall announcement of the four-fold object of the Society as contained in Article 2 of the Constitution. How many of our official members could restate it from memory?

"The object of the League is (a) to save souls; (b) to promote an earnest, intelligent, practical Christian life in the young members and friends of the Church; (c) to assist them in the study of the Bible; (d) to increase their usefulness in the service of God and humanity."

Unconsciously to themselves perhaps, but none the less surely on that account, many of our Young People's Societies have lowered this standard, and have thereby compromised the highest work of the League. The result has been the weakening of the League life by dissipating the League purpose, and disarranging the League plans by diverting them from the supreme aim of League organization.

No substitution of lower aims than those set forth in the Article quoted above will suffice; and any League that satisfies itself with anything less or anything else than an essentially evangelistic programme of work can not long thrive or even exist. The decadence of many Leagues has begun when they have departed in actual practice from the first object of their organization, "to save souls." This is first in every sense. It is vital to real League work. We may have many other elements in our Societies, but this is at the very foundation of all success. For, bear in mind, the Epworth League was not organized primarily for entertainment, nor for raising money, nor for intellectual culture, nor for social enjoyment, but for soul saving and for training in personal service for God. All the other purposes just named may contribute to Epworth League success when subordinated to its supreme aim; but by themselves they do not, nor can they even constitute success.

The Epworth League that has departed from its main business "to save souls" has commenced to die. It may

have other features that for a while make it attractive, but it has started to decline, the process of inward decay has set in, and the end is not far off. "Ichabod" has been written on many a League because it has permitted some minor purpose to predominate and the only glory work having, that of power "to save souls," has departed. We would not have our young people less sociable, less intellectual, or less benevolent, but we would have them very much more devoted to evangelism—personal, prayerful, prompt, persistent endeavor to bring their young associates to Christ. And because it is our deep conviction that many of our Leagues are not praying for this, not working for it, not seeking to train their members in the art of it, we call attention to the danger of compromising the real purpose of the League, and earnestly summon all our leaders to realize in actual experience what theoretically we all admit, that the greatest privilege, the imperative duty, the highest joy, the most glorious reward of all truly consecrated Christian men and women is "to save souls."

In your Executive meetings plan for it, in your weekly gatherings pray for it, in your daily intercourse work for it, in your Bible reading study for it, and in your power "to save souls," the Church's peerless and priceless possession, will be yours. May the whole organized body possess it and prove its effectiveness.

Sin

Sin is just about the most sure thing in all human experience. Within recent years we have had far too much soft teaching on the subject. Nowhere has the teaching been softer than in reference to childhood. Some have felt that the only way to provide a place for children in the Kingdom was to make it out for them a case of practical sinlessness. The extreme views at this point may be very simply stated. One party says: "Children sin; therefore, they are not in the Kingdom." The other party comes out to saying: "Children are in the Kingdom; therefore, they do not sin." We can only insist again that men shall not use logic against children that they do not use against mature Christians.

Surely we are not driven to accept any conclusions about the little folks that we may easily reject when we talk about the older folks.

But let us admit with full frankness that children sin. The ideal thing would be to have them come to manhood and womanhood without sin, just as the ideal thing would be to have all of our older people, who have professed conversion, living the perfect life. But children do sin; and older people do sin. Neither teaching promotes reality. Sometimes, when children and older people will not confess that they have sinned, their stubborn refusal to confess is only an added evidence of their sin. One of the needs of our time is a sturdy and insistent doctrine of sin. The child must be taught that sin is real; sin is destructive; sin is hideous.

Those Bible passages that speak of the exceeding sinfulness of sin should be brought into use. That long and pathetic history, beginning with the day when God represented sin lying like a crouching beast at the door waiting to spring upon Cain, and even before that, with the day when the angel with the flaming sword stood at Eden's gate down to the day when the angel of Revelation in his final chapter says to John, "He that is filthy, let him be filthy still," and declares that sin has worked out a destiny of everlasting dirtiness—this whole tragic history may be employed in educating children and older people to feel that sin is real, that it

still springs upon souls to devour them and still seeks to cast souls into the eternal rubbish heap. The Bible will give meager comfort to those who wish to hold a light view of sin.—Bishop Edwin H. Hughes, in *Sunday School Journal*.

Some Axioms of Christian Service

1. The Kingdom of God contemplates not alone the saving of the individual but the saving of society.
2. The method of prevention is a great deal cheaper than reformation, and it is also more Christian.
3. In the Kingdom one former is worth ten re-formers.
4. The state that punishes immorality must teach morality.
5. The efforts of two persons working in harmony and co-operation are ten times as effective as the efforts of the same persons working at cross purposes without any programme.
6. Whatever a man prays for he ought to work for.
7. The most fatal heresy here and hereafter is an unloving heart and an unerving life.
8. No man's boy or girl is safe till all men's boys and girls are safe.
9. The saved soul both requires and creates a safe environment.
10. The man who believes in the Kingdom of God is so to live where he is that if all other men were as he lives in the Kingdom of God would be fully come.

To Have a Good Meeting

COME

Willingly	not	Wearily.
Expectantly	"	Excitingly.
Attentively	"	Absent-mindedly.
Readily	"	Reluctantly.
And take your part		Always.
Seriously	not	Solemnly.
Merrily	"	Mournfully.
Intelligently	"	Indifferently.
Loyally	"	Listlessly.
Eagerly	"	Evatively.

On the reverse side of a neatly printed invitation to the Epworth League of the First Methodist Church, London, is the following striking statement. The whole forms a very attractive card:

*THE SPIRIT OF CHRISTIANITY and youth is in the veins of our Epworth League, pulsing through its every meeting, telling of the REAL life that Christianity points the way to and is. It deals with the tragedies, the joys, the problems, the battles and the hopes of men and women whom you KNOW, who COULD BE YOU, whose MAY you are. Such is the business of our League, throbbing human interest throughout. It breathes the spirit of "I can and I will!" You've tried the rest now get the best and join our Epworth League.*

Not long ago Sir Wilfrid Laurier, speaking on education, told an amusing anecdote of an occasion when he visited a school in a small village. After inspecting the gymnasium, playground, and one or two class-rooms, he entered the history class-room. An oral examination was in progress. "Thomas," said the teacher, "did Martin Luther die a natural death?" "No," was the prompt reply, "he was excommunicated by a bull."

"Religion never works better on Sunday for resting all the week."

THE FIELD  
IS  
THE WORLD

## Missionary Department

"Pray, Study, Give."

THE SEED  
IS  
THE WORD

### August Missionary Meeting

Order "Our Share in China" or any other uniform Missionary Department book used from Dr. W. Stephenson, Forward Movement Secretary, Methodist Mission Rooms, Toronto. The book costs 35 cents in paper, and 50 cents in cloth, postpaid.

Topic: Hindrances to Christianity—opium, superstition, ancestral worship.

BY MISS E. LENA BARTLETT, B.A., TORONTO.

We know without further proof that opium, superstition, and ancestral worship are hindrances to the spread of Christianity. What we want to learn in the study of this subject is: (1) Something about the opium traffic,—how the use of this narcotic can be prevented and how it hinders the work of the missionaries; (2) how superstition and ancestral worship affect the people who practice them and check the spread of Christianity.

These two points can perhaps be best brought out by the following questions:

Q.—How many kinds of opium are there?

A.—Two, one used for medicinal purposes, and one used for smoking.

Q.—Where is opium most used?

A.—China is called the home of the opium, which, along with various preparations, such as morphia, seems to be a sign of Chinese influence. Six-sevenths of the supply used in China is home-grown. British India is also a great producer of opium, mostly for exportation. But the habit of opium smoking is not confined to the Orient and the Chinese. In 1907 one hundred and fifty thousand pounds of smoking opium were imported into the United States, and in British Columbia the yearly receipts for the product at the opium factories are estimated at \$650,000.

Q.—Why are the Chinese more than other nations addicted to the use of opium?

A.—Life in China is characterized by monotony. Games and other amusements have no place in the life of the common people. Some form of recreation they must have, and the quiet, meditative soporific relaxation induced by opium takes the place of active recreation in vogue elsewhere.

Q.—What is the attitude of Japan to the opium question?

A.—An opium user in Japan is regarded socially as a leper. It is said that the Japanese fear opium as we fear a rattlesnake. Because they are patriots they unite for the repression of this habit, which is looked upon as a menace to national life. Japan, a non-Christian nation, is the only country where the opium question is dealt with in its purely moral and social aspect without regard to the person in its commercial phases. In a population of forty-seven millions a law, kept to the letter, forbids importation, possession, and use of opium except as a medicine. Under penalty of seven years' imprisonment for selling it, and three years' imprisonment for smoking or eating it.

Q.—How does the attitude of China differ from that of Japan?

A.—The Chinese Government is aware that smoking opium destroys the

individual lives and manhood of the citizens. China, however, lacks what Japan eminently possesses—public opinion and national life. Here opium is regarded as an evil, but it is not conceived as a menace to the life of the nation because the Chinaman disregards the welfare of others outside his own family. He believes in the injury of the many for the benefit of the few, provided the few are his family and the many are not. This peculiar altruistic selfishness pervades his life, thought and actions. Consequently, the Chinaman who would ward off opium from his own family would have no qualms in selling it to the members of other families.

A.—What steps are being taken to abolish the use of opium?

A.—In 1905 an International Opium Commission met at Shanghai, and the leading countries of the world, such as Great Britain, Germany, France, China, Japan, Russia, Portugal and Siam, sent representatives. As a result these countries have enacted legislation which within a decade ought to wipe out the traffic in opium. One of the leading members of this Commission said, "The traffic in opium for other than necessary uses ought not much longer to continue or there will yet loom between the East and West a problem that in its magnitude will outstrip the magnitude and forces of the long since happily settled slavery question."

Q.—What has China done to abolish opium?

A.—In 1907 the government issued an edict having as its purpose the suppression, within ten years, of the growth and consumption of opium in China. The British government in India co-operated in this reform, promising to restrict one-tenth each year for three years, the amount of opium exported from India. This is to continue if China effects a similar proportional reduction in her opium production and consumption. If continued, in ten years the production of smoking opium will be brought to vanishing point in these two principal producing countries.

Q.—What has been done in Canada to stop the use of opium?

A.—In 1908 the Dominion Parliament passed a law prohibiting importation, manufacture and sale of smoking opium under penalty of three years' imprisonment or \$1,000 fine.

Q.—How is an opium fiend cured?

A.—The antedote is a plant which grows wild in Malaysia. The cure must be brought about gradually, to ease a person who has been addicted to the drug is subject to grave injury if he is suddenly deprived of it. Indeed, to deprive an opium fiend of his drug is to induce a mania which would work social injury of the gravest sort. Japan, which is solving the opium problem for Formosa, has established ten government hospitals. Medical care is provided for those outside the hospitals, and pamphlets indicating home treatment are placed in the hands of the people.

Q.—If opium should be totally suppressed in China what problem will the Chinese be called upon to face?

A.—The question arises, Will China emerge from the opium habit a spotless empire where no artificial stimulant beyond tea enters into the life of the people, or will the drink question follow? This problem rests largely with the English-speaking peoples, who have in their power either to introduce the drink habit into China or keep this country free from it.

Q.—How does ancestral worship hinder Christianity?

A.—From time immemorial people in almost all countries have believed in some being higher than themselves whom they worship. Many heathen nations choose heavenly bodies, as the sun and moon, and also the spirits of departed ancestors. The Roman Catholic Jesuits believed that ancestor worship was really only homage, while others said it was worship proper, rendered as to gods. The conclusion arrived at both by Roman Catholic and Protestant missionaries is that veneration of ancestors is worship, and must be forbidden to Christian Chinese. These in order to accept the Christian religion, the Chinese must give up sacred customs and beliefs which are centuries old. It has been said that the one great revelation that the Chinese need is ancestor worship. It has been well declared that there can be no future for a country so relentlessly held in the grasp of the generations gone. The commandment broken by the Fifth Commandment will still nourish the virtue of filial reverence, but will no longer suffer it to be a bar to progress and to the forelooming vision of the generations to come.

### "If These Didn't, Who 'Did'?"

(See April Era.)

Glimpses of fascinating fields of Mission study are revealed by the Leaguers in these twenty-six questions. It has been said that history is but the biography of great men, and this is especially true in the history of missions. Some of the greatest names the world has ever known are here, and these names will be forever associated with some special phase of missionary endeavor, or some particular world field. More than one of the Leaguers, in answering, stated that the exercise had been a great benefit—that in searching for the answers to the questions, a great deal of useful information had been acquired. We trust that it will not end here, but that in all our societies courses of systematic mission study may be entered upon, and our young people may become more familiar with the lives of the greatest missionaries, and hence with the expansion of the Kingdom of God in the non-Christian world.

Thirty-three lists of answers were received. Of these five were correct, and fifteen, almost half of the total number, had but one error. This is very encouraging, although it is a source of regret that more of the Leaguers did not enter the contest.

The following is the correct list of answers. It will be noted that in a number of cases alternative answers were given. Either of these answers were accepted as correct. To question 19, the answer, "Obookiah, a native Hawaiian," was given in several instances. This is incorrect, as Obookiah died in the United States, before beginning his work. His enthusiasm and zeal, how-

"Live with men as if God saw you; speak to God as if men heard you."



ever, had fired others, and the result has been the Christianization of Hawaii. Number 8 is the one correct statement.

The following is the list of answers:

1. Rev. E. W. Wallace, B.A., B.D.
2. The London Missionary Society, under Capt. Wilson, sent the Mission ship Duff, in 1796, to the Society Islands.
3. John Williams, 1817.
4. Rev. C. H. Lawford, M.D.
5. Rev. V. C. Hart, D.D.
6. Miss Cartmell.
7. Rev. T. E. E. Shore, M.A., B.D.
8. Bishop Thoburn.
9. William Carey.
10. Bishop Heber.
11. Bishop Taylor.
12. Rev. F. C. Stephenson, M.D.
13. John Williams.
14. Rev. A. P. Addison, B.A.
15. Rev. Thomas Crosby, D.D.
16. Rev. C. M. Tate.
17. Rev. C. L. Kilborn, M.A., M.D., Rev. G. E. Liartwell, B.A., B.D.
18. Rev. G. J. Bond, B.A.
19. Rev. F. C. Stephenson, M.D.
20. Robert Moffat.
21. David Livingston.
22. Rev. Davidson Macdonald, M.D.
23. Dr. Retta Gifford.

With two errors: Mrs. W. W. Jones, Victoria Road, Ont.

With three errors: Mrs. R. C. Burton, Watford, Ont.; Miss F. E. Couley, Bowmanville, Ont.

With four errors: Mrs. L. H. London, Bloomfield, Car. Co., N.B.; F. H. Howard, Rednersville, Ont.; Gerald Young, Rednersville, Ont.; Mrs. Nelson, Parliament, Rednersville, Ont.; Miss L. Wilkinson, Canton, Ont.; Miss L. A. Y. Finch, 28 Balmuto Street, Toronto.

