

**PAGES**

**MISSING**

# BOYS' NUMBER

## THE Canadian Spworth Era

Toronto  
June . . . 1905

Vol. VIII

No. 6



The shades of night were falling fast,  
As through an Alpine village passed  
A youth who bore, 'mid snow and ice,  
A banner with the strange device, "Excelsior!"

—Longfellow.

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### I Owe It All to Mother

BY MINNA IRVING.

"I am deeply touched by the remembrance of one to whom I owe everything that a wise mother ever gave to a son who adored her."—Andrew Carnegie.

When I came trudging into town,  
An awkward country lad,  
An empty purse and willing hands  
Were all the wealth I had.

But now I cannot count my gold,  
My stocks and bonds are manifold,  
My ships are laid in every land,  
My mills at sea are legion, and  
I owe it all to mother.

On winter eves I used to draw  
A hassock to her knee,  
And listen to the Bible tales  
She loved to tell to me.  
She taught me truth was always best,  
She planted courage in my breast,  
With patience, hope, ambitions high,  
And fear of God, and that is why  
I owe it all to mother.

When tempted from the narrow path  
To mazes of deceit,  
The memory of her gentle voice  
Recalled my wandering feet.  
And as my shortening days descend  
By pleasant paths toward the end,  
God's scrutiny I do not fear,  
For I have kept my record clear,  
And owe it all to mother.

—Leslie's Weekly.

### A Boy's Unique Letter

When a train bearing President Roosevelt passed through Wooster, Ohio, the pupils of the schools of the city were at the depot to see the chief magistrate. Later the school children were asked by their teachers to write compositions descriptive of the event. Dominic Lucci wrote the following letter, which was forwarded to the President:

"There was a presidential went thru on a train he was a white man he was a soldier his name was President Roosevelt he was out on the Roekle Mountings. He was in Chicago to strike the steamers six men was killed and some injured. The President is sent about such things. The President is strong when he was a little boy he was weak, once he runned out west and was a ruff rider. Finally he was tamed down and got to be vice pres. It was 9 o'clock when the passenger came a past when Teddy went thru he laff and show his teef they was white and shinin he look just like the pitcher in the paper. He was standin on the tale end of the car was washed up in gold so it would look nice. He had specs on his face en he looked just the same.

The kids was glad when the President was a coming to Wooster, O. The Pres. is a good man, the people was a crowd they wave and holler when Teddy come thru. The President had his handcleff wavin and laffin. There was 4 cars full of Secretaries, the butler of the car was a colored man. The Pres. will not get off at Wooster, O, he will get off in Washington then he will go to his office when Mr. Roos would holler when Teddy come thru he would work on when he would want a vacashun he would have one. The Pres. like the children, he lots of boys in his house, one of them is a girl this is all the end.

"Dominic Lucci."

On receipt of this letter President Roosevelt wrote to the gentleman who forwarded it to him: "Not many of the letters that come in my mail amuse me as much as the enclosure contained in yours. I am really obliged to you for sending it to me. Good for Dominic Lucci."

### Just How Much?

"I would do anything to get an education!" said Joe, savagely thumping the down sofa-pillow till a fine, fluffy dust fell from seams and corners.

"Just how much would you do, Joe?" said practical Uncle Phil, interestedly.

"As much as Elihu Burritt?"

"How much did he do?" inquired Joe.

"Was he a boy without any chance?"

"No, indeed!" said Uncle Phil, who never sympathized with whining Joe's way of looking at things.

"As many chances as you have, or any other boy with brains and ten fingers. Had to work at a forge ten or twelve hours a day, but that didn't hinder him from working away in his mind while his hands were busy. Used to do hard sums in arithmetic while he was blowing the bellows."

"Whew!" said Joe, as if he, too, saw a pair of bellows at hand. "How old was he? Older than I am, wasn't he?"

"About sixteen, when his father died.

By and by he began to study other things. Before he died he knew eighteen languages, and nearly twice that number of dialects. All this time he kept hard at work blacksmithing."

"I don't have to work as hard as that!" said Joe, after a while, with a shamefaced look that rejoiced his uncle's heart.

Joe was a farmer's son, and in busy times there was a good deal for a boy of his age to do. So far he had not been spared to go away to any preparatory school to "fit" for college. So he had faint-heartedly and sulkily given up the thought of going there. Somehow, Uncle Phil's words had put things in a new light.—Christian Uplook.

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TIRES

# THE CANADIAN EPWORTH ERA

A. C. CREWS, Editor.

WILLIAM BRIGGS, Publisher.

Vol. VIII

TORONTO, JUNE, 1906

No. 6

## God Wants the Boys

God wants the happy-hearted boys,  
The stirring boys, the best of boys,

The worst of boys!

He wants them soldiers of His cross,  
Brave to defend His righteous cause,  
And so uphold His sacred laws;

That good and true

The world may be

Redeemed from sin

And misery.

God wants the boys!

**Boys Should be Kind.**—Horace Mann's advice to boys is excellent: "You were made to be kind, boys—generous, magnanimous. If there is a boy in school who has a club foot, don't let him know you ever saw it. If there is a boy with ragged clothes, don't talk about rags in his hearing. If there is a lame boy, assign him some part of the game that does not require running. If there is a hungry one, give him some part of your dinner. If there is a dull one, help him to get his lessons. If there is a bright boy, be not envious of him, for if one boy is proud of his talents, and another is envious of him, there are two great wrongs, and no more talent than before."

**That Boy.**—In his characteristic way Bishop Berry tells what he thinks of the boy: "What an institution he is! What possibilities of good or evil are wrapped up in him! What a bundle of ambitions, purposes, impulses, tendencies, forces and contradictions! If once aroused and properly guided what may be not become! If you should carry a dozen sticks of dynamite into your room, attach them to a fuse, and fire the fuse, you know what would happen. But you can never know what will happen when you touch off a boy. I would like to see a course on 'boyology' in all our theological seminaries!"

**A "Good" Example.**—During his last visit to America, Rev. Charles Wagner, the noted French preacher, was asked to address an assembly of boys. He began his lecture by saying: "I have hesitation in coming before you, boys, for I know I set you a bad example of speaking English, and one ought never to set bad examples of using languages before others. But a year or two ago I could not speak one word of English and now I can speak it so as to make you understand. When I decided to come to America, I resolved I would learn English and I did teach myself and succeed. So if I set you a bad example, I will turn

it and make it a good example of what one can do who is resolved." That was enough introduction to the boys. The English was not so fluent as theirs, but it was finer English than many of them spoke, and they all admired his energy and purpose.

**Imitate Sir Galahad.**—Mr. Edward Markham has a most interesting article in the *Christian Advocate* on his experiences with boys in which he says: "I recall one incident of a boy with fine quality in him who once hesitated to make amends by apologizing to some school fellow for an act of discourtesy. I spoke to him in a quiet, friendly way, 'What would Sir Galahad have done in your case? Can't you afford to do what he would have done? The effect was instantaneous. 'I'll do it, Mr. Markham,' he said. I was touched by this spectacle of self conquest. I put my arms around him and we were friends forever."

**Boys Worth Taking Care of.**—Mr. J. J. Kelso, who has done so much for neglected children in Canada, says: "Boys are the most valuable asset in the Province of Ontario to-day. Without them there would be no possibility of developing the country or even carrying on the industries that already exist. At a low commercial estimate the value of a boy would be one thousand dollars, and every boy who is allowed through neglect to grow up without moral training or habits of industry is not only a direct loss, but is likely to become a burden and a tax on the community. A little timely effort and outlay would save many young lads to good citizenship who are now neglected."

**Boys Should Sleep Much.**—James Rowland Angell, Professor of Psychology in the University of Chicago, has an excellent article in *The World To-Day*, on "Facts and Problems of Adolescence," in which he presents many valuable facts and suggestions in regard to the training of children. He thinks that the three most important hygienic considerations are, sleep food and exercise. He says: "Probably sleep is the desideratum most regularly abused by the children of the modern town and city parents. Parties, calls and social engagements of many kinds are allowed to invade the hours of rest which the growing organism absolutely requires if it is to attain its highest possibilities. Not only are boys and girls of fourteen and fifteen allowed occasionally to remain out until long after midnight, attending parties, but from day to day the hour at which they go to

bed, is permitted to vary almost as they may desire. It demands no prolonged experience to prove that even a person of mature years can not practise indefinite irregularity in the amount of sleep gained daily without paying the penalty in the form of depleted vitality and sooner or later, if the habit be carried to an extreme, in the form of nervous breakdown. How much more necessary, therefore, must adequate sleep be in the case of the growing body!"

**Home Life.**—The pastor of one of our city churches enters a mild protest against pastors and a few other people being burdened with responsibilities that parents ought to assume. He goes on to say: "The minister, the school teacher, the Sunday-school teacher, the editor, the legislator should all assist the parent, but he should be made to understand that he is responsible to God and to society for the character of his boy." We believe our brother is quite right in his position. Nothing can take the place of the home as a religious and educational agency, but at the same time there are auxiliary influences, such as boys' classes, boys' clubs, which have great value.

**Three Rules.**—The following three rules are said to have been given by an old Quaker to Senator Scott, of West Virginia, when he was a young man. In following them the Senator claims to have made his success in life: "Not what thee eats, but what thee digests, will make thee healthy." "Not what thee earns, but what thee saves, will make thee wealthy." "Not what thee reads, but what thee remembers, will make thee wise." These three rules leave out a good many things, including all reference to religion and benevolence, but as far as they go, they are full of wisdom and sense. It is possible to read so much that we injure ourselves, to eat so much that we weaken our minds, and to earn so much that we get extravagant and self-indulgent. The above rules followed will help us when we are old. The man who has a good stomach, a good memory, and a bank account needs only a good conscience and a high purpose to make life worth living.

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## Notable Canadian Monuments



### IV.—“What Else Can I Do?”

**A** NOBLE deed was recently commemorated by the erection, in the city of Ottawa, of a beautiful monument representing Sir Galahad.

Henry Albert Harper was a young man in the employ of the Government, as assistant editor of the *Labor Gazette*, and according to the testimony of his Chief, W. L. McKenzie King, of exemplary character and blameless life. His promising career was cut short in a very sad way.

One wintry day he went out skating on the Ottawa River, in company with Miss Bessie Blair, daughter of Hon. A. G. Blair, and two others. Miss Blair and a friend were skating a little ahead of Harper, and failing to see a short dis-

death in the wintry water of the Ottawa, in the effort to save the life of Miss Bessie Blair. He did it deliberately. He did it willfully. He knew when he made his fatal plunge that he had not one chance in a hundred to escape alive. He chose to take that desperate chance rather than see go alone to her death the poor child who was struggling in the black water. So they went down together. He lost his life. But in that sacrifice he left to the rest of us a great lesson and a great inspiration.

“Every fellow-Canadian of Henry Harper was honored by his death, and every man of the English-speaking race from which he sprung. It was an assurance that in this country is present the old manly virtue, the true steel of our forefathers. And, far more than that, it was one argument more that our human nature has in it inspiration and strength from a higher than earthly source.”

His Excellency Earl Grey said:

“This monument adds to the interest, embellishment and idealism of this Federal city.

“Although I never knew Harper I have learned enough about him to believe that I shall seldom pass this monument without being reminded of the example which he has bequeathed as a precious legacy.

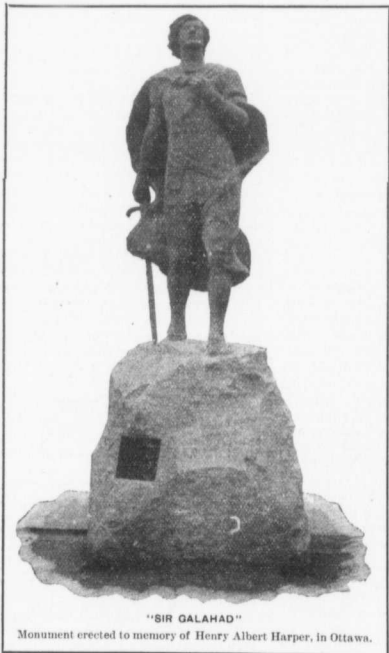
“His character and ability were such as would have enabled him, had he lived, to win in the wide and honorable service of the Crown that distinction which is within the reach of all whose greatest delight it is to spend themselves, their fortunes and their lives in the service of their fellow-countrymen and their King.

“He is gone, but who shall say that Canada and the world are not richer by his death? His character and his example live.

“I congratulate the sculptor on the skill with which this statue of Sir Galahad indicates those qualities of energy, fearlessness and service of which young Harper was the incarnation; and I hope this statue may be only the first of a set of noble companions which, in the course of time, will make this street the Via Sacra of the Capital.”

Mr. W. L. McKenzie King paid the following tribute to the young hero:

“Having been privileged to know him as I did, I can assure you, sir, that worthy as was such heroism of a monument and an occasion such as this, the whole of his brief life was not unworthy of the splendid deed which crowned its close. There was nothing exceptional, save the opportunity, in the chivalrous act which cost Harper his life. It was a sublime expression of the hidden beauty of his own character. ‘Galahad cried, “If I lose myself, I save myself!”’ In the same spirit, and with the same insight into Truth, Harper sought to keep unbroken the vision of immortality which was his; to be faithful to an ideal of Duty, which, by a seeming loss, he has made incarnate in our midst.”



“SIR GALAHAD”

Monument erected to memory of Henry Albert Harper, in Ottawa.

tance before them an opening in the ice, plunged into the water. Harper hurried to the edge of the ice, lay flat and stretched out his cane to the struggling young lady, but she was too far from him to grasp it. He then threw off his overcoat and prepared to jump in. The other young man warned him not to do so, when he replied: “What else can I do?” and threw himself into the icy water. He swam toward Miss Blair, who was already exhausted and sinking below the surface, and in a few moments both she and her gallant would-be rescuer disappeared beneath the ice. On the following day the bodies were recovered, and three days later Miss Blair was interred in Beechwood.

In speaking at the unveiling of the monument, Sir Wilfrid Laurier said:

“Nearly four years ago, Henry Albert Harper went to his

### Neatness

BY ROBERT J. BURDETTE.

**Y**OU can make yourself look an inch taller by neat, well-fitting dress. You can actually make yourself taller by an erect, manly carriage. Slovenliness is contagious. It communicates itself from the dress to the character. The boy who slouches and slumps in figure and gait, is dangerously apt to slump morally. The dust and grime on your clothes is liable to get into your brain. The dirt under your finger-nails is likely to work into your thoughts. Grease spots down the front of your coat will destroy self-respect almost as quickly as lying. Tidiness is one of the cheapest luxuries in the world. It is also one of the most comfortable. When you know, when you are “dead sure” that you are just right—“perfectly correct”—from hat to shoe-tie, the King of England couldn’t stare you out of countenance; he couldn’t embarrass you, and he wouldn’t if he could.

## A Merchant's Advice to Boys

BOYS—

Don't try to be smart, rather be good. Smartness is apt to degenerate into dishonesty.

Goodness is better than smartness, and adds to the value of intellect.

Add to your goodness—knowledge.

Get to know some things—know that you know them.

If your arithmetic does not reach far be sure that you can add and multiply with accuracy at least.

The quality of absolute exactness in what you say or what you do is essential to success.

Haphazard energy won't do.

Put your thoughts and actions on a business footing.

It matters little what you go into, but much how you do it.

Get it into your head good and fast that your best is poor enough.

Doing your best at what's before you is a sure stepping-stone to something better.

Stress of competition in the future will demand preparation and tenacity of purpose.

