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REV. A. C. CREWS, D.D.

For ten years he was editor of this paper. Now he has the sole charge of our many Sunday School publications. Our picture shows what our camera saw one day recently when we found him busy as ever at his desk, reviewing a copy of his popular "Playmate." Our young people never had a more devoted friend than Dr. Crews.

The Modern City

See Missionary Topic for October 31

BY GEORGE ELLIOTT.

THE first city was built east of Eden by a murderer; the last city, New Jerusalem, is being reared by the Redeemer. The former was founded in a brother's blood, the latter in that of our Elder Brother. Even so are all earth's cities cemented by blood and tears, and so shall they be redeemed.

The Bible in the beginning views the city as an organized rebellion against God. Babel is a type of the worldliness that opposes God, from the Flood down to the mystic Babylon of Revelations. But at last Ezekiel, beside a Babylonian river, has a vision of an ideal city of God, whose name shall be Jehovah Shammah, "the Lord is there," and thenceforward in psalm and prophecy there flames the coming splendor of a holy city. So the religious idea of the city is that it is something originally bad, which may and shall become finally good.

The city is glorious because of its human interest. "God made the occur-

rence population is caused largely by the new conditions of industrial organization made possible by steam and electricity, and unless a change comes in the industrial order, will go on, and twenty years from now will see more than half our population in cities and large towns.

Consider the city ethically. Moral problems grow more intense as men are herded closely together. Crowded conditions are favorable neither to health nor morals. The town dweller is a degenerate. The intense life makes him neurotic, while bad air, vile sewerage, impure water and food, causes malnutrition and uric poisoning.

The great city naturally attracts two classes, the adventurous and the vicious. It soon becomes the cesspool of depravity. It is the abode of ignorance, pauperism, and crime, the scene of nameless deeds that shame the pitying stars.

"Is it well that while we range with science, glorying in our time,
City children soak and blacken soul and sense in city slime?"

There among the glooming alleys Progress halts on palsied feet:
Crime and hunger cast our maidens by the thousands on the street.

There the master scripps his haggard sempstress of her daily bread:
There a single sordid attic holds the living and the dead.

There the smoldering fire of fever creeps across the rotted floor
And the crowded couch of incest in the warrens of the poor."

Crowding together with restlessness and constant change breaks up family life. Divorce is one-half more common in the city than in the country. The hearth-stone is gone; how can men rally round the hot-air register or the steam radiator? Life made mercantile becomes sordid and selfish.

And it is quite as bad at the top as at the bottom. The city is the realm of fashion, with its imperious rule of folly and frivolity, its wanton luxury, shameless waste, brainless pride, and moral floppancy.

The city is bad politically. Montreal is an example. Our large cities are largely ruled by the criminal classes. Hordes of hungry adventurers haunt public office—men whom no prudent merchant or manufacturer would employ in his business. No wonder that some despair of popular government. Yet the worst home rule will be better for us in the end than the rule of the brightest angels on a vacation from harping and choir practice. But Heaven must sometimes stand aghast over the spectacle offered by the city.

Unless redemption shall speedily come the doom is certain. History is but a record of ruins of fallen cities, and crumbling civilization. Corruption and luxury, though robed in splendor and fortified by power, cannot escape the inevitable law. Tyre, in its loneliness and ruin, its head crowned with desolation and its feet washed by the walling sea, beats among its fallen columns, sneaks from her silent lips the solemn message that nothing endures but truth and virtue. "Babylon is fallen, is fallen" is the eternal sentence of God against the sinful city.

If the city is a peril to civilization,



REV. E. M. RANDALL, D.D.

For five years Dr. Randall has been General Secretary of the Epworth League of the M. E. Church. For seven years he was pastor of the First M. E. Church, Seattle. His abiding place in the hearts of the people was manifest by the heartiness of the greeting accorded him on his every public appearance.

It is an opportunity to the Church. Jesus first taught in the dense centres of population, going "from city to city" about the Sea of Galilee. Like a true patriot, He wept over Jerusalem's sin and coming doom. His Apostles followed the same policy. Christianity first burst national bounds at Antioch, third city of the Empire, then passed to Corinth, the second and then to Rome, first and greatest of all the world. Not only so, but it won its triumphs in the slums of these great centres, among Greek slaves, Roman bondmen, and outcast Jews. The twentieth century can and must



BISHOPS HUGHES AND SMITH.

We captured these two leaders as they were conversing at the foot of a stairway where the light was poor; but we got them as they appear. Bishop Smith is the taller of the two. He was for twenty-five years editor of the "Fitzburg Christian Advocate." Bishop Hughes is an orator of ability and an author of merit. Both men served the Convention well.

try, but man made the town." is only a very superficial half-truth. Doubtless in the city the works of man seem more in evidence than the works of God; we see houses and not hills, pavements and not meadows, while its lamps put out the stars of Heaven. But all this ignores the fact that God made man; and that we see man in the city as nowhere else. Man is more than nature. The city is the throbbing heart where is received and whence is distributed the life-blood of civilization. It is the brain, the very nerve centre of the life of humanity.

Our cities have the multitudes, and soon will hold the majority of human kind. In 1800 four per cent of American population was in towns of 8,000 or over. With every decade that proportion has increased, until the census of 1900 showed 32½ per cent. In fifty years, while the rural population has doubled, the urban population has increased ten times. This congestion of



BISHOP WARREN AND DR. BALLARD.

We found the good Bishop and the jolly Doctor enjoying a pleasant chat on the hotel piazza, and almost before they knew it, transferred their smiling countenances to our film. No boy there was more exuberant than Bishop Warren, 79 years young.

repeat the victory of the first. The nineteenth century demonstrated that our faith can conquer heathenism. We must now prove that it is as efficient vertically as horizontally. The power which has penetrated the forests, crossed the seas, and threaded the trackless deserts, must force its way into the cellars and garrets of our cities. The grace which has subdued the savagery of nations can master the more brutal barbarism of our narrow streets.

The holy city—is it possible? John saw it in his great dream, and if we will, we may see it realized. Nothing but the Gospel can save the city. Babel, built from the ground to conquer Heaven, is doomed to confusion and destruction. Science, culture, and even fair philanthropy, are helpless to redeem. The holy city must come down from Heaven. Nothing but a new Pentecost, the "Power from on High," can cleanse the corruption and cure the confusion of these Babels of vice and misery, and create that City of God, "wherein dwelleth righteousness."

Would that the vision splendid of



BISHOP E. R. HENDRIX.

The M. E. Church South is reasonably proud of this scholarly man. When but 20 he was made President of Central College, Fayette, Mo. After eight years of service in that capacity he became Bishop. He has had wide influence in the church enterprises and founded the Korean mission of his church. He is "every inch a gentleman."

John's Apocalypse might fall as a radiant inspiration upon the Church of our time!

"Catching gleams of temple spires,
Hearing notes of angel choirs,
Where, as yet unseen of them,
Comes the new Jerusalem!

Like the seer of Patmos, gazing
On the glory downward blazing,
Till upon Earth's grateful sod
Rests the City of our God."

The enemies of foreign missions have spoken tauntingly of the slowness of the work, and of its great and disproportionate cost, and we have too exclusively consoled ourselves and answered the criticism by the suggestion that with God a thousand years are as one day. We should not lose sight of the other side of that truth—one day with Him is as a thousand years. God has not set a uniform pace for Himself in the work of bringing in the kingdom of His Son. He will hasten it in His day. The stride of His Church shall be so quickened that commerce will be the laggard. Love shall outrun greed.—Benjamin Harrison.

The Blessings of a Thankful Heart

Devotional Topic for November 21.

In the scripture lesson (Lev. 8 : 1-12) assigned for study this week, there are evidences of general gladness among the people. This may be easily understood if their circumstances are clearly seen. But among all the reasons for joyous mirth there is one great outstanding cause for their great gladness. That is the fact of the restored order of the law, in other words, the people rejoiced because they had found the Bible. There are thousands of hearts in the world to-day that are not conscious of a true or abounding joy because they have not the most precious of all possessions, an open and understood Bible, the greatest boon that could come to multitudes would be to find the book of God. Not that there is a lack of bound volumes, for the Bible as a book is the best seller in the universal world of books. Many families have Bibles and are impoverished for lack of the Bible. To find the Bible is more than an ornament, something better than a religious fetish; it must be a book of use for seven days in the week.

The same principle is true nationally. As a man cannot know truth, abounding joy apart from an experience of its blessed effects in intellect and on character, so the nation must enshrine it in its life. Apart from it there can be no real prosperity. Many a nation of the past has actually been the poorest when it has seemed to be the most wealthy. Values are not determined by externals, but by internals, and only the person or the community that has imbued the Word of God in the innermost heart of purpose that it may control the outward actions, is either rich or strong. "The joy of the Lord is your strength," said Jeremiah to the people. And that joy is not mere sentiment, but the result of conscious union with and obedience to the Supreme Will of God. There is no magical process by which joy can be easily gained. The secret of blessedness is obedience. The spirit of obedience must be loyalty to God's commands. The reward what God asks of us is His Word. To know we must read. To understand, we must think. To obey, we must act. And the results of such action are blessings from God, not because He is partial to some or arbitrary to others; but because in His laws are comprehended all the fulness and fruitage of life. Whoever has these laws in intellect, whoever walks according to them in conduct, honors the very principle of life, and connects himself with the source and supply of all blessedness. Study this out, and you will see that the greatest loss that can come to anyone is the loss of the Bible, and the richest find is that of the Divine Word.

There are many evident reasons why we should give thanks unto God; but we shall err if we esteem any measure of physical bounty as the chief one. We have had abounding crops, material plenty has been granted us in the good Providence of God; but unless we can say as in Psalm 4 : 7 : "Thou hast put gladness in my heart, more than in the time when their corn and their wine increased," we have not learned the secret of joy and gladness that abide. To have God's Word in the heart, to obey it in daily life, to be conscious of increasing strength in spiritual purpose, to rejoice in larger wealth of heavenly possessions, to realize the fact of Divine guidance and control in all life's varied experiences, to be unconcerned about temporal things in the glad assurance of eternal provision—these are some of the blessings of a soul that is truly thankful to God, because obedient, to His Holy Will.



REV. H. M. DU BOSE, D.D.,
Nashville, Tenn.

This is the genial General Secretary of the Epworth League of the M. E. Church South, as we saw him for a minute or two just outside the Convention Hall. His speeches were eloquently delivered, and his popularity with those who knew him best was very evident. He is sunshine personified.

"Every man bears the mark of ignorance, and sin, of fear and remorse, or of heroism and virtue, of love and integrity. God hates secrecy and has ordained that nature shall publish the secrets of men's lives. Mental brightness and moral integrity make facial illumination. One has said, 'There cannot be a handsome idiot or a beautiful fool.' Thought is the diamond that scratches every surface, the power that directs every action, the agent that moulds every life, inspires to nobility or degrades to moral serfdom, that links a soul to God, or binds the life to moral corruption and fetters its nobler powers. Thought has an omnipotent influence over our lives, hence the importance of guarding it lest it chain us to the ignoble and dwarf our manhood." Rev. J. M. Harrison, Letchbridge.



REV. DR. HERBEN,
Editor of "The Epworth Herald," Chicago.