With five errors: Miss Constance Ward, Innisfall, Alberta.

With six errors: Miss Leonia E. Fowes, Albury, Ont.; Mrs. R. S. Powers, Agincourt, Ont.

With over six errors: Miss Annie E. Shaw, Cranbrook, B.C.

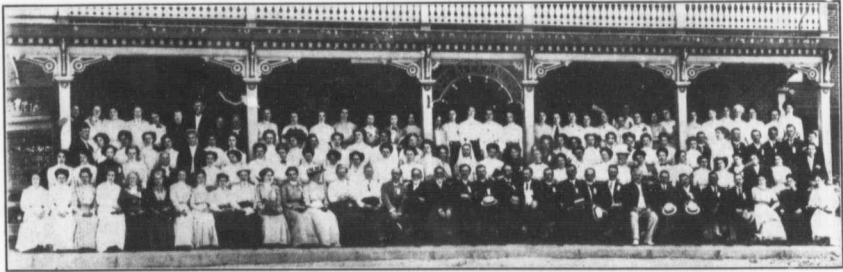
—C. C. S.

### The Wheelbarrow Roads of China

Next to house-building, food, and dress, transportation is the most important industry of civilization. China has no roads, and is only now adopting railways. Modern China may be said to date from the Boxer uprising of ten years ago. At that time railway development was just

All available tillage land is required for the feeding of a dense two-legged population. This state of affairs might not have existed in the beginning; still, the principle of economy which underlies all Chinese inventions would have told against the horse or mule drawn wagon—hence the wheelbarrow.

The Chinese wheelbarrow, which has been at work, it is presumed, during thousands of years, represents the highest development attainable by a one-wheeled vehicle, with the single exception of ball-bearings and grease-cups. The use of axle grease must certainly be known to the Chinese, but, strange to say, it is ignored. The screech of the wheel, like the pagoda bells, is heard far over the Celestial landscape. On this wheelbarrow with its high, razor-rimmed wheel-case, like a boat cabin split by the centre-board, loads of 200 pounds are carried for hundreds of miles at a speed of three miles an hour. In the central flat lands this is the general form of passenger transport for the poor, the hire of a barrow being about ten cents a day. When a family moves to a new district the women and old folk are wheeled, one or two to a barrow, while the men walk, carrying their dunnage slung from



AT THE BAY OF QUINTE SUMMER SCHOOL, WELLINGTON, ONT., JULY 4-11, 1910

19. Titus Conn.
20. Hiram Bingham.
21. Peter Gulick.
22. William Richards.
23. Father Daimen.
24. Rev. L. N. Beaudry.
25. Rev. George McDougall.
26. Rev. James Evans.
27. Paul the Apostle.
28. Rev. C. S. Eby, D.D.
29. Rev. James S. Woodsworth, M.A., B.D.
30. John Wesley.

Correct answers were received from: Miss Lillie Howe, Y.W.C.A., Brantford, Ont.

Rev. Jos. Philp, Essex, Ont.  
Rev. T. W. Blatchford, Cottam, Ont.  
Miss Minnie T. Miller, Lawrence Station, Ont.

Miss Etta A. Hall, Fenwick, Ont.

With one error: Miss Lillie I. Nash, Aultsville, Ont.; Miss Stella Chant, Chantry, Ont.; Mrs. D. Wren, Maldstone, Ont.; Miss Margaret Estabrook, Glenwood Station, Ont.; Miss E. G. Chace, Wahstao, Alberta; Miss Ida Fenton, 26 Earl Street, Stratford, Ont.; Mrs. W. C. Nichols, Toledo, Ont.; Miss Cora B. Nash, Grimsby, Ont.; Miss Lena Hardy, 505 Central Avenue, London, Ont.; Miss Edith Hughes, Box 283, Carleton Place, Ont.; Pearson Scott, Grimsby, Ont.; Mrs. W. H. Gardiner, Carleton Place, Ont.; Miss Annie Jolliffe, Rockwood, Ont.; Miss B. Fleming, 154 Ryckenham Street, London, Ont.; Mrs. W. G. Towriss, Athens, Ont.

beginning. The Boxers tore up the tracks and struck a tremendous blow against railroad construction. However, to-day one may travel from Hankow to Peking, half across the empire, in a Pullman car, in one-fifth the time it took to make the trip ten years ago.

China has no roads for wheeled vehicles, except the cart tracks in the north, which are no better than the worst of American roads. Yet it may be said that China has a greater system of roads than ever was developed on this continent. These roads, however, are only twelve inches wide. They consist of thousands and thousands of miles of square pavingstones laid in single tracks, in the middle of which is worn a single rut. Along the side of the narrow strip of paving measures a foot trail. The rut serves for wheelbarrows, and the trail for donkeys, palanquins, and men. The fact that China never has developed the four-wheeled wagon for transport is not a proof of want of inventiveness or inability to manufacture it. There are other reasons. The two-wheeled carts of the north are clumsy affairs, but the wheel of the wheelbarrow proves that the Chinese can build good wheels. The main objection to wagons is the impossibility of maintaining draught animals for want of grazing. Throughout the length and breadth of China, except on the remote Mongolian steppes, one never sees a grass field, and only along the ditches and along the grave-sown hills is there sparse grazing for sheep, donkeys, and buffaloes.

two ends of a shoulder pole. But riding on a wheelbarrow must be an excruciating experience for any one but a nervous and cotton-wool-padded Chinese woman. The paving-blocks have spread or dipped, and between each—that is to say, at every revolution—plunk goes the iron wheel in a hole, while there are no shock-absorbing springs or rubber tires to take up the jar. No white man could wheel freight in this manner for a mile. The secret seems to be in the shoulder-strap, which is attached to the handles of this barrow and passes over the back of the neck of the pusher. It would almost seem as though centuries of use have developed in the race a special muscular resistance at that particular part of the make-up of a Chinaman.—*Leslie's Weekly*.

This pretty little story is told of a spelling class in China:

The youngest of the children had by hard study contrived to keep his place so long that he seemed to claim it by right of possession. Growing self-confident, he missed a word, which was immediately spelled by the boy standing next to him. The face of the victor expressed the triumph he felt, yet he made no move toward taking the place, and when urged to do so, firmly refused, saying: "No, me not go; me not make Ah Fun heart sorry." That little act implied great self-denial, and it was done so thoughtfully and kindly that spontaneously came the remark: "He do also same as Jesus."

"Error is most easily eradicated by establishing Truth."



## The Literary Department

Learning for Life



### Shakespeare and Music

Interesting Programme for a Literary Evening

(The following suggestions in *The Guild* by Mrs. Crawshaw, need not all be worked out on one night. There is quite enough material for more than one. The idea is excellent.)

#### Hymns.

#### Prayer.

*Introductory Paper* on "Shakespeare and Music." Syllabus:—Shakespeare's Wonderful Knowledge—Songs in the plays—The round or "catch"—Musical instruments mentioned in the plays—Contemporary English musicians.

*Piano Solo.* "The Carman's Whistle" (W. Byrd).

*Reading* from King Richard II., Act II., Sc. I. From "O but they say" to "Under his ear."

*Vocal Solo.* "Crabbed age and youth"

(Arne). Words from "The Tempest."

*Quotation.* "I know she taketh most delight in music, instruments, and poetry."

*Reading* from "The Merchant of Venice," Act V., Sc. I. From "Bring your music forth" to "Would not be awak'd."

*Vocal Solo.* "O willow, willow" (Othello). Music of Shakespeare's time

*Quotation.* "I will walk up and down here, and I will sing, that they shall hear I am not afraid."

*Reading* from "The Taming of the Shrew," Act III., Sc. I. From "Fiddler, forbear" to "Tune your instruments."

*Vocal Trio* for ladies' voices, "O happy fair" (Shield). Words from "Midsummer Night's Dream."

*Quotation.* "What music is this? I do but partly know, sir: It is music in parts. Know you the musicians? Wholly, sir. Who play they to? To the hearers."

### Purity of Speech

Purity of speech means something more than the omission of vulgar phrases that ought not to be used by any self-respecting person. A young girl should carefully avoid falling into slangy or careless modes of speech. You can shut your eyes and tell whether the woman next to you is a lady (or, should I say, a gentleman?) by listening to her conversation. There has been in recent years a reaction against the word "lady," because it has often been misapplied. There is really no reason why we should not use it in describing an attractive, polite and agreeable woman.

A charming writer has given, the definition of lady as woman in a high state of civilization.

I am sure you prefer to be considered highly civilized to being thought savage and barbarians.

When a girl says: "Gee whis," "It was something fierce," or "You're up against it," you need nothing more to convince you that she is not altogether a lady. She may be a good-hearted, well-meaning girl, but, friends, she proclaims to the universe that she is common.

Nobody wants to be stamped as common. To say to anyone that she is



ATTENTION, PLEASE!

(C. Horn). Words from "As you like it."

*Quotation* (This and the following to be recited immediately before the singing of the musical items). "Come we'll have you merry: I'll bring you where you shall hear music. Hark! hark!"

*Reading* from "The Merchant of Venice," Act III., Sc. II. From "Let music sound" to "Ding, dong, bell."

*Vocal Solo.* "It was a lover and his lass" (Morley). Words from "As you like it."

*Quotation.* "Give me some music: music moody food of what trade in love."

*Reading* from "The Tempest." Act I., Sc. II. From "This music crept" to "Ding, dong, bell."

*Duet.* "I know a bank" (Horn). Words from "Midsummer Night's Dream."

*Quotation.* "Music! ho! music such as charmeth sleep."

*Reading* from the Sonnets, Nos. 8 and 128.

*Song.* "Where the bee sucks" (Dr.

sir. At whose pleasure, friend? At mine, sir, and theirs that love music."

*Reading* from "Twelfth Night," Act I., Sc. I. From "If music be the food of love" to "High-fantastical."

*Informal thanks to performers.* "I am beholden to you for your sweet music this last night: I do protest my ears were never better fed with such delightful pleasing harmony."

*Hymn.* "Glory to Thee," to Tallis's Canon.

#### Benediction.

N.B.—Additional musical items which could be substituted for any of the above:—Part Song, "It was a lover and his lass" (J. Barnby); Baritone Solo, "Blow, blow, thou winter wind" (Sergeant); Solos, "Bid me discourse" ("Lo here the gentle lark," "Should he up-braid," and "Come live with me and be my love" (H. Bishop); "Who is Sylvia?" "Hark, hark the lark" (Schubert); "Orpheus with his lute" (Sir A. Sullivan); "Sigh no more, ladies" (Stevens); "Full fathom five" (Purcell); "Under the greenwood tree" (Dr. Arne); Song and chorus, "Ye spotted snakes" (Mendelssohn).

kind-hearted, good-natured, willing to serve a friend, and that she honestly pays her way, is to say that she is a respectable member of society, but to add to this that she is common and ordinary, is to indicate a fatal defect.

Purity of speech requires the omission of slang and silly superfluous phrases. The latter, while perhaps not profane, are often not refined and show that one's associations have been with ill-bred persons.

To think before you speak is an excellent rule.

You should make up your mind once for all to use only grammatical words and phrases to represent the thing you mean to say. Never say, "hadn't ought," or "ain't," or use a singular verb with a plural noun.

Most girls have gone through the grammar school, if not further, and have been taught what is right and what is wrong in framing sentences in English.

Vocabulary is another matter.

We acquire a good stock of words for daily use, a working vocabulary; that is, partly by our pains and care, and

"Books are the windows through which the soul looks out."

partly by listening to others who use good language and partly by every-day reading a few pages in a book that is worth attention.

No matter how busy one is, she should try to keep one good book on hand and read it through page by page, although to do so may occupy several weeks. More than most people think they enrich their vocabulary by regularly attending church services. The habit of listening to sermons does more for you than its first object which is to lift the mind into an atmosphere of devotion.

It adds little by little to your treasury of beautiful and well-chosen words.—*New York Evening Telegram.*

## "The Good Old Times"

BY WILLIAM MATHEWS, LL.D.

There are some people who are always babbling of what they call "the good old times," and contrasting them with the degenerate present. As the poet Thomson, in his *Song of the Seasons*, speaks of his own days as "these iron times, these dregs of life," so these cynics decry successively every age that is present, and think of every one that has withdrawn into its own covey past as a paradise. But this is evidently a pure illusion.

The real truth regarding "the good old times," which, like the horizon, fly farther and farther backward as we attempt to approach them, probably is, that they were very bad times, if not the worst times possible. Just as a landscape, which is repulsive on near view—full of sand, moors, swamps, or dirt and ugly rocks—is beautiful in the distance, with its harmonies of green, undulating, lines of luminous, half-subdued, golden colors, so manners, customs, and institutions, which were repulsive and even hateful when present, wear an attractive aspect when they are viewed through the glamour of years.

Time weaves a web of romance about many things that were intolerable during their existence, and, as soon as they have retired into the long, withdrawing vale of history, they are idealized and even romanticized. By a cunning moral chemistry, institutions that once broke the hearts of men—customs, superstitions, and modes of living that filled their lives with misery—are transformed into objects of interest. With how much poetry and romance have Scott and other writers invested the ivy-covered baronial castle and the picturesque old Elizabethan mansion? Yet, with all the glamour of romance, these habitations were often but filthy, sorry places. The chambers of the former were strewn with rushes, and hung with mouldy tapestry which let in cold and damp, and shook and flapped in the constant draughts of air. In neither of these dwellings was there a carpet, a bathing tub, or a contrivance for ventilation or sewerage, and other things without which the poorest man's cottage would to-day be considered unfit for occupation; and in some cases there was not even a chimney.

Look at the Paris of "the good old times"—say eighty years ago. If by some miracle" says Du Camp, a recent French writer, "we were transported back to that city, with its muddy, ill-paved streets—into a city without gas, without omnibuses, without trams, with only a few miserable hacks—into a country without railroads, through which one has to travel in slow and mean stagecoaches, with a deaf and badly-managed letter carrier, and a courier that knows not the electric telegraph, or chloroform, into a time when a short sea voyage took weeks or months

—we should not be inclined to praise 'the good old times,' much less those of preceding centuries."

During the reign of Henry II., men in the highest stations in England were glad to drink beer only, and to eat fat pork without change for months together. The king's couch of state was a mattress stuffed with hay or straw.

The poorest day laborer of our time would protest against the food which formed the chief part of Queen Elizabeth's breakfast—salt beef and strong ale. The nobles and dames of her day ate with their fingers—generally by two out of one trencher—at a bare table.

"The good old times" of the eighteenth century in England were times of drunkenness, cock fighting, rattling, duellings, bribery and gambling. London was full of fashionable gaming "hells." Dukes, lords and men of fashion staked and won or lost thousands of pounds in a night. One man lost twenty-three thousand pounds

at a sitting, which lasted from midnight to seven the next evening.

How delightful must it have been to live in "merry England" when a bad harvest was followed by almost a famine, when the plague came periodically to desolate the land, sweep it in one reign as many persons as perished by the Wars of the Roses?

