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NATURE'S GAME OF HIDE AND SEEK

MISS IDELL ROGERS, COBOURG, ONT.

HENRY VAN DYKE, in his "Essays in Application," says: "Many fine things have been said in commencement addresses about 'Culture and Progress,' 'The Higher Learning,' 'The University Spirit,' and other subjects bearing upon the relation of education to life. But the most important thing, after all—the thing which needs not only to be said, but also to be understood—is, that life itself is the great school."

"The whole framework of things visible and invisible wherein we mysteriously find ourselves perceiving, reasoning, reflecting, desiring, choosing and acting, is designed and fitted so far at least as it concerns us and reveals itself to us, to be a place of enlightenment for the human race."

Coming, therefore, into the interesting academy of Nature, man finds many problems challenging him, intricate problems, involving questions of vast use and help to all mankind. But behind them all sits Dame Nature, with a warning finger ever upon her lips, for she has taken a vow of silence, and from the olden days when Eden was first opened to the human race, she has watched with keen interest the game of hide-and-seek, that humans ever since the world was, have engaged in.

Millions of years have been spent in packing the heavens and the earth with problems for man; centuries have been consumed in the discovery of a few of these.

For example, think of the thousands before Watts who had seen a tea-kettle dance with steam for a partner, who never caught a hint of the mighty secret that was jauntily flaunting itself in their faces. Study this out, and by ascertaining how the power of steam revolutionized transportation and assisted labor and industrial life, the first inkling will be obtained of one of the many rich secrets which Nature hid for centuries from man, until one more far-sighted than his fellows got "warm," and discovered the secret of the steam engine and the power of steam.

Another problem which Nature set for man is, "How will you keep from freezing and starving?" Men solved the former for many years by using the trees of the forest for fuel. Yet down in the bowels of the earth were hidden vast coal beds, in the discovery of which was fulfilled one phase of the edict that everything shall be put under the feet of man. "See if you can find it!" and "What will

you do with it when you have found it?" are the two great lures of Nature's game. Find my coal-beds, my oilwells, my gold, silver, and copper veins, my marble and granite beds, my diamonds, opals and rubies. Much of interest will unfold in a study of the discovery of some of these things and how generations of men got "warm" following the game before the successful seekers were rewarded.

And so Nature goes on playing her game of hide-and-seek. Between the field of waving grain, which man learned to grow, and the loaf of bread, she set many a barrier. In the olden days men and women pounded the grain into meal by hand, and this primitive article of food was used in a variety of ways. Between the coquetting blossoms of the cotton plant, and the dainty muslin into which it is formed; between the fleece of wool and the web of cloth, she set door after door, double-bolted and barred, but man in due process of time solved the riddle and gave to the world clothing, until from a rude beginning has evolved all the intricacies and wonders of the sartorial art.

The human race at present is getting pretty "warm" over the discovery of aerial navigation. In some respects it has been solved, but not to that extent as to make it a safe and desirable way for general travel. Yet it is only reasonable to believe that this may come, for we cannot but believe that nature has many surprises, which are kept for generations yet to be—finer secrets for finer senses. Our grandparents learned to sail the ocean, but for their great-grandchildren is set the harder problem and greater glory of cloudward flight in the bird-winged spaces of the air.

The human race suffered for years, while in Nature's store-house was hidden the anesthetic, the use of which makes the much dreaded operation painless. Mankind waited for the coming of an Edison to link the whole world together by the chain of telegraphy and the telephone, while in these later days has been added the greatest of the trio, wireless telegraphy. These were marvellous secrets, hidden for centuries. Take up the story of their discovery; consider how many got an inkling of these mighty secrets hidden for centuries before the final test in the laboratory revealed the full truth.

Then take the science of electricity, that great force that gives us light and power and heat, and is already put to a

multitude of uses, which are constantly being added to. This was a secret that Nature guarded well, for one of the chief rules of her hide-and-seek games seems to be, "The choicer the gift the more craftily should it be concealed."

And so the game goes on. To each generation it is given to discover a few of the things Nature has hidden in her great playgrounds, in the innermost parts of the earth, the ocean depths, the realms of the upper air. Almost we might liken her to the fond parents who hide their precious Christmas gifts in the very toe of the toddler's stocking, or delay the discovery of the choicest gift by fold after fold of wrapping-paper. Almost we might liken her to the earthly father, but not quite; for, after all, the discovery of all of these books to the human race but gives us a conception of what the heavenly Father has laid up for man in His infinite thought and love.

"The earth is the Lord's and the fullness thereof."

Nature is His hand-maiden, but His is the great school of life, and year by year He is guiding His people forward towards a larger wisdom. Slowly, gradually, with infinite reserves, with delicate confidences, are being unfolded to men and women secrets that are mighty in their significance.

The Epworth Leaguer who will ponder this subject well, who will make a study of Nature's revelations to men, will find much that is uplifting, inspiring and educative, and which will broaden his mind, and enlighten others whom he may seek to interest. Study for yourself Nature's game of hide-and-seek; enter with a willing mind into her academy, and perchance even to you she may discover things hidden from the unseeing. But while you commune with Nature seek also for the best prize of the school of life, which is, to become a scholar well-beloved of the Master.

For an evening of this kind devoted to the discovery of the secrets of nature, I would suggest three short papers, followed by a more general survey of the topic by the leader as follows:

What Watts gave to the human race.

What Edison gave to the human race.

The science of electric energy.

Then, with suitable Scriptural reading, hymns, and one or two special musical selections should make an interesting evening.

THE LEAGUE IS DEAD

At least, some people say it is. Perhaps that is not just the same thing, but if the wish is father to the thought, and as such people are concerned, the League had better go and die. But somehow or other it is hardly willing to attend its own funeral, and even its severest critics have to acknowledge that it almost threatens to live despite their prognostications of its speedy demise. I heard a minister remark not long ago just what appears at the heading of this article, and so I told some young folk of my acquaintance, as dolefully as I could, "The League is dead." One quite lively young Leaguer asked, "Who says so?" And I had to tell him, "The doctor." "Oh well, he ought to know, I suppose." Was the rejoinder, and then I recalled this story: "An Irishman was considered dead; he had been so pronounced by the physician, and his friends took the verdict as final and conclusive. A wake was to be held, and the friends of the dead man gathered to celebrate the occasion. The corpse was well laid out, and the exercises commenced with doleful gloom. The surprise of the company was great indeed when the dead man raised himself on his elbow, and looking around on the guests, asked, 'That's the matter?' 'You're dead,' was the reply. 'I'm not dead,' he indignantly rejoined. 'Sure you are dead,' he was again told, and to settle the matter the additional news was tendered him, 'The doctor says you are dead, and shure he ought to know. Lie down, now, you're dead!'" But it took more than the doctor's judgment to convince the "dead" man, and he soon demonstrated that he was very much alive. That is about the way it goes with the Epworth League. It has been pronounced dead, but in some way or another it proves itself alive, and better still, likely to live to a hoary old age.

WHO WANTS THE LEAGUE TO DIE?

Surely not the ministers! Well, to be strictly honest, it seems sometimes that some of them do. There are plenty of people in the Methodist Church that seem quite willing to testify that their minister has tried to kill it. Not all, mind. By no means. Many a minister in the church to-day could testify to the helpful formative influences of the League on his own youth. Others cheerfully testify to the wholesome influences of the League on their own minds and hearts, and many of them are among the staunchest friends of the League. But too many instances have occurred lately to make me doubt the sad fact that not a few ministers would rather like to say a fond farewell at the obsequies of their League. It is painfully evident to my mind that some Leaguers are struggling along seeking a larger life for themselves and the constituency they aim to lead against the indifference, criticism, or thinly veiled opposition of the minister. When a man is forever absent from the meeting of his Leaguers, when he seeks excuse after excuse, apparently, for his neglect; when he complains of the drag the League is on his time or attention; when he considers the time spent in the League as an evening wasted; when he covertly seeks the extinction of the League; when in a score of different ways he shows his heartfelt desire that it were wholly inoperative, is it to be wondered at that his young people write sadly about him to the General Secretary? More than one letter has reached me recently like the one from which the following is a correct extract: ". . . But I must say our

young people always seem to be ready and willing to do their part when called on and encouraged. . . . I do not wish to complain or find fault, but as far as I can see our present pastor does not appear to take the interest in the young people or in the work of the church outside of preaching, that we think, as our leader, he should. . . . I must say he preaches excellent sermons, but owing to circumstances there does not seem to be much reality in what he says, and many have lost confidence in him. Quite a number have practically lost interest and do not attend the services regularly, some not at all. . . . For want of tact, or something, our pastor has gone so far as to criticize the prayers of the people, and the sincere efforts of the young people openly in meeting; which is very discouraging, and has had a serious effect. . . . This is enough; too much. It hurts me to write it more than it does you to read it; but there is the fact, stated in answer to an enquiry of mine as to the state and prospects of the work in the case under consideration. I would God for the faithful and trusting men who realize their obligations as undershepherds of the flock of Christ, and who are honestly endeavoring to lead their young folk into higher life and wider usefulness; but surely a woe rests over those, whoever they are, who show no certain anxiety to save the flock from the fangs of the destroyer. Yes, and am afraid that there are some ministers even who wish the League dead.

IF THE LEAGUE WERE DEAD, WHAT?

Would the problem of the young people of the Methodist Church be any less important? In such places where nothing at all has taken the place of a defunct League, (for there are some such,) or in those where some irresponsible and vagrant compromise has been allowed to take the place of the League, (for there are such places too,) have the young folk been better looked after or more profitably led? Experience says No! Supposing for a moment that the League were to die, with what would you supplant it? What form of organization will take its place or do its work? For there can be no two opinions as to the purpose of the League, nor as to the necessity of doing somehow what it was created to do among the growing youth of our Church. Were the League dead beyond all cavil, the burning question of the hour would still be "What are we going to do with the young people of the Church?" Mark my proposition. It is "with" not "for." The Church surely has learned before now, that it is not enough to do something for its growing boys and girls, its youths and maidens. Young people need more than to have something done for them. They are active, willing, busy creatures; wanting to do something all the time, and doing it. If they do it not for God, still they keep doing. Who profits by the result? No. It is not enough that the Church shall gather them together on Sundays to listen to sermons or even to study Bible passages. There are six intervening days between Sundays, and during perhaps a full hundred hours every week, the natural activities of a normal boy or girl are active. Tell them to "Be good!" Oh, yes! But show them how to be what Thoreau said was a great deal better, how to be good for something. That's what the League is for. Kill it, bury it, pronounce it gone forever, and still you have the young people on your hands. Mark it well, the problem of the Epworth League is not

the problem of its own organization, but that of the whole body of Methodist young people, and as long as the Church has them, and God grant that she may never weaken for lack of them, that problem will not down, but shall confront us every day and everywhere. Mr. Man, you who would like to see the League dead, what are you going to put in its place? You must make adequate provision for your youth or rob the Church and the Country of the most valuable asset the Creator ever brought into the world. It is better than the Epworth League but in the Providence of God evolved to make better Methodists and more efficient workers for His Kingdom's extension throughout the world, for your own sake Mr. Man, for the sake of the young folk whom God has committed to you, and for the sake of the Christ who said "Feed my sheep," don't "knock" the Epworth League but work it, and remember what Thoreau said again, "The cost of a thing is the amount of what I will call life which is required to be exchanged for it, immediately or in the long run." Judged by this criterion, how much does the Epworth League cost you? How much "of what I will call life" have you given into it? Has your service been given grudgingly, complainingly, or slothfully? Then no wonder you never got much out of it. Put "what I call life" into it! Whether it be Pastor, President, or any other officer, whether it be for the leadership of a meeting, the Chairmanship of a Committee, or the performance of any of the less prominent duties of the League, what is needed is, LIFE, LIFE. Yes, it is absolutely true in this regard also, "He that loseth his life shall find it." Thank God, the League is not dead, nor likely to die, and despite the minority who would like to create its demise, there is a growing conviction in the minds of the majority that the mission of the Epworth League, instead of being nearly ended, is only well begun. I am a very poor prophet indeed and wholly unable to "discern the signs of the times," if the Epworth League is not on the eve of a grand renewal of the strength of its youth about to show forth a more abundant life than its critics ever credited it with. Believe me, it will be a long, long time before grape and flowers are in order for the Epworth League's funeral. Long live the League!

Lanterns and Slides

We are banking orders for the use of our lantern outfits for the coming season. You will be wise in placing your order early. Our only aim is to do for your League in other departments of work what the Forward Movement has done in missionary lines. We are preparing to provide your society or school with a splendid variety of Travel Talks and Literary Evenings that cannot fail to please, at the lowest possible expense to you. And if you decide to purchase a lantern, the agency of this office is freely at your disposal, and the General Secretary may save you many dollars and some disappointment in your purchase if you write him concerning the matter. His only condition is that your purchase is for church work, not for personal gain.

Mrs. O'Hara: "It's the ligant job me man" has 'ow, Mrs. McClune. "Tis a night watchman he is, like a bett'." "An' why do ye like that bett' than the other, Mrs. O'Hara?" "Why, sure, he sleeps all day and that saves his board; and he works all night, and that saves his lodging."—*Es.*

THE LEAGUE FORUM

Citizenship

One of the most recent of the department is that of Citizenship.

The most frequent topic with Jesus was "the Kingdom of God." Most of the parables were about the Kingdom. During the forty days after the resurrection, and before the Ascension, He talked about "things pertaining to the Kingdom of God"—the most vital topic in all the world, then and now. What is the kingdom of God? In brief it means the rule of God in the earth. It is, in other words, the answer of our prayer, "Thy will be done on earth as it is in heaven." We must expect that to be answered or brand ourselves as hypocrites. Certainly; a Kingdom means rule, sway, subjects, laws, and so forth. The sphere of this rule is mankind. When history is done, when comes that "one far-off divine event to which the whole creation moves." God's love will be incarnated in all human relations. The heaven is to leave the whole measure. That was the vision of Jesus, and despite all evidence of discouragement, he was a man of faith and optimism. Now we have been emphasizing personal salvation rather than citizenship. A new prayer has been sounded. There is a new prayer going up from the hearts of the faithful; it is, "Give us good citizens."

WHY NOT LONG AGO?

One reason why the idea of the Kingdom of God was not emphasized more in past history was because it was so big. Why was not such ideas as confederations, Empire, universal peace, emphasized in a popular way long ago? They were too big to be understood. Jesus had a mind big enough for such ideas, and his followers are but children. The task of establishing a Kingdom of God was considered impossible. The early Christians despaired of such a wicked world. There are some yet who think the same thing and teach it, and there are some who think it, but haven't the courage to say so—practical unbelievers. But somehow we are beginning to talk about it. One thing suggests another, and people see that while salvation starts in the soul, that is only the start. This salvation is physical, mental, moral, spiritual, social, universal. It seeks to bring every thing into subjection to Christ.

Evangelism and Citizenship

Is there danger of losing our evangelism if we get interested in citizenship—politics, sanitation, patriotism, and moral reform? Yes, of course, there are dangers on every side. But there is less danger of losing evangelism in that way than of keeping it "wrapped up in a napkin." Do you know that leading writers on Sociology, same, unprejudiced men, tell us that the present day Socialism was more akin to the early church than our official Christianity? That is a pretty strong indictment. There is truth enough in it to make some of our orthodox folk look of mad. But as it is we had better look into it. Our routine writers have a tendency to produce a mug, concerted sort of fellows like the Priest and Levite of the parable of the Good Samaritan. Those nicely robed fellows were "orthodox," you know. If they lived now they would be prominent and influential, and their churches would boast of having the "best preachers" in the land. Out around them thousands of "foreigners,"

and underpaid, under-educated, wayward and wicked human beings are lying "half dead" by the wayside. But they are too busy with "hemselves and their own clique to bother about it. The evangelism that does not mean good citizenship is spurious. Social perfection is a corollative of the old fashioned "Christian Perfection." Towns need to be entirely sanctified as well as individuals; and as a matter of fact, individuals won't be entirely sanctified until towns are.

Study Socialism

The trend of the age is toward social amelioration. The books most called for in our public libraries (apart from the fiction reading) are those on Socialism. Do you want to get a good, sane view of the whole situation deal with from the standpoint of Christianity? Then read Rawlsbach's two books, "Christianity and the Social Crisis," and "Christianizing the Social Order." The former can, I think, be purchased for the small sum of fifty cents. The latter has been just recently published at about \$1.50. But if you read them well you will have something worth your while to think about. Briefer and cheaper books, but real good—though a little behind "up-to-date"—are those of Josiah Strong. In any case, if you want to keep in line with the progress of this age, get hold of some good books and read up. The more you read in this connection the more you will see the meaning of the old Hebrew prophet and the nature of Christianity.

Take a Hand in the Work

There is not much to be gained by simply reading about social problems, take an interest in those nearest you. In one of the directions given in the constitution of the League we are to promote sound and good municipal government. That is the place to start in. I noticed in a newspaper some time ago that a certain city and suburbs were having a patriotic day in cleaning up. How things change. In the past "patriotic day" meant yelling at a flag flying in the air and hearing eulogies over some dead statesman, our "glorious empire," and that; now it means cleaning up dirty yards, flushing the streets and sewers, and removing "things that offend." Thank God for the change! We won't think less of the flag either. There will be more health around—on account of better conditions to shout for the flag when we get the yards clean.

Now we want to keep on with the cleaning process. What about the morals of our town? What about the liquor laws? Picture shows? Sport? Places of recreation?

Other Programmes

Suppose the League starts a campaign for the education of voters, teaching the obligation to put principle before party. That is one of the things Canada needs to-day. Election passions deceive the very elect. The poison of partisanship is hard to get out of our blood; but the grace of God can do it. We ought to learn how to deal with the fallen and wayward. Society frowns on them, but "society" is not guilty. The most perfect Man in the world said to a fallen woman, "Neither do I condemn thee. Go and sin no more." We can do something to agitate for more prison reform. Some of our Provinces are in league with the devil

to damn men who have broken the laws. They not only put them in jail or penitentiary, but badge and brand them by a peculiar garb. They often send them to work under public gaze. Too often they come out of that place of incarceration worse than when they went in. O, what problems await us. Duties call so loudly. Let us stop singing for a little while such hymns as "I want to be a worker," and "There is nothing in it for Jesus," and listen to these calls. Tens of thousands of uneducated, defenceless, foreign girls and boys in our land are needing our help. Back of all these enterprises another looms up—Church Union. We can not get at much social work where we have to spend so much time on ourselves and our sectarian denominationalism. "To the work," then.

Churchianity or Christianity

The charge is made that there is more churchianity in these days than Christianity. I for one am not sorry that such criticisms are made. It shows that people are looking at things. They must have higher ideals in mind or they would not criticize like that. There is a good deal of churchianity we must admit. Some of the reasons have been given above. But there are many followers of Christ. Workmen who boycott the church altogether, applaud the name of Christ. Not long ago I asked (by correspondence) one of the leading pastors in a Western city about this question. His reply is: "The trend is away from churchianity to a practical Christianity, decidedly so."

