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※ BE PATRIOTIC! ※

"**P**ATRIOTISM—love of country—devotion to the land that bore us—is pressed upon us now as paramount to every other notion in its claims on head, hand, and heart. . . . The thought cannot be put in loftier or more comprehensive words than by Cicero, 'Dear are parents, dear are children, dear are friends and relations; but all affections to all men are embraced in country alone.' . . . Cicero follows up his words by saying that for her no true son would, if need be, hesitate to die. . . .

"But to give life for their country is the least part of what men have been willing to do for her. Human life has often seemed a very trifling possession, to be exposed cheaply in all sorts of useless risks and feuds. It has been the cheerful sacrifice of the things that make life worth living, the eager endurance of things far worse than death, which show the mighty power which love of country holds over the entire being of man. . . .

"There is one of the old Greek maxims which says: 'Sparta is thine allotted home; make her a home of order and beauty.' Whatever our country needs to make her perfect, that she calls on us to do. . . . But everything done or renounced to make her perfect must recognize that she is not perfect yet; and what our country chiefly calls on us for is not mighty exertions and sacrifices, but those particular ones, small or great, which shall do her real good and not harm. . . .

"Love your country—honor her, live for her, if necessary die for her,—but remember that whatever you would call right or wrong in another country is right or wrong for her and for you; that right and truth and love to man and allegiance to God are above all patriotism; and that every citizen who sustains his country in her sins is responsible to humanity, to history, to philosophy, and to Him to whom all nations are as a drop in the bucket, and the small dust on the balance."

—Everett.

THE Canadian Epworth Era

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

At Home with the Editor

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The Making of a Citizen

True citizenship must have its foundations securely laid in the personal integrity of the individual, his intelligent acquaintance with the laws that govern the country, and a manifest spirit of loyalty thereto in all matters that concern either the private or public weal.

Our youth, therefore, should early learn that goodness is the prime requisite, that whether in one or a million, a righteous character is the first demand. They should be instructed in the underlying principles of good government, and become increasingly conversant not only with the governing statutes but with the nature of the bodies that frame or enforce them. They should be led to know and feel that true loyalty consists not of obedience to law that is compelled by outward superior force, but that it is the natural result of inward reverence for all that conserves or develops the general good. Given a body of citizens actuated by personal integrity, intelligence and loyalty, and united in respectful obedience to righteous law, we surely have the soul and secret of national glory and strength.

How are such citizens to be obtained? With native-born Canadians the home example and teaching come first. With the immigrants the school is of supreme value. With both the church has an important duty. A Canadian father may be expected to give the first lessons in citizenship to his own children, but a foreigner who is himself ignorant of the land of his adoption, and has to unlearn many things that in his own childhood he may have been taught, is unable to instruct his family.

Two duties devolve upon the church in regard to these parents. The first is to awaken Canadian fathers and mothers to their obligation to the country in wisely rearing their children. The other is to instruct the immigrant foreigner in the requirements of the constitution under which he and his family have come to live.

We expect a lot from our growing girls and boys, and sometimes err in preaching to them rather than to their parents. The home is the primary school in citizenship, and we might well wonder that many children turn out even as well as they do when we consider the character of the home influence and training in which they have been reared. Until fathers realize their responsibility for their boys, we may not expect to see better men growing up around us.

Home, School, Church—these three combined will form a unity to educate and train for highest citizenship and noblest patriotism, when the governing powers in each realize that neither can do most effective work alone. Our duty is clear. Stir up the parents, teach the children, train the youth, bring to all the Word of God, and from its living principles fit the individual and equip the nation for the practice of righteousness and the fulfilment of a glorious God-given destiny.

Is the Machinery Working?

This question is suggested by a sentence in a District Epworth League president's letter. He is reporting the state of the work on his district. After telling of the promising start the District League was thought to have had at the Annual Convention last fall, he voices his disappointment at the failure that now seems to stare him in the face, and sadly writes: "I fully expected that the district officers would use the opportunity of corresponding with each League; but none of my vice-presidents took the pains to write a single letter." In the face of this do you wonder at the question at the head of this paragraph? And, when machinery is not working, what? Would you oil it, fire it up, or "fire it out" working, what? We have abundant documentary evidence in our hands to show that there is a lot of Epworth League machinery that is lying idle, and that our brother who wrote the quoted sentence above is not the only district president whose executive officers do not officer the forces. It is not our prerogative to direct our friend in his distress, but we rather think a good warming up of those cold and indifferent vice-presidents would

be in order; in fact, we should not blame him if he "made it hot" for them. We fear many League officers are sadly negligent, and that there are many who count only at convention time. No, we are not pessimistic about the future, but we do sympathize with our correspondent. Still, we admire his grit; for he says: "I rather fancy that we made a failure of it this far, but we ought to get the Leagues into line for next year's work. I shall write the new presidents with that end in view."

What a consolation that there is a "next year's work." Happy man, if, after being left alone to direct the forces of his district during much of the year past, he can convene his next district convention and rejoice that, after all, his labors have not been in vain.

Does this article fit your district? If so, and you are an officer on it, wake up, do something, get a good head of steam on, and make the machinery go. The rust of idleness has impaired many a costly and valuable implement, and idleness has destroyed many a character valued many an otherwise useful life. "He that will not work, neither shall he eat," is a principle as true of Leagues as of Leaguers. Don't be idle.

The State of the Work

There are 133 districts in the Methodist Church. Not all of these are equally favorable or fruitful to the young people of work. In the very nature of things they cannot be. Some are new mission districts, others are in scattered territory where anything like district organization would be a physical impossibility, so that hardly one-half of our districts are organized according to the provisions of Discipline.

We have received during the past few weeks personal letters with more or less detailed reports from 118 district chairmen. The reports, of course, vary according to location and circumstances; but on the whole we believe the officers concerned have about correctly summed up the state of the work. A full or detailed statement here of these 118 letters would not be wise, but we wish to call attention to three extracts that are of immense importance. One is from a chairman in the East, the next from one of our most sagacious leaders in the Central Conference, and the other from the West. They each state what in the judgment of the writer is the reason for an unsatisfactory condition of affairs.

From one of the Maritime districts comes this summary: "Lack of experimental religion and aggressive spiritual life. There is not enough real religion among the young people to give them a healthy interest in studying the essentials of the kingdom of Christ." Our brother in the Central Conference says: "Spiritual life of the young people generally at a low ebb. Good machinery, but not diligently worked." The Western chairman is one of our oldest and most experienced leaders in that important field. He writes: "Men, young and old, and young women come here to make money and many active workers in the East, when they leave home, say 'Good-bye, God; I'm going West to make money and have a good time.' Cards, dancing, theatre, and moving picture shows are destroying the taste for anything better."

Many of the remaining letters contain similar expressions of opinion. The editor is not an alarmist, but he is concerned about the future of the young people's work. He has repeatedly said that a bigger question than the fate of the Epworth League is before the Church. If there were no League, there would still be the same thousands of young people, and their care would still rest upon the Church. Hence, the question of prime importance is whether or not the young people in our congregations are, right or wrong, living in proper relations to God or ignoring Him, doing their duty to their fellows or living in selfish indulgence.

That there is not as much of vital duty among the youth as is essential to active Christian influence in the work of God for the extension of the Kingdom of Heaven, perhaps no one will deny, and that a genuine revival of religion would work marvels perhaps everybody believes. That such is possible or to be expected to-day, some seem to question; but they, we fall to see. All Leagues are not dead, nor are they dying.

"A home is a poor place when it is only a warehouse for wealth."

Some are gloriously alive, and all may be. The young people are not woefully to blame for lax moral standards or low ideals of character and conduct. It would be easy to establish that, but such is not our present purpose.

We recently visited an Epworth League that is manifestly as much alive spiritually as any we were ever in, and that is saying not a little. The League in question is Westmoreland Avenue, Toronto. We found the spacious lecture-room crowded, and a more hearty or happy meeting of young people we have seldom, if ever, seen. What is the secret? A splendid work of grace has been and still is going on among the young people. Amid the hurry and rush of the city, with baited traps to win them away from the church to places of amusement, in the heat of summer, two hundred and more of them congregate for happy and wholesome religious exercise. The pastor was there with light heart, the president was there with smiling face and the contagion of consecrated good sense and enthusiasm, and everybody seemed to fully enjoy the service, and to be in no hurry to leave its close.

Yes, there may be a lack of spiritual life, with its attendant activities among the young people, but life more abounding is possible to all, and where a real religious experience is cultivated within the soul it will be manifest in the life and evidenced in the work of the youth. Are we far astray when we express our candid opinion that the greatest and most urgent need of the Methodist Church in all its conferences and among all its people, be they young or old, is a genuine revival of personal and experimental Christianity? If in this we are at all astray, who will put us right? And if the ministers are not the proper persons to lead in such a revival, who are?

Some Present League Problems

The Epworth League at twenty-one presents some problems that are in many regards different from those which existed at the time of its inception. Changed conditions in organized young people's work have given rise to new forces that must be reckoned with, and have developed questions as to organization and methods of work that call for consideration.

During the past score of years there has been evolved within the Church a number and variety of societies that all, in a greater or less degree, compete for the possession of the youth. This is not necessarily an unhealthy state of affairs, but it does call for wise discernment and judicious handling, lest an unwholesome atmosphere be created and consequent harm result. It would hardly be either wise or judicious to let the situation bring its own salvation, and on the principle of "let the survival of the fittest" allow these competing societies to work out their own destiny for either well or woe.

There are those among us who see in the larger sphere of Sunday-school activity and usefulness what they consider the solution of the whole problem of the young people. They freely say that they prefer the organized Adult Bible Class to the Epworth League. Far be it from us to belittle this most important movement, but knowing the Adult Class work as we do, we are free to say that it will have to be very much enlarged and improved in ordinary practice before it meets what we consider the vital and imperative needs of the great body of our youth. The capabilities of the class are great, its possibilities varied; but hundreds of classes will go the way that hundreds of Leagues have gone, and will die, because the organization is considered an end in itself, and the members rest satisfied therewith. The "Secret Service" is to the Class what the evangelistic spirit is to the League, and yet scores of so-called organized Classes do not even know that such a work exists.

Others write quite content with the Mission Circles and Bands that have long been and are being among our young people during the lifetime of the League. With these societies we have the utmost sympathy; but they do not even purpose to do at most more than a small part of the work set forth in the Epworth League Constitution. To hold either a Circle or Band as sufficient for the whole duty of the Church to the young, is either to mistake the avowed objects of the W. M. S. in relation to the children and girls, or to compromise the Church's duty and obligation to her youth. Missionary education is good, but it is not all, and too many are content to judge the success or failure of young people's work by the amount of missionary money raised.

Young Men's Societies, Clubs, Brotherhoods, and similar organizations have been and are being operated. Boys' Clubs, Guards, Brigades, Scouts and other good but ephemeral societies have been inaugurated to make the most of the boys. A letter is before us in which an experienced worker, writing from Winnipeg on the multiplication of these, says: "It is always just *beginnings*. . . . No boys and girls can belong to so many things and do well." We think she is right; but there are the facts of our novel forms of study, service and play are bidding for the possession and control of our children. We rejoice that the boys and girls are esteemed of such high value, of such paramount importance; and whatever the form or name of the organization that can most successfully grow in them a Christ-like character and win them to a life of

unselfish devotion to the kingdom of God, we welcome it, and wish it success. We will hail the day with delight, if it ever dawns, when, in Methodism at least, there shall be unity of procedure in the retention and training of our children within and for the Church.

There are those high in official position among us who consider the Epworth League unfitted to the needs of the youth, and out of harmony with the spirit of the age. We have letters from chairmen of districts to this effect. If it be, by all means let us readjust our machinery so long as the principles are not compromised. Not less than the League now stands for, but *more*, must be undertaken. We have repeatedly said that we do not suppose for one moment that the present Constitution represents the ultimate form of young people's work. But we want to see something better before we drop what we now have, and we notice that not many skilled architects have arisen to show us how to build a more glorious temple, though some destructive critics would fain have the present edifice crumble and fall.

New occasions teach new duties, and because the opening sentence of this article is true, it devolves on the General Conference to give to this subject of the young people its best thought and most prayerful study.

The question is greater than the Epworth League as an organization. It has always been an important one; but perhaps never more so than now. The Epworth League as devised twenty-one years ago may not be the best form of work to-day. But all that the Epworth League stands for must be maintained. In whatever ultimate form legislation may place our young people's societies, there must always be held high before the youth lofty standards of holy character, practical avenues of personal usefulness, and combined activity for the good of the country and the salvation of the whole world.

The Minister and His Young People

"Dr. Fred. C. Stephenson, Toronto, Secretary of the Methodist Young People's Forward Movement, also addressed the Conference, urging greater support from ministers in the work of the Epworth League."

This sentence appeared in the report of one of our annual conferences as given in the *Toronto Globe* of June 7th, and when we had read it we inwardly breathed a fervent "Amen." Methodism ministry for lack of opportunity to arrange in the For, while we would not for a moment think of arranging with the Epworth League and kindred societies, it is very apparent that in many places our Young People's work is suffering from insufficient or inefficient pastoral leadership.

Is it the minister's business to act the part of shepherd to the young people of his congregation? One district chairman writes: "Unless the minister meets a business man in the League, the young people are handicapped." Another just as bluntly says of the League: "It is only adding another burden on the minister." Just look at those words "business" and "burden." How do they impress you? That the minister is expected to teach and train, to guide and guard, to feed and fold the young of his flock is both scriptural and reasonable. Such, as far as the young are concerned, is manifestly his "business." In our opinion it should never be a "burden." If it be, then is he an hireling and not a shepherd.

We have gleaned from a wide correspondence a number of evident facts among ministers in relation to the young people, some of which, briefly stated, are:

1. To many pastors communion and leadership of their young people are a pleasure and a joy. With them the League flourishes and does excellent service. It is perennially fruitful.
 2. Others look upon the fellowship and work of the young people as a necessary duty, connected with the round of their professional tasks. With them the League merely exists, and usually creeps on in dreary routine until it goes to sleep from sheer monotony.
 3. Some shut themselves out completely from association and co-operation with their youth, and if the League lives at all, it is in spite of the frigid indifference or ill-concealed opposition of the minister; but it generally lags on an ever lengthening and weary course until it dies from exhaustion or paralysis.
 4. Congregations where flourishing Leagues prosper and grow have, almost without exception, the hearty sympathy and practical co-operation of the minister in charge, who does not consider the general supervision of his young people's work in any sense a "burden," but a delightful privilege that helps to make his "business" both pleasant and profitable to all concerned. These societies become an inspiration and a delight to all connected with them.
- Now that so many circuits are changing ministers and so many ministers are changing circuits, we might well wish that every new pastor would, with more zeal than ever, study his young people and make a "business" of meeting their needs. A League with a pastor who does this will not be "handicapped," but helped. A pastor with such a League will find most excellent help in the assistance of its members.

"A man who always does what he wants is seldom wanted for what he does."

Inspiration Row

By Emma B. Galloway,
Toronto.

IT was Christian Endeavor night at the League. Ruth Hudson, the convener of the Lookout Committee, had been working late at the office, and decided to have dinner down-town, and go direct to the church. The plan was to save the long walk from home down to the church, and give her a little time for rest and thought before the meeting opened. Time to think—that was just what she wanted. She was thoroughly in earnest, and always on the "lookout" for ways of promoting the highest interests of the League.

"Ruth Hudson is too terribly in earnest," complained one easygoing member to another; "it was always easy enough before, but now she must not only look out and plan our work, but she actually insists on us working out all those plans. I don't believe in getting things down so fine in church work. She makes a regular business of it. You might think she was paid for it." She was paid for it. The Master pays well for good work.

At seven-thirty Ruth walked into the lecture-room, and seated herself in one of the easy chairs on the platform. The room seemed so quiet and restful after the noise and rush of a busy day at the office. As she looked out over the rows of chairs before her she thought, "How different it will look in a few minutes! The side seats and those toward the back will be well filled, but those front seats will still be unoccupied."

"You are early to-night," Miss Hudson, said the caretaker, when he came in to turn up the lights. He was a kindly old man, who had been at this church only a few weeks.

"Mr. Brown, do you know those front seats worry me," said Ruth. "They are always empty, and they seem to be a sort of barrier between the leader and the members of our League. Of course, they are as comfortable as any of the chairs, but I always think,—she stopped abruptly, with a nervous little laugh. She was not in the habit of telling her thoughts to strangers. Perhaps he would think her very queer.

"May I hear what you think about it?" asked Mr. Brown, quietly.

"Well, I always think those chairs must be disappointing. If I were a chair I should consider it an honor to be at the front, to bring the people near to the leader, and the music," and then she added, softly, "and perhaps nearer to the Master. But the people don't seem to like front seats, and come very reluctantly when the leader asks them to fill up the front chairs."

"Let me tell you a story that may help solve your problem," said Mr. Brown. "We always had the same difficulty in my old home church until two years ago, when we got our Inspiration Row."

"An Inspiration Row! Oh, Mr. Brown, please tell me all about it," asked Ruth, eagerly.

Mr. Brown sat down on the edge of the platform, still holding the taper in his hand.

"One Monday night, as I was lighting up the lecture-room, I was surprised to see Mabel Burton rush in and count the ten front row of chairs—'Two, five, ten,' I heard her say. I heard her say, as she was hurrying out, 'Two more of what?' I called after her. I was sure it wasn't two more chairs, for those front seats were never used. 'Two more inspirations,' Mr. Brown. 'I'll tell you about League!' My curiosity was aroused. I had known Mabel all her life. She was

a tall, fair girl, with a very bright, lively disposition. There was always something doing where Mabel was. She was the leader of her crowd, but not a leader in League work. I often thought what a good leader she would make if she only used her talents for the Master. At five minutes to eight she re-entered with two other girls, and found four young men and three young ladies waiting for her. She had just returned from her vacation on Saturday, and was warmly welcomed by her friends. They were all so glad to see her, but she suddenly stopped them, and in a few words told them what she wanted. Two of the girls evidently knew all about it. The others had to wait for further explanation, as I did. Leaving me at the door with instructions to ask the members coming in to take seats near the front, she took her friends and filled up that front row all the way across.

"When the pastor came in and saw that row of bright, happy faces, he smiled, and kept on smiling. He knew the secret. The president looked rather bewildered at first. Then he leaned forward, and said, 'I thank you all. You have no idea how lonely I have been up here!'"

"It was the Consecration meeting, led by the pastor. When the opportunity for testimony was given, Mabel arose at once and said, 'I have given my life to the Master, to be used by Him in any way or place where He wants me, and I do want you all to love and serve Him, too!' One after another on that front row quickly followed her leader, voices that we had not heard in League before. She and I then went through the whole meeting—I shall never forget it, nor how they sang the Doxology that night.

"At the close of the service the pastor requested the Executive to tarry for a few minutes with the members of the front row. When all were seated, he turned to Mabel, and said, 'It is your story, and I want you to tell it yourself, please, just as you told it to me!'"

"During my vacation, she said, 'I attended a great missionary convention in Philadelphia. As you all know, I didn't care anything about the convention. I simply took advantage of the convention rates to go and visit my old friend Bessie Curtis. She married the Rev. Dr. John Holmes and lives in Philadelphia. Dr. Holmes met me at the depot and welcomed me as 'our very own missionary delegate.'"