Who does not sigh for the halcyon days when inoculation for smallpox and the use for ether or chloroform in surgical and dental operations was not dreamed of; when oil from kitchens boiled alive was considered an excellent application to a wound, and ointment was rubbed on the weapon that inflicted it when loads roasted alive were administered for asthma, and the hair of mad dogs for hydrophobia; when the powdered thigh of an executed felon was regarded as a specific in dysentery; when doctors watched with intense anxiety the influence of "black" days and "white" days, and the aspects of the stars?

## The District League Executive

The Secretary of a District Epworth League, whose name for obvious reasons we withhold, writes the General Secretary and asks: "What is there for us as an Executive to do?" This is quite a pertinent question, for we have good reasons to believe that quite a number of District Executives are inactive. Whether it is because they do not know what there is to be done, or for some other reason, is best known to themselves.

"What is there . . . to do?" Generally speaking, all the Epworth League interests of the District are matters of practical concern to the Executive Committee. Two questions must therefore be asked: (1) Are there as many Leagues on the District as there should be? (2) Are the existing Leagues as efficient as they might be? To the District Executive is given the twofold duty of the organization and development of an Epworth League in every place practicable.

The first question necessitates a study of the appointments composing the circuits on the District. Here, for instance, is a District comprising eleven circuits, and on those eleven circuits are thirty-two preaching places. But while there are only twelve Epworth Leagues, it is for the Executive to find out the reason.

It may be impracticable to have a Sunday School at every preaching place on the District, but it is surely possible to have more than twelve Leagues of twenty-nine schools can be maintained. Seventeen Sunday Schools with no League are far too many to be so situated, and the District League Executive should plan to organize in every possible one of these places.

There can only be done when systematically worked; but until there is a League where there are Methodist young people, or the Executive knows a good reason for the non-existence of one there, the obligation for organization is heavy upon the committee.

The development of existing Leagues to the highest possible state of efficiency is the second duty of the Executive, which we have named. This cannot be done if the District officers are inefficient or inactive. The organization of the District League is after the same order as the local society. The various vice-presidents are responsible for the guidance of their departments all through the year.

It is supposed that the Executive and the District Vice-Presidents will counsel with the Local Vice-Presidents. The First Vice-President of the District, for instance, should be con-

stantly in touch with the work of the various Christian Endeavor departments in the local societies, and be continually seeking to develop the evangelistic spirit throughout the district. But how little this is really done or even attempted.

And it is the same all down the line of District officers. The cultivation of the true missionary spirit, the organization of Mission Study Classes, the systematic management of the business interests of the Missionary Committees, the presentation of attractive missionary programmes, in short, all the work of an Executive of every Society for practical use, is the duty of the Third Vice-President of the District. Similar obligation in the social life of the Leagues rests upon the Fourth Vice-President, and to the Fifth falls the most important work of building up the whole District Junior interests.

Such a statement, necessarily brief, will show that if any District Executive takes its work seriously, there is no lack of something to do. But we fear that many are content to make hurried arrangements for an Annual Convention and rest satisfied thereafter. To test this in your case, just ask yourself how much work has been actually undertaken by your District Executive since your last Convention. This fact every District officer should bear in mind—not the mere holding of a Convention, but the working of the District between Conventions, is the chief business of the Executive. The work is not done when the Convention is over. It has but begun for that year. And Conventions that are not followed up by earnest, systematic, thorough canvass of the whole District are not likely to accomplish much. We have known persons who were very prominent at Convention time and totally absent from the rest of the time. Not in the garrulity of the Convention session, but in the quiet, business-like prosecution of the work after the Convention, is the most permanent good accomplished.

Yes, there is quite a lot to do, when one quietly thinks about the matter, and the District Executive that means business need not long be idle for lack of work, and the Executive that does mean business had better give "a name."

"To-day is the fruit of yesterday and the seed of to-morrow."

## Bible Study What Did Jesus Teach?

By Rev. John H. McArthur, S.T.D.

### XVI. About Riches

Topic for week beginning September 11.

**SCRIPTURE LESSON:** Select some of the following passages:

The folly of trusting in riches, Luke 12: 15-21.

The unjust steward making wise provision for the future, Luke 16: 1-8.

Faithful stewardship: a passport to heaven, Luke 16: 9-13.

Lovers of money condemned, Luke 16: 14-15.

Parable of the rich man and Lazarus, Luke 16: 19-32.

The rich young ruler, Luke 18: 18-23.

Hard for the rich to enter the kingdom of heaven, Luke 18: 24-27.

Rewards to those who leave all for Jesus, Luke 18: 28-30.

Faithful stewardship rewarded, Luke 19: 11-27.

Parable of the hired laborers, Matt. 20: 1-16.

We are responsible for the use of our talents, Matt. 25: 14-20.

Jesus said so much about the subject of riches that it will be impossible for us in this short study to do more than give a general outline of His teaching on the subject.

1. *The importance of the subject.* Jesus was Himself impressed and desired to impress the people with the necessity of holding correct views concerning riches. This may be inferred from the large place which Jesus gives in His teaching to the doctrine of riches. Especially did Jesus warn the people against the dangers arising from an incorrect view and an improper use of money. Says Prof. James Denney, D.D.: "Jesus spoke more about money than about any other single subject, and always in passionate words. What frightens men especially is the thought of being poor—this is the Englishman's hell, as Carlyle said; but what alarmed Jesus was the peril of the rich."

Taking the Gospel of Luke alone, notice how much of our Lord's teaching deals directly or indirectly with the subject of riches. In chapter six He sounds a warning note to the rich—*Woe unto you that are rich.* In chapter eight riches is one of the things singled out as being among the thorns that choke the good seed. In chapter twelve we have a warning against covetousness and a refutation of the false principle that a man's life consisteth in the abundance of the things that he possesseth. These lessons are enforced by the parable of the rich fool, followed by an exhortation to distribute our money to the needy and thus lay up for ourselves treasures in heaven. In chapter fourteen a new light is shed upon the law of hospitality. "When thou makest a dinner or a supper, call not thy rich neighbors, . . . but . . . bid the poor, the maimed, the lame, the blind; and thou shalt be blessed." In chapter fifteen we read of the certain son wasting his substance with riotous living. In chapter sixteen much is said about the right use of money, while those who scoffed at such teaching are warned by the parable of the rich man and Lazarus. In chapter eighteen we read of the rich young ruler whose riches prevented him from entering the kingdom. This leads Jesus to make some startling statements about the difficulties in the way of a rich man entering heaven. Hence the rich man, rather than being envied, should be

pitied. Nevertheless, those who make the necessary sacrifice, and leave all for Jesus, shall be suitably rewarded. In chapter nineteen we see Zaccheus, having been brought under the gracious influence of Christ, resolving to give the half of his goods to the poor, and to restore fourfold to any man from whom he had wrongfully taken aught. Then follows the parable of the pounds, showing what God expects from us as His stewards, and how faithful stewardship is rewarded. Thus does Jesus seek to impress us with the importance of understanding aright the true meaning of riches, together with their dangers. To quote Prof. George Jackson: "It is a remarkable fact, the true significance of which few Christians have yet realized, that, as John Ruskin says, the subject which we might have expected a Divine Teacher would have been content to leave to others is the very one He singles out on which to speak parables for all men's memory."

2. *The use of riches.* "The value of money," says Sir John Lubbock, "depends partly on knowing what to do with it, and partly on how it is acquired." Men may obtain money by inheritance, they may earn it, or they may obtain it by methods that are questionable, though not technically unjust. There is a limit to man's earning power. It has been said that no man can possibly earn a million. If this be true there must be something wrong with the principle of distribution of wealth whereby some men obtain their millions, while others obtain nothing more than a bare living. Yet there are men who by their inventive genius and skill have added millions to the world's wealth. Like Edison, the wizard of electricity, and like the plant wizard, it is the duty of the rich man to find a proper method of distributing his riches among his fellowmen. Carnegie is reported to have said that the man who dies rich dies disgraced. Hoarded wealth is of no value. It must be used, and used so that it will tend to the uplift of humanity. The rich man can only discharge his duty to God by using his money for the benefit of his fellowmen. Christ teaches us that wealth is a trust for which we must give an account unto our fellowmen, but in relation to God we are stewards.

We have no space here to discuss the many ways in which money may be used for the uplift of humanity. Jesus insisted on giving to the poor, but he also sanctioned that use of money which was spent in buying ointment to anoint His feet. The physical needs of the poor must be supplied. But man is more than a mere physical being; he is a spiritual being. And that use of money is right which tends "to feed the mind, to stir the imagination, to quicken the emotions, to make life less menial, less animal, less dull." Especially is that use of money to be commended which serves to bring the Gospel as a potent factor into the lives of men and women and children of the world over.

3. *The perils of wealth.* While Jesus said much about the use of money, He said much about its dangers. Jesus had a heart full of sympathy for the unfortunate, the outcast, the fallen. But for those who were simply poor he does not seem to express much sympathy. They did not need His sympathy simply because they were poor. Rather He says, "Blessed are ye poor." Luke 8: 20. It was not the poor because of their poverty, but the rich because of their riches that He pitied. See how He sorrowed for the rich young ruler whose riches were his ruin. Well did Emerson say that the worst thing about money is that it so often costs so much. See how often Jesus sounded the

note of warning to the rich, declaring, "How hardy shall they that have riches enter into the kingdom of God."

4. *The intrinsic value of wealth.* Wealth has no power to make a man great. Jesus gave to the world a new idea of greatness. He who has great possessions and a noble ancestry is not necessarily great. But he alone is great who has a great purpose and a noble character. Jesus was the greatest of all men, but he was poor, born in a manger, sleeping in the mountains, buried in another's tomb. "He came poor." The life of Jesus is a rebuke to those who have set their heart on riches. How aptly does Prof. George Jackson say in a beautiful passage which we here quote: "This is the lesson of the life of the Best. . . . Is it not also the lesson of the lives of the good in all ages? The greatest name in the great world of Greece is Socrates; and Socrates was a poor man. The greatest name in the first century of the Christian era is Paul; and Paul was a workman and sometimes in want. It was Calvinism, Mark Pattison said, that in the sixteenth century saved Europe from its own strength. The one who declared, lay in this; that money had no charm for him. John Wesley re-created modern England and led behind him 'two silver teaspoons and the Methodist minister Abbey.' It has been said, commemorates a glorious company of paupers. And even in America, the land of the millionaire and multi-millionaire, the names that are graven on the nation's heart, and which men delight to honor, are not its Vanderbilts, or its Jay Goulds, but Lincoln, and Grant, and Garfield, and Webster, and Clay."

*Quotations.* "Wealth is only a disadvantage in the hands of those who do not know how to use it."—Sir John Lubbock.

"Of great riches there is no real use except it be in the distribution; the rest is but conceit."—Bacon.

"Seek not proud riches, but such as thou mayest get; use soberly, distribute cheerfully and leave contentedly."—Bacon.

### XVII. About Forgiveness

Topic for week beginning September 18.

**SCRIPTURE LESSON:** Matt. 18: 15-35.

*Jesus as an Original Teacher.* The teaching of Jesus on many subjects was far in advance of that of his times. Some men are twenty years ahead of their time, but in the course of twenty years the world catches up with them. In advance of His times that, though nineteen centuries have passed since His day, the world has not yet caught up. To love your enemies, to pray for them, to forgive them freely, was a kind of teaching that was in advance of anything in his day, and men are unable to appreciate it even in this day. The ancient Greek or Roman did not think it manly to forgive his enemies. That man was considered fortunate who, on reviewing his life, was able to say that no one had done more good to his friends, and more evil to his enemies than he. The spirit of the ancient Greek and Roman is still with us, but how different from the spirit of Christ. The man who stands upon his false dignity says, "I will get even with mine enemy," but the Christlike man says, "I will love mine enemy." It is true that certain ancient philosophers placed the forgiveness of injuries among the number of virtues, but that forgiveness was not the outcome of love for one's enemy, but rather the outcome of a

"There are blind minds as well as blind eyes."

concern for one's own dignity. Their ideal sage must not disgrace himself by refusing to rise above an injury. Such forgiveness was based on contempt for the enemy, and not on love. It was an evidence of pride and not of humility. How superior is the teaching of Jesus to that of the philosophers!

Even the teaching of the Old Testament was inferior to that of Jesus. The Old Testament law relating to the forgiveness of injuries was as Massillon says, "Rather an establishment of polity, than a rule of piety." Jesus preached the doctrine of free forgiveness founded on love.

**The Duty of Forgiveness.** Mark 11: 24; Luke 17: 3, 4, 5. Not every case of misunderstanding between men is a case for forgiveness. Men are liable to misunderstand one another and may do so without injuring one another. Men are differently constituted and look at things from different standpoints, and hence, hold widely different opinions, and the result is sometimes a misunderstanding. To say that one is right and the other wrong, that one owes contempt and the other forgiveness is not true. This is a case for mutual forbearance, but not for repentance and forgiveness.

But where one has wronged another it is clearly the duty of the one to confess his wrong, and the duty of the other to grant forgiveness. Such is the duty of the Christian, but there are difficulties in the way of his performing it. Men do not like to confess their faults, neither do they like to forgive their enemies. Sometimes men are not able to see their own faults. This may be due to pride, blind arrogance, or selfishness. It is easy for us to see the faults of others, but difficult to see our own. If another has a grievance against us, we must seek to make it right, and we must be ready to take the first step in making it right. If the master is wronged by his servant he is quiet and apologetic, but if the servant is wronged by the master the case seems to be different; the servant scarcely dare ask for redress. Such is the practice of the world, but such is not the teaching of Christ. If the servant is wronged by his master, the latter is in duty bound to take the first step in making the wrong right. Such is the teaching of Jesus, and such he expects to be the practice of his followers. (Matt. 15: 23, 24.) Thomas Fuller tells of a mother who was threatening to punish her little child because it could not say correctly the petition in the Lord's Prayer, "Forgive us our trespasses." The child stumbled over the word "trespasses" which it could not pronounce correctly. It would say "tepassas" or "tepassas." It is a hard word for a child to pronounce, with a number of hard consonants coming close together. But hear Fuller's comment: "What the child could not pronounce the parents do not practise. Oh how slipshod and imperfectly do we perform the close of the petition: As we forgive them that trespass against us." The Rev. Prof. Geo. Jackson, in speaking on this subject, says: "Many of us at Dr. Dale says, have given a new turn to an old text. In our own private Revised Version of the New Testament we read: 'Whosoever speaketh a word or committeth a wrong against God, he shall not forgive him; but whosoever speaketh a word or committeth a wrong against me it shall not be forgiven him; certainly not in this world, even if it is forgiven in the world to come.' It is hard to forgive, but it is a Christian's duty. It may be equally hard to apologize for a wrong done, but it is none the less a Christian's duty."