If you want to keep your place in the race you must keep improving.—*W. J. Ferguson, Mayor of Stratford, Ont.*

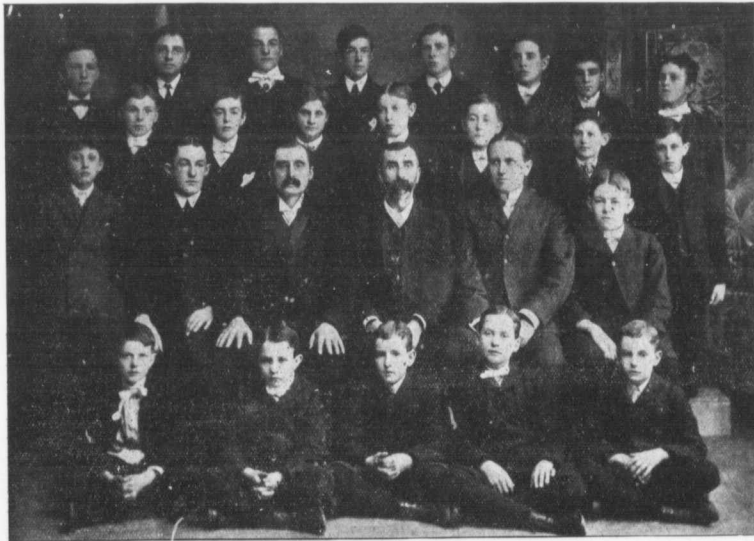
are very few, are welcome to the cheer, association and Christian fellowship to be found with the others. Each member, if he can, pays ten cents a month. This goes for purposes of the choir club. Next summer the boys will go into camp for about ten days at the lake shore, and are now saving up for that purpose. This choir club helps to solve the boy problem, and is the result of Mr. J. C. Smith's "Boys' Choir" formed some time ago. It has since been developed by him, in association with the Sunday-school Superintendent and pastor, to its present form. Mr. Smith is the leader of the church choir, and his great interest in the boys is really the secret of the movement.—*Rev. J. S. Cook, M.A., B.D., Pastor Methodist Church, Ridgeway.*

## Evil Companions

"I HAVE come to ask you if you will be so kind as to visit my boy," said an anxious mother to a clergyman. "He has come home to die. No one seems to care for him. Will you come?"

"Certainly I will," was the reply she received.

He took the name and address, and hastened to the bedside of the sufferer. There he heard the story of ruin from the



BOYS' CHOIR IN THE METHODIST CHURCH, RIDGEWAY, ONT.

## The Boys' Choir

THE "Boys' Choir Club," of Ridgeway, is an organization in which music is the chief attraction, that is, the members of the club meet for practice every two weeks, and once a month lead the singing of the congregation instead of the regular choir. The members of the choir club are all pledged to abstain from the use of intoxicating liquors and tobacco and from using profane language. They are also pledged to general Christian conduct and deportment. Most of them are members of the church. A number have decided for Christ since the club was formed, and the work of saving is going on. The whole object of the club is seen in its motto, "Every boy for Christ," and the boys are coming.

Music has its attractions; it prepares for service. It brings the boys together. It helps them to do something from time to time, that is of real value to the church service and their own lives. Those who cannot sing, and th-

lips of the young man, who said, "Two years ago I felt God was calling me to repentance. I resisted until all desire to do right seemed to leave me. I was given up. I wandered about from place to place, and formed evil associations. Some of my companions were given to petty pilferings, but I never stole anything myself. One of them gave me an article to keep for him. A few days after I was arrested, and the article found in my possession, which, I then learned, had been stolen. In vain I protested my innocence. It was shown in court that I was the associate of evil companions, and also that I was in possession of stolen property. I was convicted and sentenced to the state prison for two years. But, sir, I did not steal, nor did I know what he had given me was stolen. While in prison I have contracted consumption. The Governor pardoned me so that I could come home to die. Bad company has ruined me."

He was faithfully directed to Him who "came not to call the righteous but sinners to repentance."—*Rev. Dr. Gee, Brantford, Ont.*

## A Boy's World

*Banquet and*

FOR some years a most interesting work among boys has been carried on in the Eastern section of Toronto, commencing with the Boys' Brigade, which after a time developed into what is known as the "Broadview Boys' Institute," under the direction of Mr. C. J. Atkinson. It is practically a Y.M.C.A. for boys, but with a plan of work more extensive than most Young Men's Associations take up.

most cases, sent need, to a number of hours' labor on the road of a township.

Once a year, in the autumn, a banquet is held, and the most of the food is grown by the boys themselves. At one of these feasts a large basket made from a pumpkin, and filled with flowers, made a fine centrepiece, and vegetables were served in various ways. Cabbages, with the centre removed, held cabbage salad, and turnips, similarly treated, held mashed turnips, while vegetable marrow was used to hold celery and cut flowers. The menu and toast list was printed on two corn husks and tied together with a garnet ribbon.

Most of the indoor work is done in the evening, between the hours of seven and ten, during the fall, winter and spring. There is a fine reading-room and also a game room on the ground floor, but these are not by any means the most popular features of the institution. The rooms where real genuine work is going on are best patronized.

All the programmes, announcements, etc., used by the Institute are printed on the premises in a neat little printing office, by the boys themselves, under the direction of a practical printer. In the Manual Training Department there will be found, on almost any evening, twenty or thirty lads hard at work making all kinds of useful and ornamental articles. A skilful carpenter gives instruction, without remuneration. There are also classes in clay modelling, wood carving, basket making, sign painting, free hand drawing, type-writing, but probably the most interesting feature, to a visitor, is the "Cooking Class."

Here will be found about a score of boys, with white aprons and white caps investigating the mysteries of the culinary art. They are taught to cook simple dishes, such as might be needed when the lads are in camp in the summer time. One boy, who had taken the Domestic Science Course, was left, one Sunday morning, in charge of the roast while his parents went to church. He was simply instructed to see that the meat did not burn, but the thought occurred to him that he might turn his cooking lessons to good account, and so he went to work to prepare dinner. When the other members of the family returned he had a first-class dinner on the table with



BROADVIEW BOYS' INSTITUTE, E. TORONTO

A large private residence on Broadview Ave., Toronto, surrounded by five and a half acres of land, purchased for \$20,000, provides accommodation for the activities of the 600 bright young lads who belong to the Institute. It is a boy's world in miniature, planned on self-help, and mutual help lines to develop all sides of the boy nature—mental, social and spiritual—as an auxiliary to the home and school. The work is planned for boys from twelve to seventeen years of age, and the bulk of the membership ranges between these ages.

### The Model Township

What is known as the model township is a plot of ground

which has been divided into numerous "farms," each 40 by 10 feet, and divided by concession and side roads after the manner of rural municipalities. To each boy is rented one of these farms which he cultivates for the production of such crops as his fancy indicates, choosing, providing, and planting his own seed, and harvesting the product for his own benefit, thus allowing the youthful agriculturist free ex-

ercise of his own judgment, and giving him the benefit of practical experience. All the "farms" are named and designated by a neatly painted sign. The model township is governed by a Reeve and Councillors, duly elected from among the boys. A breach of a by-law is visited with punishment after a fair trial, and if the offender is found guilty, is, in



BROADVIEW INSTITUTE BOYS' FARM

everything served in fine style. Now, he is in the habit every Sunday of going to his morning class and then returning to his home to get dinner. He attends Sunday-school in the afternoon and church service in the evening. His mother and father declare that the best dinner of the week is on Sunday.

*the boys learn to cook*

*included*

*2*

*1*

Other features of the Institute are a savings bank, an employment bureau, a collector's club, a pet fanciers' club, and a summer camp of large proportions.  $\dagger$   $\ddagger$

In the many activities of the Institute, the religious side of the boy's life is not overlooked. A largely attended meeting for boys is held every Sunday morning at ten o'clock, and a meeting for older boys at 4.30 on Sunday afternoon. Two Bible classes are held on week evenings, and the whole spiritual tone of the institution is of that practical, sympathetic kind that appeals to the boy nature.

The moving spirit of the whole enterprise is Mr. C. J. Atkinson, who has been associated with it from the very first. He does the work for the love of it, and the only reward he receives is the satisfaction that comes to him in seeing the young life of the neighborhood guided in the right direction.

## What Boys Can Do

BY MR. H. C. HOCKLEN.

**I**F you ask "What kind of Christian work boys can do, I reply, "They can do anything that their elders can, and oftentimes do it better, because of the greater measure of their enthusiasm.

To illustrate, it is a good man, and one who shows his earnestness who entreats his neighbor to accompany him to the class-meeting, or to church that he may hear the Gospel preached. There are few such men.

But I have known twenty boys out of a class of forty who persistently canvassed their companions to attend a means of grace that had helped them, and when these were brought in there was in the hearts of the little fellows the joy that comes to one who converts a sinner from the error of his ways. One such experience as this in the life of a boy is of greater force in keeping him steadfast than volumes of philosophy. This is Christian work that enriches both the helper and the helped.

I have known boys, with a truly Christian cheerfulness deplete their own meagre libraries in order that they might collectively send a case of books to a neighborhood, where the boys had no books of their own, and these contributions have formed a source of delight to the lads away off in the northern woods, where the neighbors are few, and the conditions of life difficult.

A company of boys, between the ages of twelve and fifteen, formed themselves into a committee to visit the sick. Not only did they visit one another when illness came upon them, but in all their neighborhoods they sought for those who were ill, and by constant visiting and kind attention they brightened many an hour—let their light shine not only where boys could see it, but where men and women took note of it and were helped by this example of earnestness and self-sacrifice.

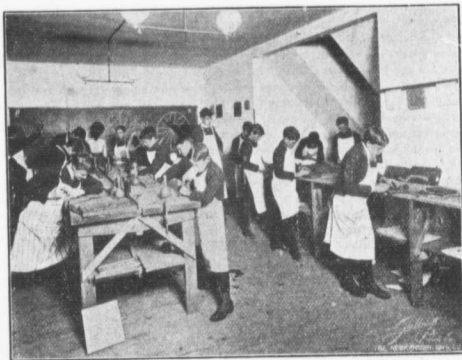
I have found juniors to contribute of their means for missionary purposes with greater alacrity and cheerfulness than their elders. They did not give so largely, but it seems to me that their mite would be more acceptable than the offering of the man who gives tithes of all that he possesses.

At the earliest age that they can understand good from evil, they can begin to be Christian workers. The artless protest of the little folk when a companion does a mean thing should be developed, for it may be made to grow into a courage that will enable them some day to make the declaration of a St. Paul: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to them that believe."

I know of a band of boys who lay it down a rule of their lives to endeavor to perform one kind act every day. They take as their motto these words: "I may not pass this way again; what good, therefore, I can do, let me do it at once." And in their daily walk and conversation they are actuated by the sentiment of their motto, are ever alive to accept their opportunities of doing good. I do not intend that you should under-

stand me as saying that every one of these boys live up to their motto as closely as they might. But each Sunday when they meet there are always some stories related showing that the motto has not been forgotten, and that opportunities have arisen to do good and that these have been accepted.

I have not attempted to tell you what girls can do, because



THE MANUAL TRAINING CLASS AT BROADVIEW BOYS' INSTITUTE

I don't know. I prefer to speak of what I know, and I know of boys. But I have not the least doubt that girls can do all that boys can, and in some directions perhaps more. I am convinced that the juniors only need to be directed by men and women of judgment in order to become of incalculable assistance in the work of the Church.

Dr. Alexander McLaren, the well-known preacher of Manchester, England, cites the fact, so often witnessed by travelers, of the blocks of stone in abandoned quarries—"great blocks squared and dressed that seem to be meant for palace or shrine. But there they lie neglected or forgotten, and the building for which they were hewn has been reared without them." God's great temple is in process of building. It will be built of what is available. You may stand off and find fault, and wonder why something better is not going in. But



THE COOKING CLASS AT BROADVIEW BOYS' INSTITUTE

the longer you stand thus the more chance there is that you will be left like these abandoned blocks of stone. There will be no place for you. "Be-ware," concludes Dr. McLaren, "lest God's grand temple should be built up without you, and you be left to desolation and decay."



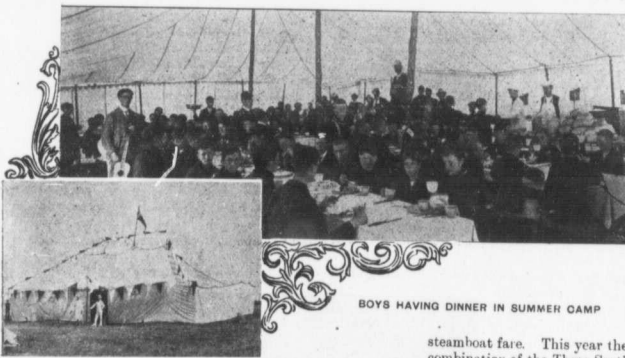
## Summer Camps for Boys

BY MR. J. A. IRVINE

**A** FEW years ago very little was done for the boys in connection with the Young Men's Christian Association. To-day one of the great problems, and one that is engaging the thought and attention of many minds, is the Boy and what to do for him, and how to help him to a higher and a better life. During the past ten or twelve years I have been engaged, to some extent, in work for boys and have found that a camp held for them during the summer months is of great value and assistance in many ways. It not only benefits the boy, but helps the worker, whether he be a Sunday school teacher or Young Men's Christian Association man, to get a clearer insight into boy life and character, and to know the boy as he is in every day and home life. In camping out the worker comes in contact with the boy as in no other way, living, sleeping, eating and playing with him. It is a great opportunity to get close to him, and a grand place to get a personal hold over him—friendships formed in camp last a lifetime. The vacation period of a boy's life is a time of special temptation, and the camp forms an exceptional opportunity for him to be guided along paths that are straight.

### MARITIME BOYS' CAMP.

In 1892 Mr. E. M. Robinson, of St. Stephen, N.B. (now of the International Y.M.C.A. Committee, New York), having



BOYS HAVING DINNER IN SUMMER CAMP

had a large experience in camp life realized the benefit of such outings and resolved to give the boys of the Y.M.C.A. there a chance to participate in the pleasures of camp, and arranged for an outing at Campobello, N.B. About thirty boys took advantage of the offer. So great was the enjoyment and profit in body, mind and spirit, to those who attended that the leader decided to extend the influence of the camp, and asked the Maritime Y.M.C.A. to organize a committee to carry on the work, and the next year boys from various parts of the three provinces were invited to attend. The camp continued to grow in popularity and in numbers. In 1897 two encampments were planned for, one in New Brunswick and the other in Nova Scotia. In 1900 it was again found advisable to enlarge another section, for Cape Breton was added. Since the inception of the organization nearly 1,500 boys have been in touch with the Camp Leaders, many were led to know Christ, and are rejoicing in a Saviour, found for the first time at the Maritime Boys' Camp. The camps have been held at different places, sometimes by sea, sometimes by train, sometimes by steamer, and sometimes by vessel.

The first night spent at camp is usually a very novel and interesting one, particularly to the boy who has never been there before. For a time sleep is out of the question—there is much to be talked over, friendships made, and plans laid for the coming days.

The Maritime Committee have had reason to rejoice in the young men who have so nobly assisted in going as leaders.

This is a position where no amount of ability can take the place of love for boys, without which any man is unfit for service. It is planned to have, at least, one trustworthy man for every five or six boys, and a man whose heart and brain are ever busy hunting out some scheme to help the boys have a better time than they ever had before.

Very few rules are needed, the fewer the better; the boys are put on their honor, and as a general rule do what is right. One thing, however, is insisted on; no one is allowed to enter the water for bathing or swimming except in the presence and with the consent of the leader.

The only real hard work the boys indulge in is the work of running after some kind of a ball. It may be basket ball, football, cricket or tennis or something else—it makes little difference to the boys, as long as they have some way of working off their surplus energy. Games and sports of various kinds are indulged in, for there is always crowd enough to play any game that was ever invented, and yet never so large a number that the smallest boy would be shut out from his equal share with the rest in any fun that is going on.

It is always expected to have a competent physical director at each camp to see that nothing is overdone and also an experienced physician to relieve the cares of those in charge.