The Greatest Moral Peril

"What is the greatest moral peril for our young people?" This was the question submitted to a leading pastor in our Canadian Methodist Church. His answer is below; look into it. You will notice that his solution is the spiritual appeal. That was Paul's and it centered in Christ. Let us not find fault with our times; let us get an equipment adequate to our task.

"The greatest moral peril? The very atmosphere in which we live, which is electric with the thrill and quest of gain. How to get the Christian idea—that is to say, the doctrine according to Jesus, or as our "Chinese friends say, the "Jesus doctrine"—understood and embraced, is the question. The day of big conventions is past—or rather I should say, mass meetings. The day of revival, spectacular or otherwise, is never past. Alas, that it is not in its best fundamental virtues will have to be displayed in their native attractiveness—and still more, exemplified. Come across individuals whose piety shows the winniness of modesty, of purity, of industry, of ephalry; and then run up against individuals who speak the noisy and frivolous, over-busy pleasure-seeker type—whose divine former seems to have faded into the overpowering; and the lost art of self-discipline revived with old-time fervor. Let us bring that about. Let us require an objective adequate; and then youth will be stirred to its depths.

Here I think is the opportunity of the church; in turning its attention to the "Christianizing of the world" which we have no doubt if we could get this squarely before the world as the Church's objective, we should see a revived interest in the church's claims upon it. We have not witnessed in generations. It is the new renascence, reformation, revival to which we

Don't let me be misunderstood. I am no orthodox in any sense of the word or political believer in man-made systems or in the primacy of the Spirit—and these are the things of the Spirit which we have full realization in a fuller, richer, eternal life. It is this pronouncement with which we need to go to the people—the Kingdom of Heaven is at hand.

W. H. C.

A Trip Through the Luther Country

VI. The Birth-Place of the German Bible

F. E. MALOTT.

IT was a smiling morning in May when I set out for a tramp to the Wartburg. The day before I had come to Eisenach from Erfurt early in the afternoon. Eager to reach the castle of which I had heard so much, I hastily consulted my guide book, and then pushed through the quaint, medieval town, leaving its various minor places of interest resolutely behind.



ON THE WAY TO WARTBURG.

An hour's climb up a cool mountain path, above which tall, clean-bodied pines rose to majestic height, brought me to an open space on the mountain side, and there, at a distance of half a mile before me, on a neighboring summit, rose the famous old Thuringian fortress. But a deep valley lay between! I had taken the wrong road.

Consulting my guide book, I discovered, however, that I had reached the best point in the whole forest from which to see the Wartburg. After a long look from this point of vantage, my next impulse was to go down, as quickly as possible, through the intervening valley, and climb the opposite slope to the castle. Second thought proved best, however, and I discovered that there was a more excellent way. I learned, too, that there were other things to see besides castles in this famous old forest. Continuing to climb, I soon reached the summit of the middle mountain of the short range, and descending on the opposite side, I entered, in the valley below, a narrow defile, three feet wide and six hundred feet in length, known as the "Drachenschlucht" (Dragon-gorge). The trip to Eisenach would have been worth while even if only to see this far-famed defile.

Emerging from this, I climbed another slope, called by the Germans "Hohe Sonne" (High Sun), the highest of the three sister summits on the edge of the Thuringian Forest. From this peak I was rewarded with a magnificent view of the great wood that stretches for miles away to the south and west.

The sun was setting when I turned my steps toward. On beginning the climb I thought I was too tired to walk a mile, but I had already tramped a good half-dozen, and three more lay between me

and my evening meal at the White Swan Hotel.

A substantial supper refreshed me, and, in spite of foot-weariness, I set forth to see the town. A visit to the "Luther House," where the great reformer had received hospitality as a boy in the home of Frau Cotta, concluded the evening.

A good night's rest worked wonders. At six o'clock the next morning I was

on my way to the Wartburg. This time I did not miss the road. Passing the house where Bach, the musician, once lived, and, farther on, the villa of Reuter, the poet, I was soon well up the mountain side toward my destination. Never in my life have I enjoyed a morning walk more than that I took up the footpath to the Wartburg. At every turn in the road new beauties were disclosed. The morning sun was already high, but it had not dried the dew that lay on leaf and grass and flower. The air was sweet with the breath of pines, and the birds sang of love, just as birds had sung for centuries among the branches of the trees on this hillside. Early as it was, many tourists were afoot, and by the time we reached the drawbridge before the outer castle a score or more were ready for the official guide to conduct them through the mazes of this medieval building.

A word about the Wartburg may not be amiss. Tradition says that Lewis the Springer was hunting one day in these parts, in the year of grace 1067, when for the first time the hilltop on which the castle now stands came into view. His prophetic eye caught sight of the future fortress, and he is said to have exclaimed: "Wart, Berg, du sollst mir eine Burg werden" (Wart, mountain, thou shalt be a fortress for me). That very year the fortress was begun. Strong-backed Saxons carried heavy timbers and huge stones up the rugged heights (1,300 feet above sea level), and soon one of the most picturesque and impregnable of medieval fortresses crowned the summit of the Wartburg, and came to be called the Wartburg, or the "Wart-fortress." This old castle was built in Romanesque style, for the Gothic had not yet come into use.

Two things strike one forcibly—the immense strength and lasting quality of the great defensive walls, and the delicacy and lightness of the domestic architecture. The famous castle became, and continued for centuries, the residence of the Landgraves of Thuringia. Space

would fail, were I to try, to tell the tale of the ten centuries that have come and gone since this famous old castle was built. The building is a history in stone. A visit to the various rooms that have been recently restored to, as near as possible, their original form is worth days spent in poring over the pages of medieval manuscripts to the student of history.

Three names from tradition and history must be mentioned. It was in this mountain stronghold that St. Elizabeth, the fair daughter of the musk-loving Landgrave, Hermann I., lived at the beginning of the thirteenth century. And it was to this period and in connection with the life of this beautiful woman that the famous Tannhauser legend belongs, which Wagner has immortalized for us.

But to us the name that brings the Wartburg nearest and makes it dearest is that of Martin Luther. It was here that he began his great work of translating the Bible for the German people. The history of this part of Luther's life is, in brief, as follows:

He had been summoned to appear before the first Diet held by Charles V. after his accession to the imperial throne. That Diet, held at Worms, was opened on January 22nd, 1521. Luther was summoned to appear on the 16th of April. Safe passage had been promised him, and yet his friends feared for his safety. And well they might, for although he was un molested while in the town and during the meeting of the Diet, there were plans afoot for his undoing. And these plans might have carried but for one man. Frederick the Wise, Elector of Saxony, had a warm place in his heart for the man who had done more than all others to make his recently founded university at Wittenberg famous, and he resolved to meet plot with counter-plot.

A band of his followers seized Luther at a quiet spot on the road he had taken for home, and hurried him away as if for fell purposes, but in reality for the reformer's safety. On the 4th of May, 1521, the young monk, who had set all Europe talking and who had already caused the Pope of Rome to tremble, was taken by night to the Wartburg, and there, while thousands were mourning him as dead, he was kept in safety for nearly a year.

The leisure afforded Luther at this time was not spent in idleness. He at once began what proved to be his great-



WARTBURG CASTLE.

est work, the translation of the Bible into the German tongue. A room was fitted up for him in the house of the warden of the castle, and here, in his lofty retreat, from the windows of which he could see the mighty trees that reared their heads so high in the forest

Great Stories of the Bible

IV. David and Jonathan

1 Samuel 20.

TOPIC FOR WEEK OF AUGUST 17.

REV. W. S. LENNON, B.A., B.D., GRANBY, QUE.

below, and the hills that rose in grandeur away across the valley, and through which the fragrant forest air came in to him as he worked, he spent his days and nights intent upon his loving toil. This great work was not completed until 1534, but it was gotten well on the way during that eventful year of captivity.

As I stood, that May morning, in that room, and looked at chair, and desk, and bookcase, and bed, left as though used but yesterday by the famous prisoner, I seemed to be standing on holy ground. It was indeed a consecrated place, for it had been consecrated by the toll of a true saint. What appealed to me most was the peace of the place. Surely no spot could be more conducive to such labor than that topmost room of the famous mountain fortress. But even in this peaceful place the foul fiend found entrance, and the tourist is still found on the spot on the wall that was splashed with ink from the bottle which Luther hurled at the head of his Satanic majesty.

On the 6th of March, 1522, Luther left his retreat against the advice and wish



ROOM IN WHICH LUTHER TRANSLATED THE BIBLE.

of his protector, for he feared for his safety. But Luther felt that duty called, and he assured his good host and patron that he had One to trust who was mightier even than the Elector of Saxony.

The town of Eisenach was tame to me after my morning visit to the Wartburg, and I took the first train for Leipzig.

A Richmond dorky called upon an old friend, who received him in a rocking chair. The visitor at once observed not only that his host did not rise, but that he continued to rock himself to and fro in a most curious way, similar to that of a person suffering from colic.

"You ain't sick, is yo' Harrison?" asked the caller, anxiously.

"No, I ain't sick, Mose," said Harrison. A moment's silence, during which the caller gazed wild-eyed at the rocking figure.

"Den," continued Mose, "why in goodness does yo' rock dat way all de time?" Harrison paused not in his oscillations as he explained:

"Yo' know dat good-for-nothin' Bill Boots? Well, he done sold me a silver watch for five dollahs, an' ef I stops movin' like dis, dat watch won't go."—*Ex.*

"Johnnie," asked his teacher, "can you give us a sentence, using the word 'income' in it?"

Johnny hesitated a moment; then "Yes'um," he replied. "The boy opened the door, and in come a cat."—*Woman's Home Companion.*

LET us rather entitle our chapter "Jonathan and David," for, measured by the highest Christian standard, Jonathan's personality is the larger of the two. Indeed, Jonathan has never yet come into his own with the average Bible reader; he is thrust into obscurity because the details of David's life are so much more plentiful than those of his own. Nevertheless, though the records of Jonathan's doings are few and short, yet the doings were invariably grand doings. One looks in vain for fault in him. Of course there were faults, but they were so relatively trivial that the historian has not thought it worth while to record them. One thing in him, however, was certainly faultless—his love for David,

which has made their friendship famed the world over; and what we aim at doing in this study is to see in the light of what his love for David was just what kind our own love should be for David's Greater Son. Jonathan's love and ours should be the same in kind, but ours should be vaster by the degree in which "The Friend that sticketh closer than a brother" surpasses his progenitor David. Our love for Christ should be all that Jonathan's was for David and more, for there is more in Christ that is lovable and to love.

THE SOUL OF LOVE.

1. We should notice that Jonathan's love for David was not of that instinctive, non-rational type that could not account for its own existence. Jonathan could have told at any time just why his love for David was so great. The love was founded upon the noble qualities of which David's life was so unusually full, and especially upon the great deed David had done for his people. It was David returned from the slaughter of the Philistine, i.e., after he had stood alone in the breach and had saved his nation, that the "soul of Jonathan was knit to the soul of David and Jonathan loved David as his own soul." The soldier loved David as the crown prince went out to greet in reverent love the soul of the young shepherd-hero. His love, in other words, had its roots in a noble, princely gratitude for the risk David had run to save his people, but the love gained strength with every new contact between them; these contacts revealed more and more of what was in the soul of David to his friend.

The qualities of David were lovable qualities. He did not disappoint Jonathan on acquaintance. He never dwindled into unheroic littleness in the intimacy of the friendship, but stood acquaintanceship well, and grew under it. Jonathan's love was a growing love because its object was a growing object.

And is not all this true of our love for Christ? Is it not also something other than a blind instinctive emotion?

Is it not also rationally founded, and does it not always grow in proportion to the growth of our intimacy with Jesus? Our love had its birth in the sacrifice of Christ. We love Him because we have looked upon the sublime heroism of Calvary. Again and again we have visited the cross and each time have come back crying with deeper meaning to our own hearts,

"Love so amazing, so divine,
Demands my soul, my life, my all."

Alas! for us, if that has not been the kind of love our hearts have had for the Crucified. Alas! if it has been only a sentimental thrill. The only love of Jesus Jonathan's that rests upon our knowledge of what He is—a love that endures "because He first loved us." And our love for Jesus should grow as Jonathan's for Jesus should grow as Jonathan's grew on closer acquaintanceship, for like David, our Lord does not reveal himself completely in one act alone. Even Calvary with all its height and depth does not show us all there is to love in Christ, any more than the fight with Goliath made David completely known to Jonathan. The "love of Christ" and the years of growing understanding, and the years of growing fellowship with Him ought to be always giving us a larger Christ to love, until our love becomes a consuming passion for one "altogether lovely" and "the fairest among ten thousand."

The love of yesterday, if we have made the most of our fellowship with Christ, ought to be far transcended by the love of to-day. It would certainly be so transcended if our intercourse with Him in prayer and meditation has been constant and close. Yes, indeed, then would we have loved Jesus "as our own souls."

LOVE THAT GROWS.

2. Again, this love of Jonathan was a love that flourished in spite of the loss it entailed, and the sacrifice of lower ambitions it demanded.

Just when it first came home to the soul of Jonathan that David would supplant him in the succession to the crown is not quite clear, but that it came relatively early in his love for David is sure. His father, King Saul, roughly informed him, "Thou hast chosen the son of Jesse to thine own confusion . . . for as long as the son of Jesse liveth . . . established, ground, thou shalt not . . . There came the time, then, to Jonathan, early in his love, when he said to himself as John the Baptist in his turn said, "He must increase, but I must decrease." But the thought did not quench Jonathan's love. Not even the harsh words of his father gave to his love a soured wound. No, for Jonathan love a choice of and prized David above all else. Better to him the noble, answering love of the ruddy young shepherd of Bethlehem than a misfitting crown and a sceptre God had intended for the hands of another.

Jonathan's love made him see clearly where the real interests of his life were. He knew that they did not lie along any path of selfishness. His love could not be slain by onslaught of jealousy or self-love. By every current code of human action Jonathan's hatred of David ought even to have surpassed that of his father, but his heart knew no hatred. It was better to have David, and for the nation to have David, than for him to lose David

sad gain a crown that would sit awry upon his brow.

Can we not discern in this the kind of love ours ought to be for Christ? Can we not see anticipated in this what the love of one great Christian soul really was? Think of this love of Jonathan and its successful resistance of the strain self-interest made upon it, and you cannot help also thinking of that great cry of the Christian apostle, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy," or that companion cry, "What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss, and because of the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung."

Leazurs, that is the kind of love ours

ought to be for our Saviour—a love that does not stay its goings to count the cost, and that does not blench when the costs come home to it—a love that makes us stand aside well content to be in the background and in the shadow, if only He gets into the light, or mounts on our prostrated selves to "the pre-eminence in all things" which is His due.

LOVE'S CONSTANCY.

3. It is perhaps only a further development of the same thought, but it will help us again if we note that Jonathan's love for David was a love that braved the loss of another cherished love and risked the latter turning to hatred for David's sake. It was not a love, as ours often is, that was carried along by the rising tide of the loved one's popularity. David was popular, it is true, but it was not his popularity that made Jonathan

love him. The circle in which Jonathan particularly moved did not love David. His own father hated the son of Jesse. Jonathan was aware that the closer he drew to David, the wider grew the distance between him and his own father's love. Filial affection therefore came early into conflict with his friendship and yet the friendship won. Jonathan's love could stand alone, unbuttressed, and unsupported by the love of others, and because of that the glory of this love of his for David is resplendent.

Once again we have lighted upon a characteristic that should mark itself in our love for Christ, the Prince of Life. That love should upon demand surrender every other love and stand rock-fast in its solitary grandeur, if need be. Thank God it most often really glorifies, intensifies, and gathers up into itself our lesser loves, but there are times yet when a man must forsake "father and mother and sisters and brothers for Christ's sake," and in such moments as that the Christ of our love whispers to our straining souls, "He that loveth father or mother more than me is not worthy of me."

THE LOVE THAT GIVES.

4. Lastly, Jonathan's was a love that deliberately emptied itself for David's sake.

Read Chapter 18:4: "Jonathan stripped himself of the robe that was upon him and gave it to David, and his garments, even to his sword, and to his bow and to his girdle," and remember that his robe was the robe of a prince, his girdle was the symbol of his strength, and swords were at a premium in Israel just then. (See 1 Sam. 14: 19, 22.) Such love ought ours to be. Of what have we stripped ourselves to supply Christ? What possessions of ours have we withdrawn from selfish use to place at His disposal? What is our consecration to Him worth? Have we really laid our best at the Master's feet? Is all the strength of our manhood given over to Him, or all the beauty and grace of our womanhood? Are we all feeling intensely that between His and us there can be no "meum et tuum"? Are we saying,

"Take my love, my Lord, I pour
At Thy feet its treasure store;
Take myself, and I will be
Ever, only, all for thee,"

or, in the language of Jonathan (1 Sam. 20: 4), "Whatsoever thy soul desireth, I will even do it for thee!"

Mrs. Flint came for a visit to her sister's home, and her little niece, Charlotte, was delighted to see her.

"What became of the black kitten that you had when I was here before, dear?" asked Mrs. Flint.

"Why, don't you know?" asked Charlotte, much surprised.

"I haven't heard a word," replied the aunt. "Was he poisoned?"

"No, ma'am," said Charlotte.

"Drowned?"

"O, no."

"Stolen?"

"No, indeed."

"Hurt in any way?"

"No, ma'am."

"Well," said Mrs. Flint, "I can't guess, dear. What became of him?"

"He grew into a cat," said Charlotte.

—Lippincott's.

A train was rushing along through some swamps in northern Indiana. The track was fringed on either side with "cat-tails," literally thousands of their brown heads bobbing around in the breeze. A small boy was evidently city-bred, for he presently exclaimed, "Mamma, I didn't know that sausages grew in that way."—Chicago Herald.

SHOTS BY THE WAY



Revs. J. W. Alkens and G. M. Young, former pastors of Brunswick St. Church, Halifax, talking over old times on the steamer from Charlottetown, P.E.I., to Pictou, N.S., on their way to the recent Nova Scotia Conference at New Glasgow.

Rev. R. G. Fulton, of Chatham, N.B., resting on the beach at Shediac, while waiting for the steamer to leave for Summerside, en route to the Conference at Charlottetown, P.E.I.

Lieut.-Gov. McGregor, of Nova Scotia, and Rev. Dr. Endicott, discussing Church Union on the verandah of the home of Hon. R. M. McGregor, where the missionary was entertained during the New Glasgow Conference.

Rev. J. Pincock, Carbonara, Newfoundland, as we saw him working in his splendid garden one morning during the Conference week. He makes things both good and grow in his work.

Prison Reform

TOPIC FOR THE CITIZENSHIP DEPARTMENT FOR AUGUST 24TH.
Scripture Reference, Gal. 6.