2. **The Motive of Forgiveness—Love.** Matt. 5: 43, 44. The Greek philosopher

might forgive, but he thought not of loving. The man of the world may for various reasons forgive, but he thinks not of loving. How superior is the teaching of Jesus, "I say unto you, love your enemies!" No reconciliation is real unless it is based upon love. There are many prudential reasons which may lead to effect a reconciliation with our enemy. We may become reconciled to one another merely to please our friends, or to acquire a reputation for charity or long-suffering, or to avoid a disagreeable experience, or to retain the respect of a certain class of society, or to avoid an unenviable publicity, or to silence the talk of an enemy who knows us and our failings only too well. Such reconciliations are effected every day, but they amount to very little unless they leave their source in love. Love does not stir over a fault; love forgives.

We have a beautiful example of forgiving love in the prayer of our Lord which he uttered upon the cross, "Father, forgive me, for they know not what they do." Those who should have been his friends hated him, with a bitter hatred, they hated him without a cause, they sought by various means to compass his death; at last by false accusation they succeeded in securing his condemnation, they exulted in seeing him lifted upon the cross. But in the great love which he bore to men he not only freely forgave them himself, but prayed his Father to do so also.

When Wishart was illegally put to death in Scotland for the cause of the Reformation he said, "I forgive them (his accusers) with all my heart; I forgive them that have condemned me to death this day ignorantly. The true followers of Christ follow in his footsteps even when travelling in this difficult road."

The following incident bears witness to the wonderful power of forgiving love. Rev. Mr. Taylor, a missionary in New Zealand, noticed that his converts were kneeling at the chancel one man, greatly agitated, arose and hurried to his seat. After a while he quietly came back. Afterward Mr. Taylor learned that the man had found himself kneeling beside his bitter enemy—one who had killed his father and had drunk his blood, and whom this convert had sworn that he would kill the first time that he saw him.

"Now, think what I felt when I suddenly knelt beside him. It came upon me with terrible power and I could not prevent it, so I went back to my seat. Arrived there, I saw, in the spirit, the upper sanctuary, and seemed to hear a voice: 'These shall all come to thee, that ye are my disciples if ye have love one to another.' That made a deep impression upon me, and at the same time I thought I saw another sight—a cross and a man nailed thereon—and I heard his cry, 'Father, forgive them, for they know not what they do.' Then I went back to the altar."

3. **As we forgive others so will God forgive us.** Luke 6: 47; Matt. 6: 12-15. With what measure we meet it shall be measured unto us. If we are not merciful to others we should not expect to receive mercy. It is so hard to forgive others, and yet this is one condition upon which we may expect to be forgiven ourselves. Did not Christ teach us to pray "Forgive us our trespasses as we forgive them that trespass against us?" If we are unwilling to forgive others, how then can we expect God to forgive us? We are told by Chrysostom who lived during the latter part of the fourth century in his day many men were wont to omit the words, "as we forgive them that trespass against us." They did not dare to ask God to deal with them as they were dealing with others. But if we cannot conscientiously utter the

second part of the petition, we have no right to offer the first part.

**Quotations.**—"Great God, Thy glory is in pardoning the sinner, mine shall be in forgiving my brother."—Massillon.

"Those who are loudest in trumpeting forth the faults of their brethren are the very persons with whom no one can agree, who are a pest of society, and a grievance to the rest of men."—Massillon.

To brood over injuries brings misery, to forgive brings joy.

### Rules for Killing a League

1. Don't come. Pa. 42: 4.
2. If you do come, come late. Pa. 84: 10.
3. If too wet or too dry, too hot or too cold, don't think of coming. Pa. 122: 1.
4. Don't imagine the front seats are intended for you; people might think you are conceited.
5. Come bound to find fault. Pa. 100: 4.
6. Don't sing. 1 Cor. 14: 15.
7. Don't attend the devotional meeting; but if you should go, don't take part. Acts 3: 1.
8. Don't encourage the leader, but tell his faults to others. Gal. 6: 1.
9. If you saw a stranger in the audience, don't offer to shake hands or invite him to come again; people might think you bold. Heb. 13: 2.
10. Never try to bring any one to the league with you. John 1: 41.
11. Let the president do all the work. Isa. 41: 6-7.
12. Don't take your denominational paper. What need you care about the things of the kingdom?
13. Try to run the league. Mark 10: 44-45.
14. If you see any one willing to take hold and help carry on any of the league, be sure to find fault, and accuse them of being bold and forward. Eccles. 7: 10.
15. Don't speak to another about Christ; your pastor should do all that kind of work. James 5: 20; Dan. 12: 3.
16. Don't be particular about how God's house looks inside or out, but keep your own homes looking nice. 1 Kings 6: 21-22.
17. If you think everything is working harmoniously, try to stir up something to engender strife. James 3: 14-16.—Ez.

### Book Shelf

All books mentioned here can be procured from the Methodist Book and Publishing House, Toronto.

**Letters of a Physician to his Daughter.** By F. A. Rupp, M.D. Price 50 cents.

This book, written in the form of letters from father to daughter, gives important counsel on matters of greatest concern to every girl. The letters are framed in language of delicate yet plain meaning, and contain sage, paternal advice calculated to safeguard young women by warning them of the grievous and sad consequences that have frequently resulted from careless marriages. Parents may well place this book in the hands of their growing daughters.

**The Apostles as Everyday Men.** By Rev. Dr. Robert E. Thompson. Price, 50 cents.

The author has described the Apostles as men, and towards them many will feel a larger measure of human kinship because of this book. The writer analyzes their qualities as leaders in Christian work, and while not in any sense detracting from their worth, he yet sets them before us, not on a pedestal for admiration or reverence, but on a thoroughly human level to be emulated and followed in work for Christ. It is a thoroughly readable and a most suggestive little book.

"Christ did not 'send His love,' He brought it."

## Section of Social Service

"Look Up, Lift Up."

### Writing a Speech for Peter

A Capital Reading for Your Next Social Evening

The lamplight showed the beads of perspiration on the lined and weather-beaten brow of Mr. McBean as he bent over the kitchen table whereon lay several sheets of ruled foolscap. One of the sheets was partly covered with very large writing in pencil. Here and there were blurred patches, where the writer had sought to delete a word by the simple process of rubbing it hard with a moistened forefinger; in more than one instance not only the words but also the paper had disappeared.

Mr. McBean groaned, wrote a word laboriously, stared at it, and groaned again.

"Marget," he said suddenly, without looking at his wife, who, while pretending to knit at the fireside, was really watching her man with stealthy but keen interest; "Marget, hoo dee ye spell unspokeable? Is't—ible or—ible?"

"—able," said Mrs. McBean, promptly; then, doubtfully, "or else it's—ible. What is't ye're wantin' to say, Peter?"

"I'm sayin' that it g'ives us 'a' maist unspokeable pleasure an' satisfaction to present him wif sich a bewtiful an' gorgeous bookcase, an' that I'm sure it g'ies him the maist unspokeable pleasure an' satisfaction to get it."

"Say it again, Peter."

Mr. McBean did as requested.

"If I was you," remarked the old woman, "I wud leave oot the bit about the meenister's satisfaction."

Mr. McBean threw down his pencil.

"Is't you or me that's to mak' the presentation?" he demanded, crossly.

"Of course it's you, Peter," she replied, soothingly.

"Weel," he said, his irritation giving place to sheer dejection, "I wish it was somebody else. This speeche'll be the death o' me. Is't—able or ible?"

"Dinna fash yersel' about the spellin' o' yer speeche—nobody's likely to see it. But pay attention to the meanin', for everybody's bound to hear it."

Again Mr. McBean groaned. Poor man; he had been highly flattered and gratified when first the village chose him to make the presentation to the minister, on the occasion of the latter's semi-jubilee; but as the important date drew nearer and nearer his self-confidence had steadily waned, and now misery and anxiety claimed him for their own. The prospect of standing up in the church hall, before all his neighbors, not to mention the minister himself, utterly appalled him. For a week he had struggled with the composition of a suitable speech, and had used up at least a shilling's worth of paper and a whole pencil. He now realized that he was no further on than at the start, while the fateful evening was barely forty-eight hours distant.

"Wud ye no' tak' a bit rest, Peter?" said his wife, striving bravely to conceal her own misery and anxiety. "Ye'll hurt yer brain, if—"

"Rest!" he cried bitterly. "Hoo can I rest when the event is boomlin' sae near?" (Possibly he meant "loomin'.")

"An' as for ma brain, it's no' that feeble, though it kens mair about garden nor speeches."

"I didna' say it was feeble. But

ye're pittin' an awful strain on it, an' I'm feart ye—"

"Aweel," he said in a dreary yet determined voice, "the speech has got to be made, even unspoin' ma brain explodes on the spot."

"Oh, wight, man, whisht! It g'ies me a grue, speakin' like that. Read me what ye've wrote, an' then leave it till the morn."

After some pressing the old man read, in a mumbling fashion, the lines which had cost so much mental pain.

"Ladies an' gentlemen an' friens," he began.

"Wud ye no' jist ca' them a' friens?" his wife mildly suggested.

"That wud be ower fameellar. The genery wudna like it, though they're few."

"Weel, jist say 'ladies and gentlemen—"

"Tits, wife! D'ye want the neighbors to think I'm makin' mock o' them?"

"Weel, weel; ha'e it yer ain way, Peter."

"Ye dinna need to get huffy, Marget."

"I'm no' huffy. But I dinna want ye to say the wrong thing."

"That's the reason I'm sayin' 'ladies an' gentlemen an' friens.' It includes everybody."

"Except yer enemies," she said, in a poor attempt to be jocular.

"My! but ye're pernickety! I'st you or me that's to mak' the presentation?"

Mrs. McBean swallowed her natural desire for the last word, sighed, and requested her man to proceed. About five minutes later he did so.

"Ladies an' gentlemen an' friens," it gives me great pleasure an' satisfaction to behold ye a' gathered together on so important occasion." (This was a quotation from a speech to which Mr. McBean had listened some year previously. He now wished he had listened more attentively.) "As each o' ye has had the pleasure an' satisfaction o' subscribin' to this bewtiful an' gorgeous bookcase for oor honored an' beloved meenister's simmy-jubilee, ye are a' aware o' the reason for this getherin' an' presentation. Ye are dootless surprised an' astonished to behold sich a bewtiful an' gorgeous bookcase for ye."

"I've got to explain that, if it hadna been for Maister Drummond g'ie'n five pounds—five pound!—the bookcase wud ha'e been a lot inferior. Ye a' ken—"

"Ye think ye should speak about the five pound frae Maister Drummond, I'm?" put in Mrs. McBean.

"What we should I no' speak about it?" he asked, with some asperity.

Mrs. McBean found it impossible to express her objections, and presently begged him to continue.

"Ye a' ken," he resumed, "hoo weel af we are wif oor honored an' beloved meenister, the Reverend Maister Shelbrook, which has labored amongst us for exactly five-an'-twinty year. He cam' to us a young man, wif sma' experience, but noo he's our elder an' wiser. We're

rae proud o' him an' his honored and beloved wife an' family. He preferred a bookcase to a siller teapot, et cetera, his wife's uncle havin' providet the same, accordin' to his last will an' testament. An' so, ladies an' gentlemen an' friens, I arise for to say that it gives us a' the maist unspokeable pleasure an' satisfaction to present him wif sich a bewtiful an' gorgeous book-

case, an' I'm sure it g'ies him the maist unspokeable pleasure an' satisfaction to get it."

Mr. McBean paused and drew a long breath.

"That's a' I've got wrote," he said, and eyed his spouse as if waiting for her opinion.

It was slow in coming. Mrs. McBean felt that all was not right with the speech, yet for the life of her she could not have stated definitely what was wrong.

"Ha'e ye set yer heart on speakin' about the meenister's satisfaction?" she ventured timidly at last. "Wud it be best to let him speak for himself about that, Peter?"

"What's wrang wif me, speakin' about it? Is't no' the truth?"

"Oh, ay, I suppose it's the truth, but—"

"Oh, anything to please ye. I'll score it oot! Is there onythin' else that's wrang?"

"No, na. But I was wonderin' if he wud like ye tellin' everybody about the uncle an' the siller teapot. Ye see—"

"Onything else?" cried Mr. McBean, in a voice that seemed to burst from his chest.

"No, na, Peter. Yer speech is rale fine—"

"That's no the speeche; it's merely the introductory remarks."

Mrs. McBean gasped, and recovered herself.

"Weel, it's rale fine, whatever it is. But—but d'ye think ye need speak about the meenister bein' aulder an' wiser nor when he cam' first to the kirk? Mind ye, I'm no' sayin' there's onything wrang—Oh, Peter—Oh, Peter!"

The exclamation was full of dismay, caused by the sight of the old man crumpling up the paper and flinging it into the fire.

"Oh, Peter!"

"I hope ye're pleased, noo!" he said, half resentful, half ashamed. "Ye'll maybe explain at the meetin' on Friday that ye didna consider ma speech fit to be spoke. I wash ma han' o' the business. They can get some ither body to mak' the presentation. I'm gaun to ma bed."

"Oh, Peter!" she sighed.

But he refused to return to the subject.

Mr. McBean slept badly that night. Mrs. McBean slept not at all. Frequently he muttered in his sleep, and she caught such phrases as "honored and beloved," "unspokeable pleasure an' satisfaction," "gorgeous bookcase."

The old woman was distressed and sore afraid. She knew that her man would never seek the assistance of his neighbors—not that she desired him to do so, for she had some pride of her own; but she dreaded for his sake any blundering or breakdown on the great occasion, and still more, far more, she dreaded the effect of the strain on his mind.

It seemed to her that he was a different man from what he had been a week ago; his old buoyancy and heartiness had departed from him, and his appetite had decreased alarmingly. So she lay with aching thoughts, feeling very wretched and helpless.

In the dawn Peter arose, and, deeming her to be still asleep, dressed himself in silence. Presently he procured paper and pencil and seated himself at the kitchen table. Now and then a half-stifled groan escaped him.

Later he came to the bedside, looking humble and hopeless.

"It's ower big a job for me," he said despairingly. "It beats me completely. Can ye no' help me, wife?"

"Oh, Peter, I could never mak' a speeche."

"Small trifles make up life; therefore they should be helpful trifles."

"Try," he implored. "I dinna want to affront ye on Friday, Marget. I dinna want to affront nase!—nor yet the meenister. Try, wumman, try! Though I was angry last night, I seen that ye kent mair about it than me. Try!"

She shook her head.

"But try," he persisted. "Ye've a't the way, when I'm at ma wark, to be tryin' an' at night we'll try again, together."

She shook her head again, but this time, without looking at him, she murmured:

"Weel, I'll try, Peter."

When tea was over that night and the dishes washed, Mrs. McBean brought out several sheets of foolscap. Mr. McBean read them over with a critical air while she regarded him uneasily.

"It's no' bad," he observed at last. "I dinna think ye was that clever, wife. I think I'll maybe be able to pit this into shape. The chief fau't is that ye dinna say enough about the meenister. I'll need to butter him up a bit."

"Oh, but, Peter," she said, nervously, "d'ye think he wud like that? He's an awfu' modest man, ye ken. Ye wudna like to be buttered up yersel' afore a' the congregation."