The boys have a camp paper, and this affords not only amusement, but profit as well. Editors and sub-editors are chosen, and they select their staff of contributors. The paper is published each day, and is read after dinner by one of the boys. After camp it is printed and distributed and serves as a reminder during the winter of the jokes and fun during the outing.

The culinary department is in charge of a competent cook who sees that good substantial food, and lots of it, is ready at the appointed hour for meals.

The cost is cut down as fine as possible. Each one pays \$7.50 for two weeks—this does not include railway or

steamboat fare. This year the committee are planning on a combination of the Three Sections in one large camp, and will probably hold a Conference and Institute on Boys' Work at the same time. The Camp will be situated at Big Cove, Sutherland's River, in the county of Pictou, N.S., which is a magnificent camping ground. It is situated on a farm of nearly one hundred acres. On one side is Big Cove, a large body of salt water, and on the other side, within a stone's throw, is Sutherland's River running inland for several miles, affording lots of bathing and boating. There is also a large field for games, etc.

In the evening the boys gather in one of the large tents and listen to some interesting lecture, magic lantern entertainment, or concert, in which the camper takes part. Often the Camp Doctor will give talks on "First aid to the injured," "What to do in case of accident," etc. Other evenings they gather on the hillside or around the camp-fire on the beach, with their backs to some friendly log and their feet to the cheery blaze, and talk together about future plans, crack jokes and sing songs. Then the best hour of all the day drifts naturally to other things, and they lift up their hearts in gratitude to Him whose watchful care has kept them from all harm, and with simplest words speak of all His goodness, while swelling songs of praise are heard on every hand. Nearly all the boys declare this hour to be one of the best features of the camp.

The Maritime Boys' Camp is an organization which has during the past few years been a great help to the boys of the Provinces. Every one who has ever had the privilege of

attending one of these camps, or of sending their boys there, speak only in the highest terms of the influence and the way in which they are conducted, and also of the benefits received by the boys coming in contact with the workers who are present.

WHAT SOME OF THE LEADERS SAY.

"The Camp is one of the most helpful features of boys' work."

"There is no place where we can so influence boys."

"For time, money, and effort expended, no other feature gives equally satisfactory results."

"An opportunity to win confidence and friendship of boys, and show them by daily life how to be Christians."

WHAT SOME OF THE BOYS SAY.

"It was at the Maritime Boys' Camp that I was first led to take a definite stand for Christ, and at another camp that I was strengthened in my resolve, and led out into fuller service."—Truro boy.

"I never spent a better two-weeks' holiday than at camp."—Charlottetown boy.

Halifax, N.S.

## The "Kid's Judge"

DENVER is an enterprising, go-ahead western city, with fine buildings, broad streets, beautiful parks, and energetic business men. It is quite safe to say that no one in this busy young metropolis is so widely and favorably known as Judge Lindsey who came into fame because of what he has done for the "bad boys" of his city, and who is familiarly known as the "Kid's Judge."

The old way of dealing with juvenile criminals was to treat them with severity without inquiring very much into their surroundings or early training. One lad who had been convicted of stealing thus describes his trial:

"Aw, de guy wid de whiskers wot sat up on de high bench looked over at de 'cop,' and de 'cop' he says, 'Dis is a very bad kid; he broke into Smith's barber shop and took a razor, and he admits it, yer Honor.' Den de guy on de high bench sends me up widout givin' me a chanct to say a woid."

Thus, the boy was well started on a criminal career before he was ten years old.

Judge Lindsey follows a different sort of treatment altogether. He generally tells a boy who has been brought before him that he does not believe he is half as "tough a kid" as the police make out. He tries to gain the confidence of the lads and assures them that they shall always have a "square deal" if they will make a clean breast of everything.

The Judge has introduced the probation system, and allows many boys to go on suspended sentence, with the understanding that they shall report to him every Saturday morning, bringing a written statement of their conduct from their teacher.

At these Saturday morning sessions Judge Lindsey makes it a point not to sit on the bench. He goes down among the boys and examines the report of each one with the deepest personal solicitude. If the report is good, he congratulates the boy and tells the other fellows that "Billy's got the laugh on the 'cops' now, because he has cut out swiping things and is beating every other boy in his class." If the report is bad, the judge follows up the boy with kind questions until he gets at the cause and decides upon a remedy.

His method of examination is fraternal rather than paternal. He even fosters in the boys the idea that his own tenure of office depends upon their good behavior.

"It's just this way," he says. "I'd like to keep you fellows out of Golden,"—the town where the Boys' Industrial School is located,—"but I'm afraid if I do I'll lose my job. People are always saying that I'm too lenient with you kids anyhow, and if I do let you off you'll go out and swipe something again, and then I'll get blamed for it, and, like as not, I'll get kicked out of this court."

The consequence of this is that Judge Lindsey is often earnestly assured by the boys that he "needn't worry about them getting him into trouble,"—an assurance which Judge Lindsey always receives with grave thanks.

Statistics show that 95 per cent. of the boys are treated successfully without being committed to jail. Not long ago a boy came up before the judge and handed in the report:

"Department bad; arithmetic bad."

"Fred, what does this mean?" he asked.

"I couldn't help it," the culprit replied. "Couldn't help it" is the most serious crime in the juvenile record. Every boy in the room was listening with strained ears and bated breath.

"You couldn't help it! Now, Fred, look here; weren't you about the meanest boy ever born when you came here five months ago with a 'cop' begging me to send you up, you were such a nuisance to every one who knew you! Didn't you lie and steal, and didn't your own mother beg me to send you to Golden so some one would make you mind!"

The boy nodded assent, the sobs were too masterful for him to venture to open his mouth. The child's hand reached along the arm of the judge's chair, mutely pleading. He was a little chap, ten years old and not well grown for that. The judge's arm drew him closer. There was a sigh of relief from the roomful of boys.

"We know it was so, Fred; I know it and all the kids know it. I guess we know how you have had to fight to get over all of that so you are a good boy, and your mother told me she never knew what a happy place it was at home till you straightened up." The sobs were buried in the judge's coat. "Don't you think it's rather low down of you, after you have proved that you can conquer all those bad things—don't you think it is low down for you to say you 'can't help it' to anything?"

Each boy as he came to the chair received the commendation or the reproof that went straight to the heart of his case, for, as the boys say, "the judge knows."

His complete winning of boys has given rise to the story that he uses hypnotism and occult suggestion. He is a deep student of suggestive science and psychology. The best books on these subjects are within his hand's reach in his home library and he has to the fullest degree what for need of a better word

we call "magnetism." Yet he denies that he ever uses hypnotism. What he does do is to take the boy by himself, put his arm around him, and say to him impressively, "You are not a bad boy. You do not want to do anything that is bad. You are not going to. You are going to stand by me and are going to do exactly what I want you to do."

The boys nearly always justify the confidence that is reposed in them.

A LITTLE schoolboy defined leisure as "the times when you are busy doing nothing." It is to be regretted that there is so large a leisure class that answers to that description—people who are busy enough, who run here and there, undertake this and that, but really do nothing. There are whole lives spent in the busy trifling that accomplishes nothing of any value. The days are crowded full of selfish pleasure-seeking, petty worries, a useless round that wears a body and mind, but benefits no one. "Busy doing nothing," describes many a one who is bemoaning the lack of leisure.—*Forward.*



JUDGE LINDSEY

## The Closing of Penetang Reformatory

BY REV. J. R. PATTERSON

**A**BOUT two years ago the Ontario Government decided to abandon the Boys Reformatory at Penetang, and replace it with a new and more modern institution to be erected in Oxford county. Today the old Reformatory is closed; but the proposed new one has not been built; nor is it likely to be. The reason why is given at length in the fascinating annual report of Mr. J. J. Kelso, Superintendent of Neglected and Dependent Children in Ontario.

### MR. KELSO'S IDEA.

Land for the new institution was already purchased and work on the new buildings was about to begin, when it was suggested that the Reformatory be abolished and its work be turned over to the Children's Aid Societies and the Industrial Schools. At once the question arose, What shall be done with the hundred odd boys who are inmates of the institution at Penetang? Here Mr. Kelso came forward with what seemed to many a bold proposition. He undertook to take over every boy in the place, without regard to his previous reputation or offence; gain, if possible, his confidence and affection; parole him on his word of honor, find him a suitable home and a suitable situation, take charge of his visitation and oversight, and so endeavor to lead him up to respectable manhood and useful citizenship. Not a few thought it a daring venture. But Mr. Kelso had some previous experience to guide him. Already he had intercepted between twenty and thirty youths on their way to the Reformatory, and his experience in dealing with those who had been under sentence gave him hope in undertaking to deal with those who had been in detention. Officials held up their hands in horror; but the Government gave its consent and the great experiment began.

### MAKING THE ACQUAINTANCE OF HIS WARD.

Mr. Kelso's first step was to make the acquaintance of the boys he had undertaken to shepherd. To this end he first gathered by correspondence all possible information touching each lad's antecedents—his home, his history, his offence, etc. Then he visited the boys at the Reformatory. To some men neither experience would yield encouragement. From nearly all the constables and other local officials applied to came the same response: "Do what you like with that boy, but do not send him back to this town." Nor did a personal inspection reveal a lot of youths who promised well for freedom. They were all addicted to tobacco, profanity, etc., and had the swagger and bravado of professional criminals. They spoke of the Reformatory as a "prison," and regarded themselves as "prisoners." Their one business there was to "do time," and they laughed incredulously when told that the place of their confinement was an educational institution.

But their benefactor knew better than to be deceived by appearances. He knew that the bad boy is not always as bad as he seems. In the present instance, it was easy to discover that if the boys were bad, they were bad for want of good homes and proper training. Nearly fifty per cent. were orphans or half orphans; nearly all were the children of careless or dissolute parents; some had never been taught the difference between right and wrong.

Again, Mr. Kelso was convinced that their incarceration had done many of them harm rather than good. They had taught one another evil, and had taught one another to resist what good influences were brought to bear upon them. In short, it was very clear that in the Reformatory as outside of it the "gang" is worse than any of its members. The boys would do in concert what they would never dream of doing

as individuals. Separation, not assembly, was to be their salvation.

Further, Mr. Kelso well knew that in every bad boy there is, often carefully concealed from the casual observer, a better boy; and that better boy will always respond to confidence and love.

But that better boy does not readily reveal himself before a crowd. Mr. Kelso wisely determined to interview each boy privately, and to make each one an offer of liberty.

### ENTERING INTO A COMPACT.

Through the kindness of the Superintendent, Mr. McCrossan, a room was provided, and here each boy was taken into Mr. Kelso's confidence. To each it was clearly explained that his liberation was a matter of personal favor and responsibility; that in going out he would be fully trusted; helped in every reasonable way, and would have a friend to look to; while, on the other hand, any failure on his part would involve the discrediting of his benefactor, and would bring pain to those who wished to help him. "This promise and this appeal made a deep impression. In some cases tears flowed down their cheeks at the thought of somebody being willing to trust them and give them an opportunity to show that they were not entirely lost to the sense of goodness and honor. They entered with indifference, if not defiance. They left, in nearly every case, with ambitions aroused and dawning consciousness of manhood that afterwards was to have a fuller and nobler development."

### "TREATED LIKE GENTLEMEN."

The next step was to bring the boys to Toronto before sending them out to their situations or foster homes. In order that their sponsor might learn something of the habits and disposition of each lad, they were brought down in parties of from four to six. Good clothing was provided in order that they might not be humiliated or ashamed. On arrival in Toronto, they were met at the station and cordially welcomed, given a good supper, and furnished with full information concerning the efforts which were being made in their behalf. The next day they were shown round the city, taken to entertainments, etc., and released from anything like surveillance or restraint.

"Such treatment," says their benefactor, "completely bewildered them." Yes, and it won them. "We take no chances," said a policeman as he tightly gripped the arm of a small boy. Such a policy would have been fatal in the work we are describing. Thank God, Mr. Kelso was wise enough to take the chance. And the result justified the venture.

"Why, you treat us like gentlemen!" said one lad. The boys thoroughly appreciated the display of confidence, and frequently expressed their determination to be worthy of the trust reposed in them. Before he left the city each boy was given a neat valise containing some extra clothing, stamped envelopes that he might write concerning his progress; and was assured that if anything went wrong he would be welcomed back and again be assisted in any reasonable way. It is believed that each boy left Toronto with a high resolve to lead a good life; even should they under the pressure of temptation fall, they will ever be the better for the kindness shown them.

### HOMES, SITUATIONS, OVERSIGHT.

From the office of their friend, Mr. Kelso, the boys were sent out to liberty. Some went back to their homes. But in other cases, where their homes were not proper places for



MR. J. J. KELSO

## The Deadly Cigarette

### The Worst Form

The worst form of tobacco using is the cigarette. By smoking cigarettes thousands of boys have been mentally and morally ruined. A distinguished French physician investigated the effect of cigar smoking in thirty-eight boys between the ages of nine and fifteen. Twenty-seven had distinct symptoms of nicotine poisoning. Twenty-two had serious disorders, and a marked appetite for strong drink. Three had heart affection. Eight had very impure blood. Twelve were subject to bleeding of the nose. Ten had disturbed sleep, and four had ulceration of the mouth.

My boy, let tobacco alone in any form. It is a dirty, dangerous, expensive habit. Figures cannot enumerate nor scales estimate the evil that it produces.

### The Influence of Fashion

In these days one of the most insidious temptations which assail the small boy is the cigarette. It is safe to say that there is scarcely a boy in five hundred who has not tried to smoke a cigarette, "just to see what it is like," before he is twelve years old. If the father smokes, it is almost inevitable that by the time the boy has attained college age, he will be a confirmed smoker. The fashion seems to possess a fascination that is irresistible to the average boy. It seems to impart that smartness and distinction to a boy, in his own eyes, that a corset, that greatest modern engine for the deterioration of woman, imparts to a girl. The hold of fashion, in spite of the wide we feel in our increasing civilization, seems to grow tighter and tighter every year. It binds our children, in their smaller sphere, even more cruelly than it binds their fathers and mothers. It is a torture to a sensitive boy or girl to be obliged to wear a hat or coat which is not like that of "the rest" are wearing. They want to do the same things that their mates do, and to lead approximately the same kind of life.

The hold of the smoking habit upon our people is simply appalling, especially in the face of the fact that it has absolutely nothing in its favor, except that it affords a fleeting satisfaction so soon gone that the craving for more becomes constantly greater.—Kate Upson Clark.

### How It Works

Judge Stubbs, of the Juvenile Court, Indianapolis, Indiana, was asked by the Teachers' Association of that State to go to their Annual Convention, last spring, and answer this question for them, and this is what he told them: When the cigarette fiend draws the smoke down into his lungs, the poison from it gets into his blood. In youth, the bones are soft and the nerves and muscles weak; therefore this poison acts on them quickly and takes away the strength of both mind and body. If the boy is going to school, he finds it difficult to fix his thoughts on the lessons, and if he keeps on smoking he soon arrives at the place where he cannot study at all. He leaves school before he ought and begins work. But work, too, is hard for him. His limp muscles and soft bones and diseased nerves make any exertion a weariness, and long before the day is over he is tired out."

The judge continues:

"Such a boy in time becomes a loafer. Our experience has been that such a boy learns to drink and swear and steal. He won't go to school, and he can't work. He loafs in alleys, and often sleeps in sheds and outbuildings in summer, and in basements where there are furnaces, attached to shops and factories. In winter, when the water runs than fifty boys were brought into my court who had been taken by police officers out of a hot air shaft under one of our large hotels, which they had found a way to enter from the outside. Their clothes were masses of filth and vermin. They had breathed the foul air and poisonous gases that are always to be found in such places, until they were pale, emaciated, and scarcely able to stand. Every one of them looked like he might have been pulled out of a garbage barrel. Of course, it goes without saying that they were all cigarette fiends."

### Universal Testimony

His Honor, Recorder Weir, of Montreal, Que.: "I have remarked the fact that cigarette smoking is usually one of the accomplishments of the young vagrant, and of those youths who give evidence of moral decadence."