"I am not a delegate. I just came to visit Bessie!' I said. You all know I have always been a little afraid of ministers, and I didn't want my visit spoiled by being preached at, so I hastened to add before he had a chance to say anything, 'and, please, Dr. John, I don't want to be talked to on any serious subjects at all while I am here.'"

"He looked at me for a moment, and he said, 'Very well, I shall leave you in God's hands. If you change your mind and want to talk about them, I am at your service. I expect you will want to before the week is over.' I felt quite safe after securing his promise not to preach to me, so we talked of other things, and he was really very entertaining. They had a beautiful home, and I settled down to enjoy myself. It was so nice to be with Bessie once more. Of course, we attended the convention. Dr. Holmes almost lived there. Bessie I met when her home duties would permit.

"The first speaker I heard was a re-

turned missionary from South America. I forget his name, and remember but very little of what he said, but I didn't like him. He told of the condition of the people of South America, and seemed to be trying to convince me that it was my fault that they were heathen. If I was a Christian, why did I not go and tell them about Jesus? "The idea of such a thing!" I said to myself; "of course I am a Christian. I am sorry for the heathen, but no. I often think what I can conscientiously mission, and often wish it were more. It isn't my fault, I don't believe it."

"At another meeting I heard him again. Had I known he would be there I should never have gone. I was very uncomfortable and very angry at him for talking so foolishly. The idea of it being my fault was so ridiculous! I did a lot of thinking that night. Of course, I didn't say anything to Dr. John or Bessie about it.

"I heard many other speakers, both home and foreign missionaries, some of whom I liked very much. As they told of the condition of women in other lands, and the privilege of helping them, I began to see how narrow and small my life was and I longed to live a life that was worth while. God was speaking to me on serious subjects, and I was listening. The climax came one evening when Bessie and I attended a woman's meeting and heard a lady missionary from China. It was a very quiet, solemn service. As we all bowed in prayer at the close of the service, the leader asked all those to stand who were willing to give themselves to the Saviour for service in any land where He might want to use them. I stood up; at that moment a deep, sweet peace filled my heart, and I knew that I was saved to serve. Of course, Bessie was delighted. I asked her not to tell Dr. John. I must tell him myself. She said he would see it in my face, and he did. When I entered the drawing-room, I found that my friends thought that I hadn't. 'I'll go where you want me to go, dear Lord; I'll be what you want me to be,' he looked up, and smilingly asked, 'What is it, Mabel?' I said, 'Oh, Dr. John, isn't it wonderful, but I can't talk about it just now. As I passed on to my room I heard him say, 'Thank God, I knew our prayers would be answered.'"

"It was the best vacation I ever had. That is my story," said Mabel, as she sat down beside one of the girls.

"That is the best part of your story, but that is not all," said our pastor. "Tell them about the Inspiration Row, just as you told me yesterday. Don't leave any of it out, Mabel. It works well, and I want it continued."

"It was the last night of the Convention," said Mabel. We were all present, Dr. John, Bessie and I, and Bessie's brother, who was just out of his while attending college. It was an inspiring meeting. The whole theme in song and address was, "Do something, and do it now!" On our return home I told Dr. John that I wanted to talk. Bessie brought out chairs out on the verandah. She gave me a small rocker that Walter always claimed as his "thinking" chair. He said it rested his body and left his mind free to think. We three were having a good, serious talk, when we heard Walter going from the sitting-room into the drawing-room, back through the sitting-room across the hall to the den, and Bessie said, "Walter is looking for his chair. He has something on his mind to-night." I was telling Dr. John how I longed to speak, to do something in our League, but I said, "You know I cannot sing, and I cannot speak, so what can I do?" Just as I stopped Walter bounded out on the verandah, whistling one of the Con-

"All may not live by preaching, but all may preach by living"

vention hymns. He had heard my last sentence. He was an awful tease, and when he saw that I had his chair he started to sing, "If you cannot sing like angels; if you cannot speak like Paul, you can very successfully take the vacant look off a chair, and appear very happy and interested at the same time." Amid the laughter I had allowed I arose to give him his chair, but he said, "Oh, no, thank you; I don't want my chair now. I am not going to stay out here. I want to be alone for a little while."

"Thank you for the suggestion, Walter," said Dr. Jehn, as he recovered from his laughter. "You are quite welcome, although I don't know what you mean. Good-night, all," and he was gone again. "I didn't hear any suggestion. What is it, John?" asked Bessie, wondering. "It's fine, Mabel. I wonder that you didn't see it, Bessie," said Dr. Jehn. "When you go home, Mabel, just get some of your friends to help you take the vacant look off the front seats in your League room, and if you are happy and interested at the same time, you will inspire and help your leader very much. Then, if your 'Inspiration Row,' as you might call it, takes part promptly in the meeting, it will be a great success."

"And that very night, after Mabel told her story, they organized their 'Inspiration Row,' and it was a great success," said Mr. Brown.

"Why not try one in your League, Miss Hudson?"

"I will try it," said Ruth, "and I thank you for telling me the story. I should like to meet Miss Hudson. Is she still working in that League, Mr. Brown?"

"No, Miss Hudson; she went away last fall with Walter Curtis to some unknown mission station in our Western Provinces. He decided on the closing night of the Convention to give his life for service in the ministry. Last fall he suggested that Mabel Burton go with him to take the vacant appearance off his future home, and look happy and inspire him at the same time. As I made her good-bye she laughed and said that Walter's first suggestion had worked so well that she was willing to accept number two."

Enthusiasm Personified

"Five years ago I went to Edinburgh, and stopped a week to hear one man speak,—Dr. Duff, the returned missionary. A friend told me a few things about him, and I went to light my torch with his burning words. My friend told me that the year before, he had spoken me that the year before, and fainted in the midst of his speech. When he recovered, he said, 'I was speaking for India, was I not?' And they said he was. 'Take me back, that I may finish my speech.' And, notwithstanding the entreaties of those around, he insisted on returning, and they brought him back. He then said, 'Is it true that we have been sending appeal after appeal for young men to go to India, and none of our sons have gone? Is it true, Mr. Moderator, that Scotland has no more sons to give to the Lord Jesus? If it is true, although I have spent twenty-five years there, and lost my constitution,—if it is true that Scotland has no more sons to give, I will be off to-morrow, and go to the shores of the Ganges, and there be a witness for Christ.' That is what we want. A little more, a good deal more, of that enthusiasm, and Christianity will begin to move, and go through the world, and will reach men by thousands."—D. L. Moody.

SHOW THIS COPY TO A FRIEND.

For God and Country

By Rev. W. Quance,
Lambeth, Ont.

IT may seem trite and commonplace to say that we are living in eventful times. But things are commonplace only because of our failure to see their place and value in the social or cosmic order. The commonplace is the real, the actual, and must have meaning and worth if we would but see it. But one may say, are not all times eventful to those who live in them? Yes, that is true. Yet there are epochs in history, periods when thoughts, emotions, and dim, undefined desires, like some smouldering volcano, leap into the light, and history records that something has happened. But all such times, and movements, are fraught with peril. And as we look out upon the world to-day there is enough of this to make one tremble.

There are perils to ourselves, in the very atmosphere we breathe, the environment in which our life is lived, and our work must be done. Think of the greed of gain, the sordid avarice manifest in so many. And there is no rice so deadly to every noble and tender feeling as avarice. It is capable of extinguishing all mercy, all pity, all na-

What is life without high and pure and noble ideals? We must, if our lives are to be heroic and uplifting, live as seeing the Invisible.

"We pride ourselves," says one, "on our magnificent growth as a country, our increasing wealth, our pride of life, and our material prosperity; but all history shows that these are always the precursors of decay and ruin, if a deep foundation of morality and religion has not been planted."

As young people, we ought to dwell upon the thought until its vast importance has penetrated into the dullest and most unimaginative mind, that we are today are nation builders, that we are laying the foundation of empire. But what shall be its character? That is for you, the young people of our Leagues and country, to say. But remember, that for nations, as for individuals, the materials of the building will be tested by fire—"Gold, silver, and precious stones" will abide, but the "hay, wood and stubble" will be consumed.

And all this means that we are living in a time of great, of unparalleled opportunity. The Psalmist prayed, "Open

The Larger Patriotism

My country is the world!

My countrymen, mankind!

My brothers, all men, high and low,
Sage, emperor, and hind.

I share their dreams and doubts,

Their joys and griefs unknown—

Alliance and allegiance

With all, for all, I own.

My flag, all flags that fly—

Of symbols manifold

To freedom holy, and to hope,

By toils and tears untold.

My faith, the common trust

That over all is God,

And that the measure of His love

Is infinitely broad.

One origin and end—

One blood and birth and breath—

One struggle we call life, is ours,

One sweet release in death.

Ah! why should strife divide

The heirs of royal life?

And War's mad, monstrous glory mock

Their destiny divine?

Inseparably joined,

In judgment sure and strict.

The haughtiest are doomed to feel

The woes which they inflict.

Poor triumph! dearly won

With suicidal rage—

For victor and for vanquished, both,

A ghastly heritage.

When will the world unite

To serve the common good—

By ties of generous friendship bound

In one great brotherhood?

"Our Father"—let the word

On wings of morning fly!

Till wrong and want and woe no more

Are known beneath the sky.

O blessed Prince of Peace!

For our salvation given,

Thy kingdom come; Thy will be done

On earth, e'en as in heaven.

—Rev. J. Copeland, in *Christian Advocate*.

tural affection. It can make the claims of the suffering and the sorrowful, even when they are combined with those of an old friend, or a wife, or a child, fall on deaf ears. It can banish from the heart not only all love, but all shame and self-respect.

Then there is the craze for excitement, for amusement, for pleasure, that becomes intensely selfish, and produces a morbid, and an unwholesome view of life. Think of the indulgent self-ease in so many, the effeminacy, the levity, the frivolity, the indifference to all high and noble things, that is so characteristic of multitudes at the present time.

Now, whether we are aware of it or not, these are matters of very grave and serious concern. And especially are they so to the young; for they are inimical to true greatness, and to all healthy and inspiring influence.

Then, there are perils to our country. This is said to be Canada's growing time. Wealth is increasing by leaps and bounds, all creature comforts are multiplying at a marvellous pace. But without constant vigilance how this saps and withers all the higher things of life!

How mine eyes that I may behold wondrous things out of thy law!" but we ought to pray that we may see, and, seeing, that we may have the courage to seize our opportunities. What opportunities to-day for self-culture! And remember, our power for good is always proportioned to the culture, the volume and purity of our own character and life. Not so much in the intellect, as in a will steadily, fixedly, steadfastly held to, and pursuing the good, is the secret ness, cultivated wholeness and breadth. For, while narrowness may give intensity, it is calculated to rouse opposition, and therefore to defeat its own desires. Take large, and in non-essentials, tolerant views of men and things, remembering that no one person sees every side of a question, or possesses all the truth.

Let there be definite and complete consecration to God, so that you may come into conscious partnership with Him and your life become one of service for the accomplishment of the great and eternal purposes He has in view for the land you love.

"We may all get to heaven if we like, but we cannot get there how we like."

Department of Christian Endeavor

"For Christ and the Church."

August Consecration Meeting

BY THE EDITOR.

SUBJECT: Men and Women for the Times.
LESSON: Titus 2: 1-8; 1 Tim. 2: 9, 10;
Phil. 2: 15, 16.

(It may be well to examine the teachings of the Topic and to study the allotted Scripture lessons under the general subject, or it may be better by way of variety to take each sex separately, letting the teachings concerning men be given by the women, and those in relation to the women by the men. The application should be made by the leader in the form of a personal question: "How far do I resemble the portrait presented?" The consecration part of the meeting will naturally be the commitment of each one to a fuller realization of the elements of character and conduct presented in the evening's study.)

MEN FOR THE TIMES.

Phil. 2: 15, 16.

Paul's desire for the men of Philippi was quite natural. Some ten years before thus writing to them he had founded the church there. In times of increasing trial and suffering, he exhorts them to endurance. The state of the world about them was such that they were needed to "shine." That word suggests a luminary, and such a light each Christian man is to be among his fellows.

The need then (and it is a pressing need still) was for men to go among crooked and perverse people to show light and life as revealed in the Gospel of Jesus Christ.

Note the suggestive words used. "Blameless" refers doubtless to personal character and private habits, "Harmless" has relation to public intercourse and general fellowship as a man among men; "blameless" in the inner life of the heart, "harmless" in the outer life of conduct. Hence the fitting phrase that follows: "sons of God, without rebuke," etc. In myself before God, his son, as his son among my fellows, a luminary shining forth with light in a dark world.

The world needs such men. Goodness is omnipotent. Personal upright-ness, righteousness before God and towards men, uncorrupted individual integrity, these are qualities that always stamp a man as of highest worth.

The world honors such men. It may seek to oppose, belittle, or even ridicule; but after all there is nothing that commands such a high measure of real and genuine respect as men who are known to be super-excellent because of inward spirituality and outward probity.

The church wants such men. Verse 16 makes this clear. Not to make good men only, but by good men to make others good, does the church live and labor on the earth.

And God requires such men. In every department of His work He has occasion to use for dependable men to do Him service. Such characters have been prominent in the history of His Kingdom, and they shall always be in demand for the universal extension of His reign on earth.

The essential needs of our "times" are not so far different from those of

Paul's day that we can make any mistake in thinking of such men. The Epworth League should, therefore, aim to rear and train the boys and growing youths that they may become men after the Gospel type, as shown forth in our Lesson.

THE MAN NEEDED.

1. Eminent for spirituality.
2. Intelligent in convictions.
3. Consistent in practice.
4. Uncompromising towards wrongdoing.
5. Generous in service and gift.
6. Singular for God.
7. Strong and safe in example.

In closing, show how such men can make their influence felt in leadership, whether in home, church, business, or politics, and make it clear that your League falls if it does not materially assist in adding to the number of these valiant souls who do heroic work for Christ in the practical concerns of daily life.

WOMEN FOR THE TIMES.

It will be well to read carefully 1 Tim. 2: 9, 10; 3: 11; 5: 2. Note: We are not to press as absolute, universal, or perpetual, all the statements made by Paul regarding women. He sometimes gives simply his own opinion, and in many cases his advice has a local coloring that would not apply to our times.

1 Cor. 7: 40, 1 Tim. 2: 12 are cases in point. But, though local conditions give rise to local admonitions, there are certain great principles embodied that are applicable to all ages and places. These we may study with profit.

Throughout, he assumes that the women are Christians. That is, he writes to Christian women or to those who are under Christian influence and training. He refers to "women professing godliness," and in such words suggests many reasons why women should be children of God and disciples of Christ. Their place, position and influence make it most desirable for the good of all, that women should possess and show Christian character and virtues.

Their debt to Jesus Christ for what He has done for woman is so great that every sentiment of gratitude should impel them to serve Him.

The women of to-day should desire to be known as affectionate and true followers of Jesus, and it is a source of great gratification that so many of them do.

But as in Paul's day, so now, the influence of unchristian women is great for evil, and the church cannot be blameless if it fails to retain every girl possible for service in the cause of God.

What does the Apostle say of these women? A few things will be suggestive: 1. Of modest demeanor and appearance 1 Tim. 2: 9.

The advice of the writer is evidently meant to make a marked distinction between the immodest apparel and carriage of a vain-glorious and worldly age, and that of the disciples of Jesus Christ, which practically means, "Do not make yourself conspicuous by your dress. Avoid extravagant display. Study economy. Let your outward appearance add beauty and lustre to the cause you represent. Is not such admonition still appropriate?"

2. Of good works. This he emphasizes and repeats. And the sphere of

woman's influence is pre-eminently in the home. Her first virtues are domestic. Then he speaks of women helpers in church work. He names many such in his letters. Read over for example Romans 16th chapter. He refers to woman's social influence. Study the reference to "measure" and "dead while she liveth." What does it indicate for us to-day when pleasure and amusement are paramount in the esteem of so many?

3. Note how he characterizes the qualities desirable in women. The words "faith," "faithfulness," "charity," "holiness," "prayer," "grave," "temperate," and such like are freely used. They all stand for piety in heart and piety in practice.

4. See, too, the bad qualities to be avoided. How do they bear on the habits of some women still? He does not want women who are "idle," "wandering about from house to house," "tattlers," "busybodies," "speaking things they ought not," etc.

Surely thus, Paul sets up a high standard, and whether for "elder women as mothers" or "the younger as sisters," his exhortation cannot be excelled or improved upon.

Our business, both as men and women, is to realize in ourselves first, and then in human society about us, the lofty ideals thus set before us.

"Good women all are sentinels; in the darkest of earth's night They hold with stout hearts, silently, Their life's outpost toward the light. And at God Almighty's roll call, 'mong the hosts that answer 'Here,' The voices of good women sound strong, and sweet and clear.

"Good women are brave soldiers; in the thickest of the fight They stand with stout hearts patiently, embattled for the right, And tho' no blare of trumpet or roll of drum is heard, Good women the world over are an army of the Lord.

"Good women save the nation, tho' they bear not sword nor gun, Their panoply is righteousness; their will with God's is one, Each in her single person revealing God on earth and in the sun. Knowing that so, and only so, is any life of worth.

"Dost talk of women's weakness? I tell you that this hour The weight of this world's future depends on their power; And down the track of ages, as Time's flood tides are toiled, The level of their height is marked by the place that women hold."

Have You?

One of our valued contributors propounds this question as the outgrowth of a personal experience. The vital point of all successful work for God is made clear.—Ed.

Have you received power for personal service among your fellow men?

Have you gone into the secret place and there upon your knees sought earnestly the gift of God's Holy Spirit?

Have you gone out with strength to work for Him; or, have you been for some reason unsuccessful in your efforts to bring precious souls to a saving knowledge of the truth as it is in Christ Jesus?

Have you wondered why your work has been unavailing? Have you earnestly prayed that God would search your heart and reveal to you the cause of your ineffectiveness? Have you surrendered

"It is not the Christianity of Christ that is reviled, but the Christianity of Christians."

fully your aims, your ambitions, your life, that God might use you?

He cannot use the outward life unless He has full possession of the heart's affections. Have you given Him those, or are you putting human love in place of the Divine?

If you have previously been a partial failure in God's work,—stop and think. Does it pay to be less effective than you possibly can be? Should you leave any known method untried whereby you can promote the winning of those immortal souls whom Christ came to redeem? Have you already had a certain amount of success in your work for God? Are you entirely satisfied with your past achievements? "Ye shall receive power!" Have you received that promise in its fullness? If not, do not rest satisfied until you have proven to the world and to the satisfaction of your own soul what God can do with a life fully yielded to Him. God is waiting to bless His blessing upon you. He is anxious to use you. If you are anxious to be used, you may be. Do not dismiss this important question from your mind any longer, but come to Him unreservedly, surrendering yourself wholly, and His blessing with power so mighty, so overwhelming, that your pleading will be irresistible.

The Epworth League as a Revival Force

The source of our strength and its maintenance in ceaseless activity are in our conscious possession and employment of Divine power. The following stirring appeal from an article by E. D. Kohlsted, in the *Epworth Herald*, should afford food for serious contemplation in the minds of our organized young people. Let us not sell our birthright:

The Epworth League was born under pentecostal conditions. Inspired by the conviction that a connectional Church can do its best work for God with a denominational young people's society, the accredited representatives of the original five Methodist St. young people's societies met in the class room of an old church in Cleveland, O., May 14, 1889, hoping to be able to effect such an organization.