That's true; but it's the correct thing to butter up meenisters at social gatherin's. Still, the speech ye've made, Marget, is no' sae bad, an' I'll mak' the best I can o' it."

Once more Mr. McBean fell to with his pencil. He soon found, however, that he could make little improvement on the original manuscript, and finally contented himself with copying it out and spelling a few of the words differently.

That night he slept soundly, but his wife was restless, and the following day she complained of her old enemy, rheumatism. Mr. McBean had to go to the presentation gathering alone.

He returned swelling with importance, glowing with satisfaction.

"Well, Peter, hoo did ye get on?" Marget asked, unsteadily.

"Splendid, jist splendid! I was receivin' compliments for the rest o' the evenin'. Maister Drummond—him that g'ed the five pound—said it was the neatest speech ever he heard."

"Did the meenister seem pleased?"

"Deed, ay! An' nae wonder! The applause was tremendous, as they say in the papers."

Mrs. McBean gave a sigh of relief.

"An'," continued her husband, jauntily, "I've been requested to deliver a speech at the Odd Fellows' gatherin' next month—"

"Oh!—Oh!"

"What's ado?"

"Oh, Peter, promise ye'll never, never mak' anither speech."

"Hoots, wife. It's the first plunge that's the worst. I've confidence in nase! noo. I could face any audience in the world," he said, airily.

Then he saw that she was very serious. But even then he would not give the promise desired. If folk enjoyed his speech-making, why should he refuse to please them?

In the morning, however, his enthusiasm, happily for the old woman's sake, had cooled considerably.

"After a'," he remarked casually, at breakfast, "I think I'll gie up the speechifyin', Marget. I—I'll rest on ma laurels, as the sayin' is."

She could scarce speak for thankfulness, but she managed to say:

"Is that a promise, Peter? Ye see, I—I'm gettin' aw' auld for the—the excitement."

"Havers!" he said, laughing. "But it's a promise a' the same."

After he had gone to his work she sat awhile by the hearth—an unusual proceeding for her in the daytime. But the reaction had been a severe one.

Rousing herself at last she rose, and from a drawer, which she unlocked, took a folded paper. She opened it and glanced over the lines of small, clear writing. Then she placed it on the fire and watched it being consumed.

"Oh," she sighed, "he's a kind man, the meenister; but though it was to save ma life, I could never ask him to write anither speech for Peter."—*J. J. Bell, in Success Magazine.*

## Concerning Ourselves

On page 198, this issue, you will find a list of EPWORTH ERA agents. These have been duly appointed to act as representatives for our paper in the places named. We want an agent in every Young People's Society. A letter was sent some weeks ago to all our local league and other presidents, explaining the situation and making the request. The list printed on page 198 is the result. The number is not large but it is good for a commencement. If your League is not represented, kindly call



THE OLD, OLD STORY

From Porter's Hill, Ont., we have received an account of an "Orange Social Evening," which may be suggestive. After an excellent programme of music, etc., had been provided, lunch was served, not in the customary way. Ordinary berry boxes were secured, each mounted with a wire handle and decorated with orange colored tissue paper. Two boxes were tied together to serve each couple present, the Social Committee having spent an evening together previously preparing the baskets. The friends attending the Social had the pleasure of enjoying the evening, and of contributing to the treasury nearly nine dollars, of which amount six dollars were given to the trustees of the church as the last payment on the new parsonage stable. Who says the young people of our churches are not practical in their outlook?

the attention of your President to the matter at once. If our young people will co-operate with us, THE ERA will become increasingly useful and its circulation will grow; but if no agent is appointed in the various Leagues, and the interests of the paper are thereby neglected, there cannot be any marked expansion of either influence or subscription list. See to it that your Society does as the Editor's letter to every President, dated June 15th, requested, and so help both your work and the paper to become more and more influential.

The Hyatt Ave. Epworth League, London, has done well. With a membership of 80 the average attendance from October to May was 50.

"Happiness is a roadside flower growing on the highway of usefulness"



## OUR JUNIORS

"Train up a Child According to His Way."

### A Thanksgiving Guest

The boy Augustine was full of thought  
In the evening shadows dim;  
He had folded his hands and said his  
prayer  
And sung his evening hymn.

But on his face was a wistful look  
And in his eyes was a tear.

"O Mother, when a little child prays,  
Does the Lord Christ always hear?"

"For I have asked him to come so oft,  
Have watched at the open gate  
For any Traveller that might be He,  
From morning until late.

"And so, to-night, I told him again  
To-morrow's Thanksgiving Day;  
O dear Lord Christ, if it be thy will,  
I pray Thee to pass this way.

"I wonder if He will hear and come."  
The Mother spoke soft and low;  
"If thou hast bid Him to Thanksgiving,  
He will come, or send, I know."

The child was up at the morning light;  
For his hope he could not rest.  
He watched the hills and watched the  
moor  
For the coming of his Guest;

And about the middle of the way  
The mother touched her boy;  
"Lord Christ has sent the Thanksgiving  
Guest."  
He turned, with a holy joy.

And followed her to the household room;  
And there, by the warm, bright fire,  
Lay a little child, with hunger faint,  
And stained with the wayside mire.

Shivering with cold, naked and sick,  
With tears in his sad blue eyes;  
And the boy Augustine looked at him  
With a wondering surprise;

For the servants hurried to and fro,  
In their piteous service fleet;  
And his Mother kneeling, bathed the  
wounds,  
On the small, bare, frozen feet.

And he watched her till his tender heart  
Was filled with a sorrow wild;  
For he thought, "Lord Christ has surely  
come,  
And come as a little child;

"And has found the way too long and  
hard."

O innocent, childish heart,  
To keep such a tender festival,  
With the Christ Child set apart!

And never, never, have wiser years  
Brought him half such sweet content  
As filled the Thanksgiving Day he kept  
With the child that Jesus sent.

—Selected.

### Scripture Enigma

I am a verse in the Epistle to the Hebrews.

My 9, 13, 8, 15, is one of the United States.

My 12, 20, 19, 7, 21, is a city in Arabia.

My 11, 14, 16, 17, is a city in England.

My 1, 5, 21, 13, 18, is a city in Italy.

My 4, 11, 9, 21, 3, is a country in Asia.

My 10, 12, 2, 20, is an ancient Bible city.

My 6, 5, 2, 1, is a city in Switzerland.

### Weekly Topic Studies

AUGUST 21.—CHRIST'S FRIENDS AT THE SUPPER.—John 13: 1-17.

It is sad to think that the enemies of Jesus were the religious leaders of the Jewish nation, proud, false-hearted men. The Bible says they loved darkness rather than light, for their deeds were evil. Jesus and his companions had walked from Bethany along the same road over which he had been coming to Jerusalem they entered a friend's house, and in the guest-chamber Jesus kept the last Passover with them. They had gathered around the table with Jesus at the head. In our Scripture lesson we learn of what Jesus did that night to teach them and us the lesson of humility. They listened to His wonderful words full of comfort, for He was going to leave them. Weaving together the words of Matthew, Mark and Luke and of Paul in his first Epistle to the Corinthians, we have the story of what followed. "As they were eating, Jesus took bread," etc. "And He took the cup," etc. Explain when and how we may take this Sacrament, and that this solemn service was not for the Apostles alone. But it is for all who love Jesus, and is now called the Lord's Supper. Before Jesus left that room He said to them, "Let not your heart be troubled. He told them that their obedience would prove their love for Him. He promised that the Spirit of God would come into their hearts, giving them so much help and joy that He called it the "Comforter." They heard a wonderful prayer. As He prayed so may we. (Find other references to prayer.) After singing they went out. Do we prize the advice and words of our friends as we might?

AUGUST 28.—JAPAN. A STUDY OF THE COUNTRY AND PEOPLE.

There are many accessories for the study of Japan, so that this should be one of the most interesting meetings which the Juniors have yet had. Life and customs in the Sunrise Kingdom are entirely different from ours, yet we should impress upon the children that our ways are just as strange to the Japanese and that, though they speak a strange language and though their manners are different from ours, they, too, are children of the same Heavenly Father.

The Missionary Object Lessons on Japan will be a great help to the Superintendent in this meeting. It is far easier to teach through the eye than through the ear, alone, and life in Japan will be much more real to the children after they have seen and handled some of the objects which are in daily use among the Japanese people. The little book of directions accompanying the box of curios will help the Superintendent in her work.

"Japan for Juniors" contains in simple form descriptions of the country and of the people. It would be possible to assign certain sections from this book to the Juniors who are to take part in the meeting.

The set of Japan cards give some splendid illustrations of life in that country. On the back of every card is a description which may be elaborated by the Superintendent, and each card in this way will form the basis of an interesting story or talk. The card showing the

school will illustrate a talk upon the school system of Japan, which is second to none in the world. So well is it carried out that over ninety per cent. of the children of school age in Japan are in the schools.

The Great Buddha tells the story of the religion of Japan, and why our missionaries have gone there. Though they are being educated—though their country is progressing along almost every line, these boys and girls are, many of them, ignorant of the one true God. They are bowing down to idols such as are pictured here.

The letters in the *Missionary Bulletin* from our missionaries in Japan will be helpful in illustrating the life of the people. Besides this, they are of great interest because they are from our own representatives.

Information for this meeting will be found in the *Bulletin*, \$1.00 per year; Japan for Juniors, 20 cents; Missionary Object Lessons on Japan, \$1.50; Japan cards, one dozen in a package, 20 cents. Order from F. S. Stephenson, Methodist Mission Rooms, Toronto.—C. C. S.

SEPTEMBER 4.—IN THE DARKNESS OF THE GARDEN.—Matt. 26: 36-46.

The hymn of joy and praise in the Upper room was followed by words of sadness in Gethsemane. This place was about half a mile outside the city, and into this garden Jesus had often gone with His disciples. Leaving the rest at the entrance, He took Peter, James and John farther on. These three companions had witnessed His glory on the Mount of Transfiguration, and His power in the death-chamber of the daughter of Jairus, and were to see His agony in Gethsemane. Jesus had only a few hours before shown His love and sympathy for them, and now they had an opportunity to comfort Him. What did they do, however? Jesus knelt and prayed to His Father, and so heavy did He feel the weight of sorrow resting upon Him that it has been said that, instead of sweat, great drops of blood fell upon the grass, and the white flowers near by were made red. Three times Jesus came and found sleeping disciples. Might they not have watched with Him? Would we not have tried to do so? He lovingly excused them, saying what? Was ever a friend so true and so kind as Jesus? What can we do in return for all His love to us? Like Jesus do we ever go into our Garden of Gethsemane? When we do are we ever alone? Who is always near to help, comfort and bless us in every little trouble? The story has only been touched upon here. The Junior Superintendents must, of course, develop it for themselves. It is only possible to give a few suggestions in the space allotted to these topics. If at any time further help is required, do not hesitate to write in good time to the Central Office, 35 Richmond St. West. We will be glad to assist you. In fact, will you not write more frequently and tell the General Secretary about your plans and work?

SEPTEMBER 11.—THE TRAITOR AMONG CHRIST'S FRIENDS.—Luke 22: 1-6.

We have not talked much about one of the Apostles, but must say something about him now—Judas Iscariot, who betrayed His Master. Judas had not come from Galilee like the rest of his companions of Jesus, but from Judea. He was no doubt a clever business man, and the Disciples had made him their treasurer to carry the bag containing what little money belonged to them. They trusted him. Should this not have made him careful and

"The formation of character is always better than the reformation."



honorable? But Judas was covetous, and the Bible says he became a thief. Do you not think it was selfishness first that led to this? Have we to guard against this very sin—selfishness? Why then did Judas wish to be among the companions of Jesus? Perhaps we think it was because he saw the crowds following Jesus, listening to him, and speaking of Him with thankfulness, and Judas thought some day Jesus would be a great king, and it would mean for Judas fame, power and riches to be one of His followers. Jesus pitied Judas. He saw that in him there was the making of a wise and useful man if he could be saved from his greed and sin, so He drew him to His side to teach him. But Judas proved to be utterly false, and with his longings for money he helped the enemies of Jesus to kill the Saviour. Are there any traitors to-day? What is a traitor? What becomes of them? Instead of being like Judas, what may we become with like opportunities before us?

SEPTEMBER 18. — HOW PETER SINNED AND WENT.—Matt. 26: 69-75.

It was after midnight when Jesus was hurried from Gethsemane to the city and the palace of Annas, the High Priest, and Caiaphas, who then held office.

Annas first examined Jesus, his prisoner, with hatred, trying to find something wrong in what He had said or done. Did this bitter man find it? Still bound, Jesus was taken before Caiaphas for a further unjust trial. Describe the trial. After the disciples had forsaken Jesus in the Garden and fled, Peter and John followed, and John was allowed to enter the palace of Caiaphas, and Peter for a while waited near by and sat with the servants of the man who was condemning His Master. He thought they did not know him, but someone knew he was a friend of John, and asked him if he had not been with Jesus of Galilee. Peter, once so bold, now denied that he knew Him. He did this three times. He intended to do everything he had promised Jesus, but when the trial came he was weak and timid. When Peter had at times before stumbled, Jesus had reproved him gently, and had sought to train him into the true man of God. His fault, however, was not as bad as that of Judas, for Peter was sorry. Peter had been trusting in his own strength. He would have been safer if he had not been so self-reliant and more humble. He acted the part of a coward, but Jesus forgave him, for He saw him go out and weep bitterly. Even though cruel enemies were all around Jesus, causing him pain and suffering, Jesus remembered Peter, who went out not to despair and death like Judas, but to a new life of love and work for His Lord.—C. G. W.

### The Sunday School Idea and the Junior Idea

A few people, who are honest in their opinions, doubt the wisdom of allowing children to take part in a Junior meeting. They claim that a verse is read without thought as to its meaning, and that the meetings as now conducted, are helpful but harmful to all who agree with these objections. Of course if the boy and girl continue to read verses at every meeting there is no growth. But the fault is largely with the superintendent, who has not tried sufficiently to bring the children out of the verse reader's class. The children do not come to the meeting to receive instruction from the superintendent; that is the Sunday School idea. The Endeavor idea is participation. It is a good idea

to combine the two plans, and we will be helping our Juniors into a broader, better Christian life. More attention should be given to the spiritual growth of each individual child.—Mrs. Charles Hutchinson.

### Work Among Little Strangers

BY MISS L. S. MARSON.  
All People's Mission, Winnipeg.

This month has been a rather unsettled one as we moved over to the new building, and had to hunt up new children. Were so glad to find on coming back that many of our older children had started to the public school. Others there are whom we would like to see going as they are old enough, but it is a matter of choice with them, unfortunately.

Many new children have come, mostly Syrian and Polish. It is so difficult to get the names and one has to go many times to the home before much knowledge of the life can be secured.