Swift & Co., and other Chicago business houses, employing hundreds of boys, have issued this announcement, or a similar one: "So impressed are we with the danger of cigarette using that we will not employ a cigarette user."

Mr. C. Ferrier, principal of Victoria Industrial School, Mimico, O.: "Boys are not admitted here over fourteen years of age. The average age is twelve years. Fully seventy-five per cent. of all youths committed to my care are cigarette users."

The Japanese strictly enforce a law forbidding boys under twenty years of age to use tobacco. Americans should not be behind Japan. Every state should enact laws prohibiting the sale of cigarettes and tobacco as well as of liquor to minors.

Last summer Rodolfe Paquet, of Montreal, died after a week's intense suffering. The doctor pronounced the cause of death as nicotine poisoning. It was learned that the boy (he was only twenty-one years old) sometimes smoked six packages of cigarettes daily.

Dr. Hammond says: "I saw in Washington a wretched-looking child, scarcely five years old, smoking a cigarette and blowing the smoke from his nostrils. His pale, pinched face was twitching convulsively, his little shoulders were bent, and his whole appearance was that of an old man."

In the Chicago Examiner of November 27th, 1903, appeared the following piece of advice given by Mrs. Marx, the mother of one of the notorious "car-barn murderers." "Tell all the boys of Chicago to beware of dime novels; to not smoke cigarettes; to abstain from drink; to avoid bad company. These vices caused the downfall of my son Gustave. And tell all the fathers who have growing sons, to keep company with them, and set them a good example. The lack of a father's counsel was a sad misfortune to my boy."

The principal of a leading Business College in Montreal states that in the many applications he receives for young men to fill important business positions, there are always inquiries about the personal habits of the young men, and almost every one stipulates—"He must not be a cigarette smoker."

The assistant general manager of the Cumberland Telephone and Telegraph Company has issued the following order:

"You are directed to serve notice that the use of cigarettes after August 1 will be prohibited; and you are further instructed to, in the future, refuse to employ any one who is addicted to the habit."

The cigarette fellow is being gradually driven into a corner. The area in which he may operate is being steadily curtailed. The latest drive at him is made by the Atchison, Topeka, and Santa Fe Railroad, which has issued an order that nobody who has accumulated a cigarette habit will henceforth be eligible to get his name on the company's pay roll. Several cigarette smokers employed by the corporation have been dismissed.

### The Boys' Cigarette Habit

Various devices have been proposed for inducing boys to leave off the smoking of cigarettes. Clubs, the members of which are pledged not to smoke them, school prizes for those who do not smoke, chewing-gum warranted to destroy the desire for the cigarette, even laws against the making and selling of cigarettes—all these have testified to the effort on the part of parents and teachers to reduce the evil effects of smoking when practised by young boys.

None of these devices succeeds so well as it ought to succeed. The boys' club, who the school authorities would reach a certain number of offenders, but the worst cases remain, and go on destroying themselves and corrupting others.

The truth probably is that the old-fashioned appeal to the will of the boy himself is the only efficient cure of the cigarette habit. If the state law reaches that he is sacrificing his health, his brain, and his future to his bad habit. The facts are clear and forcible enough to convince his reason, if he will once listen to them. Then must follow the plain, bald statement: "Nobody can help you but you yourself." It is doubtful if you have even now enough will left to stop smoking. If you haven't enough to-day, you will have less next week, and still less next month. Unless you break off the habit you are in danger of becoming a burden on everybody—especially to your friends, to yourself, and to all. If you want to stop smoking, the way to do it is to stop smoking!"

Many a boy who would sneer at milder methods will rise in response to this heroic one. The brutal truth carries a weight far beyond that of the comfortable half-truths with which we often try to arouse a sleeping conscience. All substitutes for conscience and will are doomed to failure. The boy who cannot kill off a bad habit must live with it till it kills him.—Youth's Companion.

### How Tobacco Injures

A young man asked Wendell Phillips if he should smoke, and the statesman answered: "Certainly not. It is liable to injure the sight, to render the nerves unsteady, to enfeeble the will, and enslave the nature to an impetuous habit likely to stand in the way of duty to be performed." Many professors of leading colleges have asserted, with figures to prove, that boys who begin the tobacco habit are stunted physically, and never reach normal bodily development.

## Work For and Among Boys

### When Johnny Goes to School

The brindle pet dog has a far-away look  
As he sits by the walk all alone;  
Or carefully searches each corner and  
nook  
For something that from him has  
down;  
He seems to be lost with nothing to do  
And no one his actions to rule;  
Wherever he wanders attractions are  
few:  
For Johnny has gone to his school.

The tortoise-shell cat is asleep on the  
hearth,  
Enjoying at last a good rest;  
For ever, it seems, from the day of its  
birth,  
Disturbance has been its bequest.  
But now all is silent in kitchen and hall;  
It chases no longer the spool,  
And safe on the mantel reposes the ball;  
For Johnny has gone to his school.

And mamma has time for a number of  
things  
That she has been forced to neglect,  
And out of her basket her sewing she  
brings.  
And all that she does is correct.  
She even puts on her best bonnet and  
shawl,  
Her nerves sweetly quiet and cool,  
And trippingly goes for a neighborly  
call.  
For Johnny has gone to his school.

Now up leaps the dog with a cry and a  
bark,  
And the little awakes from her nap,  
And the long-silent house is as gay as a  
lark.  
And everything goes with a snap;  
And mamma joins in with laughter and  
glee.  
For her heart with affection is full,  
And all as are glad, yes, as glad as can  
be;  
For Johnny is home from his school.  
—Rev. George W. Crofts, D.D., in C. E.  
World.

### A Noble Work

A noble work is being done in the  
Methodist Episcopal Church, Northampton  
by Mr. L. W. Gould, Rev. C. E.  
Holmes, pastor of the church, gives a  
brief history of this work:  
"The Wide-Awake Young Men's Class  
is peculiar in that it is the outcome of a  
natural growth. In March, 1898, a Sun-  
day-school class of four boys, whose ages  
ranged from thirteen to fourteen years,  
was formed by Mr. Loren W. Gould with-  
out any anticipation of its future. At  
the end of the first year it numbered  
twenty, the recruits having come from  
newsboys or any other available source.  
Since then about the same rate of in-  
crease has continued without interrup-  
tion. During the five years sixty-two  
have joined the class. Of these only five  
have discontinued their membership be-  
cause of indifference. Eighteen others  
have removed from town, leaving a pres-  
ent enrollment of active members of 39,  
and five honorary members, making a  
total of 44. The regular attendance on  
Sabbath at the Bible-class is from 27 to  
30. A religious class-meeting is held  
every Monday evening, usually at the  
houses of the members. There has been  
no omission of this meeting for almost

four years. The attendance varies from  
a dozen to twenty. It is usually led by  
Mr. Gould. There is a hearty praise ser-  
vice, in which nearly all participate, and  
a narration of Christian experience to  
which the leader responds. The real-  
monies are of an exceedingly practical  
nature, referring to matters of tempta-  
tion, temper, and questions of honor to-  
ward others, as well as distinctly religious  
experience.

### Christian Work Among Boys

BY REV. E. W. FORBES, B.A.

There are two kinds of work for boys  
of which I should like to speak briefly,  
the Boys' Club and the Boys' Summer  
Camp. My first experience in work  
among boys was in connection with  
Boys' Club. We called our club the Dart-  
mouth Boys' Christian Association, and  
the object of the organization was the  
improvement of the minds, manners,  
morals, and muscle of the boys of the  
town. We rented a couple of rooms, and  
fitted them up with chairs, tables, games,  
papers, etc., and threw them open every  
evening for the use of the members of  
the club. A Sunday afternoon meeting  
and athletic work was also carried on in  
connection with the association. After  
eight years this club for boys is still  
carrying on its work, and is now housed  
in a fine hall, with gymnasium attached.  
The club idea, I believe, is one which can  
be worked to great advantage in inter-  
esting boys in religious effort. In my  
last church we formed two small clubs  
among the boys, each of which was to  
earn \$15 in the course of a year for the  
support of an orphan in India. One was  
called the Epworth Club and the other the  
India Club. They each attained their  
object, and the rivalry between them was  
no hindrance to the interest. As far as  
drill organizations are concerned, my  
only actual experience has been in con-  
nection with the Boys' Life Brigade.  
This secures all the disciplinary benefits  
of drill without incurring the risk of  
fostering unduly the military spirit.  
Squad drill, without the use of arms,  
ambulance and stretcher work, and exer-  
cise in the saving of life from fire and  
water comprise the regular work of the  
brigade, and to these may be added such  
features as seem desirable for the promo-  
tion of its object, which is the devel-  
opment of strong Christian manhood.  
Each brigade is expected to maintain a  
company Bible-class, and the members are  
all expected to attend Sunday-school. The  
headquarters of the Brigade are at 56 Old  
Bailey, London, E.C.

A form of Christian work among boys  
which might well be carried on in con-  
nection with Epworth Leagues or Sunday-  
schools is the Boys' Summer Camp.  
What boy does not enjoy camping out—  
"A white tent pitched by the breezy  
shore,  
Or under a shady tree,  
Or the rippling rills of the grand old  
hills,  
Is the summer home for me."

For the past thirteen years the Marl-  
time Young Men's Christian Association  
has conducted these summer camps for  
boys. Having been privileged to have  
charge of four such camps, I believe they  
may be made, if properly conducted, a  
valuable agency for the promotion of the  
kingdom among boys. The plan of the  
camp is to have one man in charge, known  
as the camp leader, and a sufficient num-

ber of competent, careful Christian young  
men to act as assistant leaders, and help  
in the carrying on of the camp. These  
men enter into the boys' sports and  
games, win their friendship, seek to ex-  
emplify religion before their boy friends  
in all their intercourse with them, and  
generally succeed in winning them to  
Christ. Let me try to briefly describe  
the routine of camp life.

The regular order of a day in camp is  
as follows: 7 a.m., rising whistle; 7:30,  
breakfast; 10, whole camp goes swim-  
ing; 12, dinner and reading of camp  
newspaper; 2 p.m., tent inspection and  
awarding of flag for the day to the near-  
est tent; 6, tea; 8, camp-fire or taber-  
naacle meeting; 9:30, evening prayers in  
separate tents; 10, "all lights out."  
Games of all sorts, baseball, football,  
hare-and-hounds form the staple amuse-  
ments, and these are pleasantly varied  
with swimming, rowing, sailing, tug-of-  
war, and every form of amusement dear  
to the heart of boys. In the evening  
around the camp-fire, on the beach, or in  
the big canvas tent, the "abernacle"  
songs are sung, and stories are told,  
which before long give place to hymns,  
and heart-to-heart talks between boys and  
leaders, having as their outcome many a  
decision in a boyish heart that means a  
change in his whole life. The motto of  
these camps is "Remember Jesus Christ"  
(2 Tim. 2. 8, R.V.), and by word and deed  
and life the leaders seek constantly to  
bring Jesus before the boys' hearts in all  
the matchless manliness of his character.  
At last year's camp over one hundred boys  
decided to follow Christ.  
Oxford, N.S.

### How the Boys May Help the League

Many Leagues are wondering what they  
can do to interest the big boys in the  
work. Perhaps a helpful suggestion may  
be gathered from this Iowa experience:  
"Last fall our League possessed a num-  
ber of members who were very few.  
Among them were several young fellows  
from fifteen to twenty, full of youthful  
energy, but unemployed in any of the  
activities of the church. The League at-  
tendance was very small, and the boys  
were drifting away into worldliness, while  
the League languished for their help.  
At this point the president resolved to do  
something for the boys by having them  
do something for the League. So two of  
the boys were sent to the bank for a  
mimeograph 'for the League,' and, with  
the aid of the president, got out some  
attractive invitations for use at each  
door on Sunday mornings. The invitations  
were headed by a drawing representing  
a letter of invitation—"To you and your  
friends," who were invited to be present  
at the devotional meeting of the Epworth  
League "to-night," and the topic and  
name of leader were added. A hard  
evening's work was looked upon as a pleasure  
by these boys, and they did not  
stop till as many copies had been made  
as there were likely to be people at  
church. Then two other boys were asked  
to stand each side of the church door  
after the morning service, and hand a  
copy, with bow and smile, to each person  
as he came out of the church. How it  
'took' in our little village! The League  
attendance had dwindled to a few 'faith-  
ful but weary'; and that first night of our  
experiment brought an increase of 200  
per cent! The mimeograph was kept  
busy one night each week after that by  
the zealous and muscular boys, and great  
was the variety of illustrations used.  
Pictures used in our sermons were  
often useful, the well-known 'Beat in  
mind' being very popular. A chorus  
choir, composed of all the boys who could  
sing, and some of the girls, was organ-  
ized, and met once each week after school

to practise music suitable for the next devotional meeting. All our boys attend the meetings now, and have brought other boys not before interested. The League has been reorganized, and every department is in successful running order. But the devotional meetings have taken the greatest success, increasing 500 per cent. in attendance, and beyond computation in spiritual power."

### Something for Boys to Do

"There are many ways the boys can be used in Junior work," says The Christian Union Herald. "Appoint several boys to come early each day and arrange the chairs and the song-books and the Bibles; or, if books are given out after the meeting begins, let the boys do it. Let a boy be chosen treasurer of the society nearly always, and let the girls have the secretaryship. He will take up the offering and hold the money, and this will increase his interest. Then, the office of president ought not to be always filled by a girl, but at least half the time by a boy. The superintendent can say, when election day comes, 'The president the past term has been a girl, now it is the turn of a boy.' Let the boys and girls do their own voting, by ballot, without dictating whom they shall select.

"Give the boys a place on all the committees, if possible, and usually it is advisable to have two boys on a committee, no matter how many or how few girls are on it.

"There are various ways in which a pastor can use boys in his work—distributing advertising matter, helping send out pastoral letters, etc., and the superintendent of the Junior Society should be glad to furnish the boys.

"There ought to be a social held every few months for the Juniors in the church, or at some home, or in the woods or park in season. Boys like these even as well as girls. Let them play innocent games, sing songs, speak, etc., and have refreshments of some kind.

"It requires time and thought and only a little money to provide social enjoyment for the Juniors, but it pays. The social part must not be neglected if the interest is maintained."

### How to Work Successfully With Boys

BY LILBURN MERRILL, M.D.

The individual who cannot handle the boy is responsible for the boy problem. Under normal conditions boys are as easily and successfully controlled as were the invincible Utes under the leadership of Onay.

The Junior League is largely a failure in its work with boys because we present conditions which are unnatural to them. Our paraphernalia and methods have been mostly developed by a number of very efficient ladies, and their plans and methods have proven to be admirably adapted to primary classes and girls of adolescent life. But not to boys. We spend much of our time trying to effeminate boy nature, and in so doing we at once strike a decisive blow at the object of our effort. If the Junior League wins the boys it must be re-enforced with clean, manly men and liberal adoption of new methods. And the man is more important than the methods. But if he relies upon a "string of seals," "fish," and "ribbons," to win the lads into the kingdom, his work will fail.

The devotional meeting is of no value in winning the gang. A crowd of boys can pray easier and more effectually on the run than on their knees. I am willing to sacrifice devotional solitude if, by taking "the gang" to the mountains, the forest, the gymnasium, I can exert a formative influence that shall be con-

ducive to Christian character and good citizenship. It is easier for a boy to be a Christian in a gymnasium than when back of a hymn-book. And the nearer you get him to God's land of clear air, fields, mountains, and water, the sooner will he open his soul to the great God whom he has met face to face and learned to love as his Father.