REV. S. T. TUCKER, B.A., B.D.

IN the past the criminal has been treated as an enemy of society, to be punished in the spirit of revenge, irrespective of the physical and moral defects of his nature. Modern penology endeavors to investigate every case, and treat it accordingly. It is found that the criminal is often the victim of physical and moral conditions, a slave to the forces of heredity and environment. We need the compassion of the Master, who was able to turn to the unfortunate woman and say, "Neither do I condemn thee." Criminality is more a moral and physical deformity than a willful defiance of a normal personality. When the criminal manifests no will power, the ordinary prison treatment, with its pains and penalties for delinquency, savours rather of cruelty than wisdom. We do not aim simply at the protection of society, nor the punishment of the criminal, but at the reclamation of a lost member of society. "Our appeal should be made to higher sanctions than those of physical pleasure and physical pain, or even prudential motive alone, for the reclamation of those for whom the state assumes exclusive responsibility."

Experience shows that it is useless to send a man to prison, and afterwards refuse him the chance of rehabilitating himself. So long as the State persists in this refusal, so long will the prison remain the true home of the habitual criminal. One criminologist has said that prisons are "universities of crime maintained by the State."

Reformation, not punishment, should be the end in view. In order to achieve this, we ought to study the cause, and environment of the criminal. Prison authorities claim that they are not responsible by law for the prisoner's moral condition or future welfare, and they are not bound to turn him out better than he went in. But whether in the case of a doctor treating a patient, or an official treating a prisoner, if the person treated is not improved, the fault must rest on those who take care of him.

The facts revealed in the study of penology show that habitual criminality is not due to intentional choice on the part of the individual to live by dishonest means, but is the result of defective mental and moral conditions. The feeble-minded adult, who is generally an offshoot from the defective, becomes in nearly all cases the habitual criminal. Courts of justice should have power to order the detention of all mentally defective criminals in a suitable institution, instead of pronouncing a sentence of imprisonment. Diseases of body, of intellect, and of will disease, inherited through successive generations and aggravated by vicious social conditions, all combine to make the criminal what he is. Let us first remove the causes that tend to generate criminals, then help them to develop saner emotions, a better intelligence, a stronger will. Thus they will be able to overcome the influences of heredity and bad environment, develop habits of virtue and industry, and instill in their minds the spirit of self-respect and self-help.

Jesus treats sin as a moral disease. The sinner is to Him the object of pity, not of wrath. By bestowing completeness of life. He seeks to overcome the diseases of the body and the deficiencies of mind and will. "The criminal, like every sinner, must be literally loved back into life, he must be loved back from his solitary, self-centred life into his own place in the social order of the Kingdom

of God." The method of Jesus seems to be the normal one—to cure the wrong-doer, and inspire him with new purposes.

JUVENILE COURTS.

The Juvenile Court, which is proving so beneficial in the city of Toronto and elsewhere, was first established in 1899 in the city of Chicago. Up to that time, the juvenile offender was committed to the same prison or penitentiary as the hard-core criminal. Here he learned his worst lessons in criminality. The prison became to him a school of vice and crime. Through the juvenile court we are treating the poisoned springs of crime more efficiently than by any other method. Judge Lindsay says, "It is a sad and at the same time important thing that the incidence of crime is largely among the youth of the country. Facts and figures in this respect come almost like blows to remind us of our responsibility, and to suggest our short-sightedness."

Juvenile delinquency is due largely to lack of religious instruction, economic conditions, and parental neglect. The method of treatment should be therapeutic not punitive. "Through laxity of discipline in our public schools and homes, craze for independence and resolutions organized by evil, multiplication of obscene novels and picture post cards, the disease of crime is fed in the lives of boys and girls." Dr. Samuel J. Barrows claims that "children's courts are the most notable development in judicial principles in the United States within the last few years." More than half the children, who are placed in the care of qualified probation officers do not need to be brought again into court. In many of the larger cities of the United States the juvenile courts are assisted by the "Big Brother Movement." The Big Brother takes the child from the street to the ball game, invites him to his own home, and acts as a friend and guardian. This personal touch and friendly advice help many a boy over the temptations of our city life. In the city of Montreal, the civic authorities are trying to solve the problem of juvenile delinquency by placing the boys on farms, and giving them responsibility. They desire to help them become self-respecting citizens, instead of allowing them to degenerate into criminals. The city of Toronto is doing similar work in the "Boys' Dominion." Wholesome recreation is provided, associated with elementary technical education and training in Canadian civics.

REFORMATION.

Only through the self-sacrificing and patient efforts of the probation officer can the juvenile cure be made efficient. But this method of probation has also been introduced in our treatment of the adult criminal. Even the adult who comes up for his first offence, is given another chance. The criminal defendant is made between those on which probation in penology rests:

1. Distinction in the law from some immediate cause—hunger, passion, etc.—and those who are thoroughly vicious, and victims of criminal tendencies.
2. The postponement of condemnation, while the offender is given an opportunity to redeem himself and become a useful citizen. "In Massachusetts 8,140 persons of all ages were placed on probation during 1903, and about 65 per cent. proved successes."

In the case of juvenile offenders, the

process is as follows: reformatory on indeterminate sentence, release "on parole" for good conduct.

In Germany, the scope of guardianship is extended to parents, ministers and schoolmasters. Thus the circle of influence is widened, and more people become responsible for the conduct of delinquents.

Jesus gives the first example of this principle, when He said to the woman, "Go, and sin no more." Seventeen jurors empanelled for a term in the Massachusetts Superior Criminal Court, signed the following declaration. "We, the undersigned jurors, wish to express our admiration for the system of probation as practised under the laws of Massachusetts in our courts of justice. The brackets in our courts of justice, who so maneness of the idea struck home to us. It offers an opportunity for those who have been led astray, and committed their first criminal act, thereafter to lead upright lives, instead of having their heads bound down under a load of prison sentence."

INDETERMINATE SENTENCE.

"The essence of the indeterminate sentence is, that the length of time for which a prisoner shall be detained in prison should not be fixed by the court." This principle rests on the conception that the prison is a hospital in morals, and aims at the reformation of the prisoner. It implies the conviction of the prisoner to become someone who shall develop him physically, morally and intellectually, which shall educate brain and hand, reveal to him his social duty, and train him in habits of industry and social responsibility. The question of the prisoner's release is determined by the board of parole. The best illustration of this system of indeterminate sentence is to be found at

THE ELMIRA REFORMATORY.

The prisoners are divided into three grades. On entering, the prisoner is placed in the middle grade. If he behaves well, he is advanced to the first grade. He is thus put on his best behavior. Every prisoner is examined physically, mentally and morally, and treated accordingly. Thirty trades are taught in the institution, and by means of these, the spirit of industry and self-reliance is instilled. When they leave the Reformatory, they are first placed on parole for one year, and suitable employment is procured.

The result of this system of treatment is truly marvelous. Eighty per cent. of the convicts are reformed, not even 10 per cent. are traced back to prison. Seventy-five to eighty per cent. become self-supporting and honest enough to keep permanently out of jail.

THE CHURCH AND THE EX-CONVICT.

One of the greatest problems of modern penology is the launching of the convict successfully into the social and industrial world. For centuries, the criminal class has been hanging under a cloud. He has not been given a chance to vindicate himself. He has been looked upon with suspicion, and dismissed upon the slightest pretence. The duty of the Church is to befriended these unfortunate of society. In the spirit of the Master, they can help and save him from despair. Many a convict can testify how some kind employer has given him a chance to face the world with a new heart. All they need is the opportunity to prove their honesty, and show their determination to be reliable citizens. The Volunteer Prison League, organized in 1896 by Mrs. Ballington Booth, has befriended and helped many convicts. It has been organized in twenty-six or twenty-seven prisons, and has an enrollment membership of 60,000. It has given a new lease of life to over 7,000 ex-convicts.

Personal Interviews of Jesus

V. With His Trusted Disciples.—The Messiah and His Church.

Matt. 16: 13-28; (Mark 8: 27-38; Luke 9: 18-27.)

TOPIC FOR SEPTEMBER 7.

REV. J. H. MCARTHUR, S.T.D., ERIN, ONT.

The Circumstances. A year and a half or more had elapsed since Jesus had publicly chosen and solemnly set apart His twelve disciples. During these years He had been teaching and preaching and healing in Judea and Samaria and Galilee, but chiefly in Galilee. The disciples had been witnesses of His works of mercy and His words of wisdom. The common people heard Him gladly, the populace became enthusiastic over Him, and multitudes followed Him; but their faith was shallow, and when they began to discover that His kingdom was not a worldly one in which their hopes were centred, their ardor was dampened, and many fell away from Him. They eagerly welcomed his material blessings; but when He began to talk to them about spiritual things, many went back and walked no more with Him. Even the cities in which most of His mighty works were done repented not. "The sages of Capernaum remained unmoved, the enthusiasm of the people was cooled, on every side Jesus was threatened with the fate of the Baptist."—Gess. The rulers had rejected Him and were already laying their plans for His downfall.

The waning faith of the motley crowd of followers and the plotting schemes of the rulers were in striking contrast with the growing faith and genuine loyalty of His disciples. Their growing faith may be indicated by the various confessions of Peter, who may be regarded as the mouthpiece of the twelve. Study the following references: Luke 5: 8; Matt. 14: 33; and John 6: 69. Their faith in Jesus was growing, but it had not yet reached the point where it was able to recognize Him as the Messiah of God.

A growing dissatisfaction on the part of many of His so-called followers was evident. After the hard things He had said at Capernaum many had begun to fall away from Him, and this defection could not but be a serious blow to the faith and hope of His disciples; hence Jesus asked, "Would ye also go away?" (Jno. 6: 67.) He had not accepted the challenge of the Pharisees to give a sign in proof of His claims; nor had He acceded to the request of His relatives to go up to Jerusalem and meet the Pharisees at their headquarters and there prove His claims. All this seemed to speak of apparent defeat, and seemed to have made a deep and lasting impression in His disfavor; and the Pharisees were bound to make the most of it.

Jesus had warned His disciples against the insinuations of the Pharisees, which were already beginning to work like leaven. This leaven was at work in Judas. These things had penetrated to his very heart. His confidence in Jesus had been shaken; the trend of events had been overcome by his expectations. Judas was being overcome by a growing disappointment, and the disaffection of Judas could not have left the others wholly unaffected.

The Master's task. What, in these circumstances, will Jesus do? He resolves to reveal Himself more fully to His disciples, and to talk to them about the approaching crisis in His life. He would have them know definitely that He is the Messiah, not only the Messiah-King, but the suffering Messiah who will attain His Kingship by the steps of the cross and the gateway of death. Up to the present He has been talking about the Kingdom of God, its law, and the conditions of membership in it; now He wishes to talk

about the King and the manner in which He will attain His Kingship in the kingdom. This constitutes one great difference between the synoptists and the fourth gospel. The subject of the former is the kingdom; of the latter the King. Jesus resolves to form His church by calling together those believers who will accept this teaching and make the sacrifice necessary to participate in its benefits.

The Master's Method. He takes the disciples to a place of retirement in the district of Caesarea Philippi, where, away from the clamoring multitudes, they would have time for meditation and discussion. There in the silent salt across the lake, the warning of Jesus against the leaven of the Pharisees, a halt at Bethesda, where he restores sight to a blind man, and then the long, upward journey reached a place of comparative solitude, where an engage in a season of prayer in which His disciples may possibly have taken part.

He now commences the real work of teaching by asking His disciples what the popular opinion was concerning Himself. While there was no definite opinion prevailing among the people as to who was, they all seemed to agree in this—that He was no ordinary man, but one that had His mission straight from the Messiah, and in this there seems to have been a retrogression in popular opinion, due largely to the leaven of the Pharisees. Next he asks His disciples what they themselves think concerning Him. Peter, acting as the mouthpiece of the twelve, makes reply, "Thou art the Christ, the Son of the Living God." This confession is to be viewed as an advance upon Peter's past; it is to be viewed in contrast with the popular opinion; and it is to be viewed in contrast with the late challenge of the Pharisees and the leaven of their teaching. Jesus joyously accepts this answer, and calls Peter "Blessed," for he had learned this truth not from men by oral communication, but from God by that silent communication of the Spirit, which is the only source of all true knowledge of spiritual things.

Jesus then announces the founding of His church in the following words: "Thou art Peter (petros), and upon this rock (petra) will I build my church." There is here a play upon the words. Peter (petros) is a small stone, or piece broken from a rock, but the church is built upon the solid bed-rock (petra). As to what is meant by the rock on which Jesus will build His church, opinions differ. The rock may mean either Christ, or Peter, or Peter's confession, or the revelation of Jesus as the Messiah, the "I" that has been revealed unto Peter by the Father. I am inclined to the opinion that by the rock Jesus means Peter, but not Peter merely as an apostle, or as a person arbitrarily chosen, but Peter in his capacity as a confessor who has received the truth he confesses through the revelation of the Father. The church is to be built up of confessors—who confess the Messiahship of Jesus, and who have received the knowledge through communion with the Father. Peter is in this sense the first confessor, therefore the first member of the church, hence the foundation-stone of the building.

Jesus promises to give to Peter the

keys of the kingdom, which imply the power of binding and loosing, and of remitting and retaining. These two powers include respectively the legislative and judicial functions of the church, which the rabbis claimed the right to exercise. As Eidersheim says, "These two powers—the legislative and judicial—which belonged to the rabbi's office, Christ now transferred, and not in their pretension, but in their reality, to his apostles; the first here to Peter as his representative; the second, after his resurrection, to the Church" (Jno. 20: 23). Jesus gives them that assurance that what they did on earth in the exercise of these functions would be the guidance of the Holy Spirit would be sanctified in heaven; just as the rabbis believed, with reference to some of their decrees, that the "Sanhedrim above" confirmed what the "Sanhedrim beneath" had done. Later on, in pursuance of the powers thus committed to Peter, we find him exercising the legislative function by proposing to fill the vacancy in the apostolic band made by the desertion and death of Judas; and still later we find him exercising the judicial function by rebuking Ananias and Sapphira, his wife, for their perfidy, so that they both fell down dead.

Jesus now begins to show to His disciples how that He must suffer many things from the rulers, and be killed, and the third day rise again. Previous to this He had been giving them only vague hints of the death He should die; but now His teaching on this subject becomes more definite. He is to be a suffering Christ—not the kind of Christ the Jews expected. The disciples do not seem to have understood this teaching, else they would have been better prepared for the crisis when it came. Not till after His death and resurrection did they begin to comprehend his mighty spiritual significance.

Although Peter had learned so well the lesson of the past, he was not yet prepared for this new one; and so he takes Jesus aside and begins to rebuke Him. But Jesus recognizes in this another temptation of Satan—like that which came to Him in the wilderness—that He might so far change His plan as to avoid the bitterness of the cross. Jesus therefore rebukes Peter, for he is not this time minding the things of God, but the things of men. As Bengel says, "He acted with great familiarity after the token of acknowledgment had been given. Jesus, however, reduces him to his level."

Jesus follows this lesson up with another on the place of self-denial and cross-bearing in His kingdom. To lose ones' life is the only way to save it.

(a) Learn from the Master's method the necessity of prayer, and of intimate fellowship with those whom we seek to teach.

(b) Learn from the Master's method the necessity of proceeding gradually in our teaching, only so fast as men are able to understand the truth.

(c) Learn from the Master the value of a Christian experience, so that we may know Jesus as our Saviour; personal experience through the revelation of His Spirit rather than by communication from men.

At a meeting of the Executive, held on July 17th, Rev. E. S.

Bishop of Calgary, was appointed to the position vacated on the General Board, by the Rev. T. P. Perry on his transfer from the Alberta Conference to that of Montreal. The next meeting of the General Board was held for September 3rd, at Toronto.

Study of Canadian Missions and Methods and Plans of Work

MISSIONARY TOPIC FOR WEEK OF SEPTEMBER 14.

MRS. F. C. STEPHENSON, TORONTO.

THE first missions of the Methodist Church in Canada were those to the Indians in old Upper Canada, when Canada was itself a mission field of British and American Methodism.

During the Revolutionary War the Indians of the Six Nations, under their celebrated chief, Tyendinaga, or as he is better known to us, Joseph Brant, retreated substantial service to the British forces. At the close of the war about two thousand of these Indians migrated from the Mohawk Valley to the banks of the Grand River, Brant County, Ontario, where a tract of land sixty miles from north to south and twelve miles from east to west, was set aside for them by the British Government. Within this tract, beginning at the river's mouth were the Cayugas, Delawares, Senecas, Tuscaroras, Onondagas, and Mohawks.

All were heathen except the Mohawks, who were nominally adherents of the Church of England. The pioneer ministers to the white settlers began work among the Indians. An appeal was made for them to the Methodist people, and in 1824 the Missionary Society of the Methodist Church was founded, for the purpose of taking the gospel to the heathen Indian tribes scattered throughout Upper Canada. The missionary income for the first year was \$140.

From 1824 to 1873 Methodist missionary effort did not go beyond our own Dominion, which in the west was one vast mission field. While Western Canada had been opening to the settlers and the church had followed them, across the Pacific Ocean Japan had opened her doors to Western commerce and science. The first missionaries had entered in 1859. In 1866 an address had gone out on behalf of Japan from the few missionaries in that land to Christian lands and the appeal had stirred the Church. In 1871 Japan sent an Imperial Embassy around the world. After travelling for two years the Embassy returned and the report of their experiences and observations had the effect of influencing influential Japanese in favor of Western civilization. The missionaries up to this time had worked under heavy restrictions. Now more freedom was given and the notice boards forbidding Christianity were removed. Just at this time our Japanese Mission was begun. Through this foreign mission the church at home was enriched. An appeal from our missionaries in Japan about eight years after the founding of the mission for women missionaries brought into existence our Woman's Missionary Society.

In 1884 the several Branches of Methodism throughout Canada united with the Methodists of Newfoundland and Bermuda formed the Methodist Church. Thus united, Methodism was better prepared for greater missionary expansion.

The building of the Canadian Pacific Railway, the development of the mines and of the fisheries of British Columbia brought many Chinese to the Province. The Japanese also found their way over the Western Ocean to the Pacific Coast. The opportunity for Foreign Mission Work in our own land appealed to the Church and in 1885 work was begun among the Orientals in British Columbia.

At the meeting of the Board of Missions in 1889, letters were received from three young men, Dr. O. L. Kilborn, Dr. D. Stevenson and the Rev. G. E. Hartwell

offering themselves for foreign mission service. The advisability of opening a second Foreign Mission Field had been in the minds of many of the ministers and some of the leading laymen of our Church for some time. Now the matter was officially considered and the young men were accepted. In 1890 the opening of a new Foreign Mission was authorized and West China was the chosen field.