The parents seem so delighted with the building and with smiling faces repeat "doira, doira." "My Marizna she so like come." Marizna appears in the afternoon, clad in a cotton gown long

Two kind friends have been coming down in the morning and helping, one undertook to bath the children. And this has been a real blessing as they get mother to wash their clothing, and are learning what it means to be sweet and clean. Nastasha wants to know if mother can't get wash "bafed." So much men at her house, she no get "bafed." Our building is indeed a blessing.

### You Should Know

How the Oyster Grows.

When an oyster is hatched, it is as small as the point of a needle. It looks like a little white dot. But it grows and grows, and by the time it is a year old it is about as big as a silver twenty-five-cent piece. When it is five or six years old it is full grown and just right to eat. You can tell how old an oyster is by the shell. Each layer counts for a year.—Selected.

How Bruin Runs.

The dull-looking and lumbering old grizzly bears that city boys and girls see in the park cages, and that a few country folks see in the mountains from

time to time, appear awkward and slow of pace; but look out for them when they get to running. At that time Mr. Grizzly seems to be about three fourths hind legs and one fourth head; and how he does run along! He seems to simply roll over the ground like a giant snowball bounding down a steep hill. Bruin can outrun the fastest horse over a good course, and when hard pressed he will bounce from fifteen to twenty feet at a jump, and his track will be marked by claw holes that resemble the work of a big farm harrow.—Picture Lesson Paper.



THE CHILDREN ATTEND THE KINDERGARTEN.

and soiled, hair well greased and shoes three sizes too large for her. Lander, the small brother of four comes too, also wearing a dress—because as we are told—she (meaning he) no got pants. Poor dears! how still they sit at first, while we sing our welcome to them—and to each other—Lander does not want to work, all afternoon he wanders about the room "seeing things." It is all very wonderful, and as something new is discovered he runs to sister, talking rapidly in Polish and pulling at her to come see. Teacher nods and away the two go, and with faces pressed against the glass of the wonderful cupboard, they are lost to all around them. It will not be many days before Marizna has her hair tied up at the side with a piece of rag. Just like our dainty Scotch lassie Jeannie. So strong is the power of imitation. Out of our store of clothing is found a pair of pants and coat for Lander, and it does ones heart good and discovers the pockets. Both kiss teacher's hands as they go home, with promise of coming to-morrow.

It is a real joy to the teachers to help these little ones, and we see in them great possibilities for future good.

During the morning we have had an average attendance of 47. Afternoon, 52.

How Squirrels Steer.

Robert and his father were walking in the park, stopping occasionally to throw a peanut to one of the squirrels that were hopping over the ground and scrambling up the trees.

"Do you know why it is that a squirrel has a bushy tail while a rabbit and a guinea pig have none, Robert?" asked his father.

Robert said that, come to think of it, he really didn't believe he knew.

"Do you know why it is that the sailors equip their boats with so many different sails and why it is that the Indian feathers his arrows?" The sailor shifts his sails to get the help of the wind. The Indian feathers his arrows to hold their flight true. The squirrel uses his tail for the same purposes. Now, watch the next squirrel that jumps from one tree to another."

In a few minutes a squirrel launched himself out from the top of a big tree. He seemed bound for the limb of another tree standing about ten feet away.

Robert watched him give his feathery tail a sudden twist, and in a flash he landed upon the trunk of the tree instead of the limb. And then Robert said that he understood.—The American Boy.

"He that turneth from the road to rescue another turneth towards his goal."

# Sunday School and Epworth League General Board Quadrennial Report

## I. SUNDAY SCHOOLS

### 1. STATISTICAL.

The following summary of the Statistics for the Quadrennium will show the growth of our work.

	1906	1910	Increase
Number of Schools.....	3,552	*3,678	126
Number of Teachers and Officers.....	34,558	36,503	1,945
Number of Scholars—			
Cradle Roll.....	9,716	22,277	12,561
Primary.....	76,434	80,817	4,383
Intermediate.....	104,824	110,087	5,263
Senior.....	78,953	101,742	22,789
Home Department.....	14,295	190,61	4,766
Number in Union Schools.....	5,149	6,913	1,764
Total S. S. Membership.....	323,729	377,400	53,671

While these figures show a marked increase in every Department of our Sunday School membership, it will be noted that over 65% of the growth is in the Cradle Roll and Senior Departments. This results most probably from the deepening sense of responsibility that is coming on the Church for the nurture and care of the infant children, and the larger idea of the Sunday School as a place not for children only, but for the whole congregation, irrespective of age.

During the Quadrennium the Organized Adult Bible Class Movement has come into effect and has had a marked influence on Sunday School life and work. We have, up to June 25th last, enrolled, according to the International Standard of Recognition, 563 classes, with a membership of 16,236. The unlimited possibilities of this Department of Organized study and work are only just beginning to be realized, and a great future awaits it if our classes are true to the standard of organization.

### 2. EVANGELISTIC.

During the Quadrennium 49,059 members of the Sunday School have united with the Church, an increase of 9,308 over the previous four years; 825 schools have observed Decision Day, being 178 more than were reported as doing so in 1906. The Sunday School should ever be the Church's most fruitful recruiting ground for intelligent members and active workers, and larger returns should be sought every succeeding year.

It is of moment in this connection to note that, though our Sunday School membership has made phenomenal numerical increase, the number of our scholars reported as learning the Catechism is growing less. In 1902 there were 26,533, in 1906, 24,076, and in 1910, 21,519. These last figures are only 20% of our Intermediate section alone. This fact may well provoke serious questioning, for to bring all our scholars into intelligent faith in Christ and to train them in our standards of Church Doctrine must be the aim of our Sunday School workers everywhere, if we would develop a high type of Christian man or woman in our schools.

### 3. TEMPERANCE.

During the Quadrennium 77,288 have signed the Pledge, and 109,212 are now reported as pledged abstainers. The inaccuracy of our statistics in this regard is manifest. In 1906 there were 98,488 pledged abstainers. Since then 77,288 have taken the pledge, and yet only 109,212 are reported in 1910 as our total number of pledged abstainers. While these figures for 1910 show an increase of 10,724 over those of 1906, they do not adequately represent the influence of our schools as centres of education in matters of Temperance and Moral Reform. More systematic attention to this Department is needed from the Primary up through all the grades, for the growth of the sentiment for the prevention of all legalized vice in our land will be largely in proportion to the faithfulness of our officers and teachers in imparting wise instruction in all that pertains to personal purity and social reform. Our Sunday Schools everywhere should train our children and youth in the principles and

\* (Since 1906, 52 schools and 4,000 scholars in Japan have been transferred from our records by the consummation of Church Union there.)

practice of the highest type of Christian Citizenship, and a more thorough and reliable system of statistical reports should be introduced.

### 4. OUR PERIODICALS.

Our Sunday School papers and helps continue to increase in popularity and influence. Their circulation is now 363,000, an increase of 60,000 since 1906, while the number of foreign publications taken by our schools has decreased in the same time by over 5,000. In the face of the keen competition that exists for the patronage of our schools, the marked growth of our own publications and the decline of those from outside is most satisfactory, and is a tribute to the uniform and superior excellence of the output of our own Publishing House.

### 5. FINANCES.

A simple comparative statement for the Quadrennium will show the splendid increases in all Departments of Finance:

For Missions—	For Sunday School Aid and Extension Fund—
1906-10 ..... \$155,947	1906-10 ..... \$28,476
1902-06 ..... 98,161	1902-06 ..... 12,076
Increase .... \$57,786	Increase .... \$16,400
For Educational Fund—	For School Purposes—
1906-10 ..... \$4,142	1906-10 ..... \$744,019
1902-06 ..... 2,526	1902-06 ..... 637,988
Increase .... \$1,616	Increase .... \$106,031
For Superannuation Fund—	For Other Purposes—
1906-10 ..... \$3,478	1906-10 ..... \$111,644
1902-06 ..... 2,311	1902-06 ..... 32,560
Increase .... \$1,167	Increase .... \$79,084
For All Purposes—	
1906-10 ..... \$1,043,260	
1902-06 ..... 785,622	
Increase .... \$257,638	

These figures bear testimony not only to the great growth of our Sunday School work, but to the interest of our schools in all good works and their liberality in support thereof. They are most gratifying.

### 6. EVERGREEN SCHOOLS.

While we have yet 833 schools that close during part of the year, it is pleasing to note that 2,845 of our schools are kept open the whole year. This number shows 215 more than were reported as open the year round in 1906. The aim of pastors and superintendents should be to preserve unbroken the weekly school session throughout the year.

### 7. TEACHERS' MEETINGS.

Only 292 schools hold regular meetings for the teachers' study of the lessons. While this is 67 more than four years ago, it is only a fraction of the number that should be held.

### 8. SUPPLEMENTAL LESSONS.

An excellent Course of Supplemental Studies has been prepared and recommended by our Board, but as yet only 421 schools seem to be doing work of this character. As this is a new feature of our work no comparison with a past quadrennium can be made. It is worthy of general adoption and might well be introduced in the majority of our schools.

### 9. RALLY DAY.

In 1906 there were 1,120 schools reported as having observed this day. In 1910 the number had increased to 1,674, an increase of 554. Where well planned and enthusiastically observed, Rally Day has ensured a good start for the school in the opening of Autumn. An appropriate Rally Day Programme has been prepared for some years past by the General Secretary, and issued by the Book Room. This year a fitting service, "The Path of Life," has been arranged by the Board to be freely distributed to all schools which ob-

**"Opportunities approach only those who use them."**

serve the day, and at the Rally Day service take their annual offering for the Sunday School Aid and Extension Fund in the envelopes prepared for that purpose and supplied by the General Board. This plan promises well.

10. TEACHER TRAINING.

The importance of this educational phase of our Sunday School work has been increasingly felt, and the need of its development more and more realized. Its growth has not been as marked as was hoped for. The following figures will show this. The schools having Teacher Training Classes were as follows in the years named: 1902, 89; 1903, 96; 1904, 95; 1905, 106; 1906, 112; 1907, 117; 1908, 115; 1909, 121; 1910, 133.

The General Board at its recent meeting, held July 14th, 1910, after careful study of the situation, organized a distinct Department of Teacher Training for the advancement of this very important branch of our Sunday School work. The demand for better qualified teachers is universal, the need is admitted, and the newly formed Teacher Training Department will endeavor to so conduct the work of training that each year will show increasingly fruitful results. The details of the Department and its plans and methods of work cannot now be stated, as it is but newly formed. They will be made known in due course, and will doubtless meet with a degree of favor by the schools. Large and helpful results are anticipated during the next quadrennium.

The foregoing itemized statements are necessarily very brief, but are evidence of at least two things, (1) The Methodist Church is not losing its grip on practical Sunday School work, nor receding from its advance position in Sunday School activities, and (2) The General Conference of 1906 made no mistake in providing for a more thorough oversight of this most important department of work.

During the Quadrennium the labors of the General and Associate Secretaries have been constant, and the assistance rendered them on the Field through Conferences and Districts by the various Secretaries has been invaluable. These labors cannot be tabulated nor their results catalogued, but the general prosperity of the whole Field is proof that they have not been in vain.

The office of District Sunday School Secretary will be one of abounding usefulness as its possibilities become apparent, and the men appointed to realize the great scope of possible influence in making the plans of the General Board effective throughout the whole Church, and in co-operating with the General Secretary and his associates in giving practical effect to the Sunday School Policy of the Church.

II. YOUNG PEOPLE'S SOCIETIES

1. STATISTICAL.

The following tables will show at a glance the comparative condition of our Young People's Societies from year to year:

	1906	1907	1908	1909	1910
<b>Number of—</b>					
Epworth Leagues or E. L.'s of C.E.	1,366	1,360	1,406	1,372	1,347
Young Men's Clubs		96	107	99	83
Other Young People's Societies...	171	101	84	110	101
Junior Societies...	327	334	337	356	353
<b>Total Societies..</b>	<b>1,864</b>	<b>1,891</b>	<b>1,934</b>	<b>1,937</b>	<b>1,884</b>
<b>Members In—</b>					
Epworth Leagues or E. L.'s of C.E.	54,411	53,176	55,791	55,623	54,537
Young Men's Clubs		4,186	4,855	4,001	3,473
Other Young People's Societies...	6,777	3,407	3,485	4,160	3,572
Junior Societies...	14,657	14,458	15,143	16,659	15,226
	<b>75,845</b>	<b>75,227</b>	<b>79,274</b>	<b>80,423</b>	<b>76,808</b>

These tables show a decrease of 19 Epworth Leagues, but an increase of 126 Epworth League members in the Quadrennium. The present number of Young Men's Clubs is 83 with 3,473 members. A decrease of 70 other Young People's Societies, with a loss of 3,205 members, is reported, and an increase of 26 Junior Societies with an added membership of 569. The whole gives a net gain during the Quadrennium of 20 various Societies, with an increased total membership of 963.

While we have abundant reason to thank God for the past of our Epworth League and Associated Young People's Organized Work, and rejoice in what it has achieved, the present condition of things is far from satisfactory, and the needs of the work should engage the most serious consideration of the General Conference, that the future may be bright with greater achievements than ever the past has seen.

2. FINANCIAL.

Our Young People's Societies have raised as follows:

<b>For League or Society Purposes—</b>	
1906-10 .....	\$133,266
1902-06 .....	94,564
<b>Increase .....</b>	<b>\$39,702</b>
<b>For Missions—</b>	
1907 .....	\$47,562
1908 .....	52,549
1909 .....	55,201
1910 .....	58,039
	<b>\$213,351</b>
1902-06 .....	141,356
<b>Increase .....</b>	<b>\$71,995</b>
<b>For Sunday School Aid and Extension Fund.</b> The contributions by Conferences for the Quadrennium are:—	
Toronto Conference .....	\$1,514.60
Hamilton Conference .....	1,444.97
London Conference .....	1,465.96
Bay of Quinte .....	1,140.20
Montreal .....	819.70
New Brunswick & P. E. I. ....	313.41
Nova Scotia .....	408.46
Newfoundland .....	373.46
Manitoba .....	763.05
Saskatchewan .....	721.50
Alberta .....	386.45
British Columbia .....	398.70
	<b>\$9,850.46</b>
1902-06 .....	6,504.55
<b>Increase .....</b>	<b>\$3,345.91</b>
<b>For all Purposes—</b>	
1906-10 .....	\$439,536
1902-06 .....	313,179
<b>Increase .....</b>	<b>\$126,357</b>

The above figures are suggestive of much activity among our young people, and when it is seen that approximately one-half of the total amount of their givings is for Missions, their devoted spirit to the extension of the Kingdom of God is at once apparent. Their loyalty cannot be questioned.

3. WORK ON THE FIELD.

All the Conferences and about one-half of the Districts in our Church have some form of organization for the promotion of the Young People's work. In various ways, but mainly by Conventions, Institutes and Summer Schools, these Conference and District organizations co-operate to develop the interests of the Societies. Much has been done, and while the tabulated statistics do not give much reason for congratulation because of great numerical growth in our Societies, the results actually achieved cannot be estimated. The pressing need seems to be not so much more ability to raise money, but more power to do aggressive evangelistic work in the local community. Led by faithful pastors our young people should become more and more an organized force to extend everywhere the Kingdom of God. From our Young People's Societies should come a constant stream of recruits for every sphere of Church activity at home and abroad. Much has been accomplished, but more awaits accomplishment, and workers are everywhere in demand.