So many and so great were their differences however, that the conference all but proved a failure; it is so hard to give up cherished plans, the children of your own brains; it takes so much grace to lose sight of self in service; the flesh is so unwilling to sweat drops of blood in Gethsemane or to be crucified on Calvary, even though the experience should add tenfold to the power of the gospel and the effectiveness of the Christian toiler.

Like the disciples in the upper room, these delegates wrestled with their problems all day and all night, all the next day, and on into the night until the midnight hour, when "being" with one accord in one place, "the fire fell, hearts were melted, the tabernacle constitution was recalled and adopted, and the Epworth League was born.

It is my profound conviction that the Epworth League must be a revival force, or lose its very birthright. Pentecost is followed by a revival. Pentecostal conditions are always followed by revival results. It takes a revival to create the normal environment of an Epworth League. In the fullest sense of the term, the worthwhileness of the Epworth League depends upon a true conception of its possibilities as a revival force in the Church and the community.

The great mission of the Church, of the Epworth League, of every sincere disciple of Him "who went about doing good, healing all that were oppressed by the devil," is to bring men face to face with Jesus Christ, to introduce them to

the "Lamb of God, which taketh away the sin of the world." He came into this world to save the lost. His last instructions, at the time of his departure from it, were that his disciples should "go into all the world and preach the gospel to every creature." That is our mission.

Every agency used in the accomplishment of this great purpose is only a means to an end: the Church with her educational institutions her missionary enterprises, her sacraments and forms of worship; the Epworth League, with all of its departmental activities. If we forget this, and for any reason allow the influence of questionable motives to creep into our hearts and wrap our consciences, if, in a calling which entails responsibilities that have been saturated with the blood of our brother man, we allow the great objective to slip out of sight, and project the image of our own little selves into the foreground, if we allow personal ambition to crush our spiritual-ity and destroy the evangel, then nothing

life. To the Methodist Church I owe a debt of gratitude for helpful spiritual guidance which I shall be unable to repay in the short space of a lifetime.

Nevertheless, I mean to be first a Christian, then a Methodist, then a member of some local Methodist Church. This is a type of loyalty that savors neither of sectarianism, nor of bigotry. Let us have the largest possible liberty in the selection of denominational connection, and then be loyal to the ideals of our Church. I repeat, therefore, that the realization of the Epworth League ideal depends upon loyalty, in the order of their importance, to Christ, to Methodism, and to the local church.

What opportunities the Epworth Leagues have to make themselves felt as a revival force! In a great connectional church like ours, such opportunities are exceptional. Shall we not come to the place in our Christian experience when the battle of every Christian church shall be our battle; when, more particularly, the struggle of every Methodist Church shall be our struggle?

Someone has well said: "If one never feels the measureless tragedy of a wasted life, an undeveloped, a lost soul, if one never gets beneath the burden of the inequalities and oppressions caused by the monstrous selfishness of men, if one has no response for these things, then the kingdom of God as their divine remedy will never awaken in him any consuming enthusiasm. But let his soul be saturated with a sense of human need, let him read the significance of the sacrificial tragedies which have stained earth's altars; let him feel himself a citizen of the race-wide democracy of suffering, then, and only then, whatever is mainly in him, whatever has its kinship with



EDWARD VII. AND FAMILY IN 1865.

else matters. God forbid that we should ever so far forget ourselves as to lose sight of the great objective in Epworth League activities!

If the Epworth League is to be felt as a revival force in the Church, we must insist upon placing the responsibility of departmental leadership upon the shoulders of those who have qualifications of heart as well as intellectual fitness.

To my mind such a programme involves three types of loyalty: Christian, connectional, and institutional. In other words, there must be loyalty to Christ, to Methodism, and to the local Church.

Let I should be considered unduly sectarian, permit me to remind you that I believe the salvation of a city to be vastly more important, in the sight of God, than the growth of Methodism, or any other branch of the Church of God; that the establishment of Methodism, united and strong-armed, reaching every quarter of a great municipality with a message that throbs with evangelistic vitality, is more essential than the numerical growth or material prosperity of any individual Methodist Church. I am a Methodist. By way of a Methodist altar I found my way into the Christian

God will rise to hail the kingdom as that which brings the emancipation of men and creates an actual brotherhood as the midst of them."

"The length of man's punishment is his business, not God's responsibility. God is a God of justice and love combined. A man pulled a trigger a few days ago and shot his wife. It took him two seconds to pull the trigger. A Canadian judge sentenced the man to twenty-five years in a penitentiary for a thing that only took two seconds to accomplish. The judge did this, first, to protect society from such brutish conduct; second, the hope of that judge was to arrest in that man the lines of development that led up to that act, which occupied two seconds; third, he is in prison because he cultured and developed for years the assassin's spirit, which made it possible to do in a minute what all eternity could not undo. No man is sent to hell in a hurry; the downward step is a gradual one. God's Fatherhood stands between you and hell. If you go there it is because you trample down yourself the Fatherhood of God."—Rev. W. H. Hincks, LL.B., D.D., Toronto.

"He is the poorest who has the least love in his heart."

OUR AIM AND METHODS.

Briefly, our aim is this,—through our medical work to win men to Christ. We claim that all our missionaries are evangelistic, and that all our departments of work are strictly evangelistic in tone and aim. It does not matter what department of work a man is appointed to, he is first and foremost a missionary. We have no other kind of worker in our Chinese Mission, and we are not likely to have any other sort. Our medical men and women are missionaries first and doctors afterwards, and they are not less keen scientific students and practitioners of medicine and surgery for that.

Now, we undertake to accomplish our work as medical missionaries in two ways: first, by preaching to our patients in the dispensary waiting-rooms and in the wards, by giving them tracts and Scripture portions, and by careful, systematic teaching of the Gospel truths from day to day while they remain in the hospital. In the second place, we endeavor to influence men and women through the Gospels, and we are able to do them through the Gospels, we prolong life, and often we are able to save life; and our patients are kindly received and kindly treated. These are messages most ignorant and the most prejudiced among the Chinese can understand and remember. They may not stay long enough in the hospital ward to become thorough Christians, but it does not take long for them to become kindly disposed towards the medical missionary. They are pretty sure to go from us very much prejudiced in our favor, and that means prejudiced in favor of the Gospel message with which we are identified.

Hence our medical work is a powerful agency for breaking closed doors. This much is readily acknowledged. But we claim that it is this, and much more: that medical missionary work or "love in action," as it has been aptly called, is essentially an integral part of the Christian propaganda; for only in combination or co-operation with the medical missionary is a full rounded Gospel message presented to the people of China.

OUR NEEDS.

We have only eight central stations from which to organize and direct the work of giving the Gospel to ten or twelve millions of people; we should have twenty such stations at the fewest. And as rapidly as we can occupy the remainder of these twenty stations, we should be able to open up medical work. We aim to have in each station not a dispensary only, but a good hospital with accommodation for about thirty in-patients, with a fully qualified medical man or woman, or both. In charge. Each hospital should also have a trained nurse, and in each of two or three of the largest centres we need a pharmacist as well.

Finally, we are in great need of trained Chinese assistants in our Mission hospitals; that is to say, we need a large number of Christian Chinese young men, who have completed a full course of study in a medical school or college, and who will, therefore, be prepared to take large responsibility in the conduct and management of our Mission hospitals. With the aid of such men our hospitals will greatly increase in capacity and efficiency at a minimum expenditure of funds.

In order to supply this great want we are, therefore, in need of a Mission medical college or medical department of our Union University. The organization of such a medical college will then prepare a supply of Chinese medical missionaries, who will go to their own people just as we Canadian medical mis-

THE FIELD
IS
THE WORLD

Missionary Department

"Pray, Study, Give."

THE SEED
IS
THE WORD

July Missionary Meeting

In addition to the subject matter, "Our Medical Work in China," which you will find in the text-book, "Our Share in China," the following account given by Dr. Kilborn will be exceedingly helpful in preparing for your meeting. Orders for the text-book and other distinctively Missionary supplies should be sent to Dr. F. C. Stephenson, Methodist Mission Rooms, Toronto. Cloth bound copies of the book are 50 cents; paper covers, 35 cents.

OUR MEDICAL WORK IN CHINA.

BY DR. O. L. KILBORN.

We have medical work in only five of the eight cities occupied by our missionaries in West China. In only three of the five have we hospitals. I shall refer briefly to the work in each place.

CHENGTO.

Chengtu was our first station, opened in the beginning of 1892. Our first medical work was begun there that same year, in rooms in a Chinese house. Presently two good brick buildings were erected, only to be burned by the riots in May, 1895. Hospital No. 3 was erected in 1896-7, with accommodation for 25 in-patients; and in these buildings medical work was carried on for ten or eleven years. But now these have given place to the splendid new brick building of four stores, which is expected to be completed by February, 1911. This building will accommodate 130 in-patients, and will probably require two men to overtake the work.

The Woman's Missionary Society has a hospital in Chengtu for women and children. Their medical work was begun in 1896 in Chinese buildings which are the property of the Society, and which were repaired and adapted for hospital and dispensary purposes. There are several wards, accommodating about 30 in-patients. Now, these buildings are proving inadequate for the need, so it is proposed to use them to enlarge the Jennie Ford Orphanage, and to erect on another site a good brick building, which will accommodate more patients and which will include a training school for Chinese nurses.

KIATING.

Kiating was our second station, opened in 1894. Medical work was begun there that same year, in a Chinese compound repaired and adapted for the purpose. Here, too, the work was interrupted by the riots of 1895. But in 1896-7, a new hospital was erected, with accommodation for 30 in-patients. With the exception of several intervals, during which the work in Kiating has been interrupted for a few months to a year, medical work has been carried on here steadily ever since, with good results.

JENSHOW.

Jenshow was opened in 1905, but medical work was not properly begun there till 1907. As in the previous cases, the beginning was made in rooms in a Chinese compound; but, unlike Chengtu or Kiating, no proper hospital building has yet been erected in Jenshow. In fact, up to the present the doctor in charge lives with his family in a few of the rooms in the same old compound. The few patients they are able

to take in are placed in rooms immediately adjacent to their own living rooms.

JUNGHSIEN.

Dr. Smith opened Jungshien in 1905, and, although most of his time and energy have been given to church and chapel work, yet he has each year done a certain amount of medical work. Of necessity this has been limited to the dispensary, because he could not possibly take time to receive patients into wards, had any such rooms been available. This year Dr. Cox, who has just returned to China after furlough, has been appointed to Jungshien for medical work. He will doubtless begin in the usual way, that is, in a few rooms in a Chinese house, until a proper hospital can be erected.

CHUNGKING.

Chungking is the latest station to be added to our Mission. It has just been taken over from the London Missionary Society. We have erected from them a brick hospital, with accommodation for 60 in-patients, and the usual equipment of furniture, drugs, and instruments. The building was erected some three or twelve years ago by Dr. Wolfendale, who has carried on the work there almost continuously since. He has now joined our Mission, and is this year re-appointed to the Chungking Hospital.

These then are the five cities in which we have medical work, Chengtu, Chungking, Kiating, Jenshow, and Jungshien. In the first three only have we hospitals. In Jenshow and Jungshien the work is still carried on in rooms in Chinese houses.

The other three cities occupied by our Mission are Penghsien, Tzeliutsing, and Luchow. We have a doctor appointed to each one of these stations, and he is living there, but they are yet in the language-study stage, when no medical work is attempted other than that required in caring for the health of their fellow-missionaries. Perhaps the data given below may be found useful:

Chengtu: New brick hospital, to be completed February, 1911, with 130 beds and having in charge Dr. Ewan, carrying on building operations, and Dr. Sheridan, doing the medical work for 1910, in the M. E. Hospital building.
Chengtu, W.M.S.: Chinese building, 30 beds, Dr. Anna Henry and Dr. May Austen in charge.

Chungking: Brick hospital, 60 beds, Dr. Wolfendale in charge.

Kiating: Brick hospital, 30 beds, Dr. Crawford in charge.

Jenshow: Chinese rooms, 6 beds, Dr. Allen in charge.

Jungshien: Chinese rooms, Dr. Cox in charge.

Penghsien, Tzeliutsing and Luchow, with Dr. Baxter, Dr. Wilford and Dr. Ferguson, respectively, attached, each studying the language.

Not at present actively engaged in medical work:—

In Chengtu: Dr. Maud Neave.
In Jungshien: Dr. Smith, in church work; Dr. Olive Rea (for W. M. S.), studying language.

In Canada on furlough, returning to China this year, 1910: Dr. Service, Dr. Mabel Mortimore, Dr. Retta Kilborn, and Dr. O. L. Kilborn.

Appointed to go to China this year: Dr. McKinley and Dr. Shepley.

"The nearer one gets to God the more good will he do for his fellow-men."

sionaries go to them from this country. The Chinese medical men whom this institution turns out will not all become Mission hospital assistants. Some of them will become independent practitioners of medicine; others will fill Government positions, especially as teachers of scientific medicine, in the proposed Government medical colleges. In whatever capacity or position, we believe such men will wield a powerful influence for Christ and for righteousness, and that the energy and the money invested in this enterprise will yield large returns in those elements which go to build up the Kingdom of God.

A Talk With the Second Vice-President

BY THE GENERAL SECRETARY.

A young man, just elected to the important post of Missionary Vice, in his home League, asked me recently, "What would you advise me to do to make my work a success?" Our first advice was that he write Dr. Stephenson and thus put himself in personal touch with the Forward Movement Secretary. Our conversation soon showed that in one essential element of success, the League in question was lacking. Hundreds of others are similarly circumstanced. *An intelligent knowledge of missionary principles and facts is not possessed by the League.*

When he asked how best to remedy this, my answer was prompt, "Organize a Mission Study Class." He finally expressed his purpose to spend much of his time through the summer in personal study, and so start the autumn season with intelligence and enthusiasm. I am far astray in my judgment of that young officer if there is not a splendid Study Class in his League before three months from now.

To you, as head of the Missionary work of your Society, is given the duty not only of raising money, for that is only a small part of the object of your department, but of educating missionaries. You are not aiming first at the cash, but at the character of your Leaguers. That must be the centre of your target, and you should be satisfied with nothing less than a "bull's eye." To persuade your members to give cash is good; but to get them into such relation to God and His work that they will give money because they have first given themselves is better. Too many seem quite satisfied with the raising of money, and because the success of their League is counted in proportion to the number of dollars raised, more rather than other methods of replenishing the treasury are resorted to.

The most thorough and permanent work is done only where the intellect and heart combine to prompt the gift, which becomes thus one of personal affection for God and His work. A Mission Study Class should be in every Young People's Society that really desires to realize abiding results. Inform your members if you would activate

ly engage their hearty and zealous participation in your great purpose.

Mission Study Classes are fruitful of much consecration both of life and money. Generate zeal by informing the mind and engaging the affections, and increase of funds is sure. I could give you instances of this in number and variety. Here is one: Accompanying this

of missionary operations open to your League, my advice to you is to have a Mission Study Class, and the contagion will spread from the class to the League and Sunday School, and your work, not being dependent on mere impulse, but founded on intelligent principle, will abide, and its results will be permanent and far-reaching.



Mrs. Barker.

THE COMBER MISSION STUDY CLASS.

is a group photo. of a Mission Study Class in Comber, a small village on the Windsor District of the London Conference. I do not say that this class is to be wholly credited with the splendid increase in Missionary givings, but when the principles for which the class exists permeate the Sunday School and League, financial returns must be profitable. Three years ago the League and Sunday Schools of Comber gave \$10 for Missions, a year ago \$102, and this year \$158. What shall next year show? That the Missionary spirit is practically taking a tight hold on the individuals is manifest from the fact that one young woman is undertaking to provide \$30 for the support of an orphan in Japan, and a young merchant is giving another \$30 for the education of a boy in Chengtu. Not only in Comber, but in every place where similar training is given, does the future promise much for the Kingdom. Of course, it means study and work, planning and prayer; but with such wise and devoted pastoral leadership as Comber has had, any community may realize greater things than ever in God's work, for the young people are very responsive to loving counsel and tactful guidance.

While there are many desirable plans

And throughout all your proceedings do not fail to keep the purpose of your Department prominently before your members. Do not be afraid to make its aims and objects too plain, nor to proclaim them too publicly. Wall announcements are good, are easily made, and their variety and striking attractiveness are limited only by the ingenuity of the committee. There is nothing artistic about the illustration we give herewith, indeed almost anyone could surpass it; but if something similar were prepared in the form of a poster and silently displayed on the wall of your League room, there would be little fear of your members belittling your work or of forgetting the five great essentials in the purpose of the Department. In some such way you must constantly attract attention, and if from time to time you give similar announcements, you will make effective appeals to the interest, sympathy, and support of all in your great work. Do not fear or hesitate to advertise by attracting the eye as well as calling to the ear. To forget is easy, and we need constant reminders of our privilege and duty. Let them see that you are alive and in earnest, and your example will be contagious and set others to activity.

The
Second
Department
Stands
for

Education in the Principles of
Knowledge of the Facts of
Money for the Support of
Prayer for the Success of
Volunteers for the Work of

Home
MISSIONS
Foreign

"'Live and let live' is good, but 'live and help live' is better."

July Temperance Meeting

BY REV. F. L. FAREWELL, B.A.

TOPIC: The Ravages and Cost of the Drink Traffic.
LESSON: Isa. 5: 11-24.

In the discussion of the topic, the leader should associate with him four or five others who might deal with the following phases:

THE PHYSICAL EFFECTS OF ALCOHOL.

Alcohol not only renders the human body far from immune from heat and cold and all forms of disease, but lessens the powers of endurance, and the average length of human life. Illustrate from the following:

1. *What Warriors Say About Alcohol:*—Lord Wolseley, in reporting the Battle of Tel-el-Kehlr and the bravery of the British troops, said: "Our men enjoyed splendid health, and that is due to the fact that from the time they entered the Soudan until they quitted it they were not supplied with spirits."

H.R.H. the Duke of Connaught, the brother of the late King Edward VII., said recently at Malta: "I have had a large amount of experience, and I can say that the temperance soldier and sailor is capable of the largest amount of work."

Lord Charles Beresford, "Fighting Charlie," a short time since made this statement at Gibraltar: "When I was a young man, I was an athlete. When I put myself into training, which was a continual occurrence, I never drank any wine, spirits, or beer at all, for the simple reason that I felt I could get fit quicker without any stimulant. Now I am old, and have a position of great responsibility, often entailing quick thought and determination and instant decision, I drink no wine, spirits, or beer—simply because I am more ready for any work imposed upon me day or night; always fresh, always cheery, and in good temper."

These are splendid tributes to total abstinence, and by implication a charge against the liquor-habit man, sapper of strength and vitality. These statements might be multiplied from many sources.

2. *The Scientific Temperance Journal* gives by diagram the results of a thorough-going scientific investigation made in Switzerland a few years ago by Professor Demma, of Bern, during the years 1878-'89, in respect of alcoholism and degeneration, as follows:—

(a) Descendants of ten very temperate families—61 children, described as follows: Died in infancy, 5; had St. Vitus' Dance, 2; backward mental development (not idiotic), 2; deformed, 2; normal, 50; total, 61.