Boys are naturally religious, but sometimes the Bible, a hymn-book or a season of prayer are the poorest means on earth of awakening their spiritual life; and in saying this I do not in any sense deviate from my fixed conviction that the Bible is of indispensable value in every phase of the boys' department. Indeed, the religious worker with boys may well dispense with all paraphernalia except a League pin and pocket Bible for each boy. With this equipment the successful director will be able to go to work, and so long as he works he will have "the gang"; but the moment there is nothing doing, his grip on them will weaken. The boys' department must, therefore, be Christianity in action. You must get plans and carry them out. If you are not original enough to think out something new, resign in favor of a better man; or if you cannot find a better man, stick to your post and write to every successful worker with boys you ever heard about until you get a plan or idea applicable to your crowd. Above all, keep something doing. Make your church the centre of boy life in your community. If you can, give them a club-room, lay off from your work some afternoon and help the boys dig a cave on the rear end of the church lot. Without the creative genius present in your own nature and a magnetism which finds an affinity in every towse-headed lad of the street, you will see the borderland of your influence with the gang hovering dangerously near to the domain of the stomach. You should stand joyfully by the boy in his commendable gastric devotion, and then lead him into the third chapter of First Corinthians. And after you have succeeded in getting the physical well assimilated you will be ready to thank God for the privilege of being a worker with boys. Denver, Colo.

### Get Your Rights

A good many boys don't get their rights. They do not get what belongs to them. I believe in standing up for a boy's rights. Let me tell you what some of them are:

First, a boy has a right to a strong body. Anything that others do to prevent this, or that he does to hinder it, is a wrong to a boy.

Second, a boy has a right to a clear, strong brain. This means that he has a right to study.

Third, a boy has a right to tools. He deserves to have his fingers educated. He has a right to work.

Fourth, a boy has a right to friends—friends that will make him more manly. Because it helps friendships as well as bodily strength, he has a right to play.

Fifth, a boy has a right to character. He has a right to be measured not by what he can learn, but what he can be.

Be sure you get your rights.

### Carpets and Boys

A minister who wanted to use a certain room in the church for the benefit of the boys was hindered by the objections of the ladies' committee, who said, "We paid \$80 for that carpet, and we cannot see it ruined." He said in his pulpit next Sunday that he dreamed that he went to heaven and was watching others come. By and by some ladies came carrying a large bundle, and saying, "Lord, here are the carpets we have kept

for you." But the Lord sorrowfully asked, "Where are the lads I gave you?" And the ladies answered in surprise, "Why, they have gone to the other place."

### Work for Boys

A "Recreation Hall" for boys and young men has been opened at Cranbrook, B.C., which is a decided influence for good.

The pastor of St. Paul's Methodist Church reports that there are several well-attended classes of boys in that Sunday school. He thinks that bright, motherly ladies are the most successful in interesting and holding them.

The Junior League at Sault Ste. Marie is prosperous, and the boys attend in as large numbers as the girls. During the summer a boys' athletic club is formed and football, cricket and baseball matches are played with clubs of other churches.

The Methodist Church at Grimsby, Ont., uses a church attendance card for the boys and girls. Whenever they are present at the Sunday morning service the date is marked in the margin, so that a boy's record in regard to church attendance can be seen at a glance.

There is a "Christian Fellowship Class" for boys and young men in Grafton St. Church, Halifax, under the guidance of Mr. J. A. Irvine, which meets every Sunday morning. In addition to holding religious meetings they have Literary, Athletic, Musical, and Social Committees.

The Methodist Church in Calgary, Alta., has probably the finest equipment of any church in Canada for boys and girls. A first-class gymnasium is a great attraction to the lads, and the contests in athletic work, once a month, help to develop their muscle. A summer camp for the fellows will be held at Banff during July or August.

A Boys' Class is conducted in St. Paul's Church, Brampton, Ont., by Mr. Wilson. The meeting is held on Tuesday evening, and is purely spiritual in character, with absolutely nothing of a social nature connected with it. The members offer prayer and give their testimony, and occasionally special services are held in the homes of the sick, etc.

There is a fine class in Euclid Ave. Church, Toronto, known as the "Varcos Boys." The members are not only interested in field sports, etc., but do much practical benevolent work in helping the needy. Their annual banquet is a scene of unusual interest, when all members attend, and letters from old members, residing all over the continent, are read.

The new Euclid Ave. Church in Toronto has a fine club room for the boys and young men which is much appreciated. Debates, social functions, are held during the week, and on Sunday afternoon there is a splendid Bible class. The pastor of this church is of the opinion that "with an intelligent, sympathetic, up-to-date leader, backed up by a Quarterly Board of liberal and modern views, the boy problem is largely solved."

The Fred Victor Mission, Toronto, has a Junior League with a membership of 400, and of these 130 are boys. Altogether the Mission has about 300 boys in attendance, who are under the special superintendency of Rev. A. F. McKenzie. The stereopticon is used quite freely in giving Bible instruction, especially at the Sunday evening services, when there are over 80 boys present. Manual training is conducted, and a gymnasium and reading room are provided for the lads.

## From the Field.

### Eager for the Work

The Preston Epworth League have re-elected their Executive for the coming year. This is a month earlier than necessary; but is a good indication of the eager and vigorous spirit with which the Leaguers, led by their indefatigable president, have been animated during the past winter, and, it is safe to prophesy, is an earnest of a grand forward stride during the year to follow. The winter's work being at a close, a retrospect shows some encouraging signs of progress.

The following are a few of the more prominent features:

1. An increasing average attendance.
2. A gradually increasing membership.
3. An increase in the attendance of young men. At one social evening the young men presented the entire programme.
4. A growing missionary spirit. The subscription this year to the Forward Movement Missionary Fund will be almost double that of last year.
5. A growing spirit of enterprise. The



RECREATION IN SUMMER SCHOOLS

League is undertaking to purchase a much-needed piano for the League room.

6. A good devotional spirit, and recognition of the power of prayer. Almost the entire active membership have lately organized for Sunday morning prayer meetings.

### Summer School of Bible Study and Sunday-school Methods

The Ontario Sunday-school Association is moving to supply a long-felt want for the Province. Many of the more than 50,000 Sunday-school teachers in Ontario have long desired an opportunity to better equip themselves for their important work. This will be given by the Summer School to be held under the above auspices in Victoria College, July 9th-21st next. Four courses of lectures have been decided upon, as follows: "Elements of Teaching and Child Study"; "Old Testament Outlines"; "Sunday-school Organization and Management"; "New Testament Outlines." The lecturers who have been secured are: Dr. Tracy, Toronto University; Rev. Robert Johnston,

D.D., Montreal; W. C. Pearce, Chicago, Ill., International Teacher-Training Secretary, and Rev. A. C. Courtice, D.D., Toronto. The school will open for registration of students on Monday, July 9th. A public meeting will be arranged for that evening, and the lectures proper will begin Tuesday morning, continuing until Friday, July 20th. During that afternoon and Saturday forenoon there will be examinations in the various courses, on passing which, whether won at this school or on previous examinations, will entitle holders to the International Teacher Training Diploma (Elementary Grade). The lectures and examinations will be open only to registered students who pay the fee of two dollars, which will cover all charges, including diploma. Additional announcements will be made from time to time, but intending students will find it to their advantage to correspond with Mr. J. A. Jackson, General Secretary, Ontario S.S. Association, 99-100 Confederation Life Building, Toronto.

### Toronto West District

The Annual Rally was held in Euclid Avenue Church on Tuesday, May 22nd. President Nield, of Wesley Church, occu-

### Epworth League Anniversary

The anniversary services of the Epworth League of Billings' Bridge were held on Sunday, April 29th, when Rev. F. G. Lott preached a very practical and inspiring sermon in the morning. In the evening a platform meeting under the presidency of Mr. A. E. Elvidge, was held. Mr. F. A. Jones, of the Model School, gave a very interesting address on "Education and Religion," and Mr. W. T. Quayle spoke on the subject of "Missions." Both addresses were helpful and stimulating, and fitted in well with the spirit of the day. The choir, under the able leadership of Mr. Herbert Byrhe, rendered excellent selections of music, contributing much to the pleasure and profit of the anniversary.

The reports of the various departments on the evening following were of an encouraging character, this League taking its place in helping to support the Rev. J. L. Bates, M.A., in Japan.

### Toronto Central District Rally

The Annual Rally of Toronto Central District Leagues was held in Yonge Street Methodist Church on Wednesday evening, May 16th. The Leagues outside the city limits came down by special car, Newtonbrook League, with a total membership of fifty, responding to the Roll Call with every member present. The reports from the officers were very gratifying. Misses Blake and Boynes, together with Mrs. J. A. Withrow, contributed to the musical part of the programme. The opening devotional exercises were conducted by Rev. J. J. Redditt, and W. J. Short, President of the District, acted as chairman.

"How Can We Do Better Work?" was the subject of an excellent and very practical address given by Rev. R. N. Burns, D.D., of Brampton.

Over \$2,400 has been contributed by this District to the Forward Movement for Missions, but \$854 of this amount has been given by the united forces of the Young Men's Club, Sunday-school and Epworth League of Broadway Tabernacle, who are supporting one of the Missions allotted to the Toronto Central District on the Forward Movement plan.

The following officers were elected:

President, Mr. P. G. Might.  
1st Vice, Mr. Robert Shaw.  
2nd Vice, Mr. W. J. Short.  
3rd Vice, Mr. H. Doney.  
4th Vice, Miss Rieborough.  
5th Vice, Mr. E. G. Parker.  
Secretary, Miss Lily Davis.  
Treasurer, Miss N. Boynes.  
Representative Conference Executive, Mr. S. S. Martin, Jr.

### Windsor and Chatham District Summer School

The Summer School of these united Districts will be held at Mettawas Grounds, Kingsville, Aug. 14th to 19th. This is an ideal spot, overlooking Lake Erie, and is provided with every modern convenience. The sessions of the School are held in the spacious pavilion, which contains apartments which the Leaguers use for lodgings. Others camp on the grounds, while others secure private board nearby at very reasonable rates. Rev. H. D. Moyer, of Kingsville, will furnish explicit information with regard to this. Apply to him.

The programme will be of high merit. The London Conference Summer School Committee, with Dr. F. C. Stephenson, are providing specialists in Missionary lines.

pled the chair and conducted the service. Interesting and inspiring addresses were delivered by Revs. J. H. Hazlewood, D.D., of Toronto Junction, and N. E. Bowles, B.A., B.D., of Brampton. Mr. Bowles is the newly appointed missionary of the District to West China, being the third assigned to the District for support by the General Mission Board. His appointment has greatly stimulated the contributions of the young people, which are expected to reach about \$2,800 when all returns for the year are in.

The officers elected for the ensuing year are as follows:  
Hon. President, Rev. W. H. Hinks, I. J. B.

President, Mr. Ernest Nield (re-elected).

1st Vice, Mr. Ben Spicer (re-elected).

2nd Vice, Miss H. A. Sheppard (re-elected).

3rd Vice, Dr. C. H. Clarkson.

4th Vice, Miss C. G. Wallace.

5th Vice, Mr. F. Knechtel.

Secretary-Treasurer, Mr. A. Price.

Representative to Conference League Executive, Mr. N. M. Squire.

Past President and Missionary Treasurer, Mr. T. H. Keough.

The speakers are: Rev. T. Albert Moore, Secretary Ontario Lord's Day Alliance; Rev. A. C. Crews, D.D.; Rev. W. E. Hassard, B.A., B.D., the new Field Secretary of the Canada Bible Society for Ontario; Rev. J. C. Pomeroy, B.A., Kincairdine; Rev. Joseph Oliver, Sarina, and others. Our motto for this year is: "Bigger, Better, Grander Than Ever," and so it will be.

(Rev.) H. J. UREN, Sec.

**Toronto East District Rally**

The Annual Rally of the Toronto East District was held in Central Methodist Church on Monday evening, May 7th. Addresses were given by Messrs. F. W. Lewis and W. R. Plewman on the subjects, "What the Missionaries are Doing," and "What We Are Doing," from which it appeared that the missionary givings of the District had increased from \$400 to over \$1,600 during the last decade, every year showing an increase. The returns for the year when complete will probably exceed \$1,700. A Chalk Talk was given by Mr. J. W. Beagough, and some splendid musical selections were rendered, including a solo by a Christian Chinaman. The church was beautified with palms and roses. Officers elected were:

- President, Mr. F. W. Lewis.
- 1st Vice, Miss L. Ker.
- 2nd Vice, Mr. W. R. Plewman.
- 3rd Vice, Miss J. Cavers.
- 4th Vice, Mr. Grady.
- 5th Vice, Miss Stockdale.
- Secretary, Mr. J. V. Denike.
- Treasurer, Miss Faton.

**Just a Line or Two**

An Epworth League has been organized at Marthaville, Ont.

The League at Carman contributed \$150 to the Forward Movement for Mission, and in conjunction with the Sunday-school, pays for a telephone in the parsonage. The membership is 45.

At Kitchener, Sask., an Epworth League with a membership of 19 has been organized.

A new Epworth League has been organized at North-West Arm, on the Nipper's Harbor Mission.

Kemptville League subscribed \$50 for Forward Movement, and reports a very successful year's work.

In White's Church, at Bayside, a new League has been organized with 23 members, by Rev. H. W. Foley.

The Sault Ste. Marie District Convention and Summer School will be held at Kensington Point, near Desbarats, Aug. 21-24.

Sharon League, at Edville, has been reorganized, and is doing excellent work. Rev. G. W. Henderson, of Port Hope, recently gave the League a fine lecture.

An Epworth League has been organized at the McDougall Institute, Morley, Alta., with a membership of 30. Among the Indian girls, ten are good players on the cabinet organ, so that they never have any difficulty in choosing an organist.

The report from Valleyfield is very encouraging: "The Senior League membership is larger than ever, an increased spiritual life and general interest. Fifteen copies of The Epworth Era taken. The Junior Society is full of promise, and well attended."

At Bethesda (Epsom Circuit) "a healthy condition" of things is reported, the four departments working energetically, and much interest manifested in the programmes given from week to week. They donated recently \$10 to the Forward Movement for Missions.

The Shelden Epworth League, on the St. Thomas District, enlisted last year a few young men on the Musical Committee, who did not attend League, with the result that others were thus interested, and the membership is now composed of as many young men as young women, actively working.

The Metropolitan Epworth League of Victoria, B.C., have a membership of 86.

During the year they raised \$522.11, of which \$71.80 was contributed by members at the Consecration meetings; \$200 was spent in donations. At stated times the Missionary Committee take charge of the programme and refreshments of a Mission hall in the heart of the city. This work is shared by the other Young People's Societies.

**"Our Orders"**

BY REV. F. E. MALLOTT, B.A.

The Duke of Wellington was once asked by a young clergyman if his acquaintance with the Hindus, gained from his stay in India, would lead him to recommend that the Gospel be sent to them. The Duke's reply was, "Look to your marching orders!" During the American War a regiment received orders to plant some heavy guns on the top of a steep hill. The soldiers dragged them to the base of the hill, and there stopped, declaring they could drag them no further. The officer in charge cried: "Men, it must be done! I have the orders in my pocket."

We have our orders from the Captain of our Salvation. Our part is to obey them. Too long the Church has been debating the expediency of obeying these orders. Too long we have doubted our ability to obey them. The time has come for unquestioning and unqualified obedience.

Our Lord gave four missionary commands. Look! Pray! Give! Go! Let us lift up our eyes and look on the fields that are white already unto harvest. Let us pray the Lord of the Harvest that he send forth laborers into his harvest. Freely we have received, freely let us give. Let us go at our Lord's command, carrying or sending the Gospel to every creature. If the 70,000 Epworth Leaguers of the Methodist Church would obey these "orders" it would revolutionize the missionary work of our Church. Let us remember that our Lord expects us to obey them. And by his grace we can obey them. Shall we?  
Chatham.