Dr. V. C. Hart of the Methodist Episcopal Mission in China had returned home two years before on account of ill health, but now was well again and he was asked to help Canadian Methodism in her new enterprise. Under his leadership the first party of missionaries for West China left Canada on Oct. 4th, 1891, on the long journey of ten thousand miles to the Province of Szechwan.

In 1892 the Mission was opened and the foundation laid of what to-day has grown to be one of the best Missions in the Great Republic of four hundred millions. In its opportunity for service, in its room for expansion, in its constant demand for more workers, in its comprehensive plans for the future, in the devotion and scholarship of its missionaries and in its task of evangelizing fourteen millions of souls, our Mission in Szechwan is not only an inspiration to the Home Church, but a responsibility which will not lessen with the years, but which demands the best we can give in men and in equipment.

One of our earliest Missions in Canada was among the French Roman Catholics in Quebec. The results of the work through the years are not easily followed. The most hopeful feature of our French Mission to-day is the French Methodist Institute in Montreal. Here girls and boys, young men and young women are being educated under the care of Dr. Willard and his efficient staff. While the educational standard is equal to that of the Government Schools, the real work of the Institute is to seek to lead every scholar to Jesus Christ as his personal Saviour and as the only Mediator between God and man.

The Canada of the early days of Methodism was one vast Mission Field and the faithful work of the pioneer preachers had made possible the Methodism of to-day. Now we are facing problems in Canada undreamed of a generation ago, problems as wide as the Dominion and as varied as the population which is pouring into our land from everywhere. Canada has really been discovered by the world, or at least enough of it has, to make it a land of Promise to many peoples of many lands.

City Missions, Missions to the Italians, work among the Austrians, work in the Railway Construction Camps, work among the Miners, a Waterways Mission in British Columbia, the ever extending work among the white settlers, work for the British immigrant, a fighting Christian and Moral League, working for Social Citizenship, striving to do her share in laying the foundation of our nation building in righteousness, these are also included in Canadian Methodist Missions. Is Canadian Methodism equal to the work she has undertaken?

To the young people of to-day all this work will come as a heritage, and they may be not only able to undertake the work already organized, but with the development of our country and the growth of the Church in the Mission Fields, plan

for greater things for the extension of the Kingdom.

While in Japan in April last, Dr. John R. Mott held a conference with the Missionaries. A Bishop of one of the Episcopal Missions, in speaking of the future leaders of the Church in Japan, said, "We must look for them in the middle schools or in the schools of lower grade." This good Bishop only emphasized what we know to be true, that from the young people must come our future leaders and that they must be trained.

How can the young people be trained for missionary leadership, for missionary service and for missionary support?

Through the Forward Movement for Missions in our Young People's Societies and Sunday Schools, thousands of our young people are now being trained to take the place of those who are now on the "firing line" and of those who are providing the supplies to carry on the work.

The plan is simple

1. Every member of the Epworth League or Young People's Society pledged to pray, to study and to give to Missions.

2. An efficient Missionary Committee in every Society. This Committee should meet at least once a month to plan its work.

3. A Monthly Missionary Meeting in every Society, well planned and prepared for. Much help may be obtained for this meeting if the assigned topics are followed and the prepared helps used.

4. A Missionary Library in every League and Missionary Helps available for the Missionary Committee. The Epworth Era, *The Missionary Outlook* and *The Episcopal Bulletin* should be subscribed for by every Society.

5. Systematic, Proportionate Giving. This is the best way to procure missionary funds.

6. One or more Mission Study Classes in every Society. The Monthly Missionary Meeting arouses interest, serious work is done in the Mission Study Classes.

7. If possible, every Society should send a delegate to one of the Summer Schools. It will repay a thousandfold. The aim of the Summer School is to bring every delegate into closer fellowship with the Lord Jesus Christ, to help each to gain a wider vision of the world's need, to place before every one the best plans, the best methods and the best equipment, and to send every delegate back to his home church prepared to pass on to others the good things of the School.

Without abiding in Christ, all organization must be a failure. Christ said, "Without Me ye can do nothing," but He also said when giving his great commission, "Lo, I am with you always."

The call for leadership is the home church and for service in the Mission Fields is a call to the young people of Methodism. All the missionary income, all the organization, all the cultivation of the home church, all the knowledge regarding the fields are valueless in winning the world to Christ unless our young men and young women volunteer for missionary service and "go and preach the Gospel."

"My little daughter Helen recently had her first introduction to geography. Her father thinks that perhaps she is destined to become a great Arctic explorer.

"If you stood with your right hand toward the east and your left hand toward the west, you would be facing the north," said the teacher. "Now, tell me, what would be back of you?"

"My hair," answered Helen in a patient tone.—*Woman's Home Companion.*

Material for Your Temperance Meeting

August 31

These pages are intended to provide the Fourth Vice President of your League with appropriate and sufficient material for a profitable temperance evening. The arrangement of the programme is left with the Committee in charge, who in conjunction with the League organist, will also select suitable music. We commend the Anti-Tobacco League pledge to our boys and young men particularly, although the whole community might well be canvassed on its behalf. Give your meeting a practical bearing on the movements for the suppression of both Tobacco and Strong Drink, and seek to make the influence of your Society felt in your neighborhood for the extinction of vice in all its forms and channels of destruction.—Editor.

What Scripture Says.

A Responsive Reading.

The able and successful secretary of the Temperance Society of the Methodist Episcopal Church has selected for use as a responsive reading lesson, the subjoined series of important passages of Scripture, some of which beam directly upon the temperance question, while others embody principles that are the fundamentals of the temperance reform. We cordially commend this compilation to our readers.

What does the Bible say about Drink?

Wine is a mocker, strong drink a brawl; and whosoever erreth thereby is not wise.

What about Drinking?

Be not among winebibbers; among glutinous eaters of flesh.

For the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags.

What about Drinking by Public Officers?

It is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes to say, Where is strong drink?

Least they drink and forget the law, and pervert the justice due to any that is afflicted.

What about drunkards?

Who hath wee? Who hath sorrow? Who hath contentions? Who hath complaining? Who hath wounds without cause? Who hath redness of eyes?

They that tarry long at the wine, they that go to seek out mixed wine.

Look not thou upon the wine when it is red, when it sparkleth in the cup, when it goeth down smoothly.

At the last it biteth like a serpent and stingeth like an adder.

Thine eyes shall behold strange things and thine heart shall utter perverse things.

Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

They have stricken me, shall thou say, and I was not hurt; they have beaten me, and I felt it not. When shall I awake? I will seek it yet again.

About "eye openers" and "nightcaps"?

Woe unto them that rise up early in the morning, that they may follow strong drink; that tarry late into the night till wine inflame them.

About "chronic boozers" and "tanks"?

Woe unto them that are mighty to drink wine, and men of strength to mingle

strong drink; that justify the wicked for a bribe, and take away the righteousness of the righteous from him.

About "jolly good fellows" and "treating"?

Woe unto him that giveth his neighbor drink, that putteth thy bottle to him and maketh him drunken (which means voting it to him as well as handing it.)

What about prosperity founded on wrong?

Woe unto the crown of pride of the drunkards of Ephraim, and to the fading flower of his glorious beauty, which is on the head of the fat valley of them that are overcome with wine.

Behold the Lord hath a mighty and a strong one; as a tempest of hail, as a destroying storm, as a tempest of mighty waters overflowing, will he cast down to the earth with his hand. The crown of pride of the drunkards of Ephraim shall be trodden under foot.

What about rum's influence?

And even these reel with wine and stagger with strong drink; the priest and the prophet reel with strong drink, they are swallowed up of wine, they err in vision and they stumble in their judgment.

What about rum rule and bad laws?

Wherefore hear the word of Jehovah, ye scoffers that rule the people that is in Jerusalem, your covenant with death shall be annulled and your agreement with hell shall not stand. When the overflowing scourge shall pass through, ye shall be trodden down by it.

What does it say about raising revenue from the license of wrong?

Woe unto him that buildeth a town with blood and established a city by iniquity.

What does it say about our internal revenue system?

Woe unto them that decree unrighteous decrees, and to the writers that write perverseness; to turn aside the needy from justice and to rob the poor of My people are of their right; that widows may be their spoil and that they may make the fatherless their prey.

What does it say about electing saloon advocates to office?

The wicked walk on every side when the vilest men are exalted. Have no fellowship with the unfruitful works of darkness, but rather reprove them.

What does it say about legalizing wrong?

Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?

What does it say about license money?

It is not lawful to put it into the treasury, for it is the price of blood.

What does it say about "tainted money"?

Woe to him that getteth an evil gain for his house, that he may set his nest on high, that he may be delivered from the hand of evil! Thou hast devised shame to thy house by cutting off many peoples, and hast sinned against thy soul. For the stone shall cry out of the wall, and the beam out of the timber shall answer it.

What does it say about ruining others?

Because thou hast plundered many nations, all the remnant of the peoples shall plunder thee, because of men's blood and for the violence done to the land, to the city, and to all that dwell therein.

What does it say about being our brother's keeper?

And he said, What hast thou done? The voice of thy brother's blood crieth unto me from the ground.

We are verily guilty concerning our brother, in that we saw the distress of his soul, when he besought us; and we would not hear, therefore is this distress come upon us.

What is the Christian Law of Brotherhood?

It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth, or is offended, or is weak.

What Bible battle-cry should we adopt?

I looked and rose up; and said unto the nobles and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the Lord, who is great and terrible, and fight for your brethren, your sons, and your daughters, your wives and your houses.

What is the New Testament attitude towards evil?

To this end was the Son of God manifested that he might destroy the works of the devil.

And behold now the axe also lieth at the root of the trees. Every tree therefore, that bringeth not forth good fruit is hewn down, and cast into the fire.

By their fruit ye shall know them. Do men gather grapes of thorns or figs of thistles?

Every plant which my Heavenly Father hath not planted shall be rooted up.

(This refers to brewery plants, distillery plants, saloon plants, gambling plants, and every other vice establishment that produces bad fruit. And if "cutting them down," "rooting them up," and "casting them into the fire," is not prohibition, what would be?—The Pioneer.

The first great reason for prohibition is that the saloon is essentially evil, and that the principle of license is wrong; but it is indisputable that the community with no saloon has a better chance, not only for moral and mental advancement, but also for commercial progress. Prohibition is not the foe, but the true friend of legitimate business prosperity.—The Christian Statesman.

In the light of truth and of facts, can it be questioned that he who at this date is for alcohol is against England, and therefore against whatever ideals of justice and freedom and goodness she still stands for in the world?—Dr. Salesby.

Alcohol whips the heart into more rapid action, and it has been calculated will cause it to beat 4,300 times more during the day if a pint of ale (equivalent to an ounce of alcohol) is taken in twenty-four hours.—Dr. D. R. Tate.

How shall we step over the tiny graves of little ones slain by drink to take the ire of Him who loves the least of these.—Bishop Robert McIntire.

Quotable Paragraphs

No man has ever played football better for taking alcohol, but hundreds have indulged it infinitely worse because of their inexperience in it.—*A. Aschers.*

The demoralizing influence of liquor penetrates every phase of life, and imposes a tremendous annual burden upon the people.—*Governor Nelson Miles, U.S.A.*

The one principal thing that is necessary for lifting the people of this country is that they shall be delivered from the tyranny of the drink traffic.—*Rev. Dr. Clifford.*

The rescue of drunkards, praiseworthy as it is, is only trifling, because for every drunkard rescued the liquor interests will create ten new ones.—*Dr. Herman Probert.*

Legal suasion and moral suasion should be worked together; it is folly to oppose either. One is the bones and the other is the flesh of the temperance body.—*John B. Finch.*

For my part, I practically never prescribe any kind of alcohol, and I know no disease from which the patient would not get on better without it than with it.—*Sir James Barr, M.D.*

A hundred different intermediate agencies may contribute to the undoing of the race, but back of them all stands alcohol as the chief degenerative factor.—*T. Alexander MacNicholl, M.D.*

Alcohol kills so slowly that it is very hard to get people to see it; but it kills so surely that every user's death is hastened by its use, if not caused by it.—*Dr. Wm. Fletcher, Salem, Wis., U.S.A.*

At all events, statesmen and diplomats who drink nothing stronger than grape-juice will not be apt to have blood in their eyes or to bring blood on the earth. There is much to be said in favor of cool heads and steady nerves.—*Baltimore Sun.*

The "king of charlatans," as alcohol has been fitly called, is being stripped of its disguise as an angel of light and healing, and discovered to be the greatest fraud ever practised on a credulous world.—*Dr. Alex. Walker, J.P., Edinburgh.*

Alcohol certainly enters into combination with the protoplasm, but apparently in quite a different fashion from the nutrient substances ordinarily utilized by the cell, acting as a purely toxic agent, and not as a nutrient substance.—*Professor Stims Woodhead.*

Those people who take alcohol in the mistaken assumption that they are taking a nip-top, are not only taking a drug which is akin to narcotics, and which produces an artificial slumber, but they are really putting a cowl over their heads and intellects.—*Dr. T. B. Hyslop.*

I know what these saloons are. I have visited them at all hours of the night and on all nights of the week, and there is not an extenuating word that deserves to be spoken on behalf of them. They are foul, beastly, and swinish, the prolific hotbeds of vile politics, profane ribaldry and unspeakable sensuality.—*Charles H. Parkhurst, D.D.*

My experience of cancer enables me to tell you that it is more rapid and more distressing among those who take alcohol, and that free consumption of alcohol

is not the cause of cancer, but it certainly lessens a man's power of resisting the attack of this disease, and renders him an easy prey to it.—*Sir Alfred Pearce Gould, K.C.V.O.*

One conclusion emerges from the recent investigation of the whole question, that it is quite impossible to state that any given minimum amount of the drug is harmless to our tissues. A man who desires to use his entire force on behalf of himself or his fellow-man can do his best and longest by entirely avoiding alcohol.—*Sir Victor Horsley.*

The great burden of drink is not borne by the drinker but by the drinker's children. The germ cell that is to be evolved into another being is the most highly organized of all the cells in the body. In its protoplasm lies the material and pattern of the perfected organism. Should such poison as alcohol lessen the nutrition of the cell or impair the quality of the protoplasmic material and tinge the pattern, these shortcomings and defects would be manifested in the subsequent

stages of development. A defective germ cell cannot evolve a normal body; this is the reason that we find a large percentage of functional and organic diseases among the children of drinking parents.—*T. Alexander MacNicholl, M.D.*

A statesmanlike consideration of the present day alcohol question must lead to greater emphasis on education, greater care in selection of facts to be taught, greater care in teaching the children, when and where we can teach them, and the gathering of public opinion into effective action as fast as it becomes conviction.—*Cora Frances Stoddard.*

We find that the highest powers of the mind are first affected by alcoholic drink—judgment, for example; the whole of the lower powers of the mind, such as imagination, being made more active than before. Herein consists the prime danger of such drinks; the true lights of the mind are quenched by them, and the false and misleading ones are kindled.—*Sir Lauder Brunton, M.D.*

SHOW THIS PAPER TO YOUR FRIENDS.

Seasonable Canadian Scenes



SALMON FISHING AT MORICETOWN, B.C. ON THE G.T.P. RAILWAY

Practical Temperance Work

In a good-sized men's class in one of the Sunday Schools in Indiana there was an earnest desire on the part of some of its members to do something practical. They said, "It is all very nice and inspirational to study the lesson of the Good Samaritan, but why not do the Good Samaritan act?" They looked around for an opportunity. It soon came, this time in the form of a poor inebriate. Poor chance, you say. True, as the world has been, but to the man of science, in this awakening age, there is hope.

True, this man was one of the "down-and-outs," but he had a worthy family, a good Christian wife and three fine children, thanks to the mother. And the man himself was a capable workman and a kind father and good husband when sober, which for many sad months had been very seldom.

One of the men of this Sunday School class went to this unfortunate man one day and said, "Tom, if the men of our Sunday school class would pay your way or go your security at the bank for the money, would you go away to a good hos-

member the former failure. Still I believe I would try it, if the men of the class will help you."

The twelve-year-old daughter, who was studying her school lesson, and who had been called to feel very sad by being called a drunkard's daughter at school, listened at first, then arose and came to her father and put her arms around his neck, and said, "Oh, yes, papa, I'd try again if the Sunday School men are willing to help you, and sure mamma and us children will do all we can to help too."

The next morning this poor, trembling man, poisoned with alcoholic liquors, instead of going to the "Blind Tiger," as usual, for a drink, went to the Sunday School man's store and said to him, "Well, I have concluded to say 'Yes' to your question of yesterday evening. You men are taking a big risk on me, but if you men have that much faith in me, God knows I ought to try, and I will."

Then this practical Christian man said, "Well, now, I have not spoken to but three or four men of our class, but I believe I can find a dozen or more of them

Sunday School class. It is worthy to note that in a few weeks he began to pay on his note at the bank, and in a year he had it all paid, and not a dollar did any of those fifteen men pay who went his security. In less than six months he united with the church, and for more than a year now he has been one of the zealous workers of that church.

When the writer asked him if he would not be glad to subscribe to the temperance department of the church, he said, "Sure I will, for the church, and especially that Men's Sunday School class, have been the best friends I have had on earth."—*Homer J. Hall, in the National Advocate.*

Getting at the Root of Things

Some one told me once of a prayer offered by a good brother at a revival service. He was very earnest in his petitions, and among other requests he made this one, "Lord, sweep out the cobwebs from our hearts." A wise old mother who was in the meeting was heard to say, "Lord, clean out the spiders." She was quite right. Better find out how the cobwebs are formed and get rid of their manufacturers at once, than be forever putting away with the point of a broom to sweep them out. No spiders, no cobwebs! Let the spiders stay and cobwebs will be multiplied. It is a simple case of cause and effect. The same is true of the spirit that engenders sins. Satan and sin are associated just as surely as spiders and cobwebs. Better get him out of our hearts than be forever trying to sweep out the evils he creates within us. Why not go right to the root of intemperance and clean out the drink demon? Bar-rooms and drunkards go together surely and always. Why not deal with social vices in the same way? Pool-rooms and gambling; brothels and prostitution; betting and disgrace; always and everywhere it is the same principle of evil at work. Like begets like. "Whatever a man sows," is the universal and inevitable law of life. Forget it if you will, but reap its consequences you must all the same. In personal, social, civic, political, or national life it is always operative. Think it out for yourself. Are you permitting spiders and hoping to escape cobwebs? You cannot do it. Unclean thinking, and soon it will be vicious living. Unclean speaking, and soon it will be open profanity. Unclean reading, and soon it will be corrupt practice. Unclean companionships, and soon it will be public dishonor. So it goes all through the category. Spiders and cobwebs every time! Cherish the one and the others follow. Clean out the spiders and you have gone to the root of the evil. There is no other way. Better pray the wise old sister's prayer right now, and help the Lord "clean out the spiders."

The reports given at the Annual Meeting of St. James Epworth League, Montreal, Que., showed a successful year. Through the energetic work of the Missionary Department the Society was able to contribute the largest amount in the history of St. James, an average of almost Five Dollars per member. A group picture of the Executive appears on this page.