(b) Descendants of ten intemperate families—57 children—described as follows: Died in infancy, 25; idiotic, 6; dwarfed, 5; epileptic, 5; St. Vitus' Dance and idiotic, 1; deformed, 5; normal, 10; total, 57.

This is a terrible arraignment of alcoholism as the arch-enemy of normality and health.

3. Figures taken from the United States Census of 1900 indicate:

(a) The number of men who live to reach the age of 55 engaged in all other occupations is 45 per cent., and in the manufacture and sale of liquor only 21.6 per cent.

(b) The number of men who live to reach the age of 65 engaged in all other occupations is 30.0 per cent., and in the manufacture and sale of liquor only 8.1 per cent.

THE LIQUOR-TRAFFIC AND ECONOMIC LIFE.

A perfect economic society will come about when all its individual units, both

producers and consumers, are working to their full capacity. The saloon decreases the comforts of home life by the amount that it takes from the wage-earner. It lessens the skill and efficiency of the workman and brutalizes and dehumanizes him. It is the curse of childhood, because the demands of the home in which there is a drunken father necessitate the taking of boys and girls from the schools and playgrounds to work in mills and mines and shops and factories. It is, in short, opposed to all amelioration and betterment of the conditions of the working people.

In Canada there was expended for liquor in 1908, in round numbers, \$77,000,000, for which expenditure no real benefit accrued to the consumer. If this money had been expended to meet legitimate needs, what a great addition there might have been to material comforts. Say the population of Canada is at the present time 7,200,000. On the basis of four and a half members to a family, that would mean 1,600,000 families in the Dominion. Consequently, if the \$77,000,000 expended in liquors had been used to meet home needs, the spending power of each family would have been increased by \$48.00. That would have given to each family in Canada the following additional comforts:—



THE MODERN CANTUPE.

1 suit of clothes, \$18.00; 1 dress, \$12.00; 2 child's frocks, at \$5.00, \$10.00; 2 cwt. flour, at \$2.50, \$5.00; 1 pair boots, \$2.00; total, \$48.00.

What this increasing of the standard of comfort might have meant to the earning power and self-respect of the individual and to the general progress of the nation can scarcely be estimated in dollars and cents.

THE LIQUOR TRAFFIC AND THE KINGDOM OF GOD.

The end of Christianity in respect of the individual is self-realization, and in respect of society the readjustment of its relationships in such a way as to harmonize with the fullest development of the self. The individual end and the social end are in complete harmony with each other. Anything, therefore, that retards individual expression retards social progress. And a complete spiritualized social order is the end of the Kingdom. The human in man, or the divinely human or the divine, at any rate, that in man which differentiates him from the lower animal life, is what the Kingdom seeks to perfect in the image and likeness of God. Now, by proving conclusively, first, that alcohol tends to destroy every human faculty; secondly, that it destroys more readily

the complex organisms; and, thirdly, that its destructive forces are more intense and active the longer it is used; by proving these phenomena, science has clearly demonstrated that it is the deadliest foe to the human self, and, in short, tends to break down and destroys the whole man: an enemy to society, and an intellectual powers, deadens his moral sense, and brutalizes his social instincts. It breeds crime, vice and immorality, and seeks to undermine all the social relationships of life. It is, therefore, an enemy to society, and as such thwarts on every hand the establishment of the Kingdom of Christ in the hearts and lives of men and throughout the world.

It is scarcely necessary to follow this argument further, for the speaker can readily apply it to the home, the church, the State, education, the evangelization of the world, etc., drawing from his own knowledge and experience illustrations to support his statements and conclusions. The address of President of the forces of the liquor-traffic are directly and unalterably opposed. There is war to the death between them.

If you wish to give a survey of the whole Dominion, quote or obtain information from the address of President J. R. Dougall, of the Dominion Alliance,

reported in the *Pioneer* of May 13th, 1910. Some of the phases of the situation are as follows:

Prince Edward Island: Under the Prohibitory Law since 1902; drunkenness and crime less comparatively than in any other portion of the Dominion.

Nova Scotia: An Act has just been passed by the Legislature prohibiting the sale of liquor in the Province, except in Halifax. Provision is made, however, for the reduction of licenses in this city after the 11 census of one for each one thousand of the population and for the introduction of the general law just so soon as the majority of the votes shall so decide.

New Brunswick: Eleven of the sixteen counties and cities, including Fredericton, are under the Scott Act.

Under the Local Option Act, by wards in cities, two of the wards of the capital city of St. John have gone dry.

Quebec: A great temperance wave is sweeping over the old Province of Quebec. The last general report shows that 644 out of 1,008 parishes are under Local Option, and many more are falling into line. The following results of recent Local Option polls are significant: Megantic, 160 for, 1 against; Huntingdon, 138 for, 1 against; Shawville, 100 for, 0 against. Premier Gouin, in speaking recently to a deputation of some four hundred liquor leaders, said that he wanted it understood that the present Government were parties to the temperance movement. An Early Closing Bill providing for 11 o'clock closing on five days of the week and 7 o'clock on Saturday, passed the Legislative Assembly only a few days ago.

Ontario: Fewer licenses in 1910-11 than ever before, 6,185 in 1875, less than 2,000 in 1910; 812 municipalities 405 are dry; 397 more licenses would now be abolished if it had not been for the three-fifths vote; 200 cut off in 77 municipalities last January, by Local Option votes.

Manitoba: 72 out of 130 municipalities under Prohibition; preparation for a big campaign in December next.

"Temperance is reason's girdle and passion's bride."

Saskatchewan: By recent legislation, Local Option by-laws may be passed by majority vote, and splendid success is anticipated next year.

Alberta: Large districts in the north and south free from the sale of liquor; temperance forces handicapped by the three-fifths clause, against which there is strong protest.

British Columbia: A mandate was recently given to the Government by the votes of the Province, by 3,500 majority, to enact a Local Option Law, but majority was considered insufficient to warrant governmental action. A stringent license measure has been passed, however, forbidding liquor selling on Sunday or to interdict persons, etc.

Propects for further progress are fair. The Dominion Parliament has recently strengthened the Scott Act by prohibiting the sending and bringing of intoxicating liquor by any person into any place in which the Act is in force, except for personal family use, and equally desirable amendments have been secured.

From this situation, one might argue that the outlook from the standpoint of the Provincial and the entire Dominion is exceedingly bright.

THE LIQUOR TRAFFIC AND OUR LOCAL COMMUNITY.

This topic will prove of little benefit unless it is discussed from the local standpoint. Leaguers, how about your own community? Have you Local Option? How is it working? What are you doing for its enforcement? What can you do to carry on a campaign of prayer and preparation and education in the homes and church and among the boys and girls of the community?

Perchance you failed in securing the necessary three-fifths vote in your recent campaign. If so, why? Because of the three-fifths handicap, you say. Well, it may be so, but did you put your best into the campaign? Was it any fault of yours or of your League that the vote was insufficient, and, if so, what are you doing for the next campaign to make it a campaign of victory? It may be that this enemy is still working ruin in your midst. What about it? Here is a great opportunity for the League to move things, to prove its right to live and to make a place for itself in the life of the church and of the community.

Let the speaker sum up the situation from one of these viewpoints, offering some suggestion or plan or policy which will definitely and practically relate the members of the League to the perseverance and Moral Reform Movement of the community.

INFORMATION SUGGESTS.

1. One-half the people of Canada are under no license.
2. Capital invested in liquor and beverage industry in Canada, \$26,000,000. The amount expended for liquor in 1908 alone could buy out the stock at par three times over.
3. Drink is the cause of more than half of the crime that curses our country.
4. Nearly 100 railroad companies have adopted with more or less stringency the following rule: "The use of intoxicants by employees is prohibited, frequenting places where they are sold is sufficient cause for dismissal."
5. In 75 years England has expended upon her poor law institutions \$3,000,000,000, an amount equal to only 4 years of her gigantic drink bill.
6. Dr. Sluys, of Belgium, states that 35 per cent. of all cases of suicides are caused by alcoholism.
7. The Swedish Association of Absti-

nent Physicians makes this statement: "Every effort for the mental and material improvement of the people, every effort for moral and physical well-being for the present and future generations, receives a powerful setback from alcohol."

8. Last year the United States expended 143 times more in liquor than in Foreign Missionary work.

9. Temperance instruction is now a prominent feature of the French education system.

10. The drink bill of the United States for 1909 was \$1,745,300,385, or \$20.00 for every man, woman and child. This amount is larger by \$100,000,000 than the total export for the United States for the same year, is nearly three times greater than the total receipts of the United States Government, and almost twice as much as the United States national debt.

11. Dr. A. W. Ferris, president of the New York State Commission on Lunacy, give some startling facts and figures through *The Survey*. He states that next to heredity, alcohol is by very much the more potent cause of insanity. He declares that in the State of New York 28.9 per cent. of the State patients owe their insanity to alcohol; in Massachusetts, 30.6 per cent.; in three asylums in England, 26.3 per cent.; and in five asylums in Austria, 24.9 per cent.

The Fatal Glass

There's danger in the glass! Beware lest it enslave. They who have drained it find, alas! too often, early graves. It sparkles to allure, with its rich, ruby light; there is no antidote or cure, only its course to fight. It changes men to brutes; makes women bow their head; fills homes with anguish, woe, disputes, and takes from children bread. Then dash the glass away, and from the serpent flee; drink pure cold water day by day, by day, and walk

God's footstool free.

—Lilla N. Cushman, in *The Chicago Sun*.

Balance

BY "TOMODACHI."

Right facing my window are three lofty peaks of the Rockies towering upwards in silent majesty, with their snowy crests gleaming in the sunshine like noble sentinels of the sky. Half-way up the central one is a lonely grave. Somebody's boy lies there. He and two companions were out for a mountain-climb and being very thirsty with the heat and exertion of the difficult ascent, the two chums went off in search of a spring of water, leaving him alone in the eternal solitude.

After a short interval they returned to the spot where they had left their friend, but he was not there. On searching around, to their horror, they discovered him lying with his throat cut and almost unconscious. His pocket-knife lay close to him. The one companion pushed off to seek aid some miles off, leaving his chum with the dying boy, who expired before medical aid could possibly reach him. And there he lies, buried beneath the ice and snow, where no footfall save that of the bear or mountain-lion is ever heard. No reason could be given for the terrible act (because he was a morally good boy) other than the supposition that he had become unbalanced through the vast solitude and dizzy height.

Just so in the social world or on the dizzy heights of worldly success. Men have frequently lost their heads, become unbalanced morally and spiritually, when left to themselves. They had no ballast to steady them.

Say, boys, as you climb step by step up the heights of worldly prosperity, social success, and fame, you will need some power outside of self to keep you steady. That power you have in Christ. Keep your balance, boys, by unwavering faith in Him.

The Heart That Counts

Who has not noticed an eloquent speech fall helplessly on an audience, while another address that could be criticized from every point of culture as to literary quality aroused all those high emotions and lofty purposes which it is necessary to awaken in order to the triumph of the Kingdom of God? The difference was, that one lacked heart and soul, and the other pulsated and throbbled with virile life. Prof. Amos R. Wells adequately describes such an occasion, and brings out the philosophy of it in a poem entitled "The Story of Two Speeches":

"An eloquent word—for the Master,
Yet half for the speaker, too;
For he sought as his gain the praises of men
And not the good he might do.

"So the angels sadly left it,
And for all of its lofty sound,
Men tossed it a while to and fro with a smile,
And then let it fall to the ground.

"A stammering word for the Master—
Blundering, timid, and slow;
But the best he could do for his purpose was true,
But his heart was a-thumping so.

"Yet the angels seized it and bore it
On pinions of mercy and strong,
And made it a sword in the war of the Lord,
The struggle of right against wrong.

"For the battle is not to the giant,
The race is not to the fleet,
And an armor of might for the bitterest fight
Is found at the Saviour's feet.

"And thrones in the highest heaven,
And the laud of the seraphim,
Are for weak ones that dare follow
Christ; Integrity was his main-
Yea, venture to fall—for Him."

A Curious Epitaph

The watchmaker's business has always been the subject of interesting reference, and inscriptions full of genuine humor are to be found in many churchyards. One example from the burial ground of Lydford, Devon, will perhaps suffice. It reads:

"Here lies, in horizontal position, the outside case of George Routledge, whose abiding in that line was an honor to his profession. Integrity was his mainspring, and prudence the regulator of all the actions of his life. Humane, generous, and liberal, his hand never stopped till he had relieved distress. He never went wrong except when set agoing by people who did not know his key. Even then he was easily set right again. He had the art of disposing of his time so well that his hours glided by in one continual round of pleasure and delight till an unlucky minute put an end to his existence." He departed this life November, 1802."

"Drink is the 'master key' which opens the door of the seven deadly sins."

Bible Study What Did Jesus Teach?

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

XIV. About Worship

Topic for week beginning August 14.

SCRIPTURE LESSON: John 4: 19-24.

Jesus' method of teaching by principles rather than by rules stamps him as a Master Teacher, superior to all others. Confucius, the great teacher of China, gave the Chinese rules for the direction of their conduct in various relationships of life; but Jesus, the great Master Teacher of all men and of all time, gave not rules, but great underlying principles, which should form the bases of human conduct in every relationship of life. Rules are of value in some cases, but principles are indispensable in every case. Likewise, Moses gave to the children of Israel an elaborate system of rules for the direction of their worship; but Jesus gave no rules for worship, but rather he laid down one great fundamental principle for the direction of all worship, namely: *God is a Spirit; and they that worship him must worship in spirit and truth.* "Ordinary teachers," as Marcus Dods says, "would have put in a saving clause to preserve some forms of worship; Christ puts in none. Let men worship God in Spirit, and let forms take their chance." True, Jesus sanctioned the two sacraments (Baptism and the Lord's Supper), but even in these he gave no specific rules as to the method of their observance.

We must now seek to ascertain what it means to worship in spirit and truth.

I. WORSHIP GOD IN SPIRIT.

1. *Worship must be spiritual as opposed to that which is confined to particular places.* God is a Spirit, and is therefore not confined to any particular place. For the reason that He is a Spirit He is everywhere, and because He is everywhere He can be worshipped anywhere. The Jews said that Jerusalem is the place where God ought to be worshipped; the Samaritans said that Gerizim is the place where men should go to find God; the Mohammedans say that God can be more easily found in Mecca; but Jesus teaches that God must be worshipped anywhere, for He is Spirit. When we read of God appearing to men in the Old Testament times through voices and visions, we must not understand these as being always audible and visible, but rather revelations of God to the spiritual nature of man.

If, then, God may be worshipped anywhere, why do we need a church? We still need a church edifice, but not because the church is a holier place than the home. We cannot do without a home, but we may do without a church;

many people are forced to do without a church, meeting for public worship in schoolhouses or in private residences. Nor because the church is a holier place than the schoolhouse. God just as truly appears to the humble worshipper in the simple service of the schoolhouse as He does to one who worships Him in the magnificent cathedral, with its pipe organ, its trained singers, and its eloquent preacher. Why then do we need a church? Not because we want a place that is holier than any other place; but because we want a suitable and convenient place where the community may meet for worship. Private worship is not sufficient. As a community we enjoy the blessings and presence of God, and therefore as a community we ought to worship Him. The church is not chiefly a place where certain distinctive doctrines are inculcated and propagated,

worshippers, the beauty and harmony of the service,—all these seem to lift us out of our old selves; our emotions are mightily moved, our intellects are quickened, and our spiritual nature now comes to its own; we begin to feel that the very atmosphere is holy, for the spirit of God pervades the place, and, like Peter of old, we exclaim, "Master, it is good for us to be here." But when worshipping God in private I think that we come nearer to the true ideal of worship. When we enter into our room and shut the door behind us, and realize that we are alone with God, when our thoughts are not distracted by the presence of others, when our feelings are not unduly elated, and when our spirits are untrammelled by the use of forms, then do we enjoy a heart to heart communion with God, we yield ourselves unto Him and His spirit comes into our lives. That is worship indeed.

1. *Worship God in private it is not necessary to wend our way to some particular church, some sacred grove or shrine; but anywhere in the privacy of our own rooms, or the solitude of the forest, or in the midst of the busy throng of the street, it is our privilege to worship Him. The true shrine of God is our own heart.*

2. *Worship must be spiritual as opposed to that which is confined to particular forms.* Jesus did not condemn the use of forms in worship, but the substitution of the form for the spirit. In public worship especially we need forms, as aids in unifying the thoughts and aims of the congregation. But there remains the constant danger of being satisfied with going through the outward exercises of worship, of substituting the form for the spirit. We may join in the singing with our lips, while our spirit is not engaged in worship; we may bow our heads in the attitude of prayer while someone leads in prayer, and yet we may not make the prayer our own; we may listen to the word as it is being read or explained, without at the same time receiving its truth and its inspiration into our hearts and lives. This formalism in religion is not pleasing to God.



"OUR FATHER WHICH ART IN HEAVEN."

but is a place intended primarily to serve the purposes of worship for the community. If this be so it is almost incomprehensible why a little community should split up into two or three sections, each building its own church, and cherishing its own form of worship, and that in spite of the fact that Jesus taught that it is the spirit and not the form that is pleasing to God, "for such" as worship Him in spirit and truth "doth the Father seek to be his worshippers."

Public worship brings us nearer to one another as members of a community; it brings us nearer to God as members of His family; we are lifted into higher experiences, so that we are made to sit with Christ in heavenly places. The charm of the music, the eloquence of the sermon, the inspiration of the word, the earnestness of the testimonies, the sweet fellowship with our fellow-

II. WORSHIP GOD IN TRUTH.

1. *True, real worship implies that we have a true conception of the object of worship.* We must recognize in God one who alone is worthy of our worship. He is a person, and not an idol. He is the only God, and not one among many. He is God, my Father, and not some absolute Being that takes no interest in such a one as I. While I recognize Him as a God of wisdom, and of power, and of love, I must not forget that He is a God of holiness. We admire nature for her beauty, we respect man for his manliness, we love our friends for their sympathy, but God alone we worship, for he is holy. To worship God in truth is to recognize Him as the only One that is worthy of our worship.

2. *In the second place, true, real worship implies that we have a true conception of the*

"You view eternal things best when upon your knees."

meaning of worship. What is worship in its real essence? Is it not fellowship carried to the highest point of perfection? But what is implied in fellowship?

(a) *An interchange of thought.* God's thought coming into my mind, and my thoughts in the form of prayer and praise going up unto God. This is the first element in true worship. But standing by itself alone it falls short of worship. What else is necessary?

(b) *An interchange of feeling.* There must be sympathy between God and myself. This sympathy will lead to a sameness of purpose. God's great purposes must become my purposes. I must be interested in those things in which God Himself is interested. (c) *The influence of personality.* This also is included in the idea of real fellowship. When men associate with one another, the personality of the one is impressed upon the other. So we must allow the great personality of God to impress itself upon us to such an extent that we cherish His thoughts, and His desires, and His self, until we become like Him. (d) *Self-surrender.* This is the crowning act of worship, the true test of our sincerity. The highest tribute that we can pay to any person is the gift of ourselves. This is the supreme token of our adoration of God. Leave this out and our worship remains incomplete. The Jews offered an animal upon the altar of sacrifice, we sometimes offer a portion of our money or our time, but what God wants most of all is that we offer ourselves to Him.