As a visitor to the genial Doctor's office, we spent a profitable hour in comparing notes, and left regretting that the windows did not throw as much light on his countenance as the conversation did upon his spirit. He is editor of the best Epworth League paper—in the U.S.

The Enthronement of Christ in the Spiritual Life of Man

Address at the E. L. Convention at Seattle

By REV. W. J. SMITH, B.A., PRESIDENT OF THE HAMILTON CONFERENCE.

WE rightly speak of the enthronement of Christ in the spiritual life of man. It could not be over the spiritual life of man. The throne of Christ is in the faithful heart. The service of His servants is not rendered to Him, or even for Him, but with Him.

I wish to speak to you first of the meaning of the enthronement of Christ in the spiritual life of man. Its beginning is in hearkening to His call to come to Him. One cannot hearken to Him without being convicted of Sin. This conviction, nurtured, deepens into repentance and enthronement of Christ just here will enrich all the subsequent life. But we are accustomed in our self-complacent age to make conversion to God so easy! Along with our get-rich-quick schemes, have come our get-good-easy ideas, and, speaking of a young person's repentance to-day we are apt to remind ourselves that they are not like hardened, older sinners. Doubtless there is truth in the statement. There is a long difference between the repentance of the gentle Lydia, and that of the course and brutish jailer of Philippi. But repentance is not proportioned alone to the hideousness of the outer life, but to the keenness of the perception of the meaning of sin, and this, in turn, is very largely dependent upon the amount of

and the spirit of worldliness taints the very atmosphere of our common and our preparatory schools, and of our colleges as well, to say nothing of our social life. How shall this pollution be quelled and undone? By the enthronement of Christ in the moral ideas of our people, which demands an adequate conception of sin and an adequate repentance. This having taken place, the saving faith that joyously accepts Christ as Saviour and Lord and Master, crowns Him King in the affections as well as in the moral purposes of life. That inimitable invitation of Jesus: "Come unto Me all ye that labor and are heavy laden," has been accepted, and His promise of rest has been absolutely fulfilled. And now this gentle, holy Christ, who aforesaid had by these very qualities produced such keen sense of awful guilt, is enthroned where He delights to abide, in the heart of his obedient and trustful child.

In that call of Jesus in the closing verses of the eleventh chapter of St. Matthew, to which I have referred, there is both a double invitation and a double promise: "Come . . . and I will give, take . . . and ye shall find." But what we are enjoying, having come. But what is this second? "Take My yoke upon you, and ye shall find." Become yoked up with Me and ye shall discover. What does that yoke signify?

When Jesus was giving His last charge to His disciples, among other things, He said: "When He is come He will guide you into all truth. He shall not speak of Himself, He shall glorify me. He will take of the things that are mine and declare them unto you." The Holy Spirit ministers Jesus to the obedient. So the Holy Spirit, the third Person in the Trinity, who imparts the peace of God to whosoever accepts the invitation of Jesus, continues to minister Jesus to this discovering, exploring, yoke-fellow of Jesus, until His presence glorifies the soul, shines through the face, forms the soul, shines through the speech and declares Himself in the deeds and the relationships of the life. Such is the enthronement of Christ in the spiritual life of a man. Our fathers named it entire Sanctification, and thrilled with its mighty impulse, they sang:

"Thee will I love, my strength, my tower;
Thee will I love, my joy, my crown;
Thee will I love, with all my power,
In all Thy works, and Thee alone;
Thee will I love, while the pure air
Fills my whole soul with chaste desire."

The enthronement of Christ in the spiritual life of man—using the term generically—can come to pass only as all persons, each for himself, so submits to the King of Kings. You will have noticed that from the beginning to the completion of the process one means, on man's part—obedience—and one agent on God's part—the mighty Holy Spirit—have been co-operant.

Permit me briefly to speak of some results of this enthronement, or what it does:

One in whom Christ is enthroned is never alone. His delectable companionship imparts joy to duty, holy meaning to life's relationships, untold wealth to sorrow, and the rhythmical tread of a triumphant army to every battle of life. Think of it—never alone in your uncertainties, in your planings, in your needs, in your longings, in your day-dreams and in your night-vigils. Lost in the desert or adrift on the angry sea, yet never alone.

"Closer is He than breathing,
And nearer than hands or feet."

It is this relationship that creates progress. It takes God's mind breathing upon man's mind to create new empires or thought or new purposes of action. How much more may be done when he who is our life dominates all our thought. With most subtle and prodigious power He operates upon the judgment, the memory, the will, the imagination, and the power of associating ideas. This union of Christ with the one in whom He is enthroned is so perfect that he, in speaking of it, could picture the relationship by nothing other than that of the vine and its branch.

There is another—a double result—though but one in reality. This enthronement of Christ gives one a universal outlook and relation. "The world is my parish," exclaimed one in whom Christ was enthroned. The universal missionary "enterprise" is not a modern outgrowth of world-wide commerce. It is an inherent and integral part of Christianity. Provincialism is not simply stupid narrowness; it is a restriction,



IN THE SNOWS OF PIKE'S PEAK.

About fifty of our company made the ascent of Pike's Peak in a special car over the Cog Wheel Railway. This group was formed when about 13,000 feet above sea level. Our readers will doubtless recognize the faces of a number of well-known men and women. The flags shown are our Convention banner and the Canadian ensign, both of which were much in evidence throughout the trip. Though it was July many of the party were even colder than they look.

patient and courageous quiet thought that has been given under the Divine Spirit's illumination to the holiness of God, the grace of our Lord Jesus Christ, and the horrible meaning and guilt of human Sin. Frances Ridley Havergal never lived an outwardly blighted life, but her repentance was poignant and unburied, though endured while yet a girl in her teens. Worldliness is of the very essence of Sin in its enthronement of self and the dethronement of Christ;

Submission to Him, service together with Him, His purposes becoming ours.

It is as though Jesus said to men: "Your largest life is to be discovered as you grow to its appreciation through service with Me." In other words, the enthronement of Christ means not only the perfect dominancy of Christ over our life, but also the perfect dominancy of Christ over the broadest, profoundest, sublimest life I may live, or dream of as mine.

and in that a detachment, of Jesus Christ. It is a direct menace to Him and to His Kingdom. The great ideal is not born of man's greatness, but of Christ's. It is not begotten of man's genius, but of Jesus Christ's love and God's grace. Twin with this breath of outlook is the minute care and tender solicitude for the individual man the person whom one ebows in the crowd, the last man, the

lowest man of all who are lost. Herein are realized all the virtues, and by this expunged all the vices of both Socialism and Individualism.

In this delightful relationship is created, nurtured and matured a love that vanquishes hate, that exorcises cruelty, that inspires indifference with a holy interest and makes a man so tenderly, sagaciously, courageously and

broadly a citizen of the world, that one in whom Christ is so enthroned must conclude "for this cause was I born, and for this cause came I into the world." "This is the victory that overcometh the world; this is the triumph of the rude cross of Calvary and its thorn-crowned victim; this is man as God has ever meant him to be. Is it you?"

Hamilton, Ont.

If I Could Have My Way

BY BISHOP McDOWELL.

ANY wise man will be glad that he cannot. And any wise man will remember that in many things he could have his way and does not, and he will be humble. "What is the man groaning and making all that fuss about?" asked a child of one overheard praying in an adjoining tent. "He wants to be a better man," replied the child's father. "Then why don't he be?" was the innocent question. This kind of wishing is rather sobering. But if I could have my way so far as my Church is concerned, I would make quick and powerful those eternal ideals and ideas always in danger of sagging and always in need of being vitalized. Here is our historic statement:

stream of modern life. I know men who have the first, and men familiar with the second. If I could have my way we would all do what Hughes did in this regard. We need constantly to refresh ourselves by contact with our historic ideals. Christianity drifts away from Christ and needs to come again and again to Him and His purposes. The eternal must be interpreted and incarnated in every time. The past cannot be repeated in any realm, in the religious realm least of all, but the past must always be really in the present. The ancient fervor must be in the stream of modern life.

A dozen times a year I ask young men the question for admission to annual conference. Here are four of those questions:

thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.

"The second is this—

"Thou shalt love thy neighbor as thou dost love thyself."

"There is no commandment greater than these."

"Wisely answered, Teacher!" exclaimed the teacher of the law. "It is true, as you say, that 'there is one God,' and that 'there is no other beside Him'; and to 'love Him with all one's heart, and with all one's understanding, and with all one's strength,' and to 'love one's neighbor as one loves oneself' is far beyond all 'burnt offerings and sacrifices.'"

Bishop William A. Quale

President of the Epworth League of the Methodist Episcopal Church.

THESE companion photos, taken when at sea, will give our readers a good idea of the everyday smile of this grand man, one of the most outstanding figures of the Convention. Bishop Quale's speeches, sermons and lectures were enjoyed by the crowds that greeted him on his every appearance. He loves the young people, has faith in them, studies their welfare, and has great hopes for the Epworth League. He recently said regarding it:

"Whatever dies, the Epworth League will live. Why? Because it ought to live; because it will be gradually working out the will of God; because it will be planning for the youth of the Methodist Church, that it may be renewed like the eagle's; because it will be saying with every faculty, 'Youth for God.'"

When the worthy Bishop visits Canada, as we hope he may within a few months, we are sure that he will win his way quickly into the affections of our Leaguers, as he has in his own church and country.



We believe that God's design in raising up the Methodist Episcopal Church in America was to aid largely in evangelizing the continent and "to spread scriptural holiness over these lands."

The sole object of the rules, regulations, and usages of the Methodist Episcopal Church is that it may fulfil to the end of time its original divine vocation as a leader.

1. In evangelization.
2. In all true reforms.
3. In the promotion of fraternal relations among all branches of the one Church of Jesus Christ, with whom it is a co-worker in the spiritual conquest of the world for the Son of God.

Now the words "evangelizing this continent" easily narrow into holding revivals of a certain type, and the words "scriptural holiness" into a special type of Christian experience. Great works have a tendency to empty themselves and need always to be fulfilled. That means setting the blood running in them again.

It was said of Hugh Price Hughes that he recovered for us our ancient passion for the souls of men and set it in the

"Have you faith in Christ?"

"Are you going on to perfection?"

"Do you expect to be made perfect in love in this life?"

"Are you earnestly striving after it?"

The content of these questions and the meaning of the terms are not what they were when they were framed. But the wine in those words is bursting the old wine skins for some of us. One thinks of faith in Christ and all that he means for life and character, for experience and conduct, for purity and strength, for comfort and courage, and once more the heavens open, and life, all life, gets its chance from God in this same Christ.

One thinks of perfection, of being made perfect in love, of striving after it, and recalls his ancient story:

Then came up one of the teachers of the law who had heard of their discussions. Knowing that Jesus had answered them wisely, he asked Him this question: "That is the first of all the commandments?"

"The first," answered Jesus, "is— 'Hear, O Israel; the Lord our God is the one Lord; and thou shalt love the Lord

Seeing that he had answered with discernment, Jesus said to him: 'You are not far from the kingdom of God.'

If I could have my way my Church would be clear in the kingdom even tested by all these tests.

After Matthew Arnold's death, one of his clever friends said: "Poor Arnold, he will not like God!" Our age and all ages have seen a lot of fine defence of God, but the world waits to see that passionate love for Him which is our response to His love for us of which we say so much.