**Summer Schools to be held during July and August, 1906**

NAME OF SCHOOL	WHERE HELD	DATE	NAME AND ADDRESS OF SECRETARY
Bay of Quinte Conference— Western Districts .....	Bobcaygeon .....	June 26-July 2.	Rev. C. E. Cragg, B.A., B.D., Manilla, Ont.
Eastern Districts .....	12 O'Clock Point .....	July 3-9 .....	Rev. H. W. Foley, B.A., B.D., Bayside, Ont.
Southern Manitoba .....	Rock Lake .....	July 8-15 .....	Rev. A. W. Kenner, B.A., Minto, Man.
Essex District .....	Essex .....	July 9-15 .....	Rev. L. Bartlett, Walsingham, Ont.
Young People's (Missionary) Movement Conference .....	Whitby .....	July 9-16 .....	Rev. F. C. Stephenson, M.D., 33 Richmond St. W., Toronto, Ont.
Toronto Sunday School .....	Toronto, Victoria College	July 10-20 .....	Rev. F. C. Stephenson, M.D., for Methodist Missionary Department.
Northern Manitoba .....	Neepawa .....	July 17-22 .....	Rev. B. W. Allison, Portage a Prairie, Man.
New Brunswick .....	St. John .....	July 23-30 .....	Rev. C. W. Hamilton, St. John, N.B.
Bracebridge District .....	Port Carling .....	July 29-Aug. 6.	Rev. J. R. Wilkinson, Windermere, Ont.
Matilda District .....	Point Iroquois .....	July .....	Mr. W. G. Anderson, B.A.
Bradford and Uxbridge Districts .....	Wingham .....	Aug. 6-12 .....	Rev. C. E. Crowell, B.A., New Glasgow, N.S.
Nova Scotia Conference .....	Berwick .....	Aug. 6-12 .....	Mr. W. E. Elliott, Goderich.
Goderich District .....	Goderich .....	Aug. 6-12 .....	Miss M. Harris, Lambeth, Ont.
London District .....	Lambeth .....	Aug. 6-12 .....	Rev. A. E. Jones, Belgrave, Ont.
Wingham District .....	Wingham .....	Aug. 6-12 .....	Robert Alway, St. Thomas.
St. Thomas District .....	Port Stanley .....	Aug. 8-12 .....	Rev. H. J. Uren, Harrow, Ont.
Windsor and Chatham Districts .....	Kingsville .....	Aug. 14-19 .....	Rev. Geo. H. Long, Highbate, Ont.
Ridgeway District .....	Elgin, Erie .....	Aug. 14-19 .....	Rev. A. N. St. John, B.A., Thessalon, Ont.
Sault Ste. Marie District .....	Kensington Point .....	Aug. 19-26 .....	

A delightful holiday may be spent attending one or more of these Summer Schools. The Committees of each school are working hard to make it possible for all who attend to combine a summer outing with the best opportunities for the study of the Bible and the great missionary enterprises of our Church.

Write to the secretaries of the schools about which you wish information. They are prepared to answer all questions and supply printed matter giving information. Methodists in the east who are going out west, or those in the west who will visit the east may be able to take advantage of the privileges offered by Summer Schools.

The Secretary of the Young People's Forward Movement is prepared to lend missionary maps to Summer Schools, and will, on application, send supplies of missionary literature for sale. He will also, under the direction of the Summer School Advisory Committee, assist as far as possible, in supplying specialists to take part in the programmes. Address, F. C. Stephenson, Methodist Mission Rooms, Toronto.



## Devotional Service

"The Missionary Text-Book for this year is 'Methodism in Canada,' by Rev. A. Sutherland, D.D. The missionary topics correspond with the chapters of this book which can be secured from Dr. F. C. Scudder, 100 Spadina Buildings, Toronto. Price, postpaid, in cloth, 50 cents; in paper covers, 35 cents.)

### JUNE 17.—"THE GLORIFIED LIFE,"

John 17, 1-10, 22-24.

#### DAILY READINGS.

- Mon., June 11.—Exaltation Following Humiliation. Phil. 2: 5-11.  
 Tues., June 12.—Christ Revealing God. Heb. 1: 1-8.  
 Wed., June 13.—Believers One in Christ. 1 Cor. 12: 12-27.  
 Thurs., June 14.—"The Glorified Saviour." Rev. 1: 10-20.  
 Fri., June 15.—"The Glorified Church." Rev. 7: 9-17.  
 Sat., June 16.—Take Courage. Rom. 8: 29-39.

#### THE REAL LORD'S PRAYER.

In all literature there is nothing like the passages before us. Even in the recorded utterances of Jesus the seventeenth chapter of John is unique. It is the only lengthy prayer of Jesus Christ of which we have any account. Here we hear one of the Persons of the Godhead engaged in audible communion with the Other. In studying the words of this chapter we are thinking over again the inmost thoughts of Christ concerning Himself and His Church. Matthew and Luke have given us a form of prayer which Jesus taught His disciples, but this is the real Lord's Prayer.

#### TOPIC HINTS FOR EXPANSION.

Entering on His passion, the Saviour asserts His essential Godhead and Divinity.—No mere creature could have used the words of John 17, 1, 5, 10. Either Jesus was the incarnate, or He was the Prince of Impositors. Either the words here used are the loftiest and holiest ever uttered on earth, or they are the climax of blasphemy. Note the unparalleled claims of these verses. Jesus addresses God in terms of familiarity and equality such as the holiest saints never dared to use. He asserts that he has had a glorious pre-existence with the Father before the world was; that the essential unity with the Father has never been broken; that he expects presently to resume the state of glory which He laid aside when He became incarnate. Other teachers professed to hear a voice from eternity; Jesus said that He had stepped from eternity into time, and was about to return to eternity. Others gave thanks for what God had pleased to give them. But in verse 10 absolute communion of property between Christ and God the Father is expressed as nakedly as words can express it.

With the sun of His life not yet at meridian, Jesus announces that it is not necessary for Him to live longer, as He has finished the work that God gave Him to do.—His death, resurrection and ascension being so near at hand, He speaks of them as though they were already accomplished. Of all born of woman Christ alone could say, "I have finished the work which thou gavest me to do." He did what Adam failed to do, and what all the saints of the ages failed to do. His life was complete. There were no omissions and no arrears. It is character, not time, that is needed to fulfil our mission. Jesus never lacked the blessing of a well-filled yesterday.

Himself about to die, Jesus declares that he has authority to give eternal life to as many as the Father has given

Him.—More than immortality is meant by the words, "eternal life." Jesus has in mind the more than the infinite extension of existence. This is made clear by what follows in verse 3. The secret of possessing eternal life, of being justified and sanctified now and glorified hereafter, consists simply in this: In having right knowledge of the one true God and of Jesus Christ, whom He has sent to save sinners. Our Lord declares that he who rightly know God and Christ is possessed of eternal life. "Of course, mere head knowledge will not do, but knowledge which dwells in the heart and influences the life. To know God on the one hand—His holiness, His purity, His hatred of sin; and to know Christ on the other—His redemption, His mediatorial office, His love to sinners—are the two grand foundations of saving religion."

About to leave His disciples to the tender mercies of a persecuting world, Jesus makes them a special subject in His high-priestly prayer.—"I pray not for the world" does not mean that the world had no place in Christ's prayers, or that sinful and unbelieving men have no part in Christ's love. But it does mean, at least, that believers have a special place in the heart of their Saviour. "He is the Saviour of all men, specially them that believe." Believers, by accepting Christ's grace, have put themselves in a position to especially profit by Christ's intercession. His intercession for the twelve in the upper room is a type of His heavenly intercession for the universal brotherhood of believers.

Jesus, who has called His disciples to leave all and follow Him, refers to the real compensation He offers.—"The glory which thou hast given me, I have given them." "This glory is the glory of adoption." On earth it is so, it is the glory of adoption. As Christ's glory consisted in His Sonship, so that of believers consists in their filial dignity as children of God and brethren of Christ, the elder brother.

Jesus points out that the effect of this glory being bestowed on believers will be twofold: 1. The formation of a closely united family in earth and Heaven. "I in them and thou in me that they may be perfect in one." God living in Christ and Christ living in each believer reproduce the Divine unity on earth. From this it will be seen that the unity Christ prayed for is vital and spiritual, not artificial, nor formal, nor necessarily ecclesiastical. 2. A demonstration to the world of Christ's mission. "That the world may believe that thou didst send me." As the Saviour has said, "I pray that my disciples may be so closely united—I dwelling in them and thou dwelling in me—that they may be compacted and perfected into one body—having one mind and will, one heart and judgment, though many members—so that when the world sees this unity, may be obliged to confess that thou didst send me to be the Messiah, and that thou lovest my people even as thou lovest me."

Jesus, in view of his speedy departure from the world, prays that his disciples may be with him in glory, and there see and share his Divine glory.—"I have His essential glory, but the glory of the incarnate Head of a redeemed humanity. The expression "that they may behold my glory" must not be confined to the idea of looking on as idle spectators. It includes participation, sharing and common enjoyment. Heaven contains the perfect and immediate presence of Christ. Perfect presence is all when all on both sides is present; but all of Christ and all of the Christian. But now all of Christ is not with us, and all of us is not with Him. On his part we have

Christ spirit word and grace. On our part there is present with him our hearts and the workings of our faith and love and desire towards him. But the presence is imperfect, and mixed with much distance and absence. This will be the life-like vision. We will more than vision. For we shall be like him when "we shall see Him as he is."

#### ADDED POINTS AND ILLUSTRATIONS.

Compare "the Lord's prayer" with the one in the 17th of John, and note the significant fact that in the one there is a petition for forgiveness. In the other there is no acknowledgment of sin whatever. The self-placency of our Lord is quite as notable as his meekly and lowly spirit. Some people would speak of Jesus as the noblest of the saints, but the one thing that distinguishes him from all saints, ancient and modern, is the absence of any sense of sin. The best men are the most ready to acknowledge their imperfection. Jesus said: "Which of you convinceth me of sin?" The absolutely unique character of the 17th chapter of high-priestly prayer of Christ makes its genuineness beyond dispute. It were impossible for a man to invent it. It surely came from one who knew the secrets of eternity at first hand. This prayer shows that he habitually lived on terms of closest intimacy with God. His converse with the Father in a friendship that was utterly without regret or misgiving.

#### QUOTATIONS.

The sublime comprehensiveness of the prayer; its augmenting swell of thought; the awful depth of its self-consciousness; the limpid simplicity of its style; the movement from himself to his disciples; to the entire church, to the outside world; the ground on which he bases every prayer; the total absence of any personal weakness or sinfulness; the revelation and insight of the grandness of the heart of the God-man; its naturalness, if we concede the foregoing character; its profound humility, if we bear in mind his unique claims;—constitute this a supernatural phenomenon.—H. R. Reynolds.

There is no voice which has ever been heard, either in heaven or earth, more exalted, more holy, more fruitful, more sublime than this prayer offered up by the Son of God himself.—Melancthon.

These verses begin one of the most wonderful chapters in the Bible. It is a chapter in which we see the Lord Jesus Christ addressing a long prayer to God the Father. It is a wonderful specimen of the communion that was ever kept up during the long period of the Son's ministry on earth. It is a wonderful example of the pattern of the intercession which the Son, as a high priest, is ever carrying on for us in Heaven. Not the least is it wonderful as an example of what the sort of things that believers should mention in prayer.—Ryle.

It was a prayer after a sermon, a prayer after a sacrament; a family prayer; a parting prayer; a prayer before a sacrifice; a type of Christ's intercession.—Matthew Henry.

I am only one, but I am one; I cannot do everything, but I can do something; what I can do, I ought to do; and what I ought to do, by the grace of God I shall do.—Anon.

Eternal life is clearly more than and profoundly different from the principle of unending existence. Life is more than perpetuity of being. It refers to state and quality rather than to one condition of that state. . . . That which Christ gives to those who receive him is the life of God himself.—Marcus Dods.

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

MR. PRESIDENT, MEMORER

1. That this passage is without parallel. The best aid to its study is a prayerful and repeated perusal of the whole chapter. Be sure to find time for the whole chapter to be read in the meeting. Better read it in concert. Two weeks ahead ask every Leaguer to carefully study each verse of the portion assigned to the topic.  
2. That in reading and studying this topic we stand, in a special sense, on holy ground. None but a converted man can understand this topic, and none but men of deep spirituality should try to handle it.

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

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

SUGGESTED PROGRAMME.

Subject—"Union Movements and What Came of Them." For books of reference see page 313, Text-Book.  
Hymn 27.  
Prayer—For the work entrusted to the Methodist Church.  
Reading of the Scriptures—Eph. 6, 10-20.  
Hymn 33.  
Address—"The Condition and Growth of Methodism in Canada 1808-1828." References: Pp. 126-134 Text-Book. History of Canada covering the same period. Text-book Analytical, index pp. 284-286.  
Address—"A Sketch of Methodism in Canada from 1828-1847." References: The Text-Book, pp. 135-155. Read Chapter VII. for Rev. E. Ryerson's work. Canadian History of the same period. Text-book Analytical, index of Chapter VI.  
Hymn 70.  
Ten minutes to be given to listening to additional information regarding the Methodist Church during the periods covered by the addresses. This information will be given voluntarily. From ten to fifteen should speak.  
Announcement—The subject for July is Chapter VII. "How Methodism contented for Civil and Religious Liberty."  
Doxology.  
Benediction.  
The subject this month is one of intense interest to every Methodist. The study of the gradual development of the Church from being a part of the Methodist Episcopal Church of the United States to its widespread interests with British Methodism includes a study of the social, political, commercial and religious

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

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

The Missionary Society founded 1824.  
In 1808 there were two districts, viz. Lower Canada, with three circuits, and Upper Canada, with nine circuits. Also two circuits connected with the New York and New England Conferences.

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

First Conference held in Canada in 1817.  
The Methodist Church in Canada made independent of the American Bishops 1828.

First Conference of Canadian preachers held at Hallowell 1828.

William Case first General Superintendent.

1828 first steps taken toward union with British Methodism.

1829, the first copy of The Christian



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



REV. WILLIAM CASE  
First General Superintendent, 1828.

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

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

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

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

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

First steam railway built in Canada, 1826.

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

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

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

Kings College (Toronto University) opened in 1843.

JULY 1.—"HUMILITY, THE FOUNDATION OF TRUE VIRTUE."

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

DAILY READINGS.

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

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

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

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

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

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

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

has eyes more radiant and wings of wider sweep. Kindness works with richer purpose and blesses its object with a subtler touch.

Now, the sons of Zebedee, who, in their shrewd diplomacy, drew to their help to do the talking the one whom, doubtless, they looked upon as an expert in such finesses, even their mother, and approached the Master with their ambitious request, manifestly had some rare and strong virtues. Faith was not wanting, nor was loyalty. That much is involved in the very thing they ask, or that is requested in their behalf, with their hungry consent, especially in view of the One from whom they ask it. When questioned as to their courage they express confidence in the fact that they amply possess it, and no word in the passage or in their history gives reason to doubt it.

But they are to learn that the steps but throne in the kingdom of Jesus are not to be mounted, nor is the right or the left hand position at the side of the Sovereign to be secured by the processes of the courtier, though he is prepared to carry his sword gallantly and defend his Lord by the might of his allegiance as expressed in faith and loyalty, and courage. James and John learned the secret of the kingdom of God (how grandly some of our quotations indicate). They come near to Christ, indeed, but it was the nearness of love. It was by means of humility, self-denial, self-forgetfulness and (verse 28) Christ-like ministries.

The other disciples, also, from the indignation that flamed from them because they felt themselves either outwitted and undermined or associate with men unworthy of a noble brotherhood; these men were also of true qualities; manly, heroic, earnest, loyal; men devoted to the person of their Master, and intensely zealous for his success. But they failed to approach his high and arduous mission, and not yet had they an understanding of the method of the cross. They learned it. They became examples of it. Therein is their greatness—and their greatness in humility, following Jesus, is the measure of our shame, if, through lack of consecration to the noblest and holiest, we fall to "gird ourselves with humility, to serve one another."