QUESTIONS: Were the "high places" where prophets and others assembled for worship pleasing unto God? (See I. Sam. 9: 14, 19, 25; 10: 5.) Were they afterwards condemned? (I. Kings 14: 22, 23.) What good purpose was served by their destruction? (II. Kings 18: 4.) Did God approve of the brazen serpent that Moses lifted up in the wilderness? Why is it afterwards spoken of by the contemptuous term of Nehushtan, i.e., a piece of brass? And why was Hozekiah justified in destroying it? (II. Kings 18: 4.)

IX. About Purity

Topic for the week beginning August 21.

SCRIPTURE LESSON: Mark 7: 1-23; Luke 11: 37-41.

Jesus' Method. As we noticed in the last lesson of this series (No. XIV., which see), Jesus is superior to other teachers in that he gave, not specific rules of conduct, but great underlying principles. The Jews were ever ready with a question asking for some specific rule of conduct; while Jesus, for his answer, was ever ready with some great underlying principle, to which we must work out for ourselves in their own lives. "Is it lawful to heal on the Sabbath day?" the captious Jews ask. For answer he gives the general principle. "The Sabbath was made for man, and not man for the Sabbath." Again, tempting Him, they ask, "Is it lawful for a man to put away his wife?" He does not answer with a "Yes" or "No," but with the basal principle, "What God hath joined together, let no man put asunder." The woman of Samaria inquires as to where his show of worship God. In reply Jesus has not a word to say concerning places or forms or methods of worship, but he lays down a principle, "God is a Spirit; and they that worship Him must worship in spirit and truth." His critics ask, "Why do Thy disciples neglect their ceremonial purifications?" His answer contains the true principle of purity, "There is nothing from without the man, that goeth

into him, can defile him: but the things which proceed out of the man (i.e., out of his heart) are those that defile the man." And, when on another occasion his own conduct is challenged with reference to ceremonial cleanness, he lays down the higher principle that they are clean who have consecrated their lives to the higher service of their fellow-men. (Luke 11: 41.)

Ceremonial or Heart Purity,—which? The Jews had an elaborate system of forms connected with their religion. These forms originally had some spiritual significance, but in the course of time, through the decadence of spiritual religion, they came to be observed for their own sake, so that the religion of the Jews resulted in a mere externalism, while its energy was spent in trivialities. Among the formalities of their religion was that of their elaborate and frequent washings of themselves and their kitchen utensils, and other such like things. All this, of course, was originally intended to symbolize the need of inward purity, but came in the process of time to be regarded as being in itself both a means and an evidence of purity.

An Illustration. By the kind permission of the priest in Japan, I went into a Shinto temple. At the entrance of the temple we were met by the priest, who symbolically cleansed us from all im-

his ruin. How will Jesus deal with such people? He boldly charges them with hypocrisy. He applies to them the words of Isaiah,—they worship God with their lips, while their heart is far from Him. Instead of obedience to the will of God, they set up the commandments of men. Jesus lays bare the hypocrisy of their hearts by referring to their practice of "Corban." They would offer a certain gift to God, and that in such a way that they might continue to enjoy its use themselves, but might not give it to another, not even to their own parents, no matter how needy, for this would be regarded as sacrilege. Thus, while still reaping the benefit of their money, they themselves, they were able to excuse themselves from helping their needy parents on the ground that it had been given to God. By obedience to their traditions they were able to set aside the law of God, which commanded honor and obedience to parents. By a kind of religious gambling they were able to throw the dice in such a way that their own selfish purposes were served at the expense of a parent's need.

It was in the name of religion that their parents were cheated out of their natural right, the honor and care due from a son. It was in the name of religion, too, that they were harboring evil thoughts and planning evil deeds against the Master, when they challenged His purity.

To state the facts of their religion is sufficient to show its hollowness. But Jesus will not leave the matter there. His teaching must be constructive as well as destructive, positive as well as negative. Calling the crowd to Him He enunciates that great fundamental principle upon which a pure life must be constructed,—the principle of heart purity. He expresses no opinion about ceremonial washings; he gives no specific instruction about "Corban"; but he does emphasize the need of heart purity. If the heart cherishes evil thoughts,—if the thoughts are deliberate and calculating, as the "original Greek" means,—then one's life is impure in spite of all ceremonial washings. Such teaching was hard on the Jews, who at that very moment were deliberately planning his destruction. The plate glass may be washed and polished on the outside, but that will not remove the stain that is on the inside.

Some Practical Questions. Are we not guilty of the same error as the Jews in substituting the form for the spirit in religion? Do we not sometimes build our religious life upon a habit that we had one time in the past we had some grand experience,—our conversion, for instance? Are we not too much satisfied with our habit of going to church, while we neglect to search our hearts?

Can you illustrate, either from your own experience or from history, the statement that, "If we saw a thought we reap an act; if we saw an act we reap a habit; if we saw a habit we reap a character; and if we saw a character we reap a destiny? What determines the moral quality of an act? Is it not the thought or the intention that is behind it? Since the thought of our heart determine the purity of our character, how is it possible for us to control them? To what extent is our environment, our associations, and our reading responsible for our thoughts? Is a life consecrated to the service of our fellow-men an evidence of purity? (Luke 11: 41.) What things does Paul exhort us to think about? (Phil. 4: 8.)

Write for particulars as to our Home Bible Study and Examination plan.

FENELON'S PRAYER

"O Lord! I know not what I should ask of Thee. Thou only knowest what I want; and Thou lovest me, if I am Thy friend, better than I can love myself. O Lord! give to me, Thy child, what is proper, whatever it may be. I dare not ask either crosses or comforts. I only present myself before Thee. I open my heart to Thee. Behold my wants, which I myself am ignorant of; but do Thou behold, and do, according to thy mercy, unite or heal, depress me or raise me up. I adore all Thy purposes without knowing them. I am silent; I offer myself in sacrifice. I abandon myself to Thee. I have no more desire but to accomplish Thy will. Lord, teach me how to pray. Duell Thy Thyself in me by Thy Holy Spirit. Amen."

purity, so that we might be ceremonially fit to enter his temple. He took something like a small broom or duster (harai), and, swaying it earnestly towards us, as if brushing the dust off us, he repeated the following words,—

*Harai tamai, kiyome tamai,
Harai tamai, kiyome tamai,*

Harai tamai means to dust, or put away dust outwardly; while *kiyome tamai* means to cleanse from inward impurity. Thus was symbolized the cleansing of soul and body. It reminded one of the scrupulous Jew in his frequent washings.

The Jews had substituted the form for the spirit, the outward sign for the inward virtue. They not only made ceremonial purity do duty for heart purity, but they made it the "be-all and end-all" of their religion, so that by some heart purity was entirely disregarded. If their heart was pure, well and good; but if it was not pure, but foul with evil thoughts, well, it made no difference so long as the outward ceremony was observed.

While professing to be a very religious people, they were cherishing evil thoughts in their hearts against the Master, and were at that moment planning

"Trifling with Truth is like fooling with fire."

Section of Social Service

"Look Up, Lift Up."

The New Evangelism

If the church wishes to regain her hold upon the people, she must learn to speak to the highest that is in them. A man's religion must consecrate his ideals. A religion which invites him to live on a lower plane than the highest on which his thoughts travel cannot win his respect. And therefore the new evangelism must learn to find its motive, not in self-love, but in the love that identifies self with the neighbor. It must bring home to the individual the truth, which he already dimly knows, that his personal redemption is bound up with the redemption of the society to which he belongs; that he cannot be saved except as he saves the saviour of others; nay, that the one central sin from which he needs to be saved is indifference to the welfare of others, and a willingness to prosper at their expense.

The redemption of society is the objective of the new evangelism. Certainly it is a tremendous work—it is the clarion of battle; it is the challenge to an enterprise which means struggle and suffering and self-denial. To reconcile hostile and suspicious races; to pacify industrial classes; to moralize business; to extricate social vice; to purify politics; to simplify life—all this is an enterprise so vast that we may well be appalled by the thought of undertaking it. But this and nothing less than this is the business which the church has in hand. For this is she sent into the world.

The one thing the church needs to-day is to take in its tremendous dimensions; to comprehend the overpowering magnitude of the work that is expected of her. It will dawn upon her after a little that it is for just such tasks that she is called and commissioned; that the achievement of the impossible is the very thing that she is always expected to do; that the strength on which she leans is omnipotence; that she can do all things through Christ, who strengtheneth her. She will learn that it is only when she undertakes the greatest things that she finds her resources equal to her needs.

This is the heroic note of the new evangelism. The work of making a better world of this is a tremendous work, but it can be done. It can be done because it is commanded. If there is a God in heaven, what ought to be done can be done. To doubt that is to deny Him. There is one way of doing it, and that is Christ's way.

He said that He came to save the world, and He is going to save it. He has waited long, but He knows how to wait. The day of His triumph is drawing near; the world is going to be redeemed. This social order, so full of strife and confusion, of cruelty and oppression, of misery and sorrow, is going to be transformed, and the love of Christ spread abroad in the hearts of men will transform it. We are not going to wait another thousand years for our millennium; we are going to have it here and now. This is the Gospel of the new evangelism which has taken the church a long time to learn, but which she is now getting ready to proclaim with a demonstration of the spirit and with power.

We must not hide from ourselves the fact that some great changes will need to take place in her own life before she can give effect to this new evangel. She must heal her divisions and fling away her encumbering traditions and greatly

deepen her faith in her Lord and leader. Above all, she must simplify her own life. She cannot bear witness, as she must against the deadly influences of our modern materialism, until she utterly clears herself of all complexity with it.

When the church has thus envisaged her task, and comprehended its magnitude, and when, with her heart on fire with the greatness and glory of it, she has laid aside every weight and the sin that so easily beset her and has girded herself with the truth as it is in Jesus, and has set the silver trumpet to her lips, she will have a gospel to proclaim to which the world will listen.

It will tell the world, as it has always told it, of the easily beset, the hope, of comfort and peace, of the help and guidance that comes to the troubled soul in believing in Jesus. It will speak, as it has always spoken of the rest that remaineth, and of the great joys and companionships of the eternal future. But it will have something more than this to tell.

The kingdoms of this world—this will be its message—are becoming the kingdoms of our Lord and of His Christ. It is not an event to be awaited, but to be realized, here and now. Nothing is needed but that men should believe the word of Jesus Christ and live by it. We do believe it and we mean to show our faith by our works.

We believe that the race question and the labor question, and the trust question and the graft question, and the liquor question, and all other questions, will find a speedy solution when men have learned to walk in the way of Jesus. And we call you to come and walk with us, that way; it is not a smooth and thornless way; it is a colossive and painful way. It is the way of the Cross. It means hardship and struggle and suffering. Such entrenched and ingrained iniquities as now infest our society will not be overthrown with conflict. We are not calling you to a pastime. We are calling you to service and to sacrifice. But we are going to build here in this world the Kingdom of Heaven; we know that it can be done; we know how to do it, and the glorious thing we have to tell you is, that you can have a share in it. Look forward with us to the day when

Nation with nation, land with land,

Unarmed shall live as comrades free.

In every heart and brain shall throbb

The pulse of one fraternity.

New arts shall bloom of loftier mould,

And mightier music thrill the skies,

And every life shall be a song

When all the earth is paradise."

The Leader whom we follow knows the way, and the future belongs to Him. This is the message of the new evangelism, and when the church learns to speak it, with conviction, and to make it good in her life, she will find that the Gospel has a power that she never imagined it to possess.

May we hope that among our young men and young women, there will be found a goodly number who will respond to the call, and whom we may wear answering, "Yea and amen, the work is ours, and we will not shirk it. It is worth doing, and it can be done. To make a better world of this is the best thing a man can think of, and we believe that Christ's way is the right way."—*Washington Gladden in The Church and Society.*

Social Life in England at the Time of Addison

By G. E. DABBY.

At the time of Addison, the English people were intensely interested in politics. Their armies were on the Continent, fighting Spain and Roman Catholicism. To the north, they had fought so well that Scotland was about to unite with England.

On this account, the coffee houses, resembling in many ways the modern clubs, were crowded with men, who, as Addison said in his essay on the Newspaper, "in delight in news, are pleased with everything that is matter of fact, so be it what they have not heard before. A victory or a defeat are equally agreeable to them." If a report was circulated concerning the war or some public affair, the men immediately resorted to one of these coffee houses. For instance, when Addison heard the report of the King of France's death, he made the rounds of several of these places in order to "learn the thoughts of our most eminent politicians on the occasion." These coffee houses had some particular statesmen belonging to it, who is the mouth of the street where he lives."

Not only the men, but also the women, took great interest in the politics of the day. They were so interested that Addison caricatured them as appearing at opposite sides of the theatres with patches; the faces, on one hand, being spotted on the right side of the forehead, and those upon the other on the left. "I quickly perceived that they cast hostile glances upon one another; and that their patches were placed in those different situations as party signals to distinguish friends from foes." Besides being interested in politics, the Protestant ladies were very enthusiastic about their church and were continually clashing with those of the Catholic faith. In order to lessen the influence of the latter, the former were represented by the author as having pictures of various Catholic celebrities or events painted on their fans. They were also credited with having organizations in which they pledged to their church and King several lovers, brothers or husbands, and promised that they would accept no favors from a man of the opposite party or religion.

The ladies then, as now, copied the fashions of their French neighbors, one of which Addison described thus: "To speak loud in public assemblies, a bluish is unfashionable, and silence morose; ill-bred than anything that can be spoken in short, discretion and modesty, which in all other ages and countries have been regarded as the greatest ornaments of the fair sex, are considered as the ingredients of narrow conversation and family behavior." In the matter of dress, to quote from the "Trial of the Petticoat": "She could not come in by reason of her petticoat, which was too large for the entrance of my house, though I had ordered both the folding doors to be thrown open. I ordered it to be sent as a present to a widow gentlewoman, who has five daughters, desiring she would make each of them a petticoat out of it, and send me back the remainder, which I design to cut into stomachers, caps, and other garnitures, suitable to my age and quality."

While the city people were so absorbed in their politics and fashions, the simple country folk were plodding along, getting the style they long after were out of date in the towns. As Sir Roger de Coverley was quoted to have said: "He still wears the same coat and doublet, which has been in and out

"Talk not of a good life, but let a good life talk."

twelve times since he first wore it." Besides wearing clothes that were out of style, they were behind in their manners, as we see in the "Essay on Country Manners": "One may now know a man that never conversed in the world by his excess of good breeding. A polite country squire shall make you as many bows in half an hour as would serve a courtier for a week." They were also very particular about etiquette. A person would be very careful about precedence, and especially not to precede any one of higher rank than himself. To quote from the essay on Country Etiquette, "I saw the good company all with their hats off, and arms spread, offering the door to each other."

On comparing the conditions of this period with those of the previous, one finds that society has improved. Under the influence of the mild satire of Addison's papers and those of the other essayists, the popularity of the most objectionable French fashions was decreasing, and English society was taking the safe course, midway between the Puritanism of Cromwell and the disagreeable and immodest fashions of France.

Toronto, Ont.

Our Minister's Wife

1. Don't criticise her.
 2. Don't grumble if she visits two or three families in the congregation more than others. She has as much right to special friends as you have.
 3. Don't expect her to do her share of work and yours too.
 4. Don't expect her to do things you are too shy, or too nervous to do yourself. Marrying a minister does not endow her with special gifts of special freedom from nervousness, though it does bring special opportunities.
 5. Remember that her duties to her husband, her children, and her home are just as important as yours.
 6. Remember to speak kindly of her to others.
 7. Remember to pay her short, cheery visits, and take her a bunch of your choicest flowers.
 8. Remember to pray for her.
- "If every woman in our church was just like me."
- What sort of a church would our church be?"
- Australian Christian Advocate.*

Appreciative Words

Sometimes we receive so many complimentary notes regarding our paper that we wonder why everybody doesn't take it. Compliments are good, but they don't pay bills. Subscriptions do. Now, don't think that we belittle compliments, but just remember that compliments plus new subscribers are really most welcome. Our friends in Cranbrook, B.C., know how to do things aright, and the following note from the League President, Mr. F. Broughton, is herewith submitted as a fair sample copy for every other League to follow. He recently wrote:

"I am writing you these few lines to let you see that I appreciate your paper, THE CANADIAN EPWORTH ERA, and as you have received a list of eight or nine new subscribers from our League, you will understand that we begin to realize the importance of the 'bond of union' that the League family paper creates. I am sure the trouble expended in getting the new subscribers will prove a good investment for our League. It is bound to result in fresh and greater interest and enthusiasm, and will weave the web finer and stronger that holds us together in the common cause, to labor for Christ

and the church in the days of our youth."

Can you write a nicer note than that? If you can, why don't you?

Game of Authors

While the guessing contest is neither novel nor thrilling, a cer in amount of interest is provided in an intelligent gathering, and the following game may be introduced as part of the programme during either a social or literary evening:

Stencil or write the questions on paper or card, and attach a small lead pencil for filling in the answers. Give a good book to the one who obtains the greatest number correct.

1. A girl's name and a male relation.
 2. Belonging to a monastery.
 3. A name and a small bed.
 4. "A name that means fiery things, I can't describe their pains and stings."
 5. A disagreeable fellow to have on one's foot.
 6. Put an edible grain 'twixt an ant and a bee, and a much-loved poet you will see.
 7. Meat! What are you doing?
 8. Comes from a pig.
 9. Near and rapid.
 10. Is a chain of hills containing a dried treasure.
 11. Small talk and a heavy weight.
 12. A worker in barrels.
 13. A domestic animal and what it can never do.
 14. What a rough man said when he wished his son to eat properly.
 15. A slang expression.
 16. A lion's house dug in the side of a hill where there is no water.
 17. A boy's name, and a boy.
 18. Each living head in time, 'tis said. Will turn to him, though he be dead."
 19. A worker in precious metals.
 20. Represents the dwellings of civilized men.
 21. "With my first, I a berry disclose, my second's a tear of a rose."
 22. A vital part of the body.
 23. Inclined towards royalty.
 24. A ten-footer.
 25. A young domestic animal.
 26. A coin fraction and a weight.
 27. Pilgrims have knelt low before him.
 28. An official dreaded by students of English universities.
 29. Makes and mends for first-class customers.
 30. A game and "not off."
 31. Is what an oyster heap is like to be.
 32. Fast indeed.
 33. Not one of the four points of the compass, but inclined towards one of them.
 34. To agitate a weapon.
 35. Value of a word.
 36. Always youthful.
- (The correct answers may be obtained by addressing this office, 35 Richmond St. W., Toronto, and enclosing five cents for reply.)

For Debate

Rev. W. R. Turner, Stellarton, N.S., reports good success from the following subjects, which he recommends for debates.

"Resolved, That Paul accomplished more through his writings than through his missionary journeys."

"Resolved, That the miracles of Jesus exerted a greater influence than His parables."

"Resolved That the good influence of Solomon's work was greater than the evil influence of his life."

"Resolved, That the miser is a greater benefit to society than the spendthrift."

"Resolved, That the boy brought up in the country has a better opportunity to succeed in life than the boy brought up in the city."