If I could have my way my Church would be perfectly in love with God. And it would love humanity according to those old words and their living definition in Jesus Christ. This would define religion all over again.

If I had my way my Church would have its perfect experience of the power of Christ over sin and sorrow, would fulfil and fill full both commandments, and would do all these big things.

I reckon I would better begin to have my way in myself in this high fashion.—The Circle.

Life Lessons for Me from the Epistle to the Hebrews

Topic Study for Nov. 7th—Feb. 12. 1-7

BY REV. J. H. MCARTHUR, S.T.D.

THIS epistle differs from most other epistles in the New Testament, in that it is anonymous. Paul and Peter, and James and Jude, in their epistles inscribe their names. But the author of this epistle has not done so. Who he was, we do not know. He was almost certainly not Paul. He writes differently from Paul; he argues differently; he quotes the Old Testament Scriptures differently. The character of the epistle would indicate that the author was a converted Jew, for he was an adept in the use of the Jewish Scriptures. He was, in all probability, an Alexandrian Jew, for when he quotes Scripture, he quotes from the Greek version, that was used by the Jews of Alexandria, and, further, he shows an intimate acquaintance with the Alexandrian type of philosophy. Such a description would answer to Apollos (Acts 18: 24), and yet there is no certainty that he was the author. It is, after all a matter of little importance as to who the author was, so long as we know that he was a man with a message. God spoke through him. It is ours to receive his message.

The epistle was written to the Hebrew Christians at a time when many of them were in danger of apostasy, on account of the persecutions that were waged against them by their compatriots, the Jews. To become a Christian in those early days meant a great deal. It meant that one would be subjected to the taunts of both enemies and friends. So great were the sufferings of these early Jewish Christians that many of them seem to have been in danger of falling away from Christ. This epistle is written to them for their encouragement.

Our author undertakes to show the superiority of Christianity over Judaism, from which they came, and back to which some of them were tempted to go. He does not underrate the Jewish reli-



REV. DR. CHOWN.

This stalwart Canadian, our well known and much beloved General Secretary of Temperance, Prohibition and Moral Reform, was one of the most popular and powerful speakers at the Convention. His sturdy figure and smiling face, as shown in our street snap photo, will appear quite natural to many of our readers. The Epworth League has a staunch friend in Dr. Chown.

gion. It was a glorious religion. God had given it to the fathers of old through prophets, and priests, and angels. God spoke to the fathers at sundry times, and in divers manners. He spake through angels and men, through prophets and priests, through poets and philosophers; by visions and dreams, by Urim and Thummim; in the events of Providence and of history, in victories and in defeats. In many ways God spoke to the fathers. But great as was this Old Testament revelation, it was still inferior to the revelation made in the New Testament. In the New Testament God speaks unto us through His Son. As the Son is greater than prophets or angels or priests, by so much is the Christian religion superior to that of Judaism. Therefore, argues the author, because of the superiority of the Christian religion which we have espoused, we should continue steadfast unto the end no matter what our hardships may be.

The following outline of the epistle will give us an idea of the author's line of argument:

Theme—The pre-eminence of Christ, the founder of the Christian religion, as compared with the founders of Judaism.

- (1) Christ is superior to the prophets.—1: 1-3.
- (2) Christ is superior to angels.—1: 4; 2: 18.
- (3) Christ is superior to Moses, the mediator of the Old Covenant.—3: 1; 4: 13.
- (4) Christ is superior to Aaron, the first high priest of the Mosaic Covenant.—4: 14; 10: 39.
- (a) He is a priest after a higher order than Aaron, unchangeable and sinless.—Chap. 7.
- (b) He is the priest of a better covenant.—Chap. 8.
- (c) He is the priest of a better tabernacle.—Chap. 9.

(d) He is the priest of a better sacrifice.—Chap. 10.

His closing chapters contain an appeal to them to continue steadfast and true to Christ. His argument is interspersed with words of exhortation, and warning, and comfort.

The passage selected for our special study contains

AN EXHORTATION AND AN ENCOURAGEMENT.

We are exhorted to continue in the Christian race. We are exhorted to lay aside every weight that might impede our progress, just as the athlete must rid himself of every unnecessary weight, even to superfluous flesh. Some Christians try to carry with them a weight of care and worry, a weight of trial and trouble, a weight of pride and arrogance. These things are sure to impede our progress. We must lay aside the sin which doth so easily beset us, the sin which clings closely to us, that seems to have become a part of ourselves, the sin that seems to have been born with us, or acquired by long years of habit. Unless this sin is laid aside, with all others, it will hinder us in the Christian race, just as surely as heavy and loose flowing garments would impede the progress of the athlete. We are exhorted to run with patience. Patient endurance is necessary to success in all lines of life, and not less necessary for the Christian.

The fact that we are surrounded by a great cloud of witness—O. T. saints (see Chap. 11)—whose lives bear witness to the power of faith to overcome every difficulty, is a source of encouragement to us to remain steadfast unto the end. For, if they overcame, how much more should we who live in better times, and serve God under better conditions. We are encouraged to look unto Jesus. He is the founder of our



REV. J. H. RIDDELL, D.D.

The worthy Principal of our own Alberta College of Edmonton was one of the most effective speakers at Seattle. Though charged with many official duties, Dr. Riddell keeps in touch with all our young people's work, and his counsels on our General Board are always wise and timely. Few men are touching the young life of the West and influencing it for God as our brother is doing.



REV. G. W. KERBY, B.A.

Few men are better known in Methodist circles than the successful pastor of the Central Church, Calgary, Alta. We snapped him in several studies, but this is the best. It is a natural and characteristic pose, for Bro. Kerby is hawk-eyed when anything's doing, and keeps himself thoroughly posted on both men and events as they move in the great world.

religion, the author and finisher of our faith. His life is placed before us as an example and an encouragement. We may have our trials, and difficulties and discouragements, but let us consider Him. His lot was not easier than ours; His path was not smoother. He bore a Cross such as we are not called upon to bear. He covered Himself with shame



REV. F. L. FAREWELL, B.A.,
Associate S. S. and E. L. Secretary.

While this is a characteristic attitude of Mr. Farewell, we are sure our Leaguers and S. S. teachers will not find him nearly as stiff as he looks. No more genial or painstaking man was connected with our party.

for the sake of His cause. He endured great contradiction of sinners against Himself. But, in all these experiences He looked to the joy that was before Him, and He is now reaping His reward at the right hand of God.

Again, our author reminds us that such sufferings as we are called upon to bear are to be regarded in the light of chastening from the hand of a loving Father. All chastening is grievous to be borne. It is especially grievous when we remember that the suffering we endure does not come directly from the Lord, but is instigated by the Devil and his agents. But, no matter from what source the suffering comes, the Lord is able to use it as a means of chastening whereby we are profited. "All things work together for good to them that love God." "All things," even the hardships that may be unjustly thrust upon us, whether by enemies or would-be friends. But, if at any time we should seem to be overburdened, or that we should seem to have more than our fair share of suffering and injustice, let us obey the exhortation of our lesson—look unto Jesus. Let us consider Him who endured such contradiction of sinners, who suffered, and suffered unjustly, as none other ever did, and yet by His suffering, He was made perfect (Heb. 2: 10; 5: 8, 9). Likewise our trials, though of a minor kind, will tend to the perfecting of our characters.

Lynedoch, Ont.

"The wise man will find in his own affairs enough to engross his attention without tendering his neighbor unsolicited advice. If your friend is wise he does not need it. If he is a fool he won't follow it. The man who minds his own business is respected in the community, but, as Solomon says, 'Every fool will be meddling.'"

The Social Department

At the Kawartha Lakes Summer School, a very profitable Conference was held on the work of this department. The President of the Conference League was in charge. In opening the discussion Mr. Foley said: "The very name, 'Social Department,' is attractive, and should be inviting to all our young people who are seeking the highest and best forms of friendship. Companionship seems to be one of the universal laws of creation, as Newall Dwight Hillis says 'The very cattle go in herds, the fish go in shoals, the bees swarm, the ants in companies and men come together in families and in tribes and cities.'"

The social element in human nature is like a two-edged sword, it cuts both ways. In the hands of the evil it is a mighty influence for evil and in the hands of the good it is powerful for good. In the employment of this potent influence the children of this world have been wiser than the children of light. The dance, card party, saloon, are very social in their character, but they do not tend toward righteousness. The mightiest lever in the hands of Satan today for accomplishing his purposes is sociability, but it may be turned into one of the strongest instruments the church can wield for drawing men and women and the young people into the fold of the Good Shepherd.

The Social Department is sometimes looked upon with less favor than some of the others, being considered useful in providing any entertainment necessary, but not contributing to the spiritual welfare of the League. Indeed sometimes the Social Committee itself is satisfied to settle down with this idea that the winning of souls and the deepening of spiritual life belong to the other committees. This is a great mistake. Social workers, if they are co-workers with God, possess an unconscious influence that can lead men and women to the foot of the cross almost without their being aware that they are being led. The Social committee should be made up of the brightest spirits who are not only genial, but back of their geniality have a genuine

love for God and humanity and will use their talents in leading our young people to Christ.

We are apt to underrate the value of kind words and sunny smiles, and yet perhaps scarcely one of us but can look back to a



REV. J. A. DOYLE

We tried to get a real first-class picture of our brother Secretary, but this was the best we managed to get. Some day we will secure a photo that will do him justice. Many of our readers, especially in the West, will welcome this "shot" of an old and tried friend.

time when some little act of kindness, probably forgotten long ago by the one who gave it, helped us over a rough place when we were discouraged or depressed, and made us for the time forget the thorns in the pathway, encouraged and perhaps even started us on our journey to the celestial city. We must not organize our Social Department simply to "amuse" young people, thinking thereby to draw them into the church. The world is past master at the art of amusing. Our work and appeal must strike deeper than the surface. Let brightness dominate all our meetings, but don't let brightness degenerate into lightness, and beware of the sociability that borders on frivolity.

Let me give you Susanna Wesley's advice to her son John Wesley when he was somewhat perplexed over the subject during his college days. She says in her letter "Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things; in short whatever increases the strength and superiority of your body over your mind, that thing is sin to you however innocent it may seem in itself." I am doubtful if any church committee to-day could frame a better rule in the matter of amusement.

"There are lots of men who will sing with gusto in a missionary meeting. 'Were the whole realm of Nature mine, That were a present far too small,'

but when the collection plate is put under their nose and they are asked to put their sentiments into cold, hard cash, they drop a five-cent piece upon it with a sigh of regret that suggests the other well-known lines,

'When we asunder part,
It gives us inward pain.'"



HORACE J. KNOTT,
Vancouver, B.C.

Just before leaving the Metropolis of the Pacific we fought the aggressive President of the Sixth Avenue Epworth League coming down to the station to say "Good-bye," so added him to our collection. He is worthy of a front place, for under his wise leadership, the League of his church is becoming a growing and active force for God.

"Good News from a Far Country"

REV. C. J. P. JOLLIFFE, B.A., writing to the Editor from Lu Chou, vividly describes the wonderful work of grace at Ren Shou, as follows:—

A "Convention for Chinese Christians" was what the gathering at Ren Shou, July 1-4 was called. It might quite as appropriately have been called a "Revival of Chinese Christians," for the Convention ended in the most remarkable demonstration of the Spirit's power ever witnessed by West China missionaries.