Five-year-old Ella had been enthusiastically engaged in garden work all the spring. She was especially interested in planting seed, and watched anxiously for sprouts to appear above the ground.

One day, while visiting a neighbor who possessed a six-months-old baby, Ella was delighted to see two tiny front teeth displayed when the baby smiled.

"O, Mrs. May!" the little girl cried, excitedly, "the baby's teeth have come up!"—*Ex.*



EXECUTIVE OF ST. JAMES' EPWORTH LEAGUE, MONTREAL.

pital and take treatment for your drink habit? Would you?"

"Well," said the weak man, "I don't know. You remember I took the Keeley cure once and it didn't last but a few weeks. But, say, I'll talk to my wife about it this evening, and let you know to-morrow."

"Very well," said the practical Sunday School man. "Call at my store any time you are ready to report."

That night, after a scant supper, Tom said to his wife, "Mary, one of the men of your Men's Sunday School class asked me a queer question to-day. He asked me if I would go to a hospital and take treatment for the drink habit if they would help me."

"What did you tell him?" asked the wife, seemingly moderately interested, but in reality greatly interested.

"I told him I would think it over and talk with you about it, then report to him."

"Well," said the wife, "it is always well to do better, and that certainly is a very kind offer on the part of the men's class of the Sunday School, but you re-

member the former failure. Now, you sign this note, and this evening I will see if we cannot get enough to endorse it to get the money for you at the bank."

That afternoon and night he got fifteen men to endorse the note for \$150. A number said, "I expect we will have to pay it," and one said, "It is a good risk, if we lose."

Within a week all arrangements were completed, and the teacher of the class went with Tom to a good scientific hospital for inebriates. He stayed some weeks longer than usual for safety. While he was gone that men's class grew. A men's class that does that kind of work will always grow.

But the best work of this class is not yet told. When Tom came home, they had a job ready for him, for he was a good mechanic, and a fine workman when sober. Then the class detailed five men to look after him each week, that is, go with him to and from his work, chum with him, visit with him at his home, have a good time with him, and in every way possible encourage him. In a few weeks they had him as a member of that

My Temperance Creed

I believe that wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise.

I believe that it is good neither to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth, or is offended, or is made weak, for when we so sin against the brethren we sin against Christ.

I believe that the Bible, correctly translated and interpreted, both in letter and in spirit, forbids the use of or traffic in alcoholic beverages.

I believe that the church which is not making war upon the liquor traffic is untrue to Jesus Christ.

I believe that the minister of the Gospel who falls, by precept and example, to take an open stand against the drink evil is not living up to his privileges, and is violating the duties of his sacred office.

I believe that every child has a right to be well born—physically, mentally, morally—and that it is impossible for alcoholic parents to bequeath to their children an unimpaired birthright.

I believe that the licensure of the liquor traffic, with or without human consent, is unscriptural, unethical, unsocial, unpatriotic, illogical, immoral and indefensible.

I believe that those who rent property for the sale or manufacture of liquor, who sign petitions, go on bond, vote for license, or present applications in court which legalize this traffic, who purchase or possess brewery or distillery stock, or in any other manner aid or abet, countenance or condone the evil, are putting the bottle to their neighbor's lips, destroying those for whom Christ died, justifying the wicked for a reward and crucifying the Son of God afresh.

I believe that those who from indifference, selfishness, cowardice, appetite, pride, or nothing against this evil, will share the blame pronounced upon Meraz which came not up to the help of the Lord against the mighty.

I believe that the drink evil is the enemy of the home, the church, the school and the ballot box, and the friend of impurity, irreligion, ignorance, avarice, appetite and anarchy.

I believe that government—local, state and national—should at once and forever withdraw all sanction and protection from the liquor traffic, and cease absolutely all connection and complicity therewith.

I believe that men and measures and organizations favoring the liquor traffic do not deserve and ought not to receive the support of Christian or patriotic voters.

I believe that the manufacture, importation, sale and transportation of alcoholic beverages should be prohibited by a national constitutional amendment.

I believe that anything which is the acknowledged cause of so much want and waste and woe and social disorder and civic corruption should be destroyed root and branch, and that without debate or delay.

I believe that the moral sense of mankind will outlaw the liquor traffic, as it has outlawed gambling, duelling, slavery and vice.

I believe that when these things are done, the mighty rhythm of a new heartbeat will send the idea of spiritual and material prosperity un hindered and unadulterated through their divine channels, and that all the black remnant of social savagery, typified by the saloon, will haunt us only as an evil dream of the mighty.

In this hope I abide, in this service I labor, in this faith I pray.—Charles Scanlon.

To the Epworth Leagues of Toronto Conference

In the opinion of our General Officers, the Conference Epworth League Executive, and the Conference League Executive, the time has come when our work must either make a decided advance or suffer almost irreparable losses. We feel that we have not more than made a beginning in covering our constituency among the young people of our Church along the splendid lines laid down by our Constitution.

But we are in no wise pessimistic regarding the outlook for the future. Our Epworth League is comparatively young yet. In our early years we were carried along on the crest of the wave rolled up by the attracting power of a new organization. That wave, like every other, had to break, and for a brief period we have been feeling the depressing effect of the almost unavoidable backward glide.

But we have this to note with great satisfaction. Despite the period of depression, our organization has grown in strength. The depressing spirit has come rather because we realize that we have not grown as much as we might. We have been slowly awakening to a consciousness of the fact that waves of enthusiasm die away, and that we have too long depended on them rather than upon hard, continuous work for the reaching of our constituency. This in itself is a very hopeful sign.

Then, too, it is a long time now since any well-organized effort has been made to arouse our young people to a sense of their responsibility. Other movements and other organizations have been claiming attention. And so for a period of perhaps four or five years we have had opportunity for the taking of "soundings" and "observations," and for getting at our actual "beatings."

And after all, is it not well that it has been so? Is it not true that many of our Epworth Leagues were launched forth on a wave of enthusiasm with little or no consideration of the perils of wind and storm and hidden reef? Many of these could more frail than we have been wise enough to admit, have been seriously disabled because of this fact. We are now getting to the place where the most of the dangers have been charted and the way made, not less full of dangers, but more safe for the craft.

And again we wish to say that we are optimistic for the future because the permanent value of any organization can no more be measured by its period of depression than by its period of abnormal growth. In fact, a society such as ours should scarcely be measured by a full decade of history. We are building, not for a brief present, but for a long future. Let us not, therefore, be so eager to say "we have attained." Let us rather have the spirit of that great apostle who, after about thirty years of unceasing and extremely effective Christian service, was wise enough to say, "Brethren, I count not myself yet to have laid hold; but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

"Let no man think that sudden in a minute."

All is accomplished and the work is done;

Though with thine earlest dawn thou shouldst begin it.

Scarce were it ended in thy setting sun."

The ideal of "becoming" is of infinitely greater value than the ideal of having attained.

But we must "press on toward the goal." The discouragements of the past

must never be allowed to dwarf the growth of the future. Let us rather use them as incentives to stronger and more fruitful work.

And we mean to press on. We are planning for a great "forward movement" at this very time. The General Board, in co-operation with the Conference and District Executives, will, during the months of September and October, carry out a campaign covering the whole of the central Conference. Consecutive District Conventions will be held under one concerted plan, and a full staff of secretaries and conference officers will be engaged in the work.

It is our aim to give every District, whether organized or not, a well-planned convention. This work will be followed up immediately by local work in the Districts and, as early as practicable, by our Biennial Conference Convention. This plan will, we feel certain, be a great success and productive of much lasting good.

But success cannot be assured without your assistance. The General Board and Conference Executive will do their best, but upon the membership, and particularly upon the local and district officers, depends most largely the outcome of this campaign.

As the sacrificial Cross of Jesus Christ is at the centre of our emblem and at the very heart of our work, so we urge you to become imbued with the spirit of sacrifice for this campaign, and to spend much time in prayer and personal work for its success. Thus we hope and trust that our Epworth League work will receive a strong and healthy impetus from our united effort. Yours for a wider vision and greater efficiency,

ERNEST E. PUGSLEY,

President Toronto Conference E. L. Orilla, June 17th, 1913.

One and Two

Two ears and only one mouth have you;
The reason, I think, is clear:
It teaches, my child, that it will not do
To talk about all you hear.

Two eyes and only one mouth have you;
The reason of this must be
That you should learn that it will not do
To talk about all you see.

—From the German.

A young lady in Kelvin writes: "I have kept the numbers of the ERA for the last two or three years, and in referring to them have found some very helpful suggestions; also material on the different departments for the vice-presidents to use in connection with the work of our League.

Jim: "Granny, do your specs magnify?"

Granny: "O, yes, they magnify a little."

Jim: "Ah, well, would 'e mind takin' 'em off when you cut my next piece o' cake?"—*Tit-Bits* (London).

At the time of going to press (July 17th), arrangements are proceeding splendidly for the line of District Epworth League Conventions, as intimated in our last issue. In our September number, which we hope to mail to our subscribers earlier than usual, we expect to print a full Convention list giving places and dates in order.

The Junior Epworth League

MISS MAUD BROOKE.

THE greatest thing in the world is a human soul," one has said; "and the greatest thing you can do in the world is so to touch the human soul as to aid in its development." This great work the Junior League is seeking to do at that age when life responds most quickly to the touch—the character-forming period, the period when standards of right and wrong are formed and ideals are created. It is the age of hero worship; the age when imaginative facilities are strongest and the powers of memory most vigorous. The Junior League would help the child to follow the sage's injunction, "Remember now thy Creator in the days of thy youth."

Where the child is surrounded by Christian influence in the home the work of the Junior League will supplement the efforts of the parents in the development of the child's religious nature. Where the home environment does not make for righteousness and uprightness, the atmosphere of the League combats the influence of the home. The co-operation of the parents is very desirable and the Pledge Card makes provision for their promise of aid.

In the Sunday School the truths of Scripture are taught and Bible facts are acquired. In the League the object is not only to teach, but to train; to apply these facts. The principle that "self-realization is possible only through self-expression" is recognized. Making impressions is only one side of the work. Opportunity must be given for expression.

The Junior League is a vital part of

interest in the Junior, in order that the members shall be willing, on reaching the age of promotion, to recruit the adult ranks. These new members from the Junior ranks must be made welcome and made to feel that they are a part of the more mature society and have a place to fill, else they will drift away, as they have in too many instances.

In the ideal League every member is on a committee. Each Society has at least four committees—Prayer-meeting, Lookout, Missionary and Social. Temperance, Sunshine or Visiting Committees may be added. The committees under supervision of the superintendent provide for devotional, temperance, and missionary meetings.

The members of the Devotional Committee, besides preparing suitable topics for the devotional meeting encourages the members to lead in prayer and try to help others to live closer to the Saviour.

The Missionary Committee plans for the monthly missionary meeting and form mission study classes in connection with the League. Through the study of the children of other lands and the lives of great missionaries, an interest in missionary work is aroused which if sustained will "bear fruit unto everlasting life."

Temperance meetings create a temperance sentiment, and provide for instruction along temperance lines. The pledge is introduced here. A large pledge card with names of signers enrolled is hung in the League meeting place, and the

device by which members may become familiar with and know their Bibles. Home study should be encouraged. The recitation of Bible poetry might form a part of this department of work.

The study of the life of Jesus, stories of Bible characters and stories of great men and women or boys and girls, who are worthy examples, will call forth the admiration of the children and create a desire to be like them. For the older members of the Junior League this is the age of hero worship.

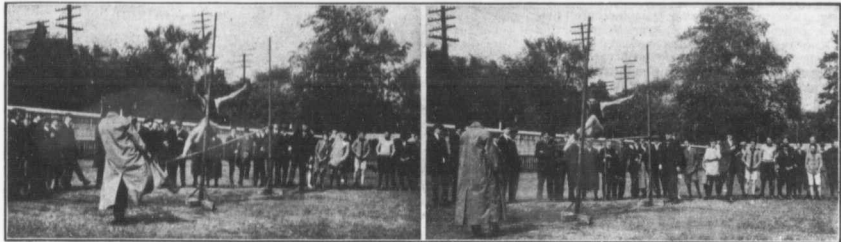
By taking part in the meetings, training in public speaking or singing is given and talents are discovered and developed which might otherwise have lain dormant. The shy, self-conscious child may be drawn into taking part in the League, and through loving encouragement overcome the backwardness which would hinder his enjoyment and usefulness.

The social life of the League should develop in the members a love for the pleasures that are "lovely and of good report," and a distaste for lower forms of amusement.

The Junior League might fittingly be called an elementary training school for all forms of Christian work. The Bible study and memory work is in itself an education and is a good foundation for advanced study. It trains workers for the Senior League, for the Sunday School, and the church.

Through the missionary department the seeds are sown which will develop into missionary zeal. From our Junior Leagues will come our missionary workers and recruits for the missionary ranks.

Who can measure the influence of the



WHAT WISE OLD ADAGE DO THESE PICTURES ILLUSTRATE?

Two good book prizes will be given for the best answers received from any girl or boy, before September 1st. Write on a postcard and address to the Editor.

the church itself. The Discipline of the Methodist Church provides for catechumen classes conducted by the pastor. The Epworth League is expected to assist the pastor and superintendent of the Junior League in the work and instruction of its members. If no Epworth League exists the Sunday School Committee should make provision under the pastor for the Junior work. Article III. of the Constitution states that "the object of the Junior League shall be to systematize the work and assist the pastor and those appointed by him in the instruction and nurture of the catechumen classes" and to "promote in its members an earnest and intelligent spiritual life and train them in works of mercy and help."

The superintendent and his, or her, assistants are members of the Senior League. Thus a bond of union is maintained between the Junior and Senior Societies. This bond is a very necessary one. It is of great importance that the Senior Society should manifest an in-

terest in the Junior, in order that the members shall be willing, on reaching the age of promotion, to recruit the adult ranks.

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Christian child upon the Christless home? Through the development and training of the boys and girls in the League, the parents may be drawn into the church and led to give their lives to the Saviour. There are many, many instances which prove the truth of the words, "A little child shall lead them."

The superintendent of the Junior League should be one who understands and loves young people; one whose life exemplifies his teaching. To the consecrated man or woman seeking the advancement of our Master's kingdom, the Junior League offers a field of very great possibilities for the child, for the church, and for the Master.

"Ma! ma!" sobbed Willie, "do my ears belong to my neck or my face?"

"Why, what is the matter?" was the temporizing reply.

"Well, you told Mary to wash my face, and she's washing my ears, too!"—*Sacred Heart Review.*

Junior Topics

AUG. 17.—GOD'S MULTIPLICATION.—
Deut. 11: 18-21; Hos. 2: 8; Jude 2.

For illustration use a small sheaf of wheat or a cob of corn. A bunch of poppies or other flowers might also be used, showing also the seed of same. Out of little things God makes big things grow. Some one has said, "One multiplied by God's power." Did you ever count the tiny seeds from one flower? Speak of other things in nature which God has multiplied. Is not multiplication just another way of doing addition? Illustrate: Electricity added to the electric wire gives us light. To find the value of the wire we must multiply the wire by the power of the electric current. Find illustrations of multiplication in the Bible. We are told that God multiplies days, gold, silver, peace, love, etc. Does He multiply faith and patience? If we have not much silver and gold, will we ask God to multiply the use of it, in the good that we may do?

There must be a willingness on our part, and if we do the best that we know how in service for others and for our Master, there will surely be multiplication. See Acts 12: 24; Acts 9: 31; Ezek. 36: 30.

Can you introduce one friend to another? Then you can introduce your friend to Christ—*is He your Friend!*

Every word that God puts into your heart for another will find some one ready to receive it.

AUG. 24.—THE SOUTH SEA ISLANDER.
—Matt. 5: 1-8.

From the little book, "Stories of Boys and Girls of Other Lands," we quote the following:

"In no place on the face of the earth has the progress of Christianity been so great as in the beautiful islands of the South Seas. Years ago they were peopled by terrible cannibals, who spent their whole lives in murdering, cooking, and eating their fellow-men. To-day, on many of the islands, there is not a heathen to be found; churches are being built at a marvellous rate, and whole nations are turning to the Cross of Christ. We are going to tell you about one of the men who carried the Light to these dark islands, and worked this wonderful change in the people.

James Chalmers was born in Argyleshire in the year 1841. As a boy he was full of fun, and was always getting into mischief. This love of fun stayed with him all his life, and in after years was more than once nearly lost his life while attempting to learn the marvellous surf swimming so cleverly done by the South Sea savages. In 1866, at the age of twenty-five, Chalmers, accompanied by his wife, set sail for Rarotonga Island; but on nearing the island their ship, the *John Williams*, was wrecked. Fortunately all on board were saved, and after some delay James Chalmers landed at Rarotonga. The natives here were already Christians, and for ten years he labored in building up a strong church in the island. But he was glad when the call came to go to New Guinea, for this island had hardly been touched by the Gospel, and was full of savage cannibals. He and his wife landed unarmed in their midst; and from the very first their courage in doing so made a strong impression on the natives, and they listened eagerly to the missionary's message. One of the natives took a strong liking to Mrs. Chalmers, and attended in nothing but his painted skin,

adorned with long necklaces of human bones, he turned up one day at the mission house with a present for Mrs. Chalmers. When she appeared he proudly held out to her the breast of a man, all nicely cooked and dressed ready for dinner.

The work of God progressed slowly but surely, and Chalmers was always on the lookout for untouched parts of the island. In 1879 Mrs. Chalmers died, and the grief-stricken missionary took the body to Sydney for burial, and then returned to his work. In 1886 he made a preaching tour of Australia, and then returned to England. He married the second time, and in less than a year he was out again at his work. But his wife's health necessitated her return to England, and once more "Great Heart," as the natives called him, was left to work alone.

His restless energy was to cost him his life. For many years he had been waiting for an opportunity to visit a wild, untouched part of the island, and to possess it for Christ. After a short visit to England in 1894 Chalmers was joined by his wife, and they worked together until 1900, when, for the second time, he was bereaved of a loved companion.

On April 4th, 1901, he set out with a fellow-missionary to try and reach this wild untouched part of the island; and on landing unarmed in the midst of wild savages, they were set upon and immediately clubbed to death. So died Great Heart, the pioneer of the Gospel in far-off New Guinea.

In the book, "Peeps at Many Lands, The South Seas," by J. H. M. Abbott, are to be found many interesting things which the superintendent could use in preparation for the meeting.

"The three P's of missions are Preach missions, Pray for missions, and Pay for missions."

No mission lands have a nobler story than the islands of the Pacific. From John Williams through Patteson and Paton to James Chalmers it is one long tale of splendid heroism.

No mission fields can record a more complete success than the Pacific islands. Many of them, such as Hawaii, and much of the P.I.s and New Hebrides, have become thoroughly Christian. Some of the cannibal islands are now communities that are models even to Christian lands.