League Leagues

Members are lost mainly by lack of interest in the work of the League, arising from their having no real participation in its proceedings. This in turn may be caused by failure on the part of the Executive to place them on some committee where they may find congenial associates and pleasant employment, or from neglect by the committee chairman to see that they are encouraged to do the work for which they were appointed. The League that fails to be a hive of busy and industrious workers, will soon lose in sweetness for lack of honey. There is no place for drones in any organized young people's society in Methodism, and the chief duty of the leaders in all departments is not only to work themselves, but to ensure that others are likewise actively engaged.

Other members are lost because when they remove from the home league to new associations, they are not carefully followed up by some regular system of transfer, and located in the League of their new place of residence. Hundreds of young people leave the smaller villages and towns every year, for larger centres or for the West. Many of these drop out of League activities when they should be well able to do splendid service where they locate. Some are naturally diffident among strangers. Others are careless. Still others postpone their introduction until it is too long delayed and they are indifferent. The remedy will never be found until every League from which members remove, not only gives the removing person a card of membership, but reports the removal with details to the League in the new place of residence. Thousands of church members have been lost to Methodism because of neglect, and the same is true of the Epworth League. This is a matter of grave concern and should call forth the most alert attention of every local executive.

Keep your members at home busy, and follow up those who remove till they are enrolled elsewhere.

Simple Rules for Committee Chairmen

Know the purpose of your Committee. Hold regular meetings at stated intervals.

See that your members are personally notified.

Insist that the Secretary keep proper minutes.

Plan your Committee work well beforehand.

Always aim to have something new ahead of you.

Have systematic reports of your Committee for the League.

Use every one of your members in some way of service.

Begin on the first day of each month in businesslike form.

Do not try to do everything at once, but be doing something all the time.

If you have an indifferent member on your Committee, study him and try to interest him.

If your League does not have regular business meetings, insist kindly, but firmly, on their necessity.

Plan, pray, review, report, but remember that "there is no secret of success but work." Therefore, keep everybody busy.

"He holds much who holds his tongue."



OUR JUNIORS

"Train up a Child According to His Way."

Two July Boys

July 1—Dominion Day in Canada.

July 4—Independence Day in United States.

Said little John of Ottawa to Tom of Washington:

"Of all the months I think July's the very nicest one."

Said little Tom of Washington to John of Ottawa:

"Oh, yes; for then I have the nicest time you ever saw!"

"My pa hands out a dollar!" "And so does mine!" "I buy a bushel of firecrackers." "You do? Why, so do I!"

"They always let me sit up late to see the rockets flare. And wherever there are cannon or torpedoes I am there."

Said little John of Ottawa: "The First is packed with fun."

"The First? You mean the Fourth!"

Said little Tom of Washington.

"The Fourth? Why, no, I mean the First," said John of Ottawa.

"Well, you're the funniest boy," said both, "I think I ever saw!"

—*Ethelwyn Wetherald in Our Juniors.*

Weekly Topic Studies

JULY 17.—YOUNG MEN WHO WANTED TO BE CHRIST'S COMPANIONS. Luke 9: 51-62.

There are quite a number of the companions of Jesus about which very little has been told. They loved Jesus and served Him faithfully. The lesson we learn from their lives is, that we can work for Him in quiet and hidden places. Andrew, the brother of Peter, is not often mentioned, but we can never forget that it was he who brought Peter to Jesus. Andrew has been called the first Home Missionary. Then it seems to us that Philip was a slow, backward disciple. The Master was very patient with him, and he grew day after day in grace and knowledge of Jesus. He was never ashamed to ask for help and was always on the outlook to lead someone to Jesus. There was James the brother of John. Tell of his witnessing the raising of the daughter of Jairus, and of his presence on Mt. Hermon. Some of the lessons we may learn—1. The aim of Divine helpfulness is not to make things easy for us, but to make something out of us. 2. Like the disciples of old so must we be noble, courageous and independent, manly. 3. Our lives will be fruitful if by our words and deeds we carry cheer, comfort and blessing to some needy one. 4. We must always be ready for duty. (The leader or superintendent could make this a character study, asking five or six juniors to tell the story of the different disciples, as if they were telling about themselves, using the first person in speaking, and get the members of the League afterwards to name the disciple described—an impersonation meeting.)—C.G.W.

JULY 24.—IN TIME OF PERIL. John 11: 47-54.

You know enemies gathered round Jesus, enemies who hated him because His holy words and blameless life condemned themselves. They plotted against Him.

It is sad to think that these enemies were the religious leaders of the Jewish nation—the people who should have been glad to listen to Jesus and to learn of Him. But they were proud, hard, false-hearted men. The Bible says "they loved darkness rather than light, for their deeds were evil." Yet in all His teachings, Jesus had the heart of pity, and love, even for those who sought to take His life. At all times, you remember, He tried in the daily object lessons to impress truths, that their lives might be changed. Can you recall the story of the widow with the two mites, or the tale of the rich and the poor man? What special lessons did these incidents teach? Jesus, though a Jew, shared none of the unkind feelings towards the Samaritans, and for all this the Jews were angry. Though the tax-gatherers were held in contempt and disliked, Jesus ate with them. Tell the story of Matthew, or of Zacchaeus. Review some of the other lessons we have



TED AND FRED.

already studied. Are we ever in peril? What is the difference in our lives, to-day, as compared with the time that Jesus lived here upon the earth?—C. G. W.

JULY 31.—THE JAPANESE AND CHINESE CHILDREN IN BRITISH COLUMBIA.

There are two interesting stories in connection with our work among the Asiatics in Canada which can be used very effectively at this meeting. One is the life-story of Tong Chue Thom, who has been for many years a successful worker among his Chinese fellow-countrymen in the Pacific Province; the other an account of the life of Arthur Ozawa, a young Japanese who was educated for the Buddhist priesthood, but who afterward became a Christian, and is now preaching the Gospel in his native country.

These are two outstanding evidences of the importance and value of our missionary work among the Chinese and Japanese in Canada. An imaginary journey

with Tong Chue Thom from his home in Nanaimo to the lumber camps and mines which his visits might be carried out at this meeting. Another feature would be a trip through Chinatown. A very full description of Chinatown is given in Rev. J. C. Speer's little book, "The Story of China in Canada," a quotation from which appears in "Strangers Within Our Gates." Any pictures or accessories will add to the interest and helpfulness of this meeting. If possible, show a pair of little Chinese shoes, for conditions in Chinatown are a reproduction of conditions in Old China, and many a woman is to be seen, hobbling along on her little bound feet.

Rev. K. Kanazawa is the missionary in charge of the Japanese Mission in Vancouver. The work carried on there is much the same as that in the Chinese Mission.

It is very important that our Church should carry on this work. Many of the Chinese and Japanese are here for a short time only, and then return to their own countries. It will mean much to them if they have learned while in this land of the truth and reality of the Gospel.

Suggest a study for this meeting are "Strangers Within Our Gates," cloth 50c.; paper, 35c.; "The Story of China in Canada," 10c.; "Tong Chue Thom," 5c.; The Missionary Report, free. Order from F. C. Stephenson, Methodist Mission Rooms, Toronto.—C. C. S.

AUG. 7.—CHRIST'S TWO AMBITIOUS COMPANIONS. Mark 10: 35-45.

One bad fault which the Apostles had in the early days of their friendship with Jesus was that they were thinking about which of them was the greatest. They would quarrel, as they walked together along the country roads or through the streets, as to who would be the leader. Have we ever done something like this, too? You remember the little boy who was placed in the midst of the angry men, and the lesson that was taught—now, if they wanted to be great, they must be humble, teachable, trusting and loving, just like the little child. A more wonderful lesson was taught. It happened in a large upper room in Jerusalem. Jesus had walked all day through the narrow streets crowded with people who had come to attend the Feast of the Passover. The sun had been beating down upon them, and He and the Disciples were tired. How glad they must have been when they entered that room and found a large copper basin filled with cool, cleansing water, in which to dip their dusty feet, and towels to wipe them. Some thoughtful man had placed this there for them. Perhaps one of the disciples had loosed the sandals of Jesus. But instead of washing His feet, these companions were talking and wondering which of them would be the servant of the others, and the old question arose, as to which of them was to be the greatest. Jesus rose, cast off his outer robe, and binding a towel round his tunic, as a slave would do, he poured the water and went from one to the other washing and drying the feet of these men. What very beautiful lesson did He teach them and teach us by this act?

In what ways do we sometimes unfairly try to get ahead of somebody else? What would we have done if we had been with the disciples that day?—C. G. W.

AUGUST 14.—A BAND OF SINGING CHILDREN. Matt. 21: 12-17.

No doubt they were a number of boys who had come up with their fathers to the Passover Feast at Jerusalem, some of them about twelve or thirteen years of age. It was the last week of Christ's life, and at times He must have felt very sad.

"Satan would not sow his seed if there were no soil."

The boys caught sight of Him in one of the courts of the Temple. They knew this was the King whom crowds led into the city the day before. (Tell the story of the triumphal entry.) They knew that this was the good Physician who had been healing sick people. So they began to sing a glad and simple song, "Hosanna," they sang, "Hesanna to the Son of David!" Their praises rang through the courts and porches of the Temple. But the enemies of Jesus, the priests and Pharisees, were very angry when they heard this singing. They complained to Jesus that the children were making too much noise and doing wrong in the Holy Place, and said that Jesus ought to make them keep quiet. But Jesus rejoiced as He listened to the song of the boys, and said that it was God who had called forth the boys' song. "Not from you great and wise men, but out of those who are little more than babes, He is perfecting His praise." The song of the children helped to strengthen Jesus for the sorrow which was to come upon Him. They say He loves to hear the praises of the boys and girls. There was a poor boy once who had to work hard for his daily bread, but he was always singing. Then an angel came and took his place and did his work and sang his hymn. But somehow there was a different note in it, and God missed the simple boyish notes. The brave little fellow had to come back again to his poor trade and his happy melody. There is a true and wise lesson in that story for you and for me. Is there not?—C. G. W.

Ten Points to be Remembered

1. Every child is an individual. Study him as such.
2. You are teaching children first and subjects second.
3. You must know the child you teach and the subject you teach him.
4. All childhood follows broad, general principles in its development. Know them.
5. The language you use must be simple and clear.
6. Your illustrations must illustrate.
7. Real teaching is done through association of ideas. Make these associations.
8. Choose good questions and know the value of time.
9. Realize the aim of all teaching, and make impressions which shall lead to expression in life and character.
10. Put your whole mind into the preparation and your whole life into the illustration of what you teach. Success will then be yours.—Margaret Slattery.

You Should Know

The Origin of the word "Salary."

Many years ago salt was so hard to obtain, but so much desired, that Roman soldiers were paid part of their wages in salt. Now, the Latin word for salt is *sals*, and from that came the word *salarium*, meaning salt money. Finally the soldiers were paid in money, but the term *salarium* was still used to designate these wages. From this old Latin word comes our English word "salary." That is why it is said of a worthless fellow that "he is not worth his salt."—Youth's Instructor.

How the Curfew Began.

Long, long ago, before even your oldest grandmother was born, people did not have chimneys on their houses. A hole was made in the center of the room under an opening in the roof, exactly the way that the Indians do in their tepees. When the family went to bed at night-time they covered this hole in

the roof with a board and threw ashes over the embers to keep the wooden house from catching fire while the people slept. It was the custom in every town and village for a bell to be rung each night, warning the inhabitants to cover their fires, put out their lights, and go to bed. This bell was called the "curfew," or "cover-fire," bell.—*Cincinnati Enquirer*.

Why Hats are Worn in Parliament.

In reply to the question, "Why do members of Parliament wear their hats during the entire session, even when the King and Queen are present?" an exchange says:

This custom began in 1199, during the reign of King John. It had been agreed to settle the dispute with Phillip II. of France over the Duchy of Normandy by single combat. John, Earl of Ulster, was chosen to represent England, and when he appeared on the field his adversary fled without striking a blow. King John asked the victor what his reward should be, and the Earl asked only permission for himself and his successors to remain with covered heads in the presence of royalty. This was immediately granted and was the beginning of the custom which has been kept up in Parliament ever since.

Who Was the First Candlestick?

The first candlestick was a boy. He sat in the corner of a Scotch kitchen holding a piece of fir candle in his hands, from time to time cutting and trimming it to make it burn brightly.

The fir candle was a length of wood cut of a kind of fir tree which is found imbedded in the peat. This kind of candle is still used in some parts of Scotland.

It usually fell to the lot of the "herd laddie" to add the stick to a boggar ask for a night's lodging; he was expected to relieve the "herd laddie" of his duty. A candlestick is still called in Aberdeenshire a "pulr man," or "poor man."—*Child's Hour*.

Number One

"He is a 'Number One' boy," said grandmother, proudly. "A great boy for his books; indeed, he would rather read than play, and that is saying a good deal for a boy of seven."

"It is, certainly," returned Uncle John; "but what a pity it is he is blind."

"Blind?" exclaimed grandmother, and the "Number One" boy looked up, too, in wonder.

"Yes, blind, and a little deaf, also, I fear," answered Uncle John.

"Why, John! what put that into your head?" asked grandmother, looking perplexed.

"Why, the number one boy himself," said Uncle John. "He has been occupying the one easy chair in the room all the afternoon, never seeing you nor his mother when she came in for a few minutes' rest. Then when your glasses were mislaid, and you had to climb upstairs two or three times to look for them, he neither saw nor heard anything that was going on."

"Oh, he was so busy reading!" apologized grandmother.

"That is not a very good excuse, mother," replied Uncle John, smiling.

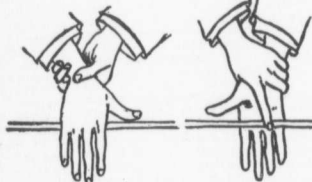
"If 'Number One' is not blind nor deaf, he must be very, very, indeed, to occupy the best seat in the room and let older people run up and down stairs while he takes his ease."

"Nobody asked me to give up my seat, nor to run on errands," said "Number One."

"That should not have been necessary, urged Uncle John. "Why are a boy's eyes and ears for, if not to keep him posted on what is going on around him? I am glad to see you fond of books, but if a pretty story makes you forget all things except amusing 'Number One,' better run out and play with the other seven-year-old boys, and let grandmother enjoy the comfort of her rocker in quiet."—*Youth's Evangelist*.

The Magnetic Poker

You can make much of your powers of electric influence with the poker. In the poker trick your audience must be in front of you, or you must manoeuvre round somehow. You take the poker by the middle and hold it horizontally in your right hand. Now grasp your right wrist so that the thumb and fingers will show on the back part of the wrist, and make yourself very red in the face whilst so doing. Steal the forefinger of the left hand into the right hand and palm, the other fingers still grasping the wrist. Let the forefinger lie over the poker and hold it tight. Now very gradually straighten out the fingers of the right hand; and to your audience in the front it must and will appear that the poker is being held in your hand by nothing except the influence exerted by



the grip you have on your wrist. Our first picture shows the trick as it seems to be and the second as it is done.

Judging from the press reports, the Boys' Silver Medal Contest in McDougall Church, Winnipeg, on May 16th was an auspicious occasion. The coveted medal was competed for by six bright lads, Willie Knox being the successful contestant. We fully endorse the comment of one of the papers which said: "It is delightful to notice how particularly boys like a contest and how hard they try to be the winner. This is where the temperance worker has great hope. It is so much easier to point out to the boy, through a recitation that he learns carefully and thoroughly the results of intemperance and thus build up in his life a principle which will hold him true, than it is to reform the drunkard!"

We congratulate Mrs. Wallace on the splendid success attending her work for the Juniors of McDougall Church.

In an English village there lived a dull-witted boy. It was a great local joke to offer him the choice of a penny and a three-penny piece. A stranger one day saw him choose the penny rather than the three-penny bit, and asked him for the reason.

"Is it because the penny is larger?" the stranger asked.

"Now, sir, was the response, 'not 'cause it is the biggest. But if I took the three-penny bit they'd stop offering it.'"

"You cannot hurt anybody without receiving greater hurt yourself."



THE SUNDAY SCHOOL

"The Bible Studying Service of the Church."



The Marksville Boom

BY MARION WATHEN.

"Why must people live in such homely places when there are so many beautiful spots in the world—and lots of the beautiful places are unoccupied, and here are these stumpy ones with people all about. I declare I don't believe God meant it to be like this!"

Thus said Mrs. (Reverend) Henry Singleton, a bride of some three months, as she drove with her husband to one of his preaching places in the country.

But her husband said, "Hush, dear!"—and laughed at her as he looked at his happy bridegroom. But he finished with a sigh, and answered, "Well, really, these are the most monotonous roads I have ever travelled on—and the worst. I thought before you came, dear, that this must certainly be the most discouraging circuit in the whole conference. It seems to take all the life and heart out of a man to drive twelve miles over roads like this, and then find at the end these bare little churches, with only a handful of people. But, never mind, dear, it will only be for two years longer; after that I think they'll give us something better. You know, I told you what to expect, Katie, if you married a poor Methodist minister—but you mustn't regret it so soon."

"Indeed, I'm not regretting it, Harry—now you know I'm not! I wouldn't change places with anyone in the whole world!" And the fair, girlish face at the minister's side beamed upon him with eyes that spoke of love and pride and—a bit of mischief.

There were just twelve people in the little church where the service was to be held—and the minister and his wife had driven just twelve miles through a dreary country, over roads that were both ruddy and rough, to be there. And after it was over they drove eight miles to another church, and found an audience of twenty-seven awaiting them.

"I hope I isn't always like this! You don't preach your lovely sermons and drive all these miles every Sunday to preach to so few people, surely!"—this from Mrs. Singleton to her husband, as they were driving home in the late afternoon.

"Oh, indeed, it's sometimes worse than this! I've preached at Brown's Settlement to six people before now, and at Marksville we never had more than we had to-day—at least very, very seldom. But, then, I suppose it doesn't do to count heads. If the Master preached some of his most beautiful sermons to one person—why should I complain?"

"What kind of prayer meetings do they have?" continued his wife.

"They don't have any. Of course, Mr. Magee used to hold, when the weather was suitable, a week-night service at each of these places once a month, for, you know, we come here only every second Sunday, but I haven't seemed to get round to that yet. I try to see the sick, and that's the best I can do at this end of the circuit."

"Who has charge of the Sunday Schools?" persisted Mrs. Singleton.

"Oh, they don't have any—haven't for years,—if they ever did. There are very few children, and so far apart you know that—"

"Children! But children are not really necessary to have a Sunday School

now-a-days. I should think they might at least have a good Adult Class—or even a Home Department."

But this was too much for the minister—he threw back his head and laughed so heartily that the people of the farm house they were then passing came to the door, evidently expecting to see a drunken man driving by.

"Why, my dear, these people never heard of Home Departments and Adult Classes—you don't understand!"

"But didn't anybody ever try to start a school here, or—"

"Well, to tell you the truth, Katie, I felt just like you when I first came, and meant to try and do something in the Sunday School line, but by the time I had prepared my two sermons a week and sometimes three, and a prayer meeting talk for Brocton, and—you know, they always expect me at Epworth League there. Then every second week I don't get home till Monday night, and there's always at least one trip a week down the country, from six to twelve miles, on a sick call, to marry a couple—or something; and these rough drives are pretty hard on a man—so, you see, I really have my hands full."