Almost every subject and every discussion seemed to point to, and be a preparation for the time of blessing that was to follow. A spirit of expectancy seemed to pervade the meetings; both Chinese and foreigners were praying for the coming of the Spirit of Pentecost, although the former scarcely knew what that meant, and the latter certainly did not know how much it would mean.

This spirit of expectancy seemed to reach its climax on Sunday morning, when some were weeping and confessed to burdened hearts because of their sins. Some said they had spent sleepless nights. A great conviction had settled down upon the people. This was evidenced also in the morning preaching service. The leader asked for a few short prayers for blessing upon himself as he spoke to them. The people instead immediately began to pray for themselves and their sins. So deep was this feeling that it was decided to change the programme of the afternoon service, and let the Holy Spirit have free course to work among the people. Everyone felt this was the time for prayer.

The meeting was to begin at 2 o'clock. We missionaries met for a prayer meeting at 1 o'clock. It was with the feeling that something was going to happen that we

silent prayer. It was then we witnessed such a scene as is seldom looked upon in one's lifetime. This congregation of over two hundred practically all became penitents, and every seat became a penitent form. Few there were who were not weeping, and many were crying aloud for mercy. Almost every voice was uplifted in prayer, and the whole burden of it was "Lord Forgive me." "Lord pity me." "Lord do not leave me, but forgive my sins." Many became completely oblivious to everything but their own sorrow; one man to whom I tried to speak was rigid, and shook from head to foot, praying as only men do when under an awful strain. I touched him, and called him by name, but he did not hear, or respond. Feeling he was under some power greater than I could exert, I left him still praying to God for mercy.

Both at this and the evening service opportunity was given for open confession of sin. Previously there had been confession in a general way, but now there were definite sins that were weighing down their hearts, and they could not have peace till they "spoke them out." The category of sins confessed is too long to give here. One of the first confessions made was that of taking money not his own which he had not yet returned, and "there is something more," he said, "which I have not the strength to confess, God help me to say it," and he sat down weeping. The next day after a great struggle he confessed to using the church's influence to oppress people. Another confessed to belonging to a Revolutionary Society which had planned to burn Chentu. He had been arrested, but nothing could be proved against him, so he was let go. What the officials could not make him confess, under this strange new influence he was compelled to tell. An-

but before leaving Ren Shou, meetings were planned for other centres of our mission. Returning we came by way of Kiating, where two other missions besides our own are working. Union meetings were immediately started, and are still in progress. At Gin Yen, an out-station of Kiating, word has just come that the revival wave has struck that city. A few nights ago when sixty people were gathered in the chapel there, this same strange power came upon them, and the building was filled with the noise of weeping and crying, until the people on the street becoming either alarmed or over-curious at the strange noise, pushed the door open and crowded in to witness the unusual sight of a congregation of people crying to God for mercy. Like on the Day of Pentecost "they were all amazed and were in doubt saying one to another, 'What meaneth this?'"

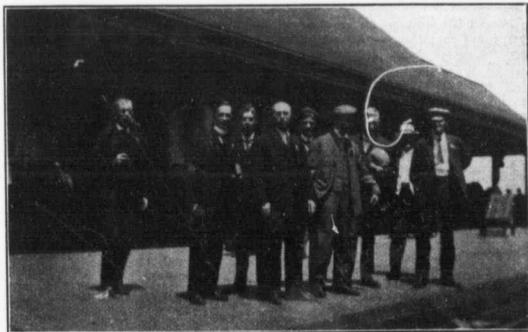
From Mount Omei

Our readers may be interested in the following extracts from a personal letter received by the Editor from his nephew, Dr. Wallace Crawford, one of our Medical Missionaries in West China. The Doctor is recovering from a broken arm caused by a fall. He writes from Omei under date of July 16th last. In his letter he gives a vivid description of the revival in Ren Shou; but as Mr. Jolliffe's letter fully describes that gracious spiritual outpouring, we omit Dr. Crawford's references to it. "You will see by the heading of the letter that we are now at Mt. Omei, living in one of the temples on that mountain. We are not on the summit of the mountain, as that would entail an untold amount of labor, and expense that the Missionary could not afford, and we would not be able to get any supplies at the top; as it is we send between ten and fifteen miles to market, and then it is only a second grade of goods that we can purchase.

The number of pilgrims here is remarkable, so many that day after day the throngs remind one of a country fair, only there is no smile on the face of the pilgrim, but a steady, weary, tired look. My teacher says the pilgrim is looking for happiness like the foreigner, but he is on the wrong road. I do not hesitate to say that when China awakens to her true self, and her men take on Christianity, the devoutness with which they will serve God (if they are true in the same degree that they are true to idols) will put Western nations to shame. Imagine a man walking backwards to church, to the Metropolitan in Toronto. We saw a woman walk backwards into the temple, worship, and then walk away, backwards, and her feet were bound, also. We have seen men and women, and some children come up to this mountain who had walked for days; and perhaps their hearts were content, to a certain extent, but were they satisfied in their souls? These people, so devout in their own way, certainly are deserving of our prayers and our life's work.

The head priest of these temples is an old man of eighty-three, and as spry as a cricket. He was originally an official, but he says he committed so many sins that he gave up his office and came up here to atone for them. He has been here forty odd years and is not yet satisfied. The Missionaries have told him of Jesus, but he seems to feel that he has lived his life and now as he is about to die, must die the way he has lived. He is very rich and knows well how to take care of his wealth, but he does the noble things in the world; his riches will be placed in the hands of the temple authorities, and be used to keep up the temples.

There are few, or no temples being built now in China; indeed the Government is seizing the conveniently placed temples and



MEN OF BRAUN AND BRAIN.

On a wayside station platform we caught this group. Reading from the left the persons are J. W. Alderman, Guelph; Revs. G. A. King, Holstein; L. S. Wright, Brighton; W. J. Smith, President Hamilton Conference; W. E. Baker, Toronto; L. Farewell, Associate E. L. and S. S. Secretary; and Messrs. J. J. Evans, Principal King Edward School, Toronto; A. S. Lick, Swenborg, and R. Manly Orr, Brantford. From President Smith down, they were all as happy as they look.

left this little prayer service to go down to the church. Here an impromptu prayer-meeting with the Chinese at once started. It was not planned. A higher power seemed to be leading, as one after another they began to pray for themselves and the removal of the burden of sin resting on their hearts; the murmur almost indistinct at first, grew louder until it swelled to the sound of many voices, together impugning God for mercy. It was not wild or boisterous, it was more musical than anything else. After the meeting was opened by singing, the leader called for a season of

others confessed to a long black train of sins starting with disobedience to parents on to highway murder and robbery. Others confessed to adultery, hate, envy, using the name of church wrongly, cheating their fellow men, lying, drinking wine—thus the long category of sins went on. Often two or three were on their feet at once, so anxious were they to unburden their hearts and receive peace. The Holy Spirit had indeed come, and was convincing "of sin, of righteousness and of judgment to come."

Where this revival will spread is hard to say. We do things very slowly in China,

using them for schools, police depots, barracks, official dwellings, and many other government purposes. The priests of these so-called temples are compelled to retire to some more remote temple, and consequently the temples in the hills, out of the way, are now well manned, and indeed, may have worthless priests who loaf, and live on the prosperity of the more thrifty. Last year, a temple was sold to a Mission here in West China, a thing never before heard of. The idols were destroyed by the sellers and some not even destroyed, but left where they sat, to be disposed of by the purchasers. This was an exceptional case.

Here is a case which, I think, will explain the attitude of the official class to the temple idol-worship. Last year, in our district, we had a nun's temple. Here the people came to worship, and the place was not the abode of the most honorable women in China. The temple had lost its popularity, and the nuns were reduced to penury, so they arranged for the "head nun" to come out and "sit things up." She accordingly came from the big temple in Chentsu and advanced the following story. The goddess of mercy, had called an alligator, and being dissatisfied with the temple in which she was dwelling, among the hills, straddled the alligator and commanded it to fly with her (about 15 miles) to the temple in our district, and that now all the people could come and see her in the new place, and all their wants would be satisfied. The people flocked to the place, spent their money, and went home, penniless and without a blessing. While the scheme was at its height, the District official heard of it, went to the temple, turned the nuns out on to the road, locked the doors, and told the foolish people to go home, and not to come back, as the scheme was only a farce. That temple has not been opened since, and the people all said that the official would be killed, or some great ailment would befall him, but he is still at work in that same district.

But the Chinese are a people who are groping after something, and they will get something. Will it be Jesus Christ? It rests with the West.

I have just heard an interesting incident. A pilgrim was travelling to the mountain here, in search of truth and peace. He got as far as Kiating when he ran out of money and went to work for a tailor there. The man happened to be a Christian and told the pilgrim of the Gospel. He took him to one of the meetings being held. He was deeply moved and came to one of the Missionaries who prayed with him and explained to him the way of Salvation. Immediately he got light, confessed his sins, and returned home instead of coming on to the mountain to worship. Is this not the power of God?

"Losing a Soul in China"

In the small hours of this morning, I heard a man calling out loudly; the voice gradually got fainter as the crier moved farther off. It seemed to be some one's name that he was calling, and I wondered what it could be. It was the sixteenth day of the Chinese month, so there was moonlight. "To-day I said to the watchman: "Watchman, what was that voice that I heard calling out at a quarter to three this morning?" He answered, "It was a man going round the streets looking for his child's soul." The child, it seems, was at home, crying and frightened, and the father thought that its soul had slipped out, so he was going about carrying a lighted fragrant taper to induce the idols to help him. At the same time he was calling out the boy's name to try and get the soul back again into his child. From a Pub-Kien medical missionary's letter, in Mercy and Truth.

Smile

BY REV. A. E. WINSHIP, LITT. D.
Editor of "The Journal of Education."

What is a smile?

The lexicographer tells us that a smile is a silent laugh. It is a laugh which is vocally suppressed, that it may tinge and tingle the cheek and brow, that it may broaden the face, that it may weave curls at the corners of the mouth, that it may fire the eye. A smile is a facial rainbow indicating by the radiance of the features that there is a ray of sunlight ahead, that the clouds are things of the past.

Man is the only animal with a facial smile. Some animals have the equivalent of a vocal laugh in that they voice their

content of butter fat," said the prize-winning breeder.

At the leading institution for the feeble-minded in the United States, they made numerous tests as to the cause of brain fatigue and relief therefrom. They discovered that the movement of the middle finger represented brain fatigue. When a girl had moved this finger, the rest of the hand being in an iron glove, until too weary to move it in the slightest degree, one of her teachers came in and praised extravagantly some work that she had done, and immediately she moved the finger as if she had been entirely fresh.

As a result a reign of the smile was insisted upon. From stable and laundry to teacher and superintendent, it was a prime



IN STANLEY PARK, VANCOUVER, B.C.

After a most enjoyable drive through the wonders of this magnificent park, some of our party assembled on the height overlooking the Narrows, and there sat in evident delight at the glorious scene before them. It was there that we caught this dozen of them, six happy pairs.

joy; some have the art of expressing a sunny disposition, a specially ecstatic state of mind or heart (if they have mind or heart), by the movement of the body, as in the case of the lamb, or by the wiggling of the tail, as in the case of the dog; but man alone smiles facially, and he is the most of a man when he's most doth smile. A smile is a highly manly act. You can almost literally gauge one's manliness by the percentage of his smiles.