The difficult climate of many of these islands, such as New Guinea, together with the savage character of the people, have made mission work peculiarly dangerous; but the missionaries have never flinched. Earth has known no more glorious martyrs than those of the islands.

AUGUST 31.—THE STATURE OF CHRIST. GROWING UP INTO IT.
Eph. 4: 11-16.

The thought of our topic may be developed by the superintendent. Many illustrations are to be found in the Bible and other good books.

Take, for example, the child Samuel, ministering unto the Lord. There were many little things that he could do. He could pour the oil into the lamp, he could keep the wick trimmed, he could keep the golden candlestick clean, and his little hands could put out the lights in it every night. All day he could wait on the old man Eli, and he could think what he would want, and could help and comfort him in many ways. Are we thinking of what we can do for the Lord, others, the way grow to be like Jesus? Each one of us can be brave and generous for Him. We can keep clean thoughts and truthful words, and walk in right ways for Him.

At sunrise Samuel had to draw aside the covering of skins, and the sunlight

came in, flooding all the place with radiant light. So the joy and sunshine come into our homes by trying to make others happy, and in doing that we, like Samuel, will grow up into the stature of Christ.

SEPTEMBER 7.—JESUS THE GREAT TEACHER. Mark 1: 22; John 3: 2.

In the first verse we have "One who taught with authority," and in the second we find "A Teacher sent from God." Because Jesus was pure and holy in life he could teach with perfect authority. The cornerstone was laid recently of what is to be a well-equipped Sunday School. The classrooms are to be furnished with every convenience and comfort for the boys and girls who will gather there. Besides piano and organ, maps and pictures, there is to be a fine gymnasium. All these things will help the boys and girls to go into the world to take their part in the battle of life. But it is not the buildings or what it contains that count for most, however perfectly the plans may be carried out. These things are small compared with the influence of the teachers upon the lives of the scholars. The teacher who has one great aim before him—that of making noble and strong characters, and who teaches by the force of his own character, is the one who has "authority" over the lives of the scholars.

Jesus, the greatest of all teachers, had His Sunday School by the seaside on the hills, or along the roadway—just wherever there happened to be one pupil or a hundred, and He taught many beautiful lessons. Can you think of some of the many simple, everyday things from which some of the greatest lessons of life were taught? Birds, flowers, seed, water, children, etc. Those who learned were eager to recite the lessons to others. Are we as ready to-day to listen to the loving Teacher? He lives with us to-day. We must be attentive, careful listeners, and hearken to His voice and words. Let us open our hearts to Him and pray to be like Him.

SEPT. 14.—WHAT JESUS TAUGHT ABOUT THE FATHER. Math. 5: 48; 6: 6-16; John 14: 5-16.

Review the story of the life of the boy growing up in Nazareth, having a share in home responsibilities. The lad evidently had studies at home, for so interested was He in His books that when He went with His parents to Jerusalem He talked with the learned men of the church, and forgot to return home with His parents. When His parents missed of the lad and sought Him, what did Jesus do? Was He obedient? Did He grow in grace and favor with God and men? Compare the love of your parents and what you owe to them. Can we know something of the love of God when we realize the love of father and mother? The little word LOVE written upon the blackboard means so much. The best gift of the Father was love (John 3: 16). Jesus taught that His love and that of the Father was the love of God (John 7: 15). We may hide things from father, but Jesus taught that nothing was hid from His Father (Matt. 6: 6-16). How may we become like Jesus?

In His home the boy Jesus was obedient, obedient to his courteous and kind to neighbors, unselfish and helpful, and grew up into manhood, learning that the most boundless love was that typified by the love of a father.

Assign to a Junior the selection of hymns for the morning. Emphasize the thoughts—supreme love of father, Jesus and the Father are one, the Father is perfect and knows our thoughts.

RECOMMEND THIS PAPER TO YOUR FRIENDS.

For the Social Committee

The Modern Social Ideal

"The interests and claims of the social and of the individual life overlap, and are reciprocally inclusive. These are not two lives, but two sides of aspects of one undivided life. You cannot isolate the moral individual; to do so would be to demoralize him, to annihilate his moral nature. His very life as a moral being consists in a network of relations which link his individual life with the wider life of his fellows. It is literally true that no man liveth unto himself,—there is no retiring into the privacy and solitude of a merely individual life; man is a social or political being. On the other hand, the individual is more than a mere instrument of society, a mere organ of the body politic. He too is an organism, and has a life and ends of his own. The Good is, for every individual, a social or common good, a good in which he cannot claim such private property as to exclude his fellows; their good is his, and his is theirs. Yet the Good—the only good we know as absolute—is always a personal, not an impersonal, good, a good of moral persons. The person, not society, is the ultimate ethical unit and reality."—Prof. Jas. Seth.

A Musical Game and Social

This game may be used as part of the entertainment at a League social. Each player must be supplied with pencil and paper, and told to write, as answers to the twenty-two questions asked, the titles of popular songs. When completed, the questions and answers form a story.

1. What was the lady's name?
2. Who was the lover?
3. Where was she born?
4. Where was he born?
5. Where did they meet?
6. When did they meet?
7. What did he say?
8. What did she say?
9. What did he then say?
10. What did she reply?
11. What did he bid her?
12. What did the band play?
13. Where did he go?
14. Where did he spend the night?
15. What did the band play when he came home?
16. Where were they married?
17. Who played the wedding march?
18. Who was the maid of honor?
19. Who was best man?
20. Where did they live?

rate them with music notes or sketches to illustrate popular songs.

Piano music should be given while refreshments are being served.—Mrs. W. J. Hughes, in *Young People's Magazine*.

An Open Letter

Dear Young Men and Maids:

Let one, who in the capacity of teacher, nurse, friend, or author, has been much behind the scenes for fifty years, assure you that the secret of success lies with ourselves as men and women now and in God's good time, as the fathers and mothers in the coming generations. Boys, for such I love to call you, and such most of you are till five and twenty, set up a high standard and never tire of trying to reach it. Don't begin your day with a cigar and end it in a theatre, billiard room or club. Keep innocently, for in the end it shall profit thy soul much and open the way of heaven for thee. Never believe the pernicious saying that 'young men must sow wild oats.'

"Girls, don't be in a haste to wed. Build up healthy bodies by good food, plenty of exercise and sleep. Learn all the household arts before you attempt to make a home. Above all, select your friends with care. Avoid girls who live only for fashion, flirtation and enjoyment,



A LIVE QUESTION FOR OUR BOYS.

What words of St. Paul are illustrated by these pictures? Send your answers on a postcard to the Editor by September 1st. Two good book prizes will be given for most appropriate answers by either boys or girls.

An Alphabet Party

This is a rather odd party and may be participated in by all who know their A. B. C's. The questions are all to be answered by letters:

Containing nothing? M T (empty).
Statement of indebtedness? I O U (I owe you.)

Part of a house? L (ell.)
An insect? B (bee.)
To behold? C (see.)
Part of the body? I (eye.)
A famous poem? L E G (elegy.)
A tent? T P (teepee.)
A number? A T (eighty.)
Unit of measure used in printing? M (em.)

All right? O K.
A foe? N M E (enemy.)
Indefinite quantity? N E (any.)
A vegetable? P (pea.)
Intemperance? X S (excess.)
An image? F E G (effigy.)
Poorly dressed? C D (seedy.)
Two of a kind? W (double u.)
To covet? N V (envy.)
A bird? J (jay.)

A verb? R (are) or B (be) or C (see.)
A common beverage? T (tea.)
A girl's name? L C (Elsie.)
Another one? L N (Ellen.)
Yet another's? F E (Ellen.)
Still another? K T (Katie.)
A literary effort? S A (essay.)—*Exchange*.

21. What was their motto?
22. Where did they always stay?

ANSWERS.

1. Annie Laurie.
2. Honey Boy.
3. Swanee River.
4. Dixie.
5. Coming through the Rye.
6. School Days.
7. I Wish I had a Girl.
8. I Will Remember You.
9. Abide With Me.
10. Just Break the News to Mother.
11. A Soldier's Farewell.
12. The Girl I Left Behind Me.
13. Marching Through Georgia.
14. Tenting on the Old Camp Ground.
15. Johnnie Comes Marching Home.
16. Old New Hampshire Home.
17. Red Wing.
18. Blue Bell.
19. Old Black Joe.
20. 'Neath Blue Kentucky Skies.
21. Home Sweet Home.
22. America.

Various correct answers may be given to some of the questions. The above are only suggested ones.

It would be well to give this game in connection with a musical programme. A variety of vocal and instrumental selections would form a pleasing programme. An essay on music would be nice.

If programme leaflets are used, de-

and use the privilege all women may claim, to decline the acquaintance of young men whose eyes will not bear inspection by the innocent eyes of women. Set your standard high and live up to it, sure that the reward will come, here or hereafter, and in the form best suited to your needs.

"Birth, marriage and death are three solemn mysteries given us to study, and the second of these is the key which solves the problem of the other two, since well-bred children and true wedded love will help us to bless and save this world and send us rejoicing to receive our reward in the next."—*Louise M. Alcott*.

An Escaped Menagerie

BY FRANK H. SWEET.

The object of this party is not only to amuse the guests, but to cage a lot of animals that have somehow broken loose and lost their names. Give each guest a paper with the questions written on and have space for answer, allowing a given time for the players to hand in their papers. To the player making the most correct answers a small prize may be given if desired. Suitable prizes would be "Black Beauty," "Lives of the Hunted," "The House of the Wolf," and Kipling's "Jungle Book."

Question. A relative, and what she might do? Answer. Antelope.

An insect, to carry? Ant-bear.
A color, a vowel, not high? Buffalo.
Not stormy, a consonant, a vowel, a companion? Camelopard.
An opening, what a woman fears? Dormouse.

Part of an ear, a vowel, a place for milk? Dromedary.
To look, a corner? Gazelle.
Two consonants, a relative? Elephant (L. F. Ant.)

Exalted, even, a vowel? Hyena.
What a bald man lacks? Hare.
A Chicago product, a tree, another tree? Porcupine.

A small wax candle? A tapir.
A jar, an exclamation, a timepiece? Crocodile.

A friar, a vowel? Monkey.
Abbreviations for two States, to regret? Kan. Ga. Rus (Kansas).
A place where golf is played? Lynx.

Not to stay, a brook, a vowel? Gorilla.
A stick, suggests oysters, without covering? Polar bear.

Twenty-one shillings, a glutton? Guinea pig.
A place for books, a negro. Raccoon.
A shower, beloved? Reindeer.

Black? Sable.
A dish, what a hisping boy says to his father? Panther.

What a boy cried for when there was none? Wolf.

A Tree Alphabet

For Twenty-Six Small Children.

Let each child wear or carry his letter, made of green leaves, and, as far as possible, carry branches or twigs of the tree of which he speaks.

A is for apple tree, sweet with bloom, or laden with golden fruit.

B is for beech, with thick, cool shade, and the birches of ill-repute.

C is for chestnut and cedar, fair, and cypress where sorrows abide.

D is for dogwood, whose fair white tents are pitched by the river side.

E is for elm, New England's pride true patriot's love they stir.

F is for fig-tree, of the south, and the cone-shaped northern fir.

G is for gum tree, so well known to the southern girls and boys.

H is for hemlock, steadfast tree, and for holly, with Christmas joys.

I is for ironwood, firm and strong, and the ivy that twines around.

J is for juniper, low and green, where purple berries are found.

K is for kings of the forest, grand; the oak must wear the crown.

L is for thorny locust, the larch, and the linden, of fair renown.

M is for maple, favorite one, the queen of all the trees.

N is for Norway pine, which still is whispering to the breeze.

O is for orange, blooming for brides, and the olive, yielding rich oil.

P is for poplar, reaching high, and the palm, of the Southern soil.

Q is for quince, in our gardens low, with its fruits so sour and green.

R is for redwood, giant trees, the largest that can be seen.

S is for spruce, bright evergreen, and the silvery sycamore.

T is for tulip tree, broad and high, with its beautiful tulip-like flower.

U is for upas, tropical tree, with its fabled poisoned air.

V is for vines that cling to the tree for friendship, strength, and care.

W is for walnut, dairy, and firm, and for willow, faithful and true.

X is xanthoxylum, bitter bane, whose virtue is strengthening power.

Y is for yew tree, dwelling alone, friendless and sad we know.

Z is for zenith, the point above, toward which the trees all grow.—From The Iowa Arbor and Memorial Day Annual.

The Song of the Beer (After Tom Hood)

In the grandest of stately halls,
In the softest of easy chairs,
A brewer smoked his Havana cigar
And mused on his brewery shares.

"Drink, drink, drink,
For your drinking has made me a peer,"
In the langorous murmur of deep content,
He sang the Song of the Beer—
Glorious Beer!

"Drink, drink, drink,
Through the drink-mad manacles ahrick,
And drink, drink, drink,
Though a thousand are slain in a week.

"Drink, drink, drink,
My beer and spirits and wine;
Drink, drink, drink,
Till you sink to the level of swine,
Wine and spirits and beer,
Beer and spirits and wine,
An ocean of liquor has flown that I
Might enjoy this fortune of mine.
Glorious Beer!

"I am safer than ever now,
For my company's fairly afloat;
The shareholders take the risks for me,
And most of them carry a vote.
Thus the nation we hold in our grip,
Elections we engineer;
Though the Commons should fall,
We will trust in the Lords,
And sing our Song of the Beer—
Glorious Beer!

"Do they dare to talk of control,
Say our gain is the country's loss?
We'll show who holds the balance of power

In the land where the brewer is boss.
Bacchus and Mammon are gods
Whom Britons must ever revere;
While millions are treading their sacred shrines

I can sing my Song of the Beer—
Glorious Beer!

"For Bishops who dare to oppose
I care not a single straw,
The Church may be brought to her knees
By threats

My guineas and gifts to withdraw,
Let her cant of justice and right,
For that is her special sphere,
But here at my ease in this stately hall
I can sing my Song of the Beer—
Glorious Beer!

"Till the people shall wake from their sleep,
Demand how we make our wealth,
And what is the cost of the common weal
In moral and physical health?

I must softly sing my song,
Lest the people might chance to hear,
And rise in her wrath and hurl us down
To stop the Song of the Beer—
Glorious Beer!

—Harold Chapman, in Alliance News.

A Tree Social

While so many of our trees are filling the air with the fragrance of their flowers, why not use trees as the theme of one of our socials? Nothing is so beautiful and inspiring as a grand old tree that has withstood so bravely the storms of years. Its rugged trunk speaks of strength, while its tender branches are symbols of youthful grace and beauty.

Decorate the programmes with pleasing pictures of trees. Such small pictures may be cut from magazines and pasted on the programmes. On the back page of

each programme write a short quotation in regard to trees.

The programme may be varied to suit the conditions under which the committee are working. The following exercise for children would be a good number.

Little by Little

"Little by little," an acorn said,
As it slowly sank in its mossy bed,
"I am improving every day,
Hidden deep in the earth away!"
Little by little each day it grew;
Little by little it tipped the dew.
Downward it sent out a thread-like root;
Up in the air sprang a tiny shoot.
Day after day, and year after year,
Little by little the leaves appear;
And the slender branches spread far and wide,

Till the mighty oak is the forest's pride.
Far down in the depths of the dark blue sea,
An insect-train work ceaselessly.

Grain by grain they are building well,
Each one alone in its little cell;
Moment by moment, and day by day,
Never stopping to rest or play.

Roeks upon rocks they are rearing high,
Till the tops look out on the sunny sky.
The gentle wind and the balmy air,
Little by little, bring verdure there,
Till the summer sunbeams gaily smile
On the buds and flowers of the coral isle.

"Little by little," said a thoughtful boy,
"Moment by moment I'll well employ,
Learning a little every day,
And not spending all my time in play,
And still this rule in my mind shall dwell,
Whatever I do, I will do it well.

Little by little I learn to know
The treasured wisdom of long ago;
And one of these days perhaps will see
That the world will be the better for me."

Now, do you not think that this simple plan
Made him a wise and a useful man?

Tree Poems

- The Forest Hymn Bryant
- The Planting of the Apple Tree Bryant
- The Brave Old Oak Bryant
- On Planting a Tree Lowell
- The Birch Tree Lowell
- The Hemlock Tree Longfellow
- The story of Forest K. D. Wiggin

Suitable floral decorations may be used. Three-minute talks could be given on the uses of trees, i.e., to provide shade, purify the air, act as sponges holding water to give out when needed, healthful aromatic agents, home for game, provide timber, etc. "A Forest is an emblem of peace."—Adapted from *Young People's Magazine*.

The Epworth League of Cambray, Ont., held a social evening, previous to which the following was used in advertising the meeting, and it may be suggestive:

SHOE SOCIAL.

The Epworth League is in need of cash. But we desire to do nothing rash. So a Shoe Social we will hold. And our plan for this we now unfold. Please multiply your size of shoe by three, And place in envelope with care; In pennies or in cents. Just thrice the number that you wear, (We hope it is immense). So if you wear a No. 10 you owe us 30 cents.

We'll obtain you with song and jest— And coffee and cake of the very best. If anything prevents you from coming thus, Money in envelope please forward us. But come if you can and enjoy the fun. We'll make you welcome, every one.

TEACHER TRAINING ILLUSTRATED

PART IV.

The Pupil

The following are the questions and answers of Miss B. Bradley, Wellandport, Ontario.

1. Suggest some way in which life is built up.

Life is made up of experience. He lives most who "thinks most, feels the noblest, acts the best." Experience is the stuff of which life is made. The most particular thought in this connection is the fact that all experience results from stimulation and response.

Christ has said that He came that we might have life and have it more abundantly. If children are to live and "more abundantly," they must be stimulated from day to day in a wholesome and adequate manner, and respond fully and freely as the occasion offers.

For a little child, a story, a deed, or a mere suggestion is a suitable form of stimulation; for older minds doctrinal discussions and lengthy arguments may be necessary to furnish minds with convictions.

The life of a human being falls naturally into four stages—infancy, childhood, youth and manhood. Each has its needs and possibilities. All are not equally possessed of life. There are some who are almost dead to all appeals of beauty, and, worse still, there are some who are almost dead to all moral appeals. The teacher must recognize the existence of dulled sense organs. By gentle stimulation, loving guidance, it may be possible to convert an almost lifeless soul into a power for use and glory. Some require stimulation, loving guidance, and careful tending. Others can stand rougher treatment. There are about us daily the beauties of nature, and these should act as stimuli to all, and we call the child alive who responds to these beauties. Suitable provision for the activities of children also helps to develop life in the way it should develop.

2. Name and discuss three characteristics of the Beginners.

1. *Sense Hunger*.—The rapidly growing child develops a hunger for new sensations. He must see, touch, and handle everything. He is not careful in his choices, is as ready for the ugly as the beautiful, as ready for the impure as the pure. It is the teacher's duty to select material wisely since the soul grows to be like what it is fed upon. Because of this sense hunger, the teacher can introduce into her teaching those things which prove God's loving care—a spider's web, a lily from the garden, or a bird's nest. This will help the little tots to understand God's loving guidance and watch care over his children.