4. THE CANADIAN EPWORTH ERA.

This League paper has been in existence eleven years, and its circulation remains practically at the same mark from year to year. The service it is rendering our young people is much appreciated in many quarters. Whether or not its influence may be extended by some change of form is being considered by the Book Committee, and will be decided by the General Conference. After eleven years, and with a constituency of over 75,000 young people to serve, its subscription list should be much increased. It has hovered between 5,000 and 6,000 for years, and on the basis of this circulation cannot be made self-sustaining. It should at least have 10,000 subscribers.

All of which is respectfully submitted,

S. T. BARTLETT,  
General Secretary.

Toronto, 18th July, 1910.

“Religion is the music of the Infinite in the heart of man.”

## From the General Secretary's Mail

Pointed Paragraphs for Practical People

E. W.—“Thanks for the splendid compliment you have paid the ERA when you write, ‘no matter how blue one feels, you always seem to find something in the ERA to brighten the way and lighten the load.’”

“We were feeling a bit ‘blue’ when your letter came, for Editors do not always have sunshine, you know; but your letter came in with its timely message and helped ‘to brighten the way and lighten the load.’ Thanks!

Mrs. M. E. S.—“It has been the custom for the League to take one copy of the ERA and have it come in the name of the President, and each member feel free to have it when they wish it.”

“Such is economy! Or is it ‘economy’? We know a more fitting word, but let it go at that. All we can say is that if the Epworth Leagues think that a paper such as the ERA can be sustained in such a way they are mistaken. If your pastor or President has not received our pamphlet ‘Plain Talk,’ or if it has not been read to your League, or if an agent for the ERA has not been appointed for your society, just drop a card to the Editor and he will be glad to supply you. N.B.—There will be something doing before long.

F. E. C.—“It is a custom of our League to withdraw meetings during July and August. Do you think it is a wise plan? The church and Sunday School are not closed down during the summer months, why should League be?”

“It should not be. We condemn Sunday Schools for closing up during the winter months, and why not Leagues for closing up during the summer? True, there may be fewer persons in attendance, but we have never yet known a place where ‘two or three’ might not be ‘gathered together in my name.’ Some of our best meetings have been numerically small. Some of our most fruitful services have been those where the people counted not the sacrifice or hardship of attending. A change in the conduct of the meeting may be desirable in the summer; but we have never yet been convinced of the wisdom of closing up because of the weather.

M. E. E.—“I find it difficult to get those who were appointed V.P.’s interested in their work.”

Mrs. R. T.—“I find it almost impossible to get our Vice-Presidents to shoulder their responsibilities and become really interested in their work.”

You are not alone, Sisters. And the difficulty you experience is weakening the League in many places. Some have objected that there are too many vice-presidencies; but we rather think there are too few vice-presidents, which is quite another matter. The Epworth League machinery looks well on paper, but it too frequently fails in practice because of a lack of real interest in their work on the part of the persons who ought to be active in managing it. There is but one course open in such a case, and that is to seek by both example and persuasion to convince these various officers that the Epworth League is worthy of their very best efforts, and that without the united assistance of all it must be at best but a partial success. It is a hard task, perhaps, but the President must not shrink it,—to make the executive work of the

League so interesting that the Vice-Presidents shall, almost before they know it, be interested in it. The President is a Leader whose duty is to say “Come,” rather than a Commander whose prerogative is to say “Go!” It is hard, as the General Secretary knows full well, to lead those whose desire seems to point elsewhere, but we must not be discouraged, but rather put more heart into our work.

W. C. P.—“What would you think of holding outdoor meetings frequently during the warm weather, either outside the church or on a home lawn?”

We think the plan a real good one, and if well carried out of far greater benefit than sweltering in some close indoor room with atmosphere perhaps of most unwholesome nature. Why remain thus indoors when the purity and beauty of nature awaits us outside? Jesus held many of His most influential gatherings in the open air. Many of the early Methodists did likewise. But to-day,—well, when I suggested open-air meetings on the hot nights of summer, once, the answer of at least one circumspect lady was, “That’s too much like the Salvation Army to suit me. When we are as indifferent to opinions as our fathers were, and are as anxious to win souls as were they, we will revive their practice of open-air services. Yes, let ‘W. C. P.’ and his Leaguers get out-of-doors and hold their meetings. The practice, even if it does resemble the Army, will prove beneficial and add to their credit, as it does to the S. A., for in our judgment our lady critic paid the Army a compliment for their methods rather than condemning them, as we suspect she intended to do. By all means get outside!

E. L.—“As I am President, I am anxious to be a good one, but what am I to do when I cannot get the League members to work? I give each member work to do, and I tell each officer what their work is, but they will not do it.”

Not knowing the exact local conditions, it is somewhat difficult to answer this question, but if it be true that members are given work, and do it not, there must necessarily be a lack of definite purpose in their lives. Promoters and workers must have power to discern and to adapt, and exercise tact. The purpose of the League is the training and development of true manhood and womanhood. It is wise that it puts on exhibition good examples of its work and ideals.

Do not be discouraged. If one kind of work assigned bears no fruit, try some other. Upon the vigor of your committee system depends largely the vigor of your society. A President or a Committee Chairman should not attempt to do all the work. Committee members should consider themselves just as much responsible for the success of the work as their Chairman or President.

The first duty of the Lookout Committee is to examine its own heart. The second duty is to examine the society, and seek to make it faithful, so far as it can. The third duty, after these, is to view the community and see what young people there ought to have League training are not getting it, and seek to interest them in the society. Look in, look around, look outside. A little work with a new member will save much with an old member. Consult with your pastor.

Ask him if your League Executive and committees can be met at the parsonage together some evening soon, to talk the whole matter over.

A. E. H.—“A Supt. of Circuit and probationer organized a League. They asked all who were willing to join to hand in their names and say whether they wished to join as Active or Associate, and put in their officers. They did not go by the Constitution,—no reception service. Those that have joined since just had to hand their names to the Secretary. What is your opinion of that kind of work? Don’t you think it rather a ‘loose way’?”

It certainly is. In organizing a new League some latitude must be allowed in methods of procedure; but in every case of the reception of members, it is well to make the occasion one of some impressiveness. The Reception Service should be of influence. Its proper observance will give the League a status it would not otherwise have, and make membership stand for something worth while. It never pays to conduct League business in a “loose way.” Read the next paragraph.

M. B. E.—“We quote freely from this letter because it deals directly with the difficulty stated by A. E. H. above. ‘In regard to the reception of new members it is usual to follow the rule in the Constitution? Such has not been done here, but I have often felt when young people were allowed to become members by simply handing in their names that it tended to cheapen our pledges and rules. Since I have been President we received three girls and used the form of reception in the Constitution. Now, there are three boys who are inclined to join and, but they object to handing in their names to be received as shake hands, etc. Of course these are only Association members, and it is a childish objection, yet if I give in I cannot force girls to take the stand. A number of the Active workers think that rather than risk losing the boys we ought to give in to their wishes, and yet if there is nothing to mark their decision, will they not most probably think less of our Society?’”

The reasoning of this is quite correct, and if those “boys” are personally interviewed we think they can be persuaded to unite in the proper manner. By all means, try to give some tone, dignity, strength, and standing to your League, and make membership in it, represent something high and worthy.

J. C. N.—“Many will lead a meeting who will not handle a topic as they seem to think that all that is required of a leader is to stand up and announce the hymns and other parts of the programme. That word ‘programme’ is a bigbear it seems to me. It means such a stiff, formal thing usually. Can you give me any suggestions?”

It depends very much on the leader whether or not the exercises shall be formal or possess an element of sprightliness and vitality. An inexperienced Chairman cannot be expected to do much more than call off the succeeding numbers; but one who has been tried time and again will be able to instill a measure of his own experience into the meeting. There is such a thing as atmosphere in every public gathering. If a presiding officer is cold and formal the meeting will likely be so too. If he is bright and lively the audience will respond, etc. In every League service, both social and spiritual elements should pervade the exercises. To generate and diffuse these may be beyond the power of a novice, and the older members should make up the

“The secret of success is to do the common duty uncommonly well.”

lack. Young beginners in the chair receive sympathy and help, and if advice is needed it should always be given privately and with great kindness. But "J. C. N." is right about "programs." A service to be productive of greatest good should at least seem to be spontaneous. The leader who after the most thorough preparation for the service, can best hide the formal evidences of such preparation, will have the best meeting. But this is an art to be cultivated, and we must not be too severe in criticizing beginners.

Mrs. R. A. V.—"We watch the Era very closely to see when there is anything that fits into or is helpful to our society."

"That is the right thing to do, and it is advisable either to preserve the papers or else make an Era scrapbook. You may not find something in every number of present value in your work; but it may be useful some other time. It will be profitable to have it within easy reach when needed. We are thankful to our many friends for their kind expressions of appreciation, and shall try to make this paper of increasing worth to working people.

M. M. S.—"We have the meetings every Sunday night and have as high as 75 out. We have splendid crowds. . . . I would like to have our programmes better, different, interesting, and to the point. Can you suggest any new way?"

"This is from a country league. Inasmuch as the services are always on a Sunday evening, the exercises must necessarily be religious in character. As we do not know what order has been followed, we can hardly intelligently suggest "any new way." In such a case, we would advise a strict adherence to the regular official League topics as they appear from month to month in this paper. Nothing better can be planned, and with varied treatment, good meetings will be assured. The Consecration topic for the first Sunday in the month would always be fitting, the Teachings of Christ would give something like systematic and consecutive Bible Study, an occasional Temperance Topic would afford good opportunity for a varied and stirring programme, and the regular Missionary meeting would ensure the interest of the community in the concerns of the Forward Movement. If "M. M. S." will follow this for a few months consecutively and consistently we believe the results will be good.

W. C. B.—"Would you advise to provide refreshments with special programmes as often as once in a month for visiting Leagues, or for the home League?"

"We believe in "refreshments," we have often advised inter-League visitation, but we think "as often as once a month" would be over-doing it. The programme would soon cease to be "special" in such a case, and too much time and attention given to it, or else it would soon drift into mediocrity. Leaguers that need to be cajoled or coaxed to attend the League by "refreshments with special programmes" are not likely to contribute much to the life or work of the League. It is a good thing to have some light refreshments that can be easily and quickly served at a regular meeting without any previous announcement, and when, perhaps, none but the social Vice-President knows anything about the arrangement. In such a case the refreshments are not a bait to attend, nor a source of financial profit, but a wholesome exercise profitable to all. Try a surprise dish of ice-cream after the meeting on some of these hot August nights

and see if it does not "go good." But don't tell the Leaguers that if they come they will get a dish. That is like bribing a child to be good, or at least not bad, for a stick of candy.

E. M. P.—"I would like to see a revival throughout all Leagues this year, and many young people brought to Christ."

You have touched the greatest need of the League. Turn to page 183 and you will see more on this point. Read it. There is here enough to say that apart from revival plans and power in actual exercise there can be no real and abiding Epworth League prosperity. One gentleman of both knowledge and experience remarked in personal conversation recently, "Our church services all seem to lack entertainment." Certainly all public services should be entertaining, but when entertainment is evidently paramount in the arrangement or conduct of the service, no matter what it be, as a religious meeting it loses power, for it lacks grip." The Epworth League thus seeks only to provide entertainment which soon ceases to be entertaining, but the one that aims by prayerful preparation and tactful procedure to grip the young people will never cease to entertain them. Your League cannot compete with the hundreds of amusement agencies that are every hand on every day. It was never intended to do so. But it can win the young people to a better way, and provide for them unfulfilling pleasures of the highest character, if it introduces them to the joys of Christian experience and to the fellowship of the highest and best Christian service. A revival of such a character we need, and for it we earnestly pray.

C. C.—"In heart to heart talk with our pastor last week, I asked the question, 'Why is it so hard to do personal work?' He said it was because it touched the most sacred things of our lives, and it was hard even for him to speak to some people."

It is easier to preach to a hundred than to talk personally with one, and yet the superior effectiveness of individual approach and conversation is manifest in the Saviour's ministry. It would be well if all Christians made the life resolve of the late Dr. Trumbull. For over half a century he was controlled by it, and his fidelity to it made him one of the most successful soul winners of his generation. Here it is:

"Whenever I am justified in choosing my subject of conversation with another, the theme of themes shall have prominence between us, so that I may learn his need, and, if possible, meet it."

His wonderful tact, his habitual gracefulness, his absolute sincerity, his complete consecration to the work of individual soul-winning, and his great success therein, are well set forth in the book "Taking Men Alive," written since his death, by his son. We know of no better book for study by those who would be accomplished fishers of men, than this, and its careful perusal by all our readers, we most strongly advise. Epworth Leaguers should know more both by study and practice about this glorious art of winning souls.

A. E. R.—"That clause in the Constitution permitting the use of verse or line is almost infinitely resorted to, and it dulls the edge of enthusiasm. Could you suggest an antidote?"

We can, and we do with pleasure. It is what we have advised scores of times in addresses, conferences, personal conversations, and on paper.—Let the young peo-

ple cut out the "verse or line" altogether and give expression to their own words to some direct purpose, or experience. It may be said that they have nothing worth while to say, that they are timid, weak, retiring, and a good many other things. But none of these are convincing. A Methodist, young or old, male or female, should be more or less *bold*, a *conviction*, an *experience*, and a *testimony*. The Epworth League should strengthen all of these. If it does not, of what real good is it? A young Christian must be willing to break down, if need be, in testifying for Christ, and if the words are only few and broken at first, the utterance of them in all sincerity will bring some little power of expression. We confess that the old-time efficacy and joy of personal testimony seem to have largely departed from us, and until we have a return to the essential spirit, if not the self-same methods of the Methodist class-meeting, we fear they will remain absent. We must make certain that our young people have something to say for Christ, and we must train them in the actual saying of it, or having the form we may lose the power of vital godliness.

### A Heartening Message

We do not often print the full text of letters received; but the following is so full of good cheer and sound sense that we pass it on. As it was not written for publication, we withhold the writer's name; but sincerely invite the whole body of our workers, ministerial and lay, to unite in both prayer and work for the largest measure of spiritual results this year that we have ever known in Sunday School or Epworth League.—Ed.


"Your circular letter re Epworth Era, and another today re Personal Evangelism in League and Sunday School, have both had real results for me, and I am glad to venture to send a few lines.

"First, I believe you are working along proper lines in your effort to diagnose the case of our young people's work generally. You place the responsibility on the pastors largely, and that is right. We are in touch with the workers and ought to inspire and direct them as we can do. The S. S. and E. L. organizations are not perfect, but are the best yet evolved. Could we do any more for our young people with a new organization? My firm belief is that we do not need new organizations, but rather more devoted personal workers to run present machinery. Personal evangelism is the need.