Whatever may be true of the smile as an index of character, there is no question as to the rating of the smile as an index of beneficial influence on the world and in the world.

Recently a team of eight magnificent draught horses of Chicago was taken through Europe, winning first prize in every exhibition in England and on the Continent, to the amazement of the people beyond the sea.

One reason assigned for it was that these horses had from colthood onward been in the hands of men who invariably wore a smile. "Disposition is contagious," said the owner. A smile in the hostler puts gloss on the hair, flesh on the bones, strength in the muscle, gentleness in the disposition, courage in the effort of a team.

At a state fair in the Northwest I was impressed by the fact that one breeder had taken the blue ribbon many years for one strain of milch cows. After the award another breeder, who had striven for first prize for several years, and always won second money, said to the winner, "You have some knack that I can never get."

"It may be the fact that no one ever swears at my cows. Not that the cows have any religious sensibility about profanity; but I have observed that a smile does not accompany an oath, and smiles add a trifle to the amount of milk and to the per-

requisite that all should wear a smile. They were given six months of grace in which to accustom themselves to the new regime.

Reports say that the reign of the smile after six years had reduced the deaths sixty per cent. and the illness fifty per cent.

Need we say more?
"The Lord reigneth; let the earth rejoice."—C. E. World.

"From the very start man has been mere prone to make a conscience for his neighbor than to exercise due care as to obedience to the dictates of his own."

"When a man gets so he can't think of anything but himself, he is nothing but a moral mummy whose remains are only fit for the woodpile of the inferno."

"It is in the home, store, warehouse or factory that the test of goodness is found. Charles Dickens, when asked to address a large boys' school in Boston years ago, arose and said, amid impressive silence, 'Boys, be good,' and sat down. Oh! for that goodness which, like the precious ointment, fills the surrounding atmosphere with its fragrance, and turns the arid desert into a garden of roses."

"It takes a pretty solid man to stand hearing the truth about himself. We will always find more people ready to flatter us than to rebuke us to our face, no matter what the conditions may be behind our backs. But the loving, tender correction of one interested in our welfare should always prove, if not grateful, at least beneficial. 'It is better to hear the rebuke of the wise than for a man to hear the song of fools.'"

The Epworth League Treasurer

MISS NELLIE BOYNES, of Toronto, prepared a splendid paper for the Convention on this practical subject, and thus characterized the League Treasurer:

'He is intelligent and fully cognizant of the work of the society for which funds are required. As to whether members as a rule consider this office an easy one to

may result in an entirely different way with others. Time and space will not permit the enumeration of methods or systems that might be adopted, but suffice it to say that the ideal treasurer possessing this qualification, will study his society, and his own own invent methods best suited in accomplishing the work in his particular League.

HE IS TACTFUL.

'During the first part of the writer's experience as missionary, vice-president and treasurer in one of our Toronto districts, a certain local League, which for years had stood at the head of the list, and gave the district officers no thought or worry, but rather served as an example to other societies, came to a point in its history when at the close of the first quarter, on enquiry being made as to the payment of their money, and as to the amount which might be expected that year, the astounding answer was made: 'We have nothing in the treasury yet, no promises taken, and we do not know what will be the result. The outlook is very dark, our new treasurer has not even commenced work.' What was the trouble? During the years of their prosperity and success the office of treasurer had been occupied by a young lady who was well known to all the members and adherents of the League, who studied



REV. H. C. STUNTZ, D.D.,
New York.

This little picture shows the eloquent Secretary of Foreign Missions of the M. E. Church taking a brief respite from the claims of the Convention. Dr. Stuntz delivered some soul-stirring missionary addresses and is evidently one of the most popular and effective speakers of American Methodism.

fill, may be gathered from such an answer as the following: 'Oh, to accept that office would mean I have to deal with money, and of all duties in the League most distasteful to me, it is that of treasurer.' Why should there be a shrinking from duty when money is to be dealt with in church work? We have not yet risen above that too long standing idea that we are begging when we make an appeal for money to carry on the work of our Master. The ideal treasurer, who is to successfully cope with such objections, must be intelligent and fully understand the situation. He must have risen above that erroneous idea about 'begging,' and be able to answer many questions regarding the finances of the League. Our experience leads us to say that our young people are very generous if matters are laid before them in an intelligent manner.

HE IS SYSTEMATIC.

The day of spasmodic giving is past. All successful organizations now have some particular system for carrying out their plans, and it is found that true success only results where there is system. Here the ideal treasurer will study his field and adopt the system he believes will best bring about the end desired. Systematic giving takes precedence to spasmodic giving because it continuously keeps before the eyes of all Leaguers the object of their support. While the old plan embraced the larger contributors, the systematic weekly or monthly plan enlists all small contributors—then all may rejoice in the one grand total at the end of the year.

HE IS INVENTIVE.

The same system which may work admirably in one League, or with some members,



REV. R. D. HAMILTON,
Listowel.

No member of the good London Conference could more honorably represent our Canadian Methodism than this handsome man. We caught him on a wayside platform when out for a few minutes' stroll. After his Convention address, Dr. Du Bose said, 'If we had him, we would make him a bishop.' But we have him, and shall keep him.

them and knew the best way to approach each, had a plan, and kept in close touch with all. She displayed such tact that one member, in speaking of her, said: 'She could get money wherever she turned amongst our people. You could not refuse her. You could not remain long in arrears while she was with us. But this new treasurer never even speaks of the matter, has placed no plans before us, and now it is left to the close of the year, we do not know how we will come out.' How did they come out, you will want to know. Some of the long standing members on being urged by the district officers to step in and do something, put forth their best efforts at the eleventh hour, and even then the result was just about half their previous contribution. The treasurer was again spoken to and her reply was: 'Well

we have had good meetings and if the members like to give, all right, if not, and they wait for me to ask for money, it will never be done, I refuse to beg for money.' Now, please note, this same young lady had served very efficiently on the literary department and also in the Junior League, but as to her fitness for the office of treasurer, the above will answer the question. On another occasion, the writer was approached by some members of a League and told that if anything was expected of them, the present treasurer must be removed, as so little tact was being displayed that all the good work of previous years was being upset. And now, just one instance of what a tactful treasurer can do. In one of our societies a treasurer was put in last year and the finances had drifted down to a low ebb, but with this tactful young treasurer the year closed with a better result than ever in its history, and within three years after reorganization in May last she (being reappointed) had canvassed the whole membership, and is already in receipt of promises totalling more than even last year. Tact is most necessary in a treasurer.

HE IS ZEALOUS.

'We would add to the above qualifications, zeal and patience. If we are to inspire others to give, we must ourselves be inspired and full of zeal, continuously and unceasingly, and to this add patience. There will come a time in the experience of every treasurer, no matter how ardently he works, when he will be tempted to become impatient and disheartened. Let such remember that success climbs the highest and remains the firmest where opposing forces are apparent. It is no easy task (no task at all, we contend), to more-ly start out well, for the glory and the crowning time alone comes to the one who patiently continues, amidst all odds, to pursue his work.

'The office of treasurer, as last on the list of officers, is very properly placed there. Through the agency of the other departments our members are prepared for individual Christian living in all its various branches, spiritual, missionary, literary, social, the training of the juniors, and the keeping of records. But let us stop there and erase the department of finance, and what a selfish, helpless and useless society we have. The Epworth League, through the agency of its treasurer, should endeavor to get in all money available and use it as a means to advance the Kingdom of Christ both at home and abroad.



REV. K. J. BEATON AND MISS C. G.
WALLACE.

On board the "Princess Victoria," bound for Canadian territory after enlightening the Convention on the great problems of Missions and Juniors. No wonder they look so happy. They both did well, and rightly congratulated each other.

Three Kinds of Visions

BY REV. T. A. DOWEN.

HENRY DRUMMOND, in the "Ascend of Man," says that when once our savage ancestry forced a stick into a bone in order to split it open, and used a fulcrum in order to help him displace a stone, he bade farewell to any further development in the strength of his arm. And he infers that henceforth the evolution is to be of the brain in inventing artificial instruments to supplement the limitation of bodily faculties.

In this direction man has invented nothing greater than the instruments which supplement the use of the eye. We cannot see the minute organs of the insect with the naked eye, but with the microscope we can throw on the screen a mosquito four feet long and study the construction of his antennae and gauzy wings, and we can find a veritable world in a drop of water. Man cannot see the distant and the remote. To his naked eye suns as large as our own, centres of systems as great as our solar system, only appear as twinkling stars. Many of them cannot be seen at all. Planets of our own solar system appear little brighter specks in our heavens. But with the telescope the remote becomes near, that which appears to be infinitesimal specks are infinite worlds. He comprehends the largeness of it all. To the child's imagination the horizon is limited; he could touch the sky from yon hill; but to a man with the telescope how incomprehensibly great it all is. Light, travelling 183,000,000 miles per second, has not yet reached us.

But man's organs fail again. He cannot take in the details of the picture of Nature. He cannot remember the impressions, so he invents a sort of artificial mind. At the end of his magnifying or telescopic lens he places a sensitive photographic plate, and by it he has the impressions memorized. By a chemical process he can fix what his telescope has discovered at night, and he can study it in the day.

It is important that all Epworth Leaguers, all Sunday Schools workers

should have microscopic, telescopic, and photographic visions of life and duty. Horace Greeley, it is said, was enamored with detail. The chemical affinity of atoms reveal God as much as the law of gravitation, which interpenetrates all nature. And the little home sacrifices and kindnesses which form the staple of happiness, reveal love as well as the ministrations of the secular hospital. In the old days of weaving by hand, a weaver in his texture wove one defective thread. The web was to have gone into a royal garment. When it came up before the specialist for inspection he immediately discovered the defect. "Friend," said he, "you ought not to have done that, for only perfection is sent to the palace." Young people seem to think lightly when they weave into the web of life a defective thread; but a thread of deceit, a thread of dishonesty, a thread of lying, or irreverence, will affect and mar the whole life, and when we come before the Great Specialist of Heaven remember, that only perfection is accepted there.

A great many lives are miserable fail-

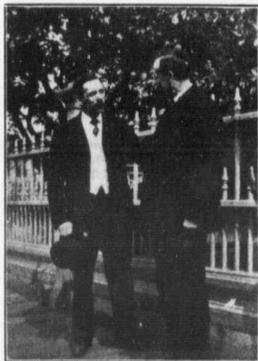


REV. J. T. PITCHER, M.A.,
Gananoque, Ont.

The most popular man in Car A, in which he gave several of his splendid nature talks, much to the delight of the young people. Our picture shows him as our camera saw him when strolling for a few minutes on Brandon station platform.

ures because of narrow vision. The horizon of the cold remains the same to the man. Look through the telescope, young man; see how great are your possibilities and opportunities. Every life is a centre from which is radiating influences touching wider circumstances than we know. "We sow wiser than we know." A holy optimism should generate into young hearts the thoughts of their greatness. Jesus tried to impress men with their kinship to God, with a vision of their eternal expansion, when He said: "Ye shall be as the angels of God." A friend wrote to me once that he was a bigger man ever since he passed through the Rockies. And in a sermon a popular minister recently said that he had spent nights in study, and hours in preaching to men that they were depraved sinners, but henceforth he lived to make men feel their greatness, that they "are the sons of God, and it doth not appear what they shall be."