"You have, dear, I know, and you really mustn't work a bit harder. Do you suppose there's another circuit anywhere in this Conference where there's a preaching place without a Sunday School, or places where there are day schools and no Sunday Schools?"

"There's just exactly eighty-six of them!"

"You don't mean in our own Canadian Methodist Church, surely?"

"I mean that there were eighty-six last year in our own Conference alone. In the whole Canadian Methodist Church there were 1,758 preaching places with no Sunday Schools."

"Surely the Conference doesn't know that or they would send out a Sunday School missionary! If I were you, Harry, I'd just drop the preaching services at those places for a while and start a Sunday School instead. I know your sermons are lovely, but I believe getting these people to do things would get them more interested in the work."

"But I've been sent here to preach, dear, and—but I do believe that instead of spending two weeks at each of these places holding revival services this winter, I'll try having a Sunday School revival!"

"At this Katie clapped her hands. "The very thing, Harry; of course, it isn't the old Methodist idea; but somehow it seems to fit people better now-a-days. I never knew a person to go heart and soul into Sunday School work and study up the lessons, and after give it all up and lose interest and go back on things, as you say these people often do after the revivals."

Mr. and Mrs. Singleton hadn't yet had their first quarrel. But one day in May it seemed to be coming.

"Now, I want you to go to The Branch meeting, dear. There's no reason—because you're married—that you should give up all these things, and you know I'll be away all week at District meeting, and—"

"Yes, but I don't want to go to Branch this year. I'd rather go down the country and get acquainted with the people at Brown's Settlement and Marksville."

"Nonsense, dear. They'll feed you on buckwheat pancakes three times a day. If I thought you were such a great missionary woman and—going to the Branch will be such a nice change for you."

"My ideas about missions have changed some—to tell you the truth, I think you should put more time on Home Missions than anything else. I—"

"Oh, I know. Our own West is a pretty big missionary problem for the Canadian Methodists to handle."

But I wasn't thinking particularly about our own West. I was thinking about our 'Own East.' We've been thinking so much lately about Foreign Missions and 'The West'—that some of these days they will have to send missionaries back to us. I think our own Sunday School work is one of the most important branches of missionary work."

But they didn't quarrel, or, at least, if they did they made it up in good, regulation lover-like style, and the minister felt prouder than ever of his wife, and the wife felt prouder than ever of her husband. But Mrs. Singleton had her way, and went "down country."

Wednesday of the following week found her domiciled at Mrs. Kirby's. The Kirbys kept a saw mill, and were the leading Methodists in the country-part of Mr. Singleton's circuit. Of course, before the afternoon had passed she had won Mrs. Kirby's heart and had told her such wonderful stories about the Sunday School at home, about boys' classes and men's classes that had been started in barns, about country people driving miles to Adult classes—meeting on week nights in homes, etc., etc., that by night Mrs. Kirby was as great a Sunday School enthusiast as herself, and was ready to do anything to start the thing in Marksville.

Next morning saw Mrs. Singleton and Mrs. Kirby starting with horse and carriage to "do" the countryside. Their first call was on Mr. and Mrs. Magee, and was making a number of people to our house on Friday night to get acquainted with the minister's wife—we'll have a cup of tea and Mrs. Singleton will give you some music, and—and—she's something she wants to tell about—and if there's anybody else you want to bring, tell them not to wait for an invitation, but to come right along." This is how Mrs. Kirby presented the matter to Mrs. Miles.

"Well, 'he's' away, but 'he'll' be home to-morrow, and I think 'he'll' come—if 'he' don't it won't be my fault. You can count on us, if I know myself." Was the response her first invitation met. Mrs. Singleton was a bit confused, and when she had been "referred to," but when she ventured to question Mrs. Kirby she was ashamed of her own denseness—hadn't she been married long enough herself to know that to a wife there is only one "he"?

And they made fifteen calls and drove as many miles—if not more. But those fifteen calls would touch nearly all the people of the neighborhood, for country people haven't much to interest them, and when something so unusual was to happen it meant that everybody, far and near, would hear of it. Of course, everybody didn't give them just the response of Mrs. Miles. Farmers are busy people and tired people when night comes. To "hitch-up" and drive several miles when the day's work is over means nothing to them. But they couldn't afford to miss such an innovation.

So Saturday night found fifty people—all kinds of people—in the home of Mrs. Kirby. It was a good-sized home, as the homes of millers in the Canadian

"Man can only keep evil out of his heart by getting good into it."

country-places generally are. Of course, the people were inclined to arrange themselves in rigid rows along the walls and act quite as though they were in church. One farmer, bolder than another, remarked to his neighbor, "It's wonderful weather we're havin'," and another, "What are you puttin' in your back field this year?" while others, thus emboldened, spoke of "logs" and "fives" to Mr. Kirby. When Mrs. Singleton went to the piano and started "Comin' Thro' the Rye," most of the older folk sat through it as though it had been "Old Hundred" or the Doxology, but she soon had the younger people singing "Way Up and Down the Swane River," and that broke the ice. "By the time she herself had sung "The Holy City"—sang it as even music experts would have been delighted to hear it sung—she had won the hearts of these simple people, so she summoned up all her courage and went right in to tell them how "she did so want to surprise Mr. Singleton when he came home"—then she launched her Sunday School scheme.

Joe Burrows "nudged" Jennie Beers, and with a titter remarked, "You'd think she was talkin' up a basket social."

"A dance more like"—responded Jennie.

She didn't use any cut and dried Sunday School phraseology about "adult classes" and that sort of thing—she knew better. She began pretty much as one of old talked to people who were also babes in many respects—she told them stories, many of which began with "once upon a time," but she was all about how some lone man, or some poor woman, away off in an out-of-the-way country place started doing things and called it "Sunday School," and what wonderful things came of it, etc. And when she was done, Mr.ingham, from "out back," rose to his feet and said, "Well, I always thought this here Sunday School business was for just youngsters, and it's pretty hard to get youngsters together in places like this, and it's harder to get 'clisters' to come and teach 'em, and Sunday's the only day we here farmers has got to rest—and—but the missus has made me see things different. I'm all in for this kind of a thing she calls Sunday School."

Then the School teacher tossed her pretty head, and, with a somewhat condescending manner, said: "I've got thirty-one children on my roll, and if they can go to day school they can go to Sunday School—and I'm willing to stay down here every second Sunday and help."

"Now, you'll promise to come to the church to-morrow afternoon, and we'll start and have our first meeting then, instead of church service?" asked Mrs. Singleton.

And they were all there, and every one of the thirty-one day school children. Such a gathering hadn't been in the Marksville church for many a day. There was no old-fashioned long-winded person to preach at all the others and call it Sunday School teaching. There was good, live music, and then Jennie Beer herself stood up and read the minutes about "our organization" (they had been written by the minister's wife and read over several times to Jennie). It told about the "pleasant time at the home of Mrs. Kirby"—even included the lunch, etc. Then Mrs. Singleton gave the names of the members she had appointed—the "social" committee, the membership committee, etc., etc., explaining clearly what each committee was for. The whole school was divided—to start with—into two parts, and the names of the members of each department enrolled. All from fourteen

years of age to "one hundred" years were put in one class—Sunday School Convention people and other experts would have called it "The Adult Class." These under fourteen, including even five or six-year-olds, were in the Junior department.

Mrs. Singleton taught the "big" class herself—and taught it with a black-board, too, for she had brought a little "L.A." with her—and it answered for the time. She did not do much preaching, but she told a good many stories, and before they knew it, she had a number of them "talkin' back." And when they had finished it was understood that William Peters would have the names of the twelve apostles written, "good and plain," on the black-board for next Sunday (the lesson was to be "The Sending Out of the Twelve"), and a few others were asked to do certain things—that didn't call for much time or knowledge. And, of course, she gave them papers and a Sunday School help—not one beyond the simple people.

Miss Moore, the day school teacher, taught all the others—taught them from a big, wall primary picture-cluster. Mrs. Singleton had taught the lesson in this way to Miss Moore and Mrs. Kirby's two little ones the previous Saturday afternoon, as she would have taught it to her own splendid Graded Primary class at home—for Miss Moore had declared she didn't know how, as she had never taught a Primary Sunday class in her life. The school teacher must certainly have been an apt pupil, for now she was holding the attention and interest, with the bright-colored picture as her starting-point, of thirteen-year-olds and six-year-olds, as it had perhaps never been held before, at least not on Bible subjects.

Mrs. Singleton didn't see her husband until the following Sunday. He was to preach at Brown's Settlement in the morning, and it had been arranged that he would afterwards drive to Mr. Kirby's and meet his wife there. She went with him to the settlement, which was here at Marksville, and from that home. But it wasn't carried out just that way.

Shortly after the service was started at Brown's Settlement, the minister was surprised to see the church door open and his wife and Mr. Kirby enter. Behind them were Mrs. Peters and Jennie Beers and Mary Mitchell and Mrs. Brodie, also from Marksville. After a minute or so the door opened and Mr. Kirby, Mr. Brodie, William Peters, and three or four other men and boys from "the Marksville end" came in. Of course, the minister was surprised and delighted. He expected it had been his wife's doings, for the Marksville people had hitherto bothered themselves much with "coming to the minister"—it had been all "the minister going to them."

When the collection was being taken up, Mrs. Singleton beckoned her husband down to the organ. While they were clasping each other's hands in greeting, Katie was whispering to her husband. At the close of the service the minister, with a smile, said to the people: "I understand that while I have been away you have found the superintendent for the circuit, and she has asked me to say—for, of course, I must obey—that instead of the usual afternoon preaching service in the church at Marksville there is to be a new kind of something my wife calls Sunday School"—it was held there. It isn't the old kind, for I understand that all the grown-up people in Marksville are to be there as well as the children. They are very anxious to have all the people of Brown's Settlement, each department visit this afternoon and see the

wonderful thing they've got going there—so please try and come, for, if not, I'm afraid this new Superintendent will be after us all."

On the way down Mrs. Singleton didn't make any further explanations to her husband. It was all—"Just wait and see." And Mr. Singleton "couldn't believe his eyes"—that was this was the church where he preached every second Sunday to twenty, fifteen and sometimes more dozen or so of people! Why, it was full of people! Of course, he preached and read the portion of Scripture his wife had named and gave out the hymn. Then he sat back and saw the Peters Settlement, people—yes, actually the Peters Settlement. People begin to do things! The Secretary read her crisp, brisk minutes of last day, Mr. Kirby stood up for the membership committee and reported five new members for the Senior part of the school, ten-year-old Florence Mitchell stood up and reported three new ones for the Junior Department, Mrs. Peters stood up and informed them that her committee wished to report that Mrs. Brodie had invited the Senior school to hold their first fortnightly social gathering at her house next Saturday evening, and then Annie Simpson stood up and said that her committee wished to report that the Junior school was invited to hold their social meeting, from half-past three to seven, at Mr. Mitchell's, on Friday afternoon. Then, his wife stepped to the front, and they all repeated the apostles' names over together from the blackboard, and she asked them three or four questions on last day's lesson, and everyone answered at once and—the thing kept going, going. And the minister ever after believed in Sunday School missions.

It was the last night of the annual Conference—a year hence. Both Mr. and Mrs. Singleton were present at the last meeting—a public missionary one in the evening. It had been a most interesting meeting—two young men had offered for the foreign field. The chairman introduced the last speaker. When he made his appearance some of the audience seemed very much surprised, and disappointed—wasn't a clergyman, that was sure; and he didn't look like well, like a man who could be expected to speak in public.

He began in rather an abrupt manner:

"I'm from the furlin' field—very furin'! We didn't have a single Sunday School or a prayer-meeting before your missionary came to us! And the dear little heathen children and the dear big neathen were growin' up without any knowledge of God's Word. But we've had a revival on our mission field—I 'spose you haven't heard about it?"—and here the speaker looked around, as though directing his question to the clergymen on the platform. Of course, you've been so taken up with China and Japan you couldn't be expected to know about our heathens—and, you see, they're right here in your own Conference." Then the speaker went on to tell of things we already know in the dawning of the Sunday School day in Marksville, and concluded with, "Give me a Sunday School revival every time! Now, you needn't be scared!"—and here he again turned to the ministers on the platform—"I'm a gen-u-ine orthodox Methodist; but I say this is the kind of revival you need to need now-a-days—it's like a good dinner of beef, it 'stays by you.' And it's sure to, if it's worked right, bring on the other kind, too—in fact, it's there before you know. I suppose some of you think I'm out of place to talk Sunday School at a missionary meeting—but, gentlemen, if

"The yoke of Christ is easy only to the willing neck."

Sunday School ain't missions, what is it? do you know that in this here one Conference there's just exactly eighty-six heathen places, poor bits of places without a single bit of a Sunday School—and young people growin' up with no knowledge of the Bible, no carlin' for it, either—goin' about to rough dances and the like, an' then we talk what a great country we're makin' of Canada! I tell you—"and here he turned again to the ministers—"It's time our Methodist Church wakened up to this here business, for we're losin' our young people, not only for the Methodist Church, but worse—a thousand times worse—losin' them for Christ! I tell you, people, if I was rich, right away I'd start a 'Sunday School chair'—or whatever you call it—you'll know what I mean—over in the college here, where our ministers is trained, and instead o' teachin' them so much Hebrew and Greek and stuff, I'd teach them how to work from the Sunday School end o' things—this here big new Adult Bible Class business, and Home Department, and all the rest of it—do they know how to teach a class of men and women in the country and make things interestin'? Do they know how to teach the people agoin' on the Sunday School bustle? Do they know how to teach little children with pictures and things, or teach other people to teach 'em? And I'd make 'em work examinations on it, too—every single candidate for the ministry. And, what's more, I'd train some o' 'em just to be Sunday School Missionaries and nothin' else. Now, I think this here Conference had better shoulder this missionary prob'um right away. I know there's a General Conference and Board and a lot of red tape to go through first; but let's start it now, and the sooner the better." With that the speaker sat down.

The chairman arose—"Brotheren, I thank God, and I thank Rev. Singleton for bringin' Mr. Charles Mitchell from Marksville here to-night to say what he has. Let's go home to think over what he has said—to pray over it. If a Sunday School revival has done this for Marksville, it will do it for other similar circuits. And, brotheren, we've been praying for a revival in the Canadian Methodist Church and—I believe God has sent Brother Mitchell here to-night to show us how to bring about this revival.

And back in the church sat a man "taking it all in," a stranger in the Conference city. He was fast coming to a conclusion. And three weeks later Mrs. Singleton received a letter from this same man. "I heard Mr. Mitchell at the Conference missionary meeting tell the story of your Sunday School work in Marksville, and I've decided to contribute the necessary funds to establish that very 'Sunday School Chair' in your college to which he referred, providing that your powers that be are willing. And more—I will pay the entire college expenses of the first two students who care to offer for the Sunday School course—as Sunday School Missionaries. I leave the matter entirely with you and your husband. Write me as soon as you have consulted your Conference and have their decision in regard to my offer,"—and there was signed to the letter the name of a philanthropist Toronto millionaire of whom Mrs. Singleton had often heard.

It was the following September, Rev. Harry Singleton and his wife were at the railway station. They were seeing someone "off."

"Good-bye, Tom! Good-bye, William! I believe this is one of the happiest days of my life," said Mrs. Singleton, very much excited.

"I'm sure it's one of our happiest days, isn't it, Tom? And if it hadn't been for you and your husband there would never have been any two Marksville boys starting out for college," answered William Peters, also very much excited.

"Get through as fast as you can, boys—for there's going to be lots of places anxiously waiting for the arrival of the first genuine Sunday School Missionaries," called out Mr. Singleton, as the train began to move.

"And to think our little effort started it all, Harry!" softly spoke Mrs. Singleton, as she took hold of her husband's arm and moved down the station platform.

"Your little effort, you mean, dear."

"No, I don't mean anything of the kind. I could never have gone on but for you—it was all 'ours.'"

"But God's most of all, dearie!"

"Yes, God's effort *through* us."

The District Sunday School Secretary

On the 133 Districts of our Church we have as many Sunday School Secretaries, whose work has been of much value to the Church during the Quadrennium soon to close.

Many of these officers have nobly cooperated with the General Secretary in promoting the work from ocean to ocean. Some have labored under difficulties, but have overcome them. Others have not hurt themselves by any over-exertion on behalf of the cause. To those who have done their best the thanks of every friend of the Sunday School are due, and that the others, if continued in office, may do better, everybody will wish.

Many excellent reports were given at the Annual District Meetings, and we have pleasure in submitting one as a specimen. We wish we had one as good from all the other districts.

A DISTRICT MEETING SAMPLE REPORT.

REPORT OF THE MOOSOMIN DISTRICT, SASKATCHEWAN CONFERENCE, SUNDAY SCHOOL SECRETARY.

To the Chairman and Members of the District:

Dear Fellow-Laborers—Your Secretary, in presenting his report for the year, notes with pleasure the general increase in our Sunday School work. Three new preaching places have been opened, and three new Sabbath Schools established, making a total in 11 circuits of 181 in the District, 134 Sabbath Schools and 11 Union Schools. Twenty-seven more Methodist Teachers are reported, and two fewer non-members than a year ago, the present number being 136 of the former and 23 of latter.

Among the scholars there is an increase of 181 in the District, the total being 1,276, including the Home Department,—three circuits, Fleming, Wolesey and Wapella, reporting a membership of 67 in this Department. This 67 is all "increase," no "Home Departments" being organized a year ago. Your Secretary is pleased with this increase, and would earnestly commend this Department to all our Schools.

In attendance at Union Schools, 151 Methodist scholars are reported, an increase of 113 over last year. We do not think this means that our people are less loyal to our own Schools than formerly, but that more careful enquiry was made and more faithful report given.

Eight out of 1,276 are now studying the Catechism. None were reported last

year, but evidently there is room for much improvement here.

Notwithstanding the emphasis given to Decision Day, to Schools observing it during the year, in comparison with two a year ago, there have only been added 72 to the membership of the Church from the Sabbath Schools, whereas 87 were so added last year.

Contributions to Missions were increased by \$31.00, and to Conventional Funds \$5.00. To S. S. Aid and Extension, the Sabbath Schools of the District increased their givings by \$12.00, but the total for the latter is only \$57.00, whereas after deducting the members of the Cradle Roll and those attending Union Schools, we should have raised at 5c. per member the sum of \$65.00.

For School purposes, \$1,198 were raised; increase \$156.

For other purposes, \$125 were raised; increase \$58.

For all purposes, \$1,523 were raised; increase \$267.

We desire to commend our Schools for their loyalty to our own publications: 682 such were procured from the Book Room, an increase of 298, while only 158 other publications find their way into our Schools. For acquainting our young people with our own work and to foster a healthy patriotism, we believe the Schools show excellent wisdom. The S. S. Libraries of the District have also grown—254 volumes added, making a present total of 1,196 volumes.

Four Adult Classes are reported and promise well. Two Schools hold teachers' meetings, have observed Rally Day, and 10 Decision Day, while 16 out of the 19 report their School open all year.

The Temperance Pledge has been signed by 346, as compared with 57 a year since, though there appears some discrepancy between this large increase and the small increase of 4 under "Total Numbers of Abstainers." It may, however, be that we have urged carefulest here, and that where records were kept too much "guessing" had been done heretofore.