Is there enjoyment in such service? Rather, let us say, there is happiness, blessedness. The enjoyment of humility is of that pure strain and quality which belongs in fulness to the high joys of heaven. It is the enjoyment of the highest faculties of our being in the growth and exercise of which we become akin to "the rapt seraph that adores and burns."

#### BIBLE SIDELIGHTS.

Prov. 16. 19. "It is upon all accounts better to take our lot with those whose condition is low, and their minds brought to it, than to covet and aim to make a figure and bustle in the world. Humility, though it should expose us to contempt in the world, yet, while it recommends us to the favor of God, qualifies us for his gracious visits, prepares us for his glory, secures us from many temptations, and preserves the quiet and repose of our own souls, is much better than high-spiritedness, which though it carry away the honor and wealth of the world, makes God a man's enemy, and the devil his master.—Matthew Henry.

Micah 6. 8. "Walk humbly with thy God." "To follow" the footprints of the Creator in the old rocks of the geologic ages, or trace his glory in the heavens, is the highest walk of the scientist. To see his way in the sea, and his path in the mighty waters, is the privilege of the explorers. To study his dealings with the nations of the world, as they are recorded in the annals of past ages, is the work of the historian. But to walk with him humbly and reverently, as he reveals

himself in the pages of his word, and in the person and work of his Son, is the privilege of his believing children.—Rev. R. Balgarnie.

Matt. 5. 3. "Then thou earnest of him to be 'lowly of heart.' And this is the true, genuine, Christian humility, which flows from a sense of the love of God, reconciled to us in Christ Jesus. Poverty of spirit, in this meaning of the word, begins where a sense of guilt and of the wrath of God ends; and is a continual sense of our total dependence upon him, for every good thought, or word, or work, of our utter inability to all good, unless he 'water us every moment,' and an abhorrence of the praise of men, knowing that all praise is due unto God only. . . . The more we advance in the knowledge and love of God, through our Lord Jesus Christ, the more do we discern of our alienation from God—of the enmity that is in our carnal mind, and the necessity of our being entirely renewed in righteousness and true holiness."—John Wesley.

Matt. 18. 4. "Humility is not thinking meanly of one's self, but in being willing, even with great powers, to take a lowly office and perform seemingly mean and insignificant and not honored service. The first is not characteristic of childhood; the latter is. Christ's own example is the best interpretation of his teaching."—(See Phil. 2. 5-8.)—Abbott.

#### ARROWS.

"Two things are requisite to this state of mind (humble in heart). One is that a man should have a true estimate of God, and the other that he should have a true estimate of himself."—F. W. Robertson.

"It is better to underrate than to overrate ourselves."

"To be independent of everything in the universe is God's glory, and to be independent is man's shame."—From God. The moment man cuts himself off from God, that moment he cuts himself off from all true grandeur."—Robertson.

"Humility as a sovereign grace is the creation of Christianity."

"The nobler a soul is, the more objects of compassion it hath."—Bacon.

"What am I?"

An infant crying in the night,

An infant crying for the light,

And with no language but a cry."

—Tennyson.

"Humbleness of mind is gained more by believing in Christ than by dwelling upon our sins."

"God would rather see his children humble for sin than proud of grace."

Note Paul's progress in humility: 1 Cor. 15. 9. A.D. 59. "Not meet to be called an apostle."

Eph. 3. 8. A.D. 64. "Less than the least of all saints."

1 Tim. 1. 15. A.D. 65. "Sinners, of whom I am chief."

#### POETIC SUGGESTIONS.

"They may not need me—

I'll let my heart be

Just in sight.

A smile so small

As mine might be

Precisely their

Necessity."

—Emily Dickinson.

"The tumult and the shouting dies—  
The captains and the kings depart—  
Still stands this ancient sacrifice,  
A humble and a contrite heart.

Lord of hosts, be with us yet,  
Lest we forget, lest we forget."

—Kipling.

"The sweetest lives are those to duty wed,  
Whose deeds, both great and small,  
Are close-knit strands of unbroken thread,  
Where love ennobles all.  
The world may sound no trumpets, ring no bells,  
The bird of life the shining record tells.

"Thy love shall chant its own beatitudes,  
After its own life working. A child's kiss  
Set on thy sighing lips shall make thee glad.  
A sick man helped by thee shall make thee strong.  
Thou shalt be served thyself by every sense  
Of service which thou renderest."  
—E. B. Browning.

"The bird that soars on highest wing  
Builds on the ground her lowly nest;  
And she that doth most sweetly sing,  
Sings in the dark when all things rest.

In lark and nightingale we see,  
What honor hath humility."  
—Selected.

#### WORK THINKING ABOUT.

"Talk, if you will, about Alexander the Great, and Charles the Great, and Napoleon the Great. Jesus was, from even the secular point of view, incomparably greater than any of these; yet, who would speak of Jesus the Great? Him is the Only. He is simply Jesus. Nothing could add to that."

"Not once in all his gospel does he (John) refer to himself by name; yet, as one reads the wonderful chapters, one is aware of a spirit, an atmosphere, of sweetness. There are fields and meadows in which the air is laden with fragrance, and yet no flowers can be seen. But looking closely, one finds, low in the ground, hidden by the tall grasses, a multitude of little flowers. It is from these perfume comes. In every community there are humble, quiet lives, almost unheard of among men, who shed a subtle influence on all about them. Thus it is in the chapters of John's Gospel. The name of the writer nowhere appears, but the charm of his spirit pervades the whole book."—J. R. Miller.

"Is not pure and unmix'd humility the miracle of the moral world, and does not no glory mark out its possessor as a channel of the highest spiritual communications? The desire men have to be looked up to by their fellows is inborn and world-wide. The heart craves for homage as instinctively as the senses seek sunshine, zephyrs, the rippling cadences of speech. He who is lifted above by weakness must have a being, the more sensitive half of which is played upon by influences travelling from beyond the confines of visible nature. A humility ruling the deepest and most intricate movements of the spirit must be God-wrought in its beginnings. If one come to us whose nature is sweet and tender as the dew, and who at the same time seeks no glory for himself, we can accept him as a sign in the kingdom of divine ideas."  
—T. G. Selby.

"Diogenes, planting his foot on Plato's stool, exclaimed: 'Thus I stamp on Plato's pride.' 'Yes, and with a pride still greater,' responded the sage. No pride is so intense as the pride of humility. Who, then, are the poor in spirit? Evidently those who, without effort on their part, are conscious of moral poverty, who have the painful sense of moral incompleteness, and scantiness, and want, who, aware it may be of great capacities . . . compared with what they might be, feel that they are wretched,

and miserable, and poor, and blind, and naked; who, in short, feel their spiritual pauperism so keenly that they kneel at heaven's gate and beg for supplies from heaven's treasury."—Boardman.

Appropriate hymns—127, 60, 98, 295, 189, 386, 154, Canadian Hymnal.

## JULY 8.—"FORGIVING AND BEING FORGIVEN."

Matt. 6, 14, 15.

### DAILY READINGS.

Mon., July 2.—Practical forgiveness. Prov. 25, 21-28.  
Tues., July 3.—Heart forgiveness. Prov. 24, 17, 18, 28, 29.  
Wed., July 4.—The unforgiving servant. Matt. 18, 21-35.  
Thurs., July 5.—Our divine example. Luke 6, 31-37.  
Fri., July 6.—Without limit. Luke 17, 1-4.  
Sat., July 7.—Of one mind. 1 Pet. 3, 8-11.

The verses suggesting our study for this week are taken from the Sermon on the Mount. They are a comment of Jesus, on the fifth petition of the prayer he taught his disciples, commonly called the Lord's Prayer. It is the only petition that he explained and he makes it clear that Divine forgiveness is conditioned on human forgiveness. "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." In the parable of the unforgiving servant, he teaches that forgiveness on our part must be as deep as the heart, that all resentment must be turned out and that in mercy to ourselves. Forgiveness is the highest form of love. It is this in God, and it must take similar form in us. The more doors, our hearts cannot be the abodes of peace and righteousness. Divine forgiveness is unlike human forgiveness in almost every respect.

1. It is an act that takes place within us. Human forgiveness is an outward act. It causes the forgiver and forgiven to feel better but it makes no change in either of them. When God forgives an inner change takes place, a moral revolution is wrought, and the soul breaks away from its past—its past masters, purposes and life. Divine forgiveness completely changes the nature of the offender—he is now "in Christ Jesus."

2. It is an act of pure mercy. Men forgive because of entreaty, or because strong influences are brought to bear upon them. God forgives because it is essentially his nature to do so. "There is forgiveness with thee." It is his plan to forgive. There are no conditions such as forgiving others, repentance and prayer, which, if complied with, will infallibly ensure this blessing.

3. It is without limitations. Human forgiveness is often limited as to persons and time. He who has been forgiven more than once is not likely to receive such favor again. The chances are decreased with every repetition of the offence. The courts will punish the offender more severely for a second than for a first offence. God's forgiveness is without limitations. "He will abundantly pardon." Though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool."

4. Divine forgiveness not only delivers one from the consequences of transgression, but from the sins themselves. They are "remembered no more," "blotted out," "cast behind us like a back." "He sent his Son to put away sin by the sacrifice of himself." The original word

used for "forgive" was "dismiss," and in that sense God frees us from our sins.

### THOUGHTS FOR STUDY.

Prayer for our enemies is the surest evidence of our charity to them.—Scott.

Heath only wounded thee? Soft language dresses it; forgiveness cures it; and oblivion takes away the scar.—Quarles.

To return good for good is human; evil for evil, brutal; evil for good, diabolical; good for evil divine.—Royard.

What an inconsistency to seek reconciliation with God while we are ourselves unreconciled to our neighbors.—Tertullian.

Christ prefers forgiveness to every other virtue. He enjoins it oftener, more earnestly, more anxiously, and with this weighty circumstance, that the forgiveness of others is the condition upon which we are to expect and ask from God forgiveness for ourselves.—Paley.

What an example! St. Paul, persecuted with every manner of persecution by his own countrymen has, in the exercise of unbounded Christian charity, "nothing to accuse his nation of."—Ford.

He who pardons the sinner that repents will grant no repentance to the sinner who presumes.—Baile.

### EXAMPLES FROM HOLY WRIT.

1. Joseph forgiving his brethren. Gen. 50, 20.
  2. David forgives King Saul. 1 Sam. 24, 10.
  3. David pardoning Shimei. 2 Sam. 19, 23.
  4. Solomon's dismissal of Adonijah. 1 Kings 1, 53.
  5. Jesus forgives his murderers. Luke 23, 34.
  6. Stephen's prayer. Acts 7, 60.
  7. Paul's prayer. 2 Tim. 4, 16.
- Search for similar examples. The Bible abounds with them.

### DIVINE FORGIVENESS.

Psalms 32, 1; 55, 2; 103, 9-12. Isaiah 40, 2; 43, 25; 44, 22; 55, 7. Micah 7, 18. Acts 5, 31; 13, 38. Eph. 1, 7. 1 John 2, 12.

### ABOUT FORGIVING OTHERS.

Prov. 19, 11; 20, 22; 24, 17; 25, 21, 22. Matt. 5, 44, 45; 18, 25. Mark 11, 25, 26. Luke 6, 37; 17, 3, 4. Eph. 4, 32. Col. 3, 13. 1 Peter 3, 8, 9.

Put in your own language the relation of repentance, confession, prayer and faith to forgiveness.

### AN ILLUSTRATION.

Dr. Duff once read the Sermon on the Mount to a number of Hindu youth, and when he came to the passage, "I say unto you, love your enemies, bless them that curse you," etc., so intense was the impression produced on one of them that he exclaimed in ecstasy, "Oh, how beautiful, how divine! this is the truth, this is the truth!" And for days and weeks he could not help repeating, "Love your enemies, bless them that curse you," etc., constantly exclaiming, "How beautiful, surely this is the truth." Nor could he rest until he had renounced his false gods and their senseless worship, and accepted the truth as it is in Jesus.

### Concentration

Sometimes we need the area of our labor to be limited in order that our work may be more effectual. Vines which are trained and trimmed produce at last more fruit. Concentration will increase our power. Electricity has to be chained and channelled if it is to do great tasks.

### ' Lift Up Your Eyes'

"Lift up your eyes," the Saviour says; "Behold the whitened fields; The patient sowing of the word A waving harvest yields."

"Lift up your eyes," the Saviour says; "Behold the golden grain Is ripened by my bitter tears, My passion, and my pain."

"Lift up your eyes," the Saviour says; "Seed that ye have not sown Bends ready for the harvester In distant lands unknown."

Lift up your eyes, despondent one, Nor let your spirits droop; God's husbandmen among a field O'er glorious harvests stoop.

Go forth then, happy reaper band, Look unto Christ for strength; With many sheaves, from many climes, Ye shall return at length.

—Rev. R. Ernest Little.

### The Right Point of View

Not long ago an old acquaintance spent an evening with us. He is a man of broad education, and a brilliant constitutionalist. But, after his departure, we felt weary and depressed; and we were not long in discovering the reason. We had been looking out upon the world through the eyes of our visitor; and his point of view was pessimistic.

"There is hardly such a thing as real happiness," he had been saying. "As we grow older, trouble and disappointment become more and more the daily portion. Life is hardly worth living."

"No wonder he feels so!" we exclaimed, thinking it all over, after our guest had gone. "How can a man who is not a Christian, and who lives only for his own personal enjoyment, find any real satisfaction in anything?"

Several evenings later we were privileged to hear the celebrated English preacher, the Rev. Mark Guy Pearse, tell of his great work among the poor of London. As we listened to his glowing words, and watched his expressive face we said to ourselves: "Here is a man who is spending his life in the service of Christ; who daily walks among the poor and ignorant, bringing to them God's message, and helping them to climb upward. His soul is full of joy. Certainly he finds life worth living!"

All the way home that night there rang in our ears Mr. Pearse's closing words: "The daily witnessing of Christ's power to lift up fallen humanity makes life full of radiance. The sky is always blue above my head; the sun is always shining; and in my heart a lark is singing."

"Ah," we thought, "for the selfish, Christless soul, life is all dreariness and disappointment. But for the Master's faithful workers the path shines 'more and more unto the perfect day.' This noble soul whom we have met to-night has the right point of view."—Caroline A. Watters, in Epworth Herald.

Nearly seventy years ago, John Williams, missionary, was killed and eaten by the natives of one of the New Hebrides Islands. Lately, at a religious gathering held at the very spot, the opening prayer was offered by a son of the murderer, who is a leading officer of a church near there.

An Alaskan Christian went seventy-five miles in his canoe to get a sign painted for his house. He was the only Christian in his town, and he wanted any other that might happen to come there to know that he was a disciple, too. So the sign that he wanted was to have on it these words: "Who is a Christian? So am I."

## Junior Department

Conducted by REV. S. T. BARTLETT, Colborne, Ont.  
 Vice-President in charge of the Junior League section of  
 General Sunday-School and Epworth League Board. He  
 invites correspondence from all Junior League workers to  
 add interest to this Department of the Era.

### The Man in the Bay

In the acorn is wrapped the forest,  
 In the little brook, the sea;  
 The twig that will sway with the  
 sparrow, to-day,  
 Is to-morrow's sturdy tree.  
 There is hope in a mother's joy,  
 Like a peach in its blossom furled,  
 And a noble boy, a gentle boy,  
 A manly boy, is king of the world.

The power that will never fail us  
 Is the soul of simple truth;  
 The oak that defies the stormiest skies  
 Was uprooted in its youth;  
 The beauty no time can destroy  
 In the pure young heart is furled;  
 And a worthy boy, a tender boy,  
 A faithful boy is king of the world.

The cub of the royal lion  
 Is regal in his play;  
 The eagle's pride is as fiery-eyed  
 As the old bird's, bald and gray.  
 The nerve that heroes employ  
 In the child's young arm is furled,  
 And a gallant boy, a truthful boy,  
 A brave, pure boy, is king of the world.

—Anon.