2. *Will*.—Two or three factors in regard to will are of the utmost importance to teachers:

(1) Children are impulsive; the idea and the act are closely related; no time is taken for deliberation. Immediate rather than remote ends determine activity.

(2) Children are responsive to suggestion. This is so true that a negative command is often disobeyed, not through badness but because it presents a possible course of action.

(3) It must be remembered that with young people there is little power of self restraint.

THE Examination Papers which follow complete the set begun in our last issue, and read in conjunction with them, will illustrate the First Standard Teacher Training Course in actual operation. As we stated last month, these papers have been selected from those which have been written by our students during the year, not because they are the best or a number of others were just as good, but because they are representative of work done both in classes and by individuals. If you will closely examine the whole five papers you will see how large an amount of knowledge the writers have gleaned from their studies, and how helpful it all must be in their Sunday School work. What others have done you may do equally well. Copies of the Leaflet may be obtained on any number freely from this office. Write for as many as you can use to advantage in your school.

3. *Curiosity*.—The child wishes to see and see inside; he also wishes to know. Everything he comes in contact with is dissected in the hope that it will be understood. The world is to him a mystery awaiting solution. The destructive tendency is not necessarily a sign of perversion but rather of questioning intelligence. Every worthy question reveals a felt need, and questioning should not be repulsed but rather encouraged. A question is a direction to the teacher; it indicates the form of stimulus next in order. Because of this curiosity the teacher can introduce into her teaching the wonderful creatures of God's world. The living things are the child's wonder and delight.

3. Discuss the teaching of Beginners from the standpoint of (1) Place of meeting, (2) Singing, (3) Prayer, (4) The welcome and dismissal.

1. The *Place of meeting* should be a large room, separate, with chair, table, models, blackboard, sandboard, musical instrument, and the walls should be decorated with pictures that teach, and appeal to the imagination.

2. The *Songs* should be simple in words, and music bright and rhythmic as this is the only kind of music children of this age understand. Great variety is not necessary. Whole hymns need not be taught. Motions may be used to advantage with some hymns, but better no motions at all than those which are formal and lifeless.

3. The *Prayers* should be incidental rather than formal. If the talk was on God's goodness it would be in order to say, "Let us thank God for his goodness to-day." Or if the lesson was about God's care we could say, "Let us ask God to bless our parents."

4. The teacher has a splendid opportunity in *The welcome and dismissal*. To welcome a little child with a smile is to win its confidence and interest; to send it away with a smile is to give it some thing kind and pleasant to remember all week. The child can better understand if the teacher is its friend how the teacher's God can be its friend as well.

4. Define the Primary Grade, and mention some outstanding characteristics of children from 6 to 9 years of age.

The primary grade is composed of children from 6 to 8 years of age.

Rapid bodily growth still continues, and as children of this age, 6 to 8, are very susceptible to disease, great care should be taken that the rooms in which they are taught are well ventilated. Care and at-

tention should be paid to the bodily position of the pupils, because stupidity, carelessness and sometimes downright badness find their origin in some physical disorder, the worst of these disorders being that of the nervous system. Neglect is serious. The characteristics of the beginners are still evident in the primaries. He still wishes to see and handle; he also wishes to know. He singles out special objects for his study, and asks for reasons. Fortunately a question that only partly answers will suffice. There is danger here to for the child is credulous. If his informer is respected, almost any answer will do. Care should be taken to give such ideas of God and man, behaviour and belief, justice and punishment, as they can entertain later in life. Because children are now interested in people as well as in their actions. The teacher can exercise a wonderful influence through the beauty and holiness of her own life. Because their memories are now so active they may be taught beautiful texts. They are also highly imaginative and, this imagination leads to invention. There is danger if the child be unduly praised for his creations, and if he become hungry for further praise, that he become untrue to himself in his creations. This is the beginning of the habit of exaggeration, one of the worst forms of lying. Imagination must not be wasted on useless things; should be employed in the raising and elevating of life through the inspiring power of lofty ideals. The growing child cannot keep still. He is intensely active. If he is repulsed and his activity repressed, there result ill temper, etc., and worse than all a weakened will. Suitable forms of activity must be provided.

Children of nine are termed juniors and begin to lose some of their winsomeness, innocence, and sense of dependence. They sometimes appear brutally frank, and coarse when compared with younger and even with older children. They begin now to assert their individuality and become keen in rivalry, and the system becomes strong to resist disease.

5. *Discuss and illustrate the story form of teaching as a means of education during the primary age.*

The story becomes a central means of instruction to the primaries, because they began to take an interest in people as well as in acts. Next to the teacher's personality it is the greatest means of instruction in the school. It arouses feeling, appeals to the imagination, and incites to action; and it presents the truth in the concrete. Children of this age do not understand much but what is presented in concrete illustrations, and the primary teacher must be able to tell stories and to illustrate her words by doing things. This necessitates the preparation of her work. It must be planned. She must see pictures, and decide how she will present each. This calls for suitable materials for handwork. It also necessitates the study of her pupils, their needs and points of apprehension. The teacher who gives herself wholly to the work, studying the little facts and sifting her words to their understanding, will not fail to succeed. The teacher must know her work. Suppose the study was of Joseph. First, she must know all about him. Second, she must know just what parts in his life her pupils will most

understand. She must then see her pictures, decide how she will present each, and have on her blackboard or her sand-board, either illustrations or pathways made that will take her pupils with her from the time Joseph leaves his father's home, till he meets the stranger, goes on to find his brethren, is put in the pit, taken out and sold, and is finally on his way to Egypt and lodged in prison.

6. *What are the chief characteristics of the Junior? How can his tendency to hero worship be made to contribute to development of character?*

He has an excess of energy which prompts to activity of all kinds. He has a wonderful memory. He is a worshipper of heroes. He has a desire for companionship.

The junior has lost some of the winsomeness, innocence and sense of dependence of younger children. They have exceptional intellectual and physical vigor. They begin to assert their individuality and are keen in all forms of rivalry. They have a widened circle of interest. They are strong in their likes and dislikes, and emphatic in the expression of these. At about the age of eight the brain reaches its full size, and now are being formed those connections along which nervous force must pass. Every action means that some current has passed along some pathway, and left behind a trace of its passage. The system is strong to resist disease, and the games chosen are those of a strenuous nature. There is an excess of energy which prompts to activity of all kinds. Children of this age have wonderful memories. It is a period of habit formation, and hero worship, and the social instinct within calls for companionship in sports and games.

Because he worships heroes, the teacher can, as perhaps at no other time, lead him to a nobler life. He can point out the grandeur and beauty of the holy, consecrated life, the life of service. Sin may be loathed, and unselfishness became a passion. Teachers who are wisely evangelistic should be in charge of the classes. He (the pupil) will begin to live when he begins to live for others. Jesus may be sought, not only because He saves from sin but because he presents in His own life the beauty of holiness.

7. *What special opportunities lie before the Junior Teacher, and what difficulties must be overcome?*

Because juniors have such energy and delight in matching their strength, the teacher can arrange the classes where he can get in closer touch with his pupils.

Because juniors possess such memories, by using proper incentives, such as praise and appeal to honor, the teacher may have them learn portions of the Bible, famous hymns, and choice selections.

Because juniors delight in proving their constructive ability, it is necessary to suggest the fitting up of a room or making of a chart to get a volunteer or volunteer party. One who has helped is usually an ally. Because they are hero worshippers, the teacher himself should be heroic, and can point out the heroism of Jesus as He went about doing good.

Because they like to prove their ability, he can encourage healthy emulation. In the learning of verses, getting to school on time, winning new pupils, he can arouse interest. A class badge will do wonders in some cases.

Because children of this age delight in companionship, they may seek the company of active but undesirable companions; because they love to read they may take to the reading of sensational literature. These are dangers which the teacher must remember. The child as yet

is lacking in wisdom, and the teacher should converse with the parent. Better times at home than anywhere else are necessary, and abundance of reading matter from Sunday School and homes which contains worthy and imitable ideals is necessary to overcome these dangers.

8. *What is the adolescent period? Give an account of the spiritual awakening that may be expected at that time.*

The adolescent period is the period of storm and stress in every life. New physical powers manifest themselves, new feelings are experienced, and new ideas of life are entertained. It is said of adolescence that it is a new birth. We enter upon it with the intermediates (12-15), and nothing better illustrates the fact that it is a new birth than the fact that the senior (16-21) show such independence of thought.

With the intermediates the change of voice and awkward movements indicate the change in the whole system, and along with the new physical powers a spiritual awakening may be expected. The teacher will use the utmost tact. He will find that best results are not found unless personal work is done. The best way is to throw himself so heartily into his work that pupils will catch his enthusiasm and forget everything else.

9. *What, in your opinion, should be the essential qualities of a teacher of Senior Scholars, and why?*

The teachers of senior scholars should be those who give good examples, are masters of the subject they are supposed to teach, and who are sympathetic. The senior will not heed one whose life does not sympathize with his works. He will not respect one who does not know what he is trying to teach. The heart of the senior will not be reached unless the teacher possesses sympathy. He should be a man and a leader. He should be *sound* in the faith in order to lead pupils through this period of life, and he should possess some worldly knowledge or be in touch with one who has, in order that he may be of use to his pupils at the time when they are choosing a vocation.

10. *Concerning the Adult Bible Class: (1) At what should the class aim? (2) What practical work may adults do? (3) In what way do the needs of adults in the Sunday School differ from those of scholars in the Intermediate or Secondary Grade?*

1. The Adult Bible Class should aim at perfecting the lives of those who attend the class; at bringing the members of the class and the church into closer relationship and co-operation; at developing such an attitude to God and the world that in so far as the members of the class are concerned the command of the great acquisition will be observed.

2. The adults should come together to receive their "fighting orders." They may receive reports upon and discuss the Christian in business, in the home, as a citizen, a steward, as an evangelist, social reformer, home and foreign missionary. There should be a wealth of information and a minimum of theory. They can also arouse through discussion their duty to their home, state and vocation. There could be some members whose duty it would be to visit the sick and give reports on their work. Others could have charge of the exchange of literature and papers; others could visit the poor; while others could be on the look-out for strangers and new members.

3. The adults need a longer period than the other grades. The studies should be elective, and it is better that more than

one do the teaching. One could talk on social and moral reform, another on capital and labor. There should be milk for babes, strong meat for men, and lengthy arguments are sometimes necessary to furnish these minds with convictions. There should be opportunities for as many as possible to take part in the devotional exercises. They should also have a good reference library at their disposal.

PART V.

The Sunday School

The questions and answers following are from the examination paper of Duncan A. Kingsbury, Rouleau, Sask.

1. *State in your own words what you consider the main purpose of the Sunday School?*

The main purpose of the Sunday School is to give every member thereof a knowledge of God's dealings with mankind. It is the Bible studying and teaching session of the school, and there the foundation of a perfect life should be laid. In the Sunday School each member should, if possible, be brought into personal relation with the Lord Jesus Christ, and be trained and fitted for active Christian service.

2. *Give some Scriptural facts that show the importance attached to the religious education of the children and youth in Old Testament times.*

In many places in Deuteronomy the Hebrews were instructed to call their families and servants together and give them instruction in religious matters. This duty was laid upon the head of the family. He was to recall to mind their dealings of the past, and their obligations to Him, and to impress upon them the necessity of following Him and not going after other gods. If they disobeyed, punishment was sure to follow. The instructions were to be given "to their children and their children's children." In Chronicles we are told of the effort put forth by Jehoshaphat to teach in a systematic way the young of the land, and to give them a knowledge of the law. We find the schools of the prophets established where the youth might be fitted to teach the law. After the captivity, Ezra and Nehemiah gathered all the people, young and old, together, and read and explained the law to them. This work was continued in the synagogue, and was deemed of so much importance that in B.C. 80 attendance at these synagogue schools was made compulsory. In many other places the value and necessity of training of the young is referred to. "Train up a child in the way he should go and when he is old he will not depart from it." Solomon often advises the young to seek wisdom.

3. *Who was Robert Raikes, where and when did he live, and for what is he justly held in great and high regard by the whole Christian world to-day?*

Robert Raikes was the publisher of a paper in Gloucester, England, in 1780, after the great Wesley revival he realized the needs of the poor and ignorant children of his city, and of the latent possibilities in them. In a small kitchen one of the houses of his city he gathered together his first class of wails on the Sabbath day. These were not only instructed in religious subjects but were taught reading and writing. His first helpers were paid teachers, but these proved too heavy a charge, and volunteer teachers were enlisted. Raikes used his

pen, paper, and powers to such an extent and with so much zeal that when he died, about a quarter of a century later, the cause so dear to his heart had so spread that Sunday Schools were established all over England. We today look up to him and revere him as the pioneer in the work of the modern Sunday School.

4. Give the basis of grading in an up-to-date Sunday School to-day.

In grading a school both age and attainments must be taken into consideration. In the day school we practically only consider attainments, and this is no doubt the ideal aimed at by foremost Sunday School workers, but in the average Sunday School it is not practicable. The standard of the text-book is:—

Department	Grade or Class	Age
1. Elementary—	Cradle roll	Birth to 3 yrs.
	Beginners	3 yrs. to 5 yrs.
	Primary	5 " " 12 "
2. Intermediate—	Girls	12 " " 16 "
	Boys	12 " " 15 "
3. Adult—	Adult Bible Classes 16	
	Young Ladies' "	
Training Classes		
Any other organization of people over 16 yrs. engaged in S.S. work.		

Some divide the third department, including those from 16 to 21 in the Senior Department and those over 21 in the Advanced Department with class divisions to suit.

To properly grade a school a grading officer (who may be the superintendent or his assistant) must have control of grading. When a child enters the school he should be enrolled, his name being entered in a book for that purpose. In this book should be entered his name, address, date of entering school, age, birthday, parent's names, class to which he is assigned; promotions should also be entered there, date of joining church, and if removed that also should be entered. Knowing his age the grading officer can intelligently place him in his proper class and see that he is promoted in due season.

5. What would you ask for in Sunday School equipment if you could secure all you deemed necessary for the most successful work?

First of all, I would desire a building built for Sunday School purposes, with rooms for all of the classes. These rooms to be largely separated by movable partitions, which would allow them to be thrown into one large room. These rooms should be well lighted, well ventilated, and well heated. Physical conditions must be right to secure best results in teaching. An elevated platform with stand for superintendent and room for orchestra, should be located in the most commanding place.

For furniture I would desire chairs of sizes to suit the children or others using them, rubber tipped to prevent noise, a table or desk for each teacher, with drawers for supplies; a blackboard, colored crayons, and small maps for each room; and for the Elementary Department, stand tables and material for hand work, etc., pictures, models, etc. The superintendent needs a bell for signalling, a large blackboard and five large maps,—Old Testament Lands, New Testament Lands, the Ancient World, Paul's Travels, and a good Missionary Map, showing in particular the fields of labor of our own church. There should be hymn-books enough to give each scholar a book, Bibles for the forgetful and the visitors. The secretary, treasurer and librarian

should have proper books of records. A good library is a very valuable adjunct. Besides the books of general literature it should contain books helpful to the teachers, the temperance and mission workers of the school. Lesson helps and papers of our own church should be supplied to each and every scholar and teacher.

Our national flag should occupy a prominent place in our school-room. Also the flag of conquest.

6. Write out what you would esteem a model Programme for a Teachers' Meeting.

1. Devotional exercises—Hymn; one, two or three short prayers.
2. Discussion of local problems: Difficulties, needs, etc., of Sunday School or Sunday Schools. Paper given and discussion of same.
3. Introduction to lesson to be taught (rapid work): Connecting links—time, place, persons. Use blackboard and maps.
4. Truths of lesson.
5. Selection of truths applicable to local conditions.
6. Outline method of teaching lesson by three teachers from the following grades: Primary, Junior, Girls' Intermediate, Boys' Intermediate, Adult. (Vary the grades at different meetings.)
7. Closing exercises: (a) Hymn. (b) Benediction.

7. Write out an Order of Exercises for a regular weekly session of a Sunday School. (That is, if you were Superintendent and could conduct the exercises as you wished, HOW would you arrange your Programme?)

1. Silence.
2. Opening hymn.
3. Short prayer by superintendent or helper.
4. Lord's Prayer by whole school.
5. Reading lesson in concert by school.
6. Hymn.
7. Division of classes for study.
8. Class study of lesson.
9. Reassembling of classes.
10. Hymn.
11. Supplemental work by superintendent or helper.
12. Report of Secretary and any other officer.
13. Distribution of books, papers, etc.
14. Closing hymn.
15. Benediction.

8. What is the Aim of the Cradle Roll, and how would you conduct this first branch of the Sunday School? In what senses is it "first"?

The aim of the Cradle Roll is to get every child under three years of age enrolled in the Sunday School.

A superintendent of the Cradle Roll department should be appointed to look after it. She should be a lady of experience with little folk,—a primary teacher preferred. It would be her duty to visit every home tributary to the church, where there are any children under three years of age, secure their names and ages and birthdays, and, if possible, have names of such children entered on the Roll. This should be neatly and carefully prepared and hung in a prominent place in the school-room. She should then be very careful to see that each one enrolled receives on its birthday a card of remembrance from the Sunday School.

It is "first" because it is first in the child's life, its earliest Sunday School experience, a true foundation being laid for perfect life.

It is first because it is seeking for the Sunday School the chief earthly possession of the parents. It is first because it is fulfilling the truth of "And a little child shall lead them," and "Suffer the little children to come unto me, for of such is the kingdom of heaven." Through the child we gain the support and hearty

co-operation of the parents, often bringing back to the Christian work those who were growing indifferent, or even worse.

9. State the value of a Home Department in an ordinary neighborhood.

It is of great value to two classes. "The shut-ins" and "the shut-outs." There are many who because of their duties and cares or distance from Sunday School cannot share in its privileges. Doctors, nurses, mothers with small children are among these. To them comes the Home Department appeal. This provides for a Bible lesson study period with reports. These written reports keep each in touch with the Sunday School with which he or she may be connected. Bible study is much enjoyed because of the interest of interest, and those who might become careless and indifferent are attracted and held. Regular family worship may be established, and God's day and God's laws are revered.

10. How should the Sunday School seek to train young men and women for the responsible duties of Citizenship?

By impressing upon the mind of the growing generation high ideals of life and lofty aspirations for the future. The young should be taught that the ballot is a sacred institution, that the holder of a public position is in a position of trust, and to violate his trust is a betrayal and a disgrace, no matter how much money or apparent honor may be derived from the transaction, that the man of business who does a truly legitimate business is a blessing to his country, that he has no right to what he has not fairly and squarely earned, and that he has no right to withhold from any under him their just rights. The scholars should also be filled with the greatness of their duties and which they belong, a love for it, its flag and its institutions.