Since last Conference a very successful District Convention was held in conjunction with the Epworth Leagues of the District, at Elkhorn, August 25th and 26th, 1909.

Three Institutes were also held—Fleming, Dec. 8th, 1909; Summerberry, Dec. 9th, and Elkhorn, March 3, 1910.

We would recommend the holding of the next Convention at Grenfell at the time of F. D. M., or, if such date be found unsuitable, the date to be arranged by the District League Executive and the S. S. Secretary, as well as the Chairman of District, shall have charge of all arrangements for the Convention.

Re Missions, we would recommend the appointment of a Missionary Secretary in each School, whose duty it shall be by brief yet frequent references to Mission work, to keep that subject ever before the School. We would also recommend that on the last Sabbath of each month the offerings of the School be given to Missions.

No Teacher Training Classes are reported. We would, therefore, earnestly commend the organization of such classes and the study of the text-book, "The Teacher and the Child."

Bro. Doyle, our excellent Associate Secretary, has rendered valued service to the District through the year, and we trust he may be long spared to this work in which he has proven such an expert. All of which is respectfully submitted.

J. B. TAYLOR.

Elkhorn, Man., May 24, 1910.

—“Take trouble that you may be saved trouble.”

How the Scholars Can Help Their Teachers

(In our May number we offered a handsome book prize to the boy or girl under sixteen who sent in the best article of 500 words or over on this subject. We are pleased to give the essay of Miss H. Emery, 14 Carlton St., Toronto, which was awarded the prize.—Ed.)

The way of most vital importance is, of course, to be present. Every scholar enrolled in the class should be present each Sunday when possible, and thus give the teacher a chance. Then the whole school might be present and go home without knowing any lesson if there were bad attendance; but there is no use in being present if attention be not perfect. If the lessons were not looked over before leaving home, it is rather disconcerting to the teacher to have to teach where there is no foundation.

To show they are paying attention, they should try their best to answer the questions, and the more one answers the better able are they to answer next time.

Scholars should each endeavor to visit another member during the week, urging him to come to Sunday School the following Sunday. All should try to live up to the lesson of the week and prove to their teacher that she is accomplishing something for her labor.

If everyone were enthusiastic over the work, instead of calmly indifferent and careless, the teacher would be delighted with her class and be happy in teaching it.

It is also a good plan to learn a few verses for each Sunday, but still better, to remember. This is convenient in reviews of past lessons or when there is any dispute about them. It will please the teacher to know that her scholar remembers the verses. But that is not the only reason for learning them, for in so doing one lays up for himself a Scriptural foundation which may one day keep him from yielding to a temptation and which may be a comfort in time of trouble.

Of course, it is unnecessary to mention common courtesy to the teacher, but if she be not thoroughly capable it will help her more than one can know to be polite and try to show her that her incapability is not noticed.

It will please her to see the scholars joining heartily in the hymns, responsive reading and prayers, and perhaps inspire her for her lesson. They can help her considerably by praying for her during the week, that she may be successful in her work and class. There are many, many ways of helping, and if they were all carried out, every class would be a model.

Ideal Superintendents

In our May number we gave thirteen detailed statements from as many ministers as to why they liked their S. S. Superintendents, and asked our readers to say which one of these most nearly conformed to their thought of an ideal Superintendent. A. L. Fuller, Lennoxville, Que., received: "How to conduct a Sunday School" for the best reply. He says: "He has given nearly thirty years' faithful service, a most thorough student of Sunday School lessons, conversant with the most up-to-date methods, above all things taking a deep spiritual interest, both individual and collective, in the work."

This, I think, most fully expresses the qualities of an ideal Superintendent.

We are told that he possesses the deep spirituality, without which all

Books of The Bible

T. W. SANDERSON

other qualities lack the vital spark which makes them valuable in the Sunday School.

The principal reason of choosing this one is because, in the statement "thirty years' faithful service" we have positive proof that he possesses the necessary qualities to successfully lead his school along through storms and discouragements which are sure to come in thirty years—as well as in its more pleasant days of success.

To adapt an old adage, the proof of the successful superintendent is his superintending of thirty years.

In a few words, he is persistent, patient, persevering, earnest, up-to-date, methodical, and, finally, a student, sympathetic and spiritual.

Making the New Superintendent Out of the Old Unliked One

To the same gentleman must be sent a copy of "A Model Superintendent," for the best way to make over the old Superintendent, whose case we cited on p. 99 of the May issue.

He says: "He should visit a few schools where things are bright, snappy, systematic, well organized and disciplined. This would incite him to do likewise."

He should study and adapt up-to-date methods to his school.

But he will find it very difficult to get out of the rut alone, so perhaps he will need a new pastor.

A kind, sympathetic, patient, tactful,

energetic pastor should be able to indicate to him, without telling him where he failed. He might suggest programs for the Sunday School session, with exact time for each item. In order to train others for Sunday School work, get him to have some one else make the prayer; get his assistants to take charge of the school frequently; and, if the indirect method fails, tell him directly, but kindly, his faults. Possibly a new Superintendent may be imperative. But certainly a more earnest, hearty, honest, loving, spiritual bond of interest between pastor and superintendent will tend to improve both. More of Christ in the heart and more life in head and body will improve the Superintendent, possibly pastor too.

The Sault Ste. Marie District was favored with the services of both the District S. S. Secretary and Rev. P. P. Bruce, B.D., the Toronto Conference S. S. Secretary, at a series of Institutes during the early part of May. A succession of meetings were held, and increased attention and interest were aroused in Sunday School and Young People's work. Such District visitation, especially in the newer sections, is of great value in stimulating the workers and developing the work, and should be made general.

When all your League officers are subscribers to the Era, write the Editor and get your name on the Honor Roll.

"Gossip means putting two and two together and making five of them."

REPORTS FROM THE FIELD

Impressions of Washington

BY REV. F. L. FARWELL, B.A.

One's first impression of things is usually mistaken. They are ugly or beautiful or gloomy or bright, and so it is with Washington. One cannot approach it from the north over the Pennsylvania Railroad, and stepping off the train at the fourteen million dollar Union Station, take the street car to Convention Hall without saying to himself, "This is a beautiful city." After a three or four days' visit this first impression is confirmed. Indeed one hears himself saying, "This is the most beautiful city on the continent. And one hears said a right. With its wires underground, its streets running at right angles to one another, and its avenues diagonally across them, with its squares, and circles, and parks, and trees, with its White House, Capitol and other public buildings; with the marble monument to its first great patriot, George Washington, shooting sheer into the sky five hundred and fifty-five feet, and other monuments to other heroes, and with a hundred other points of interest, Washington is an intensely interesting and beautiful city. If Ottawa truly becomes the Washington of the North, it will be a Capital of which Canadians might well be proud.

But it is not of Washington's beauty that I am to write. One thinks again, and other feelings stir in him as he goes back in memory to that great convention of five thousand people representing the nations of the earth. And why have they come together? They have come from the North and the South and the East and the West to do honor to the most potential organization of modern times—the Sunday School—and to discuss its relation to world-wide missions.

And so the really first impression of the Convention was its cosmopolitan nature. It was truly world representation. The roll calls were responded to by representatives of Great Britain, United States, Canada, Russia, Bulgaria, Bohemia, Sryla, Algeria, Egypt, Turkey, China, Siam, East Africa, India, Chili, Brazil, Argentine, Paraguay, Japan, Mexico, Norway, Sweden, Denmark, France, Spain, Germany, Italy, The West India Islands, South Africa, New Zealand, Palestine, Java, Hungary, Persia, Hawaii, the Philippines and Korea. It is all wonderful, and one forgot his Methodism and forgot his nationality except as responsibility was thrust upon it by the appeals from the non-Christian nations?

The second impression was that the Sunday School movement is about the biggest thing going now, and then in Ontario, when Sunday Schools with a thousand membership or more contribute the sum of five dollars for the supervision of a territory 4,500 miles from East to West and 1,400 miles from North to South, and where other schools are but "tail-enders" in their respective churches, one is apt to think that work on behalf of boys and girls doesn't amount to much. But in Washington one was made to feel that when he comes in touch with the Sunday School force of 28,000,000 souls, he touches that whose potential life has power to transform and uplift a world. One comes back to Canada and to his work believing it worth while to give him-

self to the salvation, education and training for world-wide service of a half million Canadian boys and girls.

A third impression was the place that Sunday School work occupies in the latter life of the world's greatest Republic. The sincere and strong address of President Taft, the adjournment of Congress in honor of the Adult Bible Class parade, the congratulatory message forwarded to the Convention by Congress—all these were recognized by the leaders of a nation of the Sunday School as a powerful factor in the upbuilding of national life and world civilization.

A fourth impression was the fact that the Sunday School was not only an evangelistic and educational institution, but a great missionary agency. As appeal after appeal was presented on behalf of the boys and girls of non-Christian nations, the response in the form of \$75,000 for the purpose of sending Sunday School missionaries to foreign fields was the most natural thing in the world. The movement is but in its inception, and one need not be a dreamer to see that the great base of supplies for missionary enterprise both in men and money is the Sunday School.

A fifth impression, and indeed a plain fact that was forced upon one, was the responsibility of the English speaking people to give the gospel to the other nations of the earth. The scene in which Marion Lawrence, representing America with the Stars and Stripes falling about his shoulder, and Carey Bonner, representing Great Britain, with the Union Jack gracefully thrown upon his arm, with their hands clasped and their arms around each other, while Carey Bonner led in prayer, was one whose memory can never be wholly effaced. It was significant of the unity and co-operation that must of necessity exist between these two great nations in their task of bringing the kingdom of this world to be the Kingdom of our Christ.

Closely related to the last impression was a sixth impression, viz., the capacity of the leaders in this great movement—Marion Lawrence, F. B. Meyer, Dr. Bailey, Carey Bonner, E. K. Warren, W. N. Hartshorn, H. J. Heinz, John Wansmaker, J. J. MacLaren, are men as strong leaders in Sunday School work as are John R. Mott, Robert E. Spear, J. Campbell White and N. W. Rowell in the cause of missions. These men are prophetic in seeing the possibilities of boy and girl life in all lands, are glad to give time and money and leadership and all to the development of those possibilities to the full.

One received a still further impression in the great Adult Bible Class parade in that the Sunday School is relating itself to the great formative forces of the nation's life. The sight of five thousand men in line, old and young, representative of tens of thousands of others deeply interested in the study of the Word of God and in the purifying and uplifting of the state, was significant of the growing influence of the Sunday School upon the adult life of a country. Following the parade, Convention Hall presented an inspiring picture. One thought for a moment it was pandemonium—banners and mottoes (89 of them), and songs and shouts. But if it were pandemonium there was motive and method in it. It was rather the call of the men of America

to establish righteousness, and truth, and right relationships throughout the length and breadth of the continent. Here are some of the mottoes: "Where men go boys will follow," "A Christian flag, with the words inscribed," "By this sign we conquer," "Ontario for Christ," "America's Moral Bulwark, the Sunday School," "No isolation in America after 1920," "Mr. Taft is square on the Sunday School," "The men of Texas for the Man of Galilee." These and others were indicative of the aims and determinations of this great body of representatives.

An eighth impression was the demand made for trained leaders, and superintendents, and teachers, and workers for the accomplishment of our great task. "The Trained Teacher the Greatest Need of the Church," was the title of one of the most powerful addresses at the Convention. The call was for leadership, leadership, leadership, from the world's organization down to the smallest local school.

A ninth and the last impression to which I may refer, was one that gradually came to Canadians as the programme proceeded, viz.: The responsibility resting upon Canada as a daughter within the Empire and a fellow-occupier with the United States of this North America Continent, and its connecting link between Europe and Asia, to give of its light and truth and evangelizing and civilizing power to the ends of the earth. One was more impressed than ever before with the greatness of Canadian opportunity, and with the responsibility resting upon us at this time to do our full duty to our boys and girls in this greatest of all ages in the world's history.

Deloraine District

The Sunday School and Epworth League Convention was held in the Methodist Church at Oxbow, Sask., on May 23rd and 24th. A very lively interest was manifested in the meeting.

The Convention, presided over by the Rev. W. P. McElfiel, of Deloraine, Chairman of the District, had a good start, and that meant much; for a congenial and spiritually enlivening atmosphere was the result from the outset, and was sustained in a most helpful manner throughout the whole of the sessions.

An address by the Rev. J. Doyle was the principal item on the programme for this evening. It was full of wise and practical suggestions and emphasized how Christian workers should mind the important things.

The second session of the Convention was held on the following afternoon. The Chairman was the Rev. S. O. Irvine, of Alameda. A number of interesting and suggestive papers and addresses were given on "Responsibility in Sunday School Work."

Without going into details mention might be made of the following:

The Rev. J. H. T. Barber, of Glen Ewen, gave a talk on the "Scholar's Responsibility," which was characterized by candor and common sense.

Concerning "The Parent's Responsibility" the Rev. J. W. Johnston, of Pierson, tried to show the great honor and dignity which the parent placed upon parents, gave a sense of responsibility as co-workers with the Sunday School, and in the moulding and enriching of a child's life and character.

A most interesting and animating paper was given by the Rev. E. E. Somers, of Carleton Place, with regard to the "Teacher's Responsibility." He laid much emphasis on the essential quality that a teacher should thoroughly understand the real make-up of the Bible, and that he should know how to teach the

"Ignorance is the channel through which fear attacks human life."

Word of God in all its significance. Further, that a teacher should be so qualified, and have enough courage to meet the crying needs of the times, and to solve the many problems which vex the minds of many of our young people.

The Rev. S. T. Robson, who had prepared a paper on the "Pastor's Responsibility," was unable to be present, but as he had sent on his paper to the meeting, it was read by the District Secretary, the Rev. J. Smith, of Carnduff. The paper indicated careful preparation, and showed how the Sunday School was part of the church, and the way the pastor might render much aid to its invaluable usefulness by organization, by sympathy and attention to the systematic study of the lesson, and by recognition of the special days set apart for the Sunday School, and as an adviser on papers and books.

At intervals the session was given up to comment or criticism on what had been said, and at these times the members of the audience entered upon most interesting, vigorous and yet helpful discussions.

Reports were given from the respective Sunday Schools by representatives present, and it was very gratifying to learn that they were in a favorable and progressive condition.

When the session was over the delegates were treated by the people of Carnduff to a boat sail on the Souris River, which is not far from the town, and whose situation is most pretty and picturesque. As the day was fine the sail and scenery were much enjoyed. After the people had had a good time together down at the river, and had refreshed themselves with a hearty supper, they repaired to the third and closing session of the Convention, which was devoted to the Epworth League. This meeting was presided over by the Rev. Jas. Hoskins. There was a good attendance, and a good feeling prevailed. The pastor spoke on the "Ideal League." He made much of the League as a training home for Christian service; how every member should recognize that the business of the church was the business of the League, and that business was to touch and make sacred every phase of life.

The laymen were not wanting in thoughtfulness and suggestions whereby the League might become an efficient and influential organization in society. Mr. Wyille, of Oxbow, in a straightforward and businesslike way gave a paper on "The League in the Business Life of the Community." He considered that the League should not only have a "Lookout" but a "Looking" Committee, which would, by investigation into economical and business relations, be able to do something for their purification.

Mr. E. Starkey, of Carnduff, had prepared an excellent paper on "The League, a Recruiting Agency for the Ministry." As he was absent and his paper was in the meeting it was read in an effective manner by the Rev. J. Smith, who, as the Secretary of the Sunday Schools of Deloraine District, was congratulated on the splendid programme he had provided for the Convention.

The young men of the Young People's Society of the Methodist Church, Armstrong, B.C., recently demonstrated their competency to supply a very enjoyable and profitable evening's programme. The service was in charge of Mr. L. K. Farr, and as arranged by him and presided over by Mr. W. H. Harry, was full of good things for the audience. The decorations, programme, refreshments, indeed all the various items were provided by the young men.

Notes

The Epworth League of George Street Church, Peterboro, had a novel programme not long since. The main part of the exercises consisted of an address with practical demonstrations, on wireless telegraphy and associated subjects. Mr. McCarrell, who reports the meeting, says that Mr. Roy Powell, the speaker, gave great interest to his subject "by sending a wireless message across the room, lighting lights, ringing a bell, operating a miniature street car on a small circular track, etc., all by electricity sent through the air alone, there being no visible connection or conductor. In his short but comprehensive address the speaker referred to the first wireless method of transmitting messages, viz., torches (Old English), smoke (Indians), drum (Africans), on up to the heliograph and searchlight of modern times, until we have the discovery of electrical waves in the ether of the air by Hendrich Hertz, in 1888, which discovery was experimented with by many, but which was first made of practical use by G. Marconi in 1895, when he sent a wireless message a distance of

three miles from his father's farm in Italy. He was unable on account of lack of support from his own country to do a great deal more until the British Government brought him over to England to experiment and improve his inventions at their expense, which generosity was shortly rewarded by a message being sent across the English channel. His first great distance was from Poldhu, England, to Signal Hill, Newfoundland, a distance of about 2,200 miles, which accomplishment gave wireless telegraphy a recognized place in the commercial world, and during the last nine years even the skeptics have been forced to recognize this great factor in the world's every-day life: the only means which renders it possible to publish a daily paper in mid-ocean, as well as several other examples of its wonderful utility, as instanced by the saving of many lives from the steamer Baltic, wireless telegraph being the connecting link between the rescued and the rescuers."

We judge that this meeting was one of exceptional value and of great practical benefit to the young people in attendance.



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Anno Domini's Grieve

An old Irishman was looking over a country church in company with two friends, who, having sprung from the neighborhood, knew personally the histories of the families whose memorials lined the walls, and they discoursed at so great a length upon this acquaintance that she felt out in the cold.

Suddenly her eye caught the words "Anno Domini" in unusually large letters on one of the inscriptions. "An' Anna Dommonney!" she cried. "An' is ouid Anna buried here? Sure, an' I knew her very well when she was cook to the Lord Mayor av Dublin."

Louis Cross-Eye

A doctor, visiting a small country town, went over the local museum. After admiring one or two of the exhibits, the curator who was an old man, said: "Ah, but we've got a chair here that belonged to Louis Cross-Eye."

"Oh!" said the doctor. "Who was he?"

"Don't you know, sir? Why, he was one of the Kings of France."

"King of France? Louis Cross-Eye? There must be some mistake. Show me the chair."

The old man promptly complied, and pointed with conscious pride to a ticket inscribed:

"Once the property of Louis XI."

Searching the Scriptures

A wife had persuaded her husband that it was the proper thing for him to lend her a hand with the housework. But he soon tired of his new labor, and one day said to his wife:

"I have been washing dishes for a week now, and between times I have been doing a little Scripture reading, and I cannot find in the Bible any authority for men doing kitchen work, but women are frequently spoken of in this connection.

"She looketh well to the ways of her household!" "She worketh willingly with her hands." "She riseth while it is yet night, and giveth meat to her household." These quotations, my dear, would seem to warrant the conclusion that household duties should properly be assigned to the woman."

"My dear," replied the wife, "if you will pursue your studies further, you will find in 2 Kings xxi. 13, these words: I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down." This proves that you are nobly doing the work designed for you by Providence."

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