### New Testament Study for Juniors at Home

St. Paul

(I.)

The first Essay on our first Study (given in the May Era) to reach us was that of Laura Rorke, the nine-year-old daughter of Rev. S. G. Rorke, of the Salem Circuit, Bay of Quinte Conference. Laura wrote very nicely for so young a student. Her paper reads as follows:

"Saul was born in Tarsus, and went to school in Jerusalem. He learned the trade of tent-making. Saul hated the Christians, and killed them whenever he could. Stephen was the first person he killed. On his way to Damascus to kill more, he heard God calling: 'Saul, Saul, why persecutest thou me?' A little while after he was converted, and started to preach."

Laura used only about sixty words, you see; but she has told the story nicely. Have you studied the twelve facts in No. 1, yet? Do so! Then try the one following. Learn the facts, write them out neatly from memory in 300 words or less, and mail your paper to Mr. Bartlett, Colborne, Ont.

II.

13. After his conversion at Damascus, visits Arabia, and then goes back to Damascus. Gal. 1, 17.

14. The Jews at Damascus try to kill him. Acts 9, 23, 24.

15. He makes his escape by night. Acts 9, 25.

16. Goes to Jerusalem. Stays there two weeks. Acts 9, 26; Gal. 1, 18.

17. The apostles there fear him. Barnabas his friend. Acts 5, 27; Gal. 1, 19.

18. He preaches at Jerusalem. Acts 9, 28, 29.

19. The Jews try to kill him. Acts 9, 29.

20. The Lord tells him to leave Jerusalem. Acts 22, 17-21.

21. He goes to Tarsus. Acts 9, 30.

22. He preaches in Syria and Cilicia. Acts 26, 20.

23. Revival at Antioch. Brought from

Tarsus to Antioch by Barnabas, to help. Acts 11, 25, 26.

24. Famine at Jerusalem. Saul and Barnabas sent from Antioch to Jerusalem with relief for the famine sufferers. Acts 11, 29, 30.

Follow up these Bible Facts from month to month and you will get a clear outline of the Life of St. Paul. It is worth your while.

It is with pleasure that we note the place given to the Junior League and its interests on the Toronto Conference Programme. Too long has the consideration of the Junior problem been delayed. We trust that a great awakening of interest will follow in the Toronto Conference, and that next year the other Conferences will not overlook the Juniors in arranging their public meetings.

The various Summer Schools to be held throughout Canada this year should not fail to give due prominence to the Junior League. If constant additions of new members to the ranks of Leaguers are needed, there is no better recruiting field than the Junior League. Start very early to interest the child in the Bible and the enterprises of the Church, and he will not be "so hard to reach" when a young man. "The young man problem" is generally delayed too long. It should never develop beyond the juvenile stage. Solve the child problem and the young man problem will not exist. Every Summer School programme should devote one whole session at least to the Juniors, and every student at the Junior League should help work out its problems practically and promptly.

"I cannot interest children" is frequently said by Christian ministers. Why? Is it because the vital importance of childhood in its relations to the Kingdom of God is undervalued? Is it because the speaker has an altogether wrong idea of his own responsibility to the little ones? Is it because he will not take time and give the attention necessary to prepare to talk to children? Is it because he has lost (if he ever had it) his sympathy with the very young? It may be that in some cases all these reasons will apply. It is a certain fact that properly prepared "children's talks" are both acceptable and profitable to the adults in the audience, and it is equally true that certain preachers would be more effective in public address if they but kept in touch with the youngest of their congregations, and spoke with the plainness and simplicity that make it possible for even the children to understand them. The writer esteemed it as the highest possible compliment when preaching Sunday-school Anniversary sermons on a certain occasion the twelve-year-old daughter of his host said to her mother: "That was the first sermon I ever listened to all through." How many get far beyond the text, even if they remember that? We plead not for more childish preaching; but for more preaching that children can understand and appropriate. Then we shall see more of the Juniors in public church services. Their absence now in the majority of congregations is a matter of grave concern, and the pastors in charge cannot awake to its importance too quickly. Let a boy form the habit of non-attendance at public worship, and he will not be apt to mend it as a youth. "Gather the children," is an old command that needs to be repeated in many modern churches. Neither the Sunday-school nor Junior League can supplant the public worship of the Sabbath Day. Your children may

attend them; they must go to church. If they do not, let parents and pastors remember that neglect of this duty will cause many bitter and vain regrets in coming years. "Feed my Lambs!" The sheep will come as the result of growth under intelligent, devoted shepherding thus suggested by our Master.

### Weekly Topics

June 10.—"Growing in Wisdom." Lu. 2, 52; Phil. 4, 8.

1. What is "wisdom"? It is generally spoken of as if the same as knowledge. But knowledge and wisdom are not just the same. Knowledge tells us about things, while wisdom tells us how to use what we know. Wisdom is larger than knowledge. It is the possession of knowledge and the ability to do what we know. We need to be wise. Only by wisdom can we make good use of our knowledge. A boy may learn a lot about mathematics, but he would not be wise if he mis-spent a dollar. We may learn a whole lot of facts about the Bible, but unless we live aright our knowledge will not profit us. Jesus knew what to do, how to do it, and he did what he knew he ought. We must know what, and how, and then do what we know in the way we ought. That is wisdom—making the best and proper use of what we have and know in the duties of every day. 2. How to grow in wisdom. We must study, of course. Only so can we know. But study is not enough. We must practise. We must learn to do by doing. We grow by use and exercise. In studying music, the printed score is not all. The piano or organ keyboard is the very important thing. "C" on the music page will never make sound. You must know what the note means, where the note is on the keyboard, and that note must be struck. The proper combination of notes in right time makes the tune. You become wise in music by playing what you already know, and thus learning proficiency and laziness never go together. Study, work, know and do what you know if you would know more. Jesus did his "Father's Business" when twelve years old, and was better able to do it than thirty because he started while a boy. . . . We must also pray. This wisdom is not only of the head. It is of the heart also. It is not learned in books alone. It "cometh down from Heaven." God giveth it to all who ask for it. The Scriptures teach the need of prayer. But prayer is not enough while a boy. . . . We must pray as well as pray, and by the hardest work we are best prepared to go and pray again. A wise boy is one who knows what God wants him to do and does it in the best way he can. This applies to all daily duties, whether at home, at school, or at church, and wherever we may be. And a boy because he is wise is making the best possible preparation for becoming a wise man. Thus Jesus grew, and we must grow in the same manner. Now you will see how our next Topic follows

June 17.—"Growing in favor with God and man." 2 Tim. 3, 14, 15.

There is nothing that is of such value in child or man as personal goodness. As this is shown by us do we impress others. As they see evidences of a wise and reverent spirit in us are they drawn to us. Jesus was a lovable boy because he was a loving boy. He loved God, his earthly parents, his religious and some duties, his companions and friends, and because he loved he was loved in return. Nothing is so attractive as a loving heart that shows itself in a good life. If we show a reverent and obedient spirit towards God, we shall enjoy his favor.

It we disobey him, we cannot expect his smile or blessing. The aim of Jesus is best shown in his own words: "I do always those things that please him." And of others he later said: "If any man love me, he will keep my words, and my Father will love him," etc. One of the principles on which Divine favor is promised is obedience to God's Word. This was so in olden times, and has never been changed. Therefore, the more God sees in us a desire to honor and obey him, the more he will make his favor known to us. We could not enjoy it otherwise—(Tom was dissatisfied with his life at home, and made up his mind to run away. He did so. All the time he was away his father wanted to do him good, but he could not. Tom shut himself out from the good his father would have liked to do him. He learned a lesson, and after a few months came home again, glad to get back once more. His father was pleased to have him return, and Tom learned that the favor of his father was worth more to him than he had ever thought before. So with us and God. We cannot do us good if we do not live with him and obey his wise laws. His favor will be ours just so far as we love and serve him.) Timothy is referred to in our Topic. In Acts 16, 2 we learn that Timothy was well thought of where he lived. This was because he was known as a good boy.

From Paul's letters to him we learn that he was early taught the Scriptures, that by them he was made wise, that in his home he was loved, and that from his home he was able to go out into the world and work for Christ in the same kind, wise and reverent spirit. Like Jesus and Timothy, our boys of to-day should try to show home piety. The virtues of truthfulness, help, obedience, kindness, etc., at home are much needed still. Parents appreciate them when shown by their children, and nothing so sweetens home life as this spirit among all its members. . . . Let the Juniors feel that they should try in all ways to please God and gain his favor. Let them be instructed as was Timothy in the graces of domestic peace, unity and happiness, and if they honor these while young, they will grow into wise and useful men and women, whom God can both bless and use in his work.

June 24.—"The full stature of man in Christ Jesus." Eph. 4, 11-16.

The course of nature as seen in the processes of growth everywhere. In the vegetable kingdom it is "first the blade, then the ear, then the full corn in the ear." In the animal kingdom the same is seen. Your children see flowers expanding, fruit forming, the garden growing, the harvest approaching by processes of growth. In the human body the same is true of themselves physically. They outgrow their clothes rapidly, and often pride themselves in their increased height or weight from year to year. It is true intellectually. They are promoted at school as they are able to understand the progressive steps of knowledge involved in their studies. Their text-books, like their clothes, become too small for them as their capacity increases. Now, as growth is a law of physical and mental life, so also is it in morals. A boy becomes a man physically by growing into one. So in wisdom. No one becomes perfect in understanding or character without growth "in grace." A parent does not expect his boys to be boys forever. He looks forward to the time when they shall be "men grown." So with God, our Heavenly Father. He expects us to grow into men and women "in Christ Jesus." Now, remember, if we are to grow we must observe the laws that govern us. If a boy is to grow strong in body he must eat, sleep, exer-

cise himself well. If he eats poison he will harm his body, or perhaps die. So with the mind. We must use our brains and think well if we would grow intelligently. And there are spiritual laws govern the growth of our soul's life. They were found in the precepts and example of Jesus Christ. We have studied them during June. If we go on growing we shall come to the stage of spiritual manhood some day. All the helps to growth we need are provided for us. God has given us everything we need that "we may grow up into Christ, our living Head in all things," and if we do as he asks of us we shall become strong men and women here, and his perfected saints at last. There is no need of stunted men and women in God's Spiritual Kingdom. He wants sound, healthy, wise and loving children and such we may all be.

JULY.

Thought for the month—"God in all Things."

July 1.—"God of the Nations—A Patriotic Song Service." Ps. 100.

July 1st, 1867, ought to be remembered by all as the date of Confederation, and as the birthday of our Dominion. Hence each succeeding 1st of July is known as Dominion Day. Our Juniors should celebrate it with patriotic loyalty and enthusiasm. Let appropriate hymns be selected for the programme. Arrange beforehand in lots of time with some of the more advanced members for papers dealing with Canadian subjects. Doubtless you have in your League copies of recent Reading Circle books. Take up "Our Canadian Heritage" and apportion the 1st, 3rd, 4th and 5th chapters to four persons for study and restatement in the meeting. Take chapters 9 and 10 of Millar's "Canadian Citizenship" for similar treatment. Both these books are in the E.L.R.C. In this way you will have dealt with the Dominion's Area, History, Climate, Resources and Government, and in such a way as will do much good to your essayists and members participating. This will be far better than doing all the talking yourself. Then a fitting close may be made from the Superintendent's device by pointing out that the nation's strength is in the characters of her people. And this is great by their religion. God must be honored, his Day must be held sacred, his Word obeyed, his House attended, his Kingdom everywhere established, or else the nation will grow selfish and before long disaster will follow. If we are going to be happy and prosperous, God must be worshipped and served by us. So will he make us strong and give us good success.

July 8.—"The Master Builder—God the Maker and Builder of All Things." Heb. 3, 4; Gen. 1, 9.

A reverent regard for the Creator is the main topic lesson for to-day. The argument from design will perhaps be the easiest way to impress the thoughts involved. Take a watch as an illustration thus, e.g.: Somebody made it. . . . Whoever made it knew how. . . . He made it for a purpose. . . . That purpose is fulfilled only when the watch keeps time. . . . It must be kept in good running order, etc. So with the universe. It could not come of itself, for there was a time when no earth existed. God made it. He made it and all the universe wisely and well. The purpose of all is to glorify him by doing his wise and holy will. What prevents mankind from doing all that God wants? It is sin in the hearts of men and women. A grain of sand, a speck of dust even, in the hair-spring of a watch may make it useless as a time-

keeper. So with sin in the heart. The watch must be repaired if it is in disorder. So with our hearts. God who made us, alone can keep us right. So made us, alone is our Creator and Saviour. He made us, and by his Son he has saved us from sin. Creator and Redeemer is he! . . . His wonderful works show forth his power and glory. His gift of his Son proves his love. We ought to both worship and lovingly serve him, for he has both made and redeemed us for himself forever.

Valuable Work

Rev. George E. Honey, B.D., writes that the Junior League at Drayton has taken up the Supplementary Lesson work, passing excellent examinations on the Catechism, the beatitudes, books of the Bible, the life of Jesus, etc. Twenty-one wrote, and eleven received 75 per cent. or over, thus securing a diploma.

This is interesting and valuable work for the boys and girls. If we cannot get the Supplementary Course introduced into our Sunday-schools, let us at least do something at it in the Junior Leagues.

A Walk and a Ride

Two little twin brothers were Willy and Frank.  
Who were out for a walk one day,  
They tramped over meadows and down the brookside  
Till tired to death were they.  
Then what did these boys do but sit down and cry:  
"We can't take a step more, 'tis no use to try  
We're tired, oh, so tired, 'till we're ready to die!  
Boohoo! Boohoo! Boohoo!"  
But good luck sometimes will play wonderful tricks,  
And a Willy's feet lay two beautiful sticks,  
As sooth and as sound  
As ever were found.  
"Why, Frank, here's a pair of fine horses!" said he,  
"We'll ride, yes, we will!" and they mounted in glee,  
And capered and cantered and galloped two miles,  
And jumped over fences and leaped over stiles.  
"We're not tired a bit, not a bit!" they both cried,  
"It's tiresome to walk, but how pleasant to ride!"

### About Boys

"No, Willie, dear," said mamma, "no more cakes to-night. Don't you know you cannot sleep on a full stomach?" "Well," replied Willie, "I can sleep on my back."

A Rockland schoolboy's composition on Whittier, handed in the other day, reached the following incontestable conclusion: "He was never married. He hated slavery."

"Why do they put the nation's flag on top of the schoolhouse?" asked the teacher who wanted to instill a patriotic lesson. "Please, ma'am," answered the head boy, "it's because the pole is there."

"James," said the teacher, "do you know what capital punishment is?" "Yes, ma'am," said Tommy. "It's when a fellow is naughty, and his mother shuts him up in the pantry where she keeps the cake and jam."

A very small boy was trying to lead a big St. Bernard up the road. "Where are you going to take the dog, my little man?" inquired a passer-by. "I'm going to see where—where he wants to go first," was the boy's answer.

one are you?" he asked. "I'm five," said Johnny. "Ah, quite a little man! And what are you going to be?" questioned Mr. Sweet, who has been a senator so many years that he now believes that he selected his own career in the cradle, and that all infants do likewise. "I'm going to be six," Johnny returned, with conviction.

"Now, children," said a teacher in a Germantown school not long since, "let us see what you can remember about the animal kingdom, and the domestic animals that belong to it. You have named all the domestic animals but one. Who can tell me what that one is?" No one answered. "It has bristly hair, likes the dirt, and is fond of getting into the mud," hinted the teacher helpfully. "Can't you think, Tommy?" she asked encouragingly of a small boy. "It's me," said Tommy, reflectively.

Harper's Bazar gives a note, written by an anxious mother, to a New England school teacher:

"Dear Miss, please do not push Johnny too hard for so much of his brains is intellect that he ought to be held back a good deal or he will run to intellect entirely an I do not desire this. So please hold him back so as to keep his intellect from getting bigger than his body an injuring him for life."

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