But many young people feel the importance of true lives in every detail, feel at times their great powers and possibilities, but it is only transitory, like the reflections of the looking-glass. I remember a student who once fairly trembled when he had placed two substances in a test tube, and the explosion caused by the combination burst the tube. He said to the professor: "Doctor, I was thinking what tremendous explosion



REV. A. E. ROBERTS.

The experienced Secretary of the B. C. Conference in Vancouver, in conversation with the pastor of the Metropolitan Church, Victoria, B.C. A more genial and kindly brother than Roberts we did not meet on the trip. Nothing was lacking of helpful service on his part that would contribute to the pleasure of our visit to Victoria.

and upheavals there must have been when these substances were coming together in the construction of the world." And yet that young man became a very superficial student of Nature. Telescopic vision means an impression stayed on the mind. For one-one-thousandth part of a second a slide slipped back, a sensitive plate took in a great expanse of the universe, and that impression was stayed on that plate for all time. A young man or woman is touched by the beauty and service of the Christ life. The chemical process of the Spirit of God stays that vision. The impression moulds all the after life for time and eternity. Sacrifice and Service are the dominant features forever in that young life. "The seed fell into good ground and brought forth."

"Only a thought, but the work it wrought
Could never by tongue or pen be taught.
For it ran through a life like a thread
of gold
And that life bore fruit a thousand-
fold."

Langdon, Alta.

"There is no excuse for ignorance where knowledge is accessible. The man who sits down and seeks relief for the responsibilities of life in the laconic statement that he is not responsible for what he does not know, and does not take the trouble to learn what he ought to know, is a loafer, who is not far removed from the common street vagrant."

"Guard against a disposition to sneer and scoff at good. Take a square look within when you find yourself souring on men and things. 'He that hath a froward heart findeth no good.' Are you finding good or evil?"



DR. F. S. PARKER,
Nashville, Tenn.

This shows the able Assistant General Secretary of the Epworth League of the M. E. Church, South. He is also assistant editor of the "Era," the bright and helpful weekly paper of the Southern League. Dr. Parker is a man of many parts, and his whole soul is in the work of the young people of his denomination.

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EDITORIAL

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An Easy Job

Nothing worth while is easily obtained. A young man of whom we heard recently declined a proffered situation because it was too hard, and remarked to a companion afterwards that he was looking for "an easy job." We were reminded of what Henry Ward Beecher once wrote: "I received a letter from a lad, asking me to find him an easy berth. To this I replied: 'You cannot be an editor; do not try the law; do not think of the ministry; let alone all ships, shops and merchandise; and if you are a doctor, don't practice medicine; be not a farmer, nor a mechanic; neither be a soldier, nor a sailor. Don't work. Don't study. Don't think. None of these are easy, O my son! You have come into a hard world. I know of only one easy place in it, and that is the grave.'" The pupil with his textbooks, the mechanic with his tools, the preacher with his sermons, in short, all who would attain a measure of success must not shrink or fall at a hard job or seek any easy methods of preferment. The price of harvest is every sphere of human effort is downright hard work. The same is true in organized societies whether commercial, social, political, or religious. Not one is automatic. The Epworth League is no exception. There is no place in it for seekers after easy jobs. And the church has no place for an Epworth League that does not stand for work,—regular, constant, systematized, definite work. Leaguers out of employment or looking for "a soft snap" will surely mean a dying, profitless League. Too many societies have already reached that wretched state by the sheer laziness, the criminal indolence of those who should have been a combined working force under its constitution. There is but one remedy, and that is to insist on personal work on the part of every officer whether of Conference, District or local league, and without systematic stock-taking and review as provided for in the Executive and Business meetings of the Constitution this is impossible. Let everybody get to work, and report.

Concerning Methods

The first subject of study in all organized work is the purpose contemplated. An intelligent conception of the object aimed at is indispensable. If we do not understand what the organization stands for and why it is in existence and operation, we cannot expect to achieve very great results. But it is possible to know both the "what" and the "why," and yet not be familiar with the "how" of the work to be done. This is so evident in all matters of industrial intent that it needs no illustration. The Epworth League aims at having every young Methodist a Christian, every Christian a church member, every member a worker, and every worker trained. The "how" of this great purpose is pre-eminently important, and suggests the need and value of methods in our Epworth League industries.

The request everywhere is "tell us how to conduct our meetings," or something very similar as bearing on the practical side of our organization. This desire is wholesome. Ours is a most practical age and only those persons or societies that can actually do things may hope to continue to live and grow. Theories abound. Criticism is easy. Suggestions on paper are common enough. But practicable working plans are most in need. The universal question is "How must we do things?"

Particularly in the Epworth League must the doing be emphasized, for if the league purposes to be an industrial school for young Christian workers in the Methodist Church, it must do or lose its significance. Notice a few things in this regard. Every League needs intelligent methods. But not all league methods are fitted to all Epworth Leagues. These are reasons why it is an almost impossible task to outline in exact detail plans of work that will be suitable to all.

The first matter for study in the local league is appropriateness. Not "is this good?" but "is this best for us?" should be the question asked when a new programme plan, committee, or method is proposed.

Then must follow the principle and practice of adaptation. Not to adopt everything that some one suggests, but to adapt the plan that may have succeeded elsewhere, to local requirements, and so fit it in to the supply of local needs, is the best way to proceed.

Neglect of this principle of adaptation may multiply schemes, and increase machinery, but will surely lessen desirable results, and we are after results that prove the efficiency of our organized effort. Proper results such as the Epworth League is intended to produce must be our constant aim. These are impossible unless we continually keep in mind the supreme purpose of our Society, and so prevent the degeneration of the League.

If we use plans unintelligently we shall proceed unwisely and work unprofitably.

Avoid too much organization, for not every Epworth League can do everything that ideal Epworth League work stands for, nor can all Leagues do a part of the whole programme equally well. Leagues vary as persons do, and each is stamped with its own individuality that is determined by its constituent elements, locality, training, and such conditions of life and environment as are peculiar to itself. Hence, no final and uniform standard can be applied to all leagues any more than to all persons. The one requirement of God and the church is that each do its best under all its limitations and retarding influences to fulfil the purpose of its being.

Do not multiply ways and means to the sacrifice of thoroughness. Some men with comparatively primitive implements will grow larger crops than others who have abundant up-to-date machinery. The man is after all the compelling agent in the work, not the tool with which he labors. So in League work! Know what you are striving to accomplish. Adapt your means to the end in view. Work thoroughly the best plans you know for the attainment of your end. Do not be afraid of a dash of originality. Take the initiative rather than be forever copying. Set a copy for some one else. Become a living example of what a League really can do when it does its best.

Haphazard schemes invariably fail, for things and events do not just "happen." No chance results should satisfy us.

Too complicated machinery may hinder rather than help. Not all mechanics are skilled mechanics. Not all Epworth Leagues are accomplished in using the best that can be given them.

Half-hearted work invites failure no matter how good or appropriate the methods may appear to be on paper.

So, plan your work intelligently, work your plan thoroughly, seek Divine counsel and aid as you unately do your best, and you will prove that in most cases the best methods of doing your work are not those that you have begged, borrowed, or bought ready-made from some professional manufacturer of easy and short-cut processes, but those you have worked out in your own councils and made operative by your own unflagging devotion to the work in hand.

The Enthroning Hosts

We have been reminded over and over that it is the supreme business of the Church to secure the acknowledged sovereignty of Jesus Christ over all the race in as short a time as possible.

Three incontrovertible facts are before us:
 First:—The past history of humanity has been steadily moving on to His Headship over all. History is but the record of His Story.

Second:—Present day movements all progress with increasing acceleration towards His universal reign.

The many evidences of the growth of His Kingdom all assure us that the past has not been in vain. Its fruit abounds in gracious and growing spiritual harvests.

Third:—The future shall continue to move towards His sovereign rule until He is acknowledged King of kings and Lord of all.

Past history and present day progress unite to give the Christian a solid ground of hope and expectation of the future under the triumph of the Kingdom.

But the past has gone, the future is yet to come, only the present is. In it we must live and labor.

This Living Present is an outgrowth of the Past, and the coming Future shall be a growth out of the Present. Hence the supreme importance of our spirit and work to-day.

No generation is independent of either the one that preceded it or the one that is to come after. Each is inter-dependent on the others and inter-related with them.

So you young people of to-day must form a connecting link between two great eras, one full of records of great achievements that thrill us with the heroic spirit of our fathers, the other

looming up ahead of us with great possibilities and glorious privileges.

We have a memorable past behind us. Our fathers labored and we have entered into their labors. Their noble daring in planting the flag of Calvary all through our lands has given us a heritage beyond the price of gold. We have a great name to maintain unswayed, a wonderful record to continue, and so make a more glorious future. Thank God for the past with all its precious memories! But we cannot live in the days gone by. The present demands our best if we would make the coming years resplendent with the glory of our King.

And it will be to our discredit and shame if we do not make the future more fruitful than the past ever was. We have all our fathers ever had, and more. More in material equipment, more in numerical strength, more in financial resources, more in organized machinery, have we than they ever possessed. And, above us, and with us, are the same ultimate resources of power that made them more than conquerors. May we use these as regularly as they did!

By our fidelity to the present we may hasten the universal Sovereignty of our Lord and realize the supreme end of all our activities.

The Epworth League must aim at such realization, and by enlisting the young people of Methodistism in a trained host for conquest in Christ's name, it will accomplish its aim.

But the enthroning hosts must be multiplied. Thousands of our Methodist youth are as yet not with us. We must win them. We must make Christ supreme in the life of the individual that the individual may in turn become an evangelizing agent in extending His glorious Kingdom throughout the whole world.

To enrol all our children in our Junior Division should be our instant purpose. Christ first in the heart of a boy means that the boy, soon grown to be a man, will be active in putting Him first in the heart of universal humanity.

One plus Christ multiplies into many within a generation. So the enthroning hosts increase not merely by conquest from without, but by culture within the fold. Get the children, unite them in happy glowing enthusiasm, grow them into usefulness and power, and this generation,—the only one they shall ever know,—will be the better for their living, and the future become brighter than the past.

John saw in beatific vision the indescribable glory attendant to the final coronation. Multitudes are there. From every portion of the universe they come to join in the wondrous ceremonial. But every one of them is a trophy of some one else's fidelity to the Lord. It is evident in all that innumerable host but gives evidence of the evangelizing agency of some true witness of the power of Christ.

That mighty concourse of gathered souls is even now being congregated. As we shall be there the fruit of some other laborer's toil, shall others be there as the result of ours.

So the enthroning hosts assemble, and that we may neither fail to be there, nor be without our gathered sheaves, must be our purpose and our prayer.

Retrospect and Prospect

The statistical report of Rev. Dr. Cornish, General Conference Statistician, for our Young People's Societies, shows that the Conference year past has not seen any pronounced increase in any one department.

The year seems to have been one of only ordinary achievement. An increase of but three in the total of Young People's Societies as compared with a year ago, does not show much growth. The total membership has increased by 1,149, of whom 936 are active and 213 are inactive members. This is somewhat encouraging, but presents more reasons for scrupulous enquiry rather than for congratulation.