"I am serving a small country field here with two churches. We have a League in each, one organized during the year. At T— we take twelve copies of 'Era' and have a committee at work to secure more. It is an excellent tract, and a fact. At H— we have a small League, six copies of 'Era' taken. If the pastor sees the necessity for the presence of good canvassers the 'Era' will be taken. Our Sunday School here is doing good work, manned and officered almost entirely by young people. Ten of our number accepted Christ, and joined our church. We have a Teacher Training Class of twelve who studied and passed examinations creditably. We have a course of books of our Canadian course. We met from house to house weekly, and I acted as teacher, and we are well along in the course of this already, and we hope to complete the course next year.

"We pray for our new fellow (a classmate of mine at Victoria College), and for you in your magnificent work. The weight of which must be laid on you to be weary. May God bless you and the cause abundantly. In this connection I am glad to let me say that it has been written in a sincere hope that while reporting progress on a hillside, you may find me, we may cheer you at headquarters. After considerable work in town and country, I fondly believe that the prevailing type of character in our country fields lends itself to success undreamed of. There is a great unexplored field of untold souls, who too many pastors are tramping, all oblivious. If I might be permitted to offer you counsel, would you continue your campaign for increased circulation of the Era, and for personal evangelism, and urge the holding of district conventions in rural places."

"If we are straight with God we shall not be crooked with our neighbors."



## REPORTS FROM THE FIELD



### Notes

A promising Junior League has been organized at Windsor, in the Cobourg District. We wish them great growth and prosperity.

The Juniors of Holloway St., Belleville, Ont., are progressing favorably. They had not long ago, a stimulating and thought-provoking debate on "Resolved, that St. Paul was of greater service to the early church than was St. Peter." Miss Pearl Ketcheson is the devoted Superintendent.

The Epworth League at Granby, Que., is taking charge of the weekly prayer-meeting during the absence of the Pastor at General Conference, and will also hold Cottage prayer-meeting all through the summer, with the shut-in ones of the congregation. This is most commendable and exemplary, and will do them all good.

The league of Scottsville write not large is growing. At a recent service four associate members changed to active and eight new ones were added. A mission study class during the past winter contributed very much to the success of the league. At a Sunday evening service in June three of the young men gave a summary of "Strangers within our Gates" with profit to all.

A newly organized League at Woodgreen Church, Toronto, is promising well. It is composed wholly of girls. At the request of the League the Trustees of the Church have placed a double pew in the Church at the disposal of the leaguers to be kept full of girls and young women. This should afford a splendid opportunity for personal evangelistic work by the members among their young acquaintances or even strangers.

In a most interesting letter, for it contained the names of twenty new subscribers to the Era, our friend representing the Morrison St. League, Niagara Falls, gives a suggestive sentence in which he unconsciously touches the secret of all league prosperity. "Our success is due mainly to the way in which each and every member does his and her work. We have some of the most willing workers that one could wish to meet, 'always ready'—we are determined to succeed."—It would be contrary to all the laws governing healthy and growing organized Christian work if such workers actuated by such a spirit, failed. Of course they shall succeed when they thus will to. Success is possible to all who will pay its price.

It is a matter of great satisfaction to receive such a letter as the one from which the following extract is made. It was not written for publication, but is all the more expressive on that account. "College Avenue Church would not be the successful church it is if it were not for the League. It keeps the young people together as nothing else would. . . . This is my third year as President and it has been a great pleasure to work with our young people. They are loyal and faithful, and I feel that the Epworth League work is one of our best opportunities. Our attendance at present (the letter was written June 28th, when many another league has gone out of business for the summer,—Ed.) is forty to fifty, and I am glad to say that there are now nearly a hundred young men as young women present at

the meetings. Our Pastor, Mr. Barker, is a strong, earnest, and sprightly man, and to his help we are greatly indebted for our success." . . . The last statement has doubtless a very direct and important bearing on the prosperity of this Woodstock, Ont., league. That kind of a pastor is not the one that is complaining all the time of the burden of the Epworth League, but rather does he rejoice in the inspiration and help of it. Devoted pastoral leadership combined with wise presential guidance will make the Epworth League a success anywhere where there are Methodist young people.

The Glencoe League had a "Friendship" evening recently, which proved very successful. A splendid paper was given on "True Friendship." At the roll call every member responded with an appropriate verse on the subject, and the musical selections were also fittingly chosen. The members had been requested to bring a friend and many did so. The Anniversary Services of this same League were held on June 18th. The church was beautifully decorated. At the morning service the League members entered in a body and sat together in the centre seats. Rev. Dr. Husser preached excellent sermons and special music was rendered by the choir and the male quartette. The pastoral of Rev. S. W. Muxworthy is proving very profitable to the young people of Glencoe.

### ... A "Best Prayer-Meeting"

Under date of June 20th, the President of the Gifford League writes us a charming letter. In it he tells the following incident: "Last Tuesday night I got our Missionary Vice-President to give a reading from the Era,— 'Is our League a disappointment?' As she was reading a paragraph regarding practical work, such as leaguers visiting the sick, shutting up the shop and asked the question whether failure to do that were not one cause of disappointment. I seized the opportunity, and rising said, 'Mr. Chairman, I believe it is. There are four shut-ins within our reach, I move that our Secretary be instructed to communicate with them to see if it would be convenient for us as Leaguers to go down and hold a short prayer-service, and that she report in time to make announcement from the pulpit.'—It was carried.— I have just returned from one of the best prayer-meetings I have been at for many days."

We do not wonder at such a testimony, and there would be more "best prayer-meetings" if such a spirit and practice prevailed. To do something for others is the best way to secure abundant blessings for ourselves. When we forget about meeting and making religion more essentially a matter of giving, we realize great good. If our young people would seek to dispense blessing on those around them whose circumstances or physical conditions are not favorable to church attendance, they would know something about meeting and receive the benediction of Him who "went about doing good."

"In choosing his men," said the Sabbath-school superintendent, "Gideon did not select those who laid aside their arms and threw themselves down to drink, or those who were so thirsty that they would drink with the other."

## Our Local Agents

### Is Your League Represented?

A step that vitally affects the interests of this paper has been taken recently. The Editor wrote a month or so ago to every League President whose name he then had, asking that an "Epworth Era" agent be appointed. The response so far, has been most encouraging. We want an agent in every League, large or small, throughout all our Conferences. If your Society has not yet acted, see that it does so, and your name will appear on next month's list. Full instructions will be sent every agent as soon as the appointment is reported to the Editor.

The following is the list up to July 8th, when this copy was handed to the printers:

- Athens, Dora Klyne; Avon, Lucila Rowe;
- Arlen, Ethel Purdy; Amherstburg, Millie Lukes; Amherst, N.S., Della McKim.
- Berlin (Trinity), J. McGougle; Bridgen John; Brighton, Mrs. J. G. Givens; Wrenthamville, Lena Haddy; Bothwell (Armstrong), Joseph Cross; Blaineketch, Alga Ferguson; Bellville (Holloway), John Robson; Brantford (Sydenham), Pearl Mott; Brighton, Wm. Ketchum.
- Cargill, Clara Dutchik; Cornith, Bernice White; Clinton, Violet Jarge; Craigville, E. Crockett; Cabot, East, Albert McLaughlin; Cantlon, I. Wilkinson; Canton, S. E. Turk; Cambury, Sadie Greenwood; Chatham (Victoria Ave.), Nellie Clemente; Cookstown, Gladys E. Brown; Colborne, Margaret; Cobden, Bess; Minier; Courties, A. J. Gay.
- Drayton, Ada Woodman; Dawn Mills, J. R. Biggart; Downsview, E. F. Ramsay.
- Ehordate, R. T. Edward; Edgely, C. E. Smith; Elgin, Beatrice Bateman; Essex, Susanna Edford.
- Fairfield Plains, E. Brown; Fargo, Maggie Smyth; Fenelon Falls, E. Pearl Junkin.
- Gagetown, N.B., Kate Palmer; Guelph, E. Heather (Dublin St.); Gesto, Flossie Blight; Glencoe, Eva, Fredrick; Godwin, R. Snyder; Glen Buell, Mabel Westlake; Greenbush, Jennie Patterson.
- Headford, Charles Chas. Hagersveld; May Hemel; Hespeli, Harry Conway; Hantsport, N.S., Rev. E. W. Forbes; Hilton, W. F. Love; Hilda, Westman; Humber, John Dabe; Hickson, Robert Skelton.
- Inkerman, Pansy Barelav.
- Kingston (Princess Street), M. Quirk; Kosuth, Nettie Hagey; Kingsdale, May E. Brown.
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- Orillia (St.), B. Cunningham; Orillia (St.), Obourne Mullett; Orland, James Wright, Jr.
- Prescott, F. Richardson; Powles Corner, Leona Parrish; Peterboro' (George St.), Alberta Welles; Peterboro', George Sheppard; Porters' Hill, Davis Marshall; Port Hope, Harold Nihil.
- Rideville, Robison Dynes; Ruscomb, Emma Gladys.
- Saskatoon, Sask., N. K. Holby; Shan nonville, Grace G. Morden; Sault Ste. Marie (Central), Lida Fawcett; Smith's Hill, Ada Herrington; Shanty, Anna Wallace; Stayer, Mrs. C. W. Cooper; Strange, Arthur Welles; Stouffville, George Stockdale; Mabel Fleming; Southwell, Arthur Vleary; Simcoe, Walter Foster; Silexton, Esthella Johnson; St. Olay, G. Bara ear.
- Thamesville, Beatrice O'Neal; Trinity, Grant Vye; Sicks; Tipton, Edith Martin; Thomasburg, Hazel Prindle; Tempo, Lynn den James; Thornhill, Florence Clifton; Thornworth, C. Ross; Troy, Lovel Edker; Troy, Mrs. Wallace Musner; Toronto (Boon Ave.), Mabel McKenzie; Toronto (Port Ave.), Mabel McKenzie; Toronto

**"It will never rain roses; if we want more roses we must plant more trees."**

(Westmoreland), J. G. Unwin; Toronto (Broadway), Bert Johnson, M.D., Toronto (College), Clarence S. Mark.

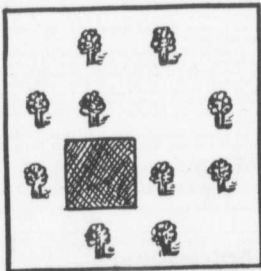
Union, Mary Whaley.  
Varna, Mammie Keys; Victoria Square, Ralph Boynton.

Wilkie, Sask., M. Swayne; Winchester Springs, Mary McIntosh; Watford, L. Glass; Wyoming, Jessie Sutherland; Well-man's Corners, Carl Rook; Whitby, Lillian Rowe; Wellington, Edith Lloyd; Whitevale, G. B. Rice; Warwick, Harry Beacom; Waterloo, Nellie McBride; Wodehouse, G. W. Lawson; Wilton, Muriel BaBoock; Waterloo, Hazel Martin.

We hope to continue this list from month to month until every League and other Young People's Society has a regularly appointed agent with whom both the Editor and the Publisher may communicate in the interest of the paper. So fall in line, quickly.

### The Yankee's Farm

A certain Yankee had five sons. In his will he directed that the boys were all to live in the house together, but that the land was to be divided among them in such a manner that each son



would have an equal share, of exactly the same shape as the rest, and that on each plot there should be two trees. How was the farm divided? Study the diagram until you can divide it into five parts exactly the same in both size and shape. Send your solutions to The Editor.

### So Early in the Morning

A clergyman staying at a hotel one night was awakened in the morning by heavy pounding on his door and the voice of the night-clerk saying: "Five o'clock! Better get up or you'll miss your train!"

The preacher didn't intend to catch a morning train, and hadn't given any instructions that he should be called at the unearthly hour of five o'clock, so he paid no attention to the old man's early morning greeting, and was asleep again almost immediately.

In about fifteen minutes he was again awakened by the pounding on his door, and heard the voice of the old man saying: "Don't get up. I rapped on the wrong door."

### Where She Got the Name

A gentleman travelling stopped at the house of a pious old woman, and observing her fondness for a pet dog, ventured to ask the name of the animal. The good woman answered by saying that she called him "Moreover."

"Is not that a strange name?" inquired the gentleman.

"Yes," said the pious lady, "but I thought it must be a good one, as I found it in the Bible."

"Found it in the Bible!" quoted the gentleman. "Pray, in what part of the Bible did you find it?"

The old lady took down her Bible with the utmost reverence, and, turning to the text, read as follows: "Moreover, the dog came and licked his sores."

### Left Her Feet Behind

A good old Scotch minister, calling unexpectedly on a widow who lived in a cottage on the outskirts of the village, surprised her in the midst of washing a lot of clothes.

She hurriedly hid behind a clothes-

horse, and told her little boy to say that she was out. The visitor knocked at the door.

"Well, Jamie," he said, "and where's your mother?"

"My mother's not in; she's gone down the street with a message," replied the boy with promptness.

"Indeed," replied the minister, with a quick glance at the bottom of the screen.

"Well, tell her I called, and say that next time she goes to the village she had better take her feet with her."

## Books for Leaguers

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### Religious Idling

Sir John Lubbock found this epitaph in a country churchyard:

"Here lies a poor woman who always was tired,

For she lived in a world where too much was required.

Weep not for me, friends, she said, for I am going

Where there'll neither be working, nor reading, nor sewing;

Then weep not for me, friends if death us do sever,

For I'm going to do nothing forever and ever."

The Freeman (England) says the verse illustrates the notions some people have of the state of the Church notably in heaven but on earth as well. In the latter view it chimes with the story our Methodist friends like to tell to this effect: A man who had been a Methodist offered himself to a Baptist Church. On being asked why he proposed to change his connection, he answered: "In the Methodist Church I am forever being asked to work and give, and give and work; I want to join the Baptist so as to be dipped and done with it." The candidate evidently got his idea of the Baptist way from the old Antinomian offshoot, still it is to be feared that too many in all Christian Churches have set themselves to the tune of "going to do nothing forever and ever."—*Ex.*

### Willing To Take Turns

Mrs. Rogers, says *The Fruit-Grower*, had the barrel of russet apples placed in the attic because they were not quite ripe enough to eat, and she warned her three boys, whose ages range from five to eleven years, not to touch them. Then, one rainy day, when she sought the attic to get something from a trunk, she came full upon her sons, surrounded by apples.

At her approach two of the boys drew closer together; but the third, a little contentedly munching an apple, apparently paid no attention to his mother's entrance.

"Jack! Henry! Willie!" she exclaimed reproachfully. "Whatever are you doing? And those apples! Didn't I tell you not to touch them?"

"Yes, mamma," replied Jack, the eldest, "but we're not really eating them; we're acting the Garden of Eden. Willie and I are Adam and Eve. Henry, over there, is the serpent, trying to lead us to our downfall by showing us how good the apples are."

"But," began the mother as sternly as she was able, "you two must have been eating apples; Henry hasn't done it all. I see as many as ten cores around you."

"O yes," returned Willie, the youngest, "we've all been taking turns being the serpent."

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