They should be given concrete examples of business and parliamentary life, and experts should be secured to give clear explanations of their duties and privileges as members of the community, the province, the Dominion, the Empire.

The Editor-in-Chief of a large weekly periodical tells me that they call the heads of the departments together once a week for consultation. Suggestions are heard and considered. In this way they strengthen every department and tone up the whole paper. It creates a special, personal interest and makes each one feel responsibility for the whole. Why not more frequent meetings of the executive? Go over each department. Look over the community. Do not overlook anything. Consider everything in the community not "fastened down" as common property—yours if you can use it. Consider everyone not anchored somewhere as "a stranger or a foreigner" to become a member of the League.

The Moody Bible Institute, of Chicago, offers some specially strong attractions this coming fall. It announces Rev. G. Campbell Morgan, D.D., the great Bible expositor, of London; Sir William Ramsay, the distinguished archeologist, who is at present at Antioch in Pisidia, and who will lecture on the value of his work to New Testament problems; and Mr. Dan Crawford, the most famous missionary to Africa of modern times, the David Livingstone of the twentieth century. These lectures, like all the other work of the Institute, are absolutely free to students, both men and women. Catalogues and other information are freely sent on application to any part of the world.

When people are dissatisfied with present conditions they moved backward or forward; it depends on who is there to advise them.

What Do You Say About It?

Read What One of Our Readers Says.

July 10th, 1913.

REV. S. T. BARTLETT,

CANADIAN EPWORTH ERA, TORONTO

Dear Friend,—In answer to your question "What do you say about it?" I made at the conclusion of the article entitled "A plain talk between ourselves concerning this paper," *re* the CANADIAN EPWORTH ERA, I may say that it would be a calamity if the paper were to be discontinued. I do not think that there is a better paper published in the world today in the interests of young people's work than the CANADIAN EPWORTH ERA. Not only would I apply this to Methodism; but to Christian Workers everywhere, the ERA would be a valuable asset. Considering what work you have had to do as General Secretary of S. S. and E. L., if the building up of the paper together with the extension of its subscription list has been entirely "up to you," then you are deserving of great credit in editing it and securing the 5632 subscriptions mentioned in a recent issue. But, to answer your question as it appeals to me, I believe that Canadian Methodism, and in fact young people's organizations interdenominationally, need just such a paper as the CANADIAN EPWORTH ERA. And why do they not take it? For the reason that it has not been boomed or advertised as it ought to have been. Perhaps for the reason that one party thought the other should do this, and *vice versa*. But anyway it has not been "pushed" to use a slang expression. Personally I consider that the publishing committee should be responsible for this particular duty, unless your office was held responsible for the deficit when one occurs or credited with the earnings when that happened, in which case you would be responsible. The party suffering or benefiting financially is the one concerned in the matter of making the paper go, I should think. So in the matter before us the *Book Committee* are concerned. I suppose they would have taken the profits all along no matter how hard your office worked for subscriptions. Now, with good planning and consistent advertising, had there been any, and the credit would have been all theirs, the subscription list of the CANADIAN EPWORTH ERA could easily have been doubled since its institution, fifteen years ago.

Take this instance—The other evening a young man who has been connected with the Methodist Church all his life, and now officially connected with the Epworth League, came to my home to interview me about better organization in his society. He asked me where he could get ideas of organization, help with the topics, etc. I said "Did you read the discipline?" And he said he did. (But, Mr. Bartlett, even in the discipline, where there was a good opportunity to make a point for the CANADIAN EPWORTH ERA, in 331, page 212, of the 1910 Discipline, par. 6, no point is made by introducing the name of the CANADIAN EPWORTH ERA connected with "Connexional Literature," or having the third vice-president responsible for circularizing the CANADIAN EPWORTH ERA.) I then said to him, "Well, you can get abundance of help in the CANADIAN EPWORTH ERA," and he said "Yes, I have heard of that paper." So I showed him my files, and he was surprised at the vast amount of information contained in them. When I showed him the articles dealing with the topics

If you have opinions to express, send them on. We welcome suggestions and criticisms that will make our paper permanent and profitable.—Ebroos.

for each League meeting, he said, "Why that is just what I need." He is going to send in his subscription. The material was there all the time. But it had to be advertised to him personally before he saw that what he needed was in the CANADIAN EPWORTH ERA.

Now, it cannot be expected that the letters sent out to pastors and presidents of Leagues from your office will bring the results desired. Your letters reach the people to whom they are addressed all right, and are probably read over, but 99 out of 100 forget to write all you have said or suggested to them about the CANADIAN EPWORTH ERA. I know it is wrong for them to do so. But am I not right?

And you get up on a convention platform and say, "Dear Friends, I recommend to you the CANADIAN EPWORTH ERA as a valuable means of bringing efficiency into your service and society." And by the time the benediction is pronounced they have forgotten all about it, and very few visit the bookstand to leave their subscriptions.

Personally I believe that if pastors and leaders were to take the League Work to heart, that they would accept the ERA as a most important factor in attaining that state of efficiency that is so desirable and needed in our churches. The parties above referred to forget all about the ERA until it is again brought to their notice, and then they say, "Oh yes, I have heard about the ERA." And when the fact that the CANADIAN EPWORTH ERA will supply their needs is proven to them, the subscription comes forthwith.

Now how to get on to that situation is the question. I believe that if the Book and Publishing Committee, whom I understand is responsible for the ERA, and who have to stand its loss or benefit by its gain financially as the case might be, would take up this matter seriously; consider it, plan and see that it is advertised in the ways that will reach the rank and file of the membership, see that sample copies are mailed to every member in Canada, with return addressed envelope and card enclosed in each paper, dealing with the question of their subscription, making the said sample issue a brilliant one from cover to cover; so that it will particularly appeal; if this were done and then consistently followed up from time to time by mail advertising to all who did not send in subscriptions, you would see the subscription list grow steadily and rapidly until the list would be at least twice its present size, and everyone of you would go around with a "Sunny Jim" smile on, that would "not come off." Results must follow, because you can "deliver the goods" in the CANADIAN EPWORTH ERA.

This is a clear-cut business proposition. Involving thousands of dollars, and must receive business-like methods and constant attention. It may be, for all I know, but judging from your article I do not think it is, from the standpoint of extension investment. It is a case of "money" and everybody seems to be constituted alike when it comes to money, even Epworth Leaguers, and you must keep sharp attention when they should take the ERA, why they *must* take the ERA, and they will take it, and would be willing when they get that far to pay \$1.00 per year for it, if necessary. But it ought to be made to pay at 50c. per year.

And who will do this work? Why, the department who claims the profits, I should think, or some other department

be paid to do it. Epworth Leaguers need the CANADIAN EPWORTH ERA, and many members of other organizations would take the paper were it put up to them; they *need* the paper, but it must be put up to them, just like Quaker Oats, or Rainbow Flour, it must be properly and well advertised. And that cannot be done through the columns of the ERA, or in letters to Presidents or Pastors. The present readers will not seek new subscribers. If they would, your appeals would have produced results. The only results I venture to say have been almost wholly renewals. It's a case of *new* business all through.

Leaguers are loyal, understand me not as judging me otherwise, but in these days of so many things taking their attention, it is necessary to bring the proposition straight to each one individually and *constantly* until they are made to feel their need of accepting the proposition, and in most cases success will follow.

It would also be a splendid thing if every Epworth League society would subscribe for sufficient copies to give one to each officer and committee convener. This would not only be most beneficial to the society, but would cultivate the subscription list, inasmuch as when changes in officers occur, most of those who had been receiving the paper would desire to continue to do so, and would in all probability subscribe for the paper themselves.

Then there should be a more satisfactory way adopted at the Book Room in regard to lapsing subscribers. To stop the paper without ample notification is not good business. Instead of doing this, there should be a notice slip, together with renewal notice, inserted in the paper two issues before the date of expiration, and then if by the final paid-up issue no answer is received, a further notice should be sent. In most cases a favorable reply will then be forthcoming, and a satisfied subscriber obtained. I know of instances where the present system has been annoying to readers. Their fault to an extent, true; but it is business to try and retain business—and the seller is the one to take the initiative in this. This point ought to be attended to.

Then there is another idea I have, which I have been told is not practicable. But I still consider that it is. Some societies could very well have the paper secured for every member. One evening's program could be given once each year, with excellent talent used, and a small admission fee charged, which could be for the purpose of paying the subscription for each member's paper. Suppose the average membership is 100, which would mean that \$50.00 would be needed. One or two good concerts each year would soon raise the amount. In the case of larger societies, being in larger constituencies larger audiences would be possible. This is a feature which could be made a lot of in advertising the ERA. Or it would pay to have someone to supply just such programs, going from place to place, and booming the ERA, and carry out the idea of "Every Leaguer an ERA Reader."

Much could also be made of January next being the 15th anniversary of the birth of the ERA.

Now for the loss mentioned—for one year—

There are 5,632 paid-up subscriptions to date, which means income from advertising on the basis of the July last issue... 540.00

Total income \$3356.00
And they say the loss for the year is 1,125.00

Thus it must have cost the book Committee the following item to produce the 5632 copies .. 4481.00
Now, then, I know that 6000 copies of the 24-page Era can be produced for one year for the sum of. \$3060.00
That the editorial cost is about 500.00
Mailing time is about \$2.00 per 1000 144.00
Postage, about 25.00
Cuts and illustrating expense, about 300.00
Total cost is therefore about.... 4029.00

This would leave a balance on hand of about \$452.00

I suppose that a proportionate amount of the office overhead charges is charged against the Era account, but I cannot understand why the Era does not pay. Figure up what another 5000 would cost at about \$30.00 per 1000 for the printing, plus mailing, and there would be a most substantial profit, plus the money made by the advertising that could be secured extra because of the large circulation. These figures were arrived at without any knowledge of the details, but I was curious to know why the paper could not be made to show a profit. Why the immense loss I fail to understand. *Do you?*

Over and above the mercenary question, comes that other question of much greater importance—the value of such a paper to the Church. Methodism must hold her young people. There should be more secretaries on the field; better organization in all our churches; better county unions, etc. For lack of money much is left undone; for lack of interest and consecration much is left undone; the few are struggling and working and wrestling with God in prayer over the problems of young people's work, and all the while the devil's forces are mightily active—in amusements, etc., but in a far greater way than we think through the printed pages, the story papers, Sunday papers, daily press, etc., and because of this the press should be used to its utmost limit in the interests of Christ's Kingdom, and in this the CANADIAN EPWORTH ERA must form a very large part. We must have a young people's paper, and that paper must be the CANADIAN EPWORTH ERA. Its true value is to be estimated not in dollars and cents, but in *building up young Methodism*—in being an invaluable part of the machinery of the Methodist Church.

Our church needs to be wide awake to the present state and future possibilities of its young people in Canada. Other denominations are getting visions. Now, sir, although you have never told me so, yet I believe from your actions and editorials that you believe this too.

I did not intend to write so much. But I started, and unconsciously went right on, but I must now stop. But this is just what I have got to say about it. In the meantime, may the Lord, our Great General Superintendent, counsel and guide you all in this matter, to do just that thing which will cause the young people of Methodism in years to come to thank God that the CANADIAN EPWORTH ERA LIVES.

Very sincerely yours,
HERBERT DEAN TRESSIDDER.

Missionary Mock Trial

We have already reported the successful presentation of this Trial by several of our Epworth Leagues. The picture accompanying this will give some idea of the actors who performed in the Hochelaga, Montreal, League. Any of our Societies may well give this *Missionary Evening*, as outlined in the *Missionary Bulletin*. Referring to our Hochelaga young people, Mr. Nelson says:

"We think we may be pardoned if we state that our Leaguers did themselves and the Church they represent, credit; and truly, no more entertaining and instructive evening could be desired both for young people and others.

"We forward with this word a flashlight picture of those who took part in the function. In the back row, with the prize banner behind him, is His Honor, Mr. C. W. Glenn. In the second row in the costumes of the countries they represent, are the following witnesses: Reading from left to right, Mrs. Russel, India; Miss Wilkinson and Mr. Wright, Japan; Miss Poulson, China; Miss Hughes, Canada; Miss Somerville, North American Indians, and Mr. S. W. Court, Africa. Miss Hazel Somerville, who it will be noticed appears next as a

heart, by giving the closest communion with nature, by feeding him well-balanced nutritious food, by giving him all that is implied in healthful environmental influences, and by doing all in love, you can thus cultivate in this child and fix there for all his life all of these traits. Naturally not always to the full in all cases at the beginning of the work, for heredity will make itself felt first, and, as in the plant under improvement, there will be certain strong tendencies to reversion to former ancestral traits; but, in the main, with the normal child, you can give them all their traits by patiently persistently guiding him in these early formative years.

And, on the other side, give him foul air to breathe, keep him in a dusty factory or an unwholesome schoolroom or a crowded tenement up under the hot roof; keep him away from the sunshine, take away from him music and laughter and happy faces; cram his little brains with so-called knowledge, all the more deceptive and dangerous because made so apparently adaptable to his young mind; let him have bad associates in his hours out of school, and at the age of ten you have fixed in him the opposite traits. He is on his way to the gallows. You have perhaps seen a prairie fire sweep through the tall grass across a plain. Nothing



MISSIONARY MOCK TRIAL.

deaconess, representing the Church, charged with "failure and disobedience to carry out the commission of her Lord and Master, (Matt. xxviii 19) is in charge of constable, Mr. A. Blenzard. In the third row is Mr. E. Russel, President of the League, who acted as Clerk of the Court, and on his right and left respectively, Mr. Lloyd Stevenson, Crown Counsel, and Mr. J. Ogden, Defence Counsel. Standing on the right of the Judge is the stable trust, the friendly and popular pastor of the Maisonneuve Presbyterian Church, and on the left, pastor of the above Church."

Cultivating the Child

There is not a single desirable attribute which, lacking in a plant, may not be bred into it. Choose what improvement you wish in a flower, a fruit, or a tree, and by crossing, selection, cultivation and persistence you can fix this desirable trait irrevocably. Pick out any trait you want in your child, granted that he is a normal child—I shall speak of the abnormal later—be it honesty, fairness, purity, loveliness, industry, thrift, what not. By surrounding this child with sunshine from the sky and your own

can stand before it, it must burn itself out. That is what happens when you let the weeds grow up in a child's life and then set fire to them by wrong environment.—*Luther Burbank, in "The Century."*

From an active Leaguer in Trent River, Ont., we have received the following:

"I take this opportunity of expressing great appreciation of your valuable paper, which is a source of great help to me in my work. Our League is in a prosperous condition, both spiritually and financially. We hold our meetings on Sunday nights. But, with the assistance derived from the Epworth Era, we have good social gatherings frequently at the homes of our young people."

Brussels Epworth League, at the beginning of the year, had a long roll, with a few faithful attendants. A fresh start was made and the membership roll revised. Interest was revived, enthusiasm increased, and they reported in May a membership of sixty and average attendance of between forty and fifty.

The Christians ought to be too busy to stop and argue whether "it is right to go to balls and shows.

Pointers for Winners

Suggested by "Credo."

Start on time, keep going, and close at the right moment.

Find out the best methods and plans, keep looking ahead, and work hard.

Gird yourselves for vigorous action, and be in earnest.

Believe in God, one who is infinite in goodness and power.

Believe in yourself, one who is made in the image of God.

Believe that you can do something, and believe in what you can do.

Believe in other people, and esteem them even of more account than yourself.

Condescend to men of low estate, humble birth, physical and mental handicap, poor circumstances, and unfavorable environment.

Push and Pull make a strong team.

We can forgive a man for grumbling a little now and then, but anathema for the man who grumbles and does not work.

The League in any given community stands for what its members stand for.

Our ideals, like our flags, should be kept flying high, and should command our loyalty.

Canada is a good country in which to make a living, but a better country in which to make a life.

Have convictions of your own, and have them well grounded.

To-day offers you and me the best opportunity we can have of doing something for others.

Forget about the past mistakes and failures and make a fresh start.

Keep your courage up.

Keep your soul in tune with the Highest.

Feed your strength with strong food. Men must have meat.

Put grace alongside of grit.

Mix wisdom and love together.

Don't get mad if people do not see things just as you do.

If other folk will not accept your plan stand aside till they try their own, and have a chance to see which is the better one.

Study human nature and keep sweet.

Learn how and teach others.

Start out, keep a-going, stay with it, be faithful, and be in at the close.

Learn to do by doing, and learn to help by helping.

Be agreeable; a Christian ought to be a "good fellow."

A discouraged saint is a diseased saint. Try the fresh air treatment.

Don't whine; those who play ball often get hit. Be a man and play the game.

Make your meetings living things; routine will never root an enemy.

Don't be surprised if other people do not take you at your own estimation.

Do the best work this year that you ever did.

This is to be the best year in the history of the world; wake up, and take your part.

Make things where you are go with a hum.

Know more about your own powers, and learn how to make the most of them.

Superstition is religion without intellect.

A religion without helpfulness is a religion without hands and feet.

A religion without sympathy is a religion without a heart.

Take more stock in the Kingdom of Heaven.

Shoulder larger responsibilities; you look queer carrying such a small load.

Live with the best; breakfast with the prophets; dine with the scientists; sup

with the great philosophers and poets, and throw in some art and music for a tonic.

Be more generous. We are inclined to sow sparingly, but it is the liberal soul that shall be made fat.

Don't try to make bosom friends of everybody. Have some reserve and select your friends.

Be courteous; the man who respects himself will respect other people.

There is a chance for everyone to win a good prize in the race of life.

Our success will depend on our capacity to endure and our willingness to sacrifice.

Life is not to be measured by its length, but by its quality.

We have only one life to live; beware of trifling with it.

They need a good strong young man around your League; do you know where they can find one?

Does your League need better officers? Why not tone up those you have?

Put the optimism and cheer of the summer sunshine into your work.

We do not know when the Kingdom of Heaven will come, but we do know how.

We cannot know everything, but we can and do know something.

Sin may be strong, but grace is stronger.

Quiet people are generally heard when they speak.

Every Christian should be on the battlefield. His foes have declared their purpose to destroy him and "break their bands asunder."

There is no escape in this war. All must fight.

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Smiles

One Monday morning Daisy volunteered to superintend the family washing. When Nora put the clothes on to boil, the little overseer gave an astonished look, then ran to mamma, exclaiming in great excitement: "O, mamma, mamma, Nora's cooking the clothes!"—*Ex.*

A country vicar is telling a story of an incident that happened in his church the other Sunday. During the sermon a baby began to cry, and its mother picked it up and began to carry it toward the door.

"Stop!" the vicar exclaimed. "Don't go away. The baby is not disturbing me."

The mother continued her way to the door with the remark, "O, 'e ain't, ain't 'e? But you're a-disturbin' of 'im!"—*Farm and Home.*

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