An examination of the report shows that the distinctively Epworth Leagues or Epworth Leagues of Christian Endeavor have decreased by 34 Societies, and that Young Men's Societies are 8 fewer in number than a year ago, while "other Young People's Societies" whose specific names are not designated have increased by 26, and Junior Leagues by 19.

The last is the only encouraging feature in this section of the report. Increased attention to the Juniors is commendable, and without due care for the growing children we can hardly look for even a healthy growth in the number of our members.

Just why the distinctively Epworth Leagues have declined in numbers is hard to say, and whether the increase in "other Young People's Societies" should be accepted as a satisfactory exchange is doubtful. These Societies thus grouped together as others are all presumably similar in aim and purpose to the Epworth League; but why they have changed their name as some of them have done, or why other Societies than Leagues have been preferred, we can only conjecture. We have yet to be convinced that any of these "other" societies are in any way an improvement on the League, or that they have a better constitution than that provided in our Disciplinary organization.

A loss of 854 in the membership of Young Men's Societies is very serious and must be accountable somehow. Just 4,000

young men are enrolled in societies exclusively their own. All the other societies are of course of mixed membership. How many of our total membership of 80,423 in 1937 societies are boys and young men we cannot tell, but that we have thousands of them who are not connected with any Young People's Society we are well assured. The best way of reaching, holding, and using our boys and youths does not as yet seem to have been discovered. If the Epworth League fails to do it, and the wholly male societies cannot accomplish it, can a remedy be contemplated? One thing is sure,—we cannot be content to calmly watch the failure of the church to adequately grapple with and solve the boy and young man problems, or stand idly by and see our youth drift away from us. If existing organizations are ineffective through constitutional weakness, let the Constitution be amended. If they are not accomplishing the necessary work because inoperative, let them be intelligently applied and zealously used for the purposes needed.

We incline to the opinion that the trouble is not in the League Constitution, but rather in neglect of it by many who are indifferent where they ought to be deeply concerned for the salvation and training of our young people.

The Financial section of the report shows a decrease of \$2,052 raised for local Society purposes, an increase of \$2,652 for missions, and \$5 above last year for the General Epworth League Fund. The first item needs no explanation, for local revenues and expenditures vary from year to year. But neither of the other can be considered sufficient. \$65,201 is the sum raised for missions by a total membership of 80,423, an average of about 68 cents a member. Much of the total amount is contributed by personal gift, but when we think of the sums raised otherwise we can hardly be satisfied with the general situation. The Forward Movement has accomplished much, but surely our League has not reached its highest possible point in missionary education and giving.

The Leagues have contributed \$2,201 to the General Fund and seem to have about reached their limit in this also. That sum represents only a trifle over one dollar for each Society, and is insufficient for the maintenance of the general office and its work. Manifestly, many Societies contribute nothing.

Taken all in all, it is evident that while our Young People's work has not materially declined, we are not making very rapid progress, and the enrolment of the youthful portion of our congregations, and the situation is by no means as prosperous as we might reasonably expect.

By more faithful attention to the operation of our Societies and greater devotion to the culture and training of our children and youth, let us aim to do more efficiently what is our plain duty towards them in the current year, and so ensure a more satisfactory report for a year hence.

1. We respectfully suggest:
1. A local canvass for increased membership.
2. Better official oversight by the Executive, whose meetings must be regular if effective.
3. More frequent consultation between pastor and President regarding the welfare of the young people.
4. Increased attention to the organized work of the Epworth League by the Quarterly Official Board of the circuit.
5. More thorough organization of the districts according to the District Epworth League Constitution.
6. Systematic correspondence between the District League officers and those of the local Leagues.
7. Intervisitiation of neighboring societies, that each may stimulate its neighbor to increased activity.
8. Whenever possible circuit rallies to be held at some central point to emphasize the unity of our work.
9. A real live Conference League Executive, whose officers shall at least endeavor to keep in touch with the various district organizations.
10. More frequent and familiar correspondence from all our Young People's Societies to the central office, that the General Secretary may at least have a reasonable opportunity of knowing your conditions and needs, and as far as possible helping you in doing more and better work for God and the kingdom.

Our Illustrations

The pictures contained in this number make no pretensions to artistic merit. They are just ordinary every-day photographs of persons and places as they appeared to us, without any of the customary accessories of the studio or improvements of the skillful retoucher added.

Taken with a low-priced camera, and under varying conditions of light and location, they must not be compared with the high-class work of the professional photographer. With one or two exceptions they are the editor's own work, and are given to our readers to show them a number of the friends who composed our party to the Seattle Convention and some of the persons and places we saw en route and while there.

Manifestly, the number is limited and many are necessarily omitted, but we trust our selection will give a measure of pleasure to our readers as well as some brightness to our pages.

Overheard

Pointed Paragraphs from Recent Sermons and Addresses

"Jesus Christ is the greatest socialist of all ages. Socialism properly understood means fellowship, a coming together, brotherhood. The socialism of the agitator on the street corner and in the park means separation, partyism, enmity, strife. Christ came to create confidence and brotherhood not by mechanical methods of hours of labor and division of property, but by removing sin. Sin is the basis of all wrong. There are those who profess to follow Christ who sin against Him and sin against humanity, who are greedy for unlawful gain. If Christ could get kingship over them it would not be so."—Rev. W. B. Tucker, Ph.D., Montreal.

"The cry of the world in every department is 'Sin, we would see Jesus.' No matter what other excellencies we may show to the world if we fail to show the Christ, to hold up in view in clear perspective the Man of Nazareth, we fail to meet the heart-hunger that cries. How is it brethren in our citizen-life? Have we failed to present Jesus? Has self or organization, or business been so absorbing that Christ has been hidden? Is there so much stir and bustle that we have drowned the angel's song? You may be organized to the hilt, education may be universal, but the cry of the world is for the Christ. There is no other power, agency, ~~...~~

task to which we have been called. It was for this purpose that Bethlehem's star twinkled over Judea's dimpled hills; it was for this that the curtains of Gethsemane sheltered our Lord as he trod the winepress alone; it was for this that the earthquake shock split the rocks of cruel Golgotha, and for this that the hospitable heavens opened above Olivet and gently embraced a scarred but triumphantly risen Saviour, now enthroned as the world's universal Redeemer!—Dr. C. E. Locke, Los Angeles, Cal.

"The printing press is the representative of the evangel of the printed page. It has been said that Jesus never wrote anything. I do not believe it. I believe that He wrote much, and some day the world will be surprised when the pick and the shovel unearth some letters of Jesus. As soon as Gutenberg invented the printing press the church laid hands upon it. John Wesley knew the value of printer's ink, and he used lots of it. So did the fathers of Methodism. Our presses have been turning out millions of pages of literature. What a fine galaxy of men our church has given to the world in its editors.

"Our periodicals have always stood as the defenders of the faith. The church papers are useful in proclaiming the truth. Every church enterprise depends upon the church paper for support, and gets it. The church press is a leader in the movement

to-day? Get ready, is the answer. What is readiness? Some say go to school, read Shakespeare, study Latin and Greek, and get a broader outlook on life. But you and I want something more than culture, education and literature if we are to be an enthroning host. What, then, do we require? It is an experience. Without it you cannot accomplish the end, no matter how broad the outlook. Do we know in our own hearts Jesus Christ? Are we convinced of the greatness of this religion?—The first preparation is to be born again. Has it gone out of our Methodist experience? I know it is in our theology, but is it still Methodist experience? Thank God for culture, but what we want is a new life born from above. Sometimes they say that Methodism was born in a university. It was born in London on that night when Wesley felt his heart strangely warmed. Conversion and baptism by the Holy Ghost are salvation to God, and by them will we save the world."—Rev. Dr. Riddell, Edmonton, Alta.

"There is great responsibility resting on the pulpit, but there is also as great an obligation on the pew. A church or congregation may create an atmosphere of welcome influences that tell greatly for good. It is the duty of pastor and officials to cultivate a hopeful tone in and about a church, an optimistic influence and spirit that draws and consolidates a community for good. Doleful hours should not be tolerated. The hypochondriac should be relegated to the background and forbidden a prominent place in the church. Courtesy is akin to the best religious life; urbanity the fruit of strong faith in God. Let trustees and church officials extend the friendly



AT THE SEATTLE DOCK.

A group of young Canadians as they appeared with our ever popular Sunday School Editor, on the deck of the steamer just about to leave the Convention city.

life that can be pawned off as a substitute for this."—Rev. J. M. Harrison, Lethbridge, Man.

"Moliere, in his 'Misanthrope,' makes one of his characters say, 'Good sense avoids extremes; it is supreme folly to make ourselves busy correcting the world.' It is to exactly this kind of foolishness that as members of the great Epworth League we are expected to dedicate our lives. It is our business to turn the world upside down. The 'supreme folly' of endeavoring to right the wrongs of society and correct the evils of this old world is the nonsensical and almost superhuman



REV. J. P. WESTMAN,
Vancouver, B.C.

Watching our chance, we at length succeeded in getting this view of one of the foremost Epworth League workers of the West. He has just as kind a heart as his genial countenance indicates, and is deservedly beloved by the young people.

for human betterment. The religious press ought to be sustained, not for financial profit, but for the good it can do. If I had my way I would put the support of the church paper in the church financial budget, the same as missions, etc., and then see to it that a copy of the paper is in each Methodist home. We need a revival in Methodism of devotion to the Methodist press."—Rev. Dr. Herben, Chicago, Ill.

"You are the enthroning hosts and you are engaged in the work of enthroning God in the hearts of men. What is the preparation that the enthroning hosts need



PRINCIPAL J. J. EVANS.

The able and scholarly head of the King Edward Public School, Toronto, as he stood on the deck of the speed "Princess Victoria," looking far across the Sound to the boundless Pacific.

hand at the doors of the church to all comers, give a kind, cheering word of welcome; it greatly helps to make the sermon effective. When the pulpit and pew have a message of love and good-will to all the people will come. We are waiting time, when faith, strong faith, is absent in our work of saving men to a noble Christian life. We may have culture in our churches and at the same time little faith. There may be activity in church enterprises and yet little faith that honors God. A strong call comes from the very circumstances of our times for faith and works. We have energy and culture, and ability and wealth

and position, but we must venture out more in trust in and on God, and wait, 'enduring as seeing Him who is invisible.' How true it is 'This is the victory that overcometh the world, even our faith.'—Rev. Manly Benson, D. D., St. Catharines.

"The Christian church has been prodigal of its enormous resources. To-day we are compelled to conserve our original stock, our initial capital. Neglect of our reserves, the increase of immigration, the growth of cities, the development of commerce, the entrance of a new social order, the swift pace of progress—all these have taxed our capacity to keep the balance of life level with our ideals and our oppor-

should cause intense interest, unselfish endeavors, Christlike enthusiasm, and increasing self-sacrifices. The importance of these lines of work will justify the utilization of the best 'alent we can command and generous grants of money. There are four beatitudes that ought to be inculcated everywhere. 1st—Blessed are the men and women who act as if they believed the children belong to God and not to the devil. 2nd—Blessed are the motherhood and fatherhood that will train every child under God's eye and for usefulness in God's vineyard. 3rd—Blessed are the guardians of youth who will make their homes so attractive, that late hours and questionable social functions shall have

spirit. You cannot order them by the gross or the pound. They will grow out of your life as leaves from a tree, manifesting and maintaining its vitality. Your library, large or small, ten volumes or ten thousand, will take on a distinct individuality, and that a reproduction of your own—like your house or the room you live in. Your library will be of your embodiment; you will build it to fit your shape, and no other, as the lobster builds its shell."—L. Moss.

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4. 4. This is a free quotation from the Old Testament, upon which Jesus placed his endorsement;



REV. T. E. HOLLING, B.A.,
Victoria, B.C.

The popular pastor of the leading Methodist church of the city is shown in a few minutes' pleasant conversation with Bro. Roberts, as we met on the street. Mr. Holling has many duties to attend to, but is equal to them all. He is one of the strong men of the West.



REV. L. S. WIGHT, B.A., B.D.,
Brighton, Ont.

Everybody knows how refreshing a good cup of tea is when on a long railway journey, and the ladies of Mr. Wight's party knew repeatedly how convenient it was to have a good-natured man to fetch an occasional pot of hot water for the indispensable beverage.



MISS SUPT. SMITH.

The capable Superintendent of the Chinese Rescue Home, Victoria, B.C., is shown explaining some of the excellent qualities of the splendid equipment of our W.M.S. to the ladies of our party. The note book of our "Miss Talkative" is open, and she keeps the willing Superintendent busy answering questions regarding the work of the institution under supervision.

tunity. Home, school and church must fully recognize and often reassert the values in childhood and youth. There are 5,000,000 young people in the various young people's and kindred organizations of the churches of to-day. They constitute 28 per cent. of the membership. Thousands must be enrolled every year to keep the ranks full. We cannot too often repeat that these young people are the strategic opportunity of this generation. There are about three generations on the stage at a time. One is in training and holds the future. Another is in service and makes the present. One is moving out and represents the past. Each generation in service must seek to evangelize and educate its own generation. Failure to do it endangers the present and disastrously mortgages the future. Whatever we seek to accomplish in social betterment, civic reform, religious conquest, can be put like a germ into the expanding life of our youth. They ought to be the prime objective in our programme. Taken when habit is formed and the heroic instinct objectified, the time when inspiration for leadership is summoned, young people are the King's highway to the best civilization and to ideal righteousness.—Ernest B. Allen.

"This Educational Propaganda should touch the young. The hope of the church is with them. This home education—education in the Sabbath Schools, Epworth Leagues, Day Schools and the University,

no fascination for the young people. 4th—Blessed are those teachers of the young that will burn up a lot of rubbish called Sabbath School books and will protect our young people from demoralizing picture shows. What a sphere opens out to every Christian worker among the young! Do you wonder that Dwight Moody once said if the angel Gabriel were permitted to come to earth and spend forty years it would repay his toil and sacrifice if he were instrumental in the salvation of only one poor, soulless, bootless boy?"—From Rev. Dr. Hearst's Presidential Address to the N. S. Conference at Oxford.

"We cannot buy all the books we wish to read, nor need we. Many good books will be read for us by others. The great reviewers will give, by competent hands, the spirit and substance of many books. We shall thus learn whether this vicarious reading is sufficient, or whether we must go through the books for ourselves. Still we must buy books. The joy of ownership in books is exquisite and unique. A lover of books said, 'I got my great lexicon last night, and I just hugged it.' My chief teacher in theology, President Robertson, began his lecture one day thus: 'Young gentlemen, shirts are necessary, but books are indispensable.' You can tell by the way one takes a book from the shelf whether or not he loves it. The books you buy will be the florescence and materialization of your real self, your inmost

thus augmenting its value immeasurably. Our great teacher repelled the tempter in a quoted sentence by which he identified himself with humanity for ever. Had Christ said to Satan "Take this temptation of yours, to make stones bread, to some mere man, one of that vast company, who are always looking for soft corners and good fare—but come to me with something else," he would have separated himself forever from us all. We are busy trying to weigh out how much divinity and how much humanity there is in Jesus. He himself is never tired trying to make us feel how much like us he is.

That part of man's life which can be fed by bread is small. Psychologists speak of man's "thought life." Moral philosophers describe the laws that govern man's conscience, his "ethical life." And out beyond all this sweeping in illimitable stretches into the unseen, is man's "soul life," concerning which such words as faith, hope and love are used.

And "out of God's mouth" comes the suitable food for each section of man's complex life. Providential food for the body, but as Jesus says—no; this alone; but also truth for the mind; righteousness for the conscience; and last and most, God's biggest word to feed man's greatest need is Jesus Christ, the soul's true food. Think of it, what is man that thou art mindful of him? Far more than body—bread feeds but one tiny portion of his life.—Rev. R. Whiting, B.A., London, Ont.

Singing

Ps. 106. 12: "They sang His praise."

BIBLE READING

[Note.—The accompanying outline is given in response to a request for some form of song service that will combine true sociability, worship and Bible study. It is suggestive rather than exhaustive, but it is sufficiently full to provide material for a profitable evening. The Editor would like to hear from any Leagues that use it, that if it proves useful, others of similar character may be given.]

Topic: New Music.

Central Text: Ps. 96. 1: "O Sing unto the Lord a New Song." Suitable church hymns to intersperse: 27, 783, 30, 631, 14.

Points to teach and illustrate:

God loves music. All nature sings His praise. Earth and heaven combine to glorify Him in songs of adoration. (Read Psalms 138, 139, 140.) God loves new music. Not only in nature; but more so in the hearts of His people. The Christian who has no music in his soul is to be pitied, and the one who never has new music is to be blamed. New music is proof of new experience. The songs of twenty years ago were good; but twenty years of service for God should have produced something better. Many new songs have been and are being sung, and Heaven will continue in the line of unbroken progress. So the soul will always be singing new songs if it has new experience. Every new mercy received from God should call forth new songs of praise. If "the joy of the Lord" is within us, it will communicate itself to others. If we "rejoice evermore," our hearts will not wait out sighs in the minor key of distrust or fear; but will sing in swelling strains of trust and hope. He whose songs are doleful and sad is not living in the conscious delights of the Divine presence. The trouble is in him not in God. Let us learn to compose and sing new heart music. Look upward not downward, forward not backward, and sing as you go. As the expression of an enlarged experience of God's promises, our souls will



MINNEHAHA FALLS,
Minneapolis, Minn.

We might fill our paper with beautiful scenes similar to this as a sample of hundreds of pretty spots we visited on the trip. Some of our party are viewing the Fall at close range.

learn new songs of confidence, hope, praise, and the final result will be Heaven's "new song" of joy and worship.

Bible Reading

Read Paul's Exhortation, Eph. 5. 19; Col.

3. 16.

Make David's Resolution, Ps. 138. 1.

Study the Song Book, Ps. 119. 54.

Find some good songs; e.g.:—

SOCIAL PRAISE SERVICE

The Honor of God's Name; Ps. 66. 2.
The Joy of God's Presence; Zech. 2. 10.
The Majesty of Jehovah; Isa. 24. 14.
The Power of the Lord; Ps. 69. 16-17; Ps. 81. 1.
The Victories of God; Exod. 15. 1; Ps. 98. 1; Ps. 144. 9-10; Zeph. 3. 14-15.
Divine Mercy; Ps. 59. 16; Ps. 89. 1.
Salvation; Ps. 96. 12.
The Righteousness of God; Ps. 51. 14.
Human Redemption; Isa. 44. 23; 48. 20; 52. 9.
The Comfort of God; Isa. 49. 13.
Mark the New Things of God; Isa. 42. 9-10.
Learn the Best Reason for Singing; Ps. 13. 6.
Note the best way to sing, e.g.:—
With Thanksgiving; Ps. 147. 7.
Continually; Ps. 104. 33.
In Hope of Heaven; Rev. 15. 3.

After the use of the above service conducted by the Editor some years ago, a good brother now in Heaven, went home and composed the following verses, which while hardly first-class poetry, contain excellent counsel:

LET US SING A NEW SONG.

O! Sing unto the Lord
A song of joy and praise,
For why should we go mourning 'round,
The best part of our days?

Rejoice and let us sing
Such songs so sweet and new
As we find written in His Word,
Fresh as the morning dew.

What prophets, priests, and kings
Have sung in times gone by,
The songs of God both loud and long
To-day may you and I.

For mercies past and gone,
And new ones yet to come,
For blessings as they come along,
We raise our sweetest song.

Then let us not forget
Each morning as we wake,
To tune our hearts for music sweet
That will us better make.

And if we chance to see
Some brother low cast down
By grief or trouble or distress
All known to God alone,

We'll freely do our best
Some comfort to impart,
To help and ease him in his pain,
And heal the broken heart.

Religion and the Sunday School

In his "Annual Survey of Sunday School Progress," in the June number of *Religious Education*, Dr. Richard Morse Hodges, of Columbia University, New York, writes as follows concerning Religion:

Sunday School teachers have learned a great deal from children about religion. What we need most of all just now is to become conscious of what we have learned. It will encourage us, and Sunday School teachers need encouragement. I happen to believe that Jesus was right when He said that the question of adult religion could be solved only after the religion of childhood was understood. And I observe that this opinion has been neglected by most of the so-called theologians of Christendom. The true test of a religion, for instance, is whether it is of any real benefit to a child. We be-

lieve that the severest test of literature is whether the author is transparent to a child reader.

Some things in venerated creeds pass this test. Some things do not. The religion taught by Jesus is very simple. I understand Jesus only if I can explain Him to a child. "I thank Thee, O Father, that Thou hast hid these things from the wise and prudent and revealed them unto babes." Christianity demands conscience with a strong sense of justice. What is "fair," as they call it, is



FROM THE INDIAN PRAIRIES.

St. Paul, Minn.

The Mississippi flows at our feet. A passing river boat with huge stern paddle moves by. A beautiful stretch of varied scenery reaches away to the distant horizon. The view from these heights is entrancing.

the only ethical test that is clear to children of a certain age.

Christianity demands love. Children demands love. Children can pass through the period of childhood without it, but they never have childhood without it. Love has created childhood.

Christianity demands worship. Worship is born of wonder. Children know how to wonder simply. If the adult forgets how, he can recall the secret only from a child.

Christianity demands imagination. It is the essence of faith. Children live in dreams if permitted to be more than conventionalized adults in miniature. Genius is only the art of dreaming like a child after one's body has grown up.

Now, I submit the question whether the Sunday School is not one place to discover what religion is? I asked a theological professor once a difficult Biblical question. He gave me a simple and illuminating answer. "How would that appeal," I said, "to a twelve-year-old boy?" "That," he replied, "I do not know. It never entered my mind how a truth of religion would affect a child. I do not know children's minds." I do not disparage theological learning. I could not exaggerate what I owe to the expert I have just quoted, nor to a few other theologians I have known or read, but neither would I suffer a disparagement of the debt which theology will one day have to acknowledge that it owes to teachers of children.

Obviously a child grows into knowledge of religion through advancing stages of maturity. We have to learn the different and ever-enlarging circles in which his religious nature moves. This Sunday School teachers know in great measure now, and they are learning faster and faster. Of course, few know these things well enough to express to others what they have learned for themselves. Even so, they know how to use for themselves what they have learned from their experience in commun-



ON THE SUMMIT OF PIKE'S PEAK.

This group was taken on the extreme top of the Peak about 8.30 p.m. The light was fading, but we succeeded in bagging our quartette of brave men. Spreading our Epworth League banner before them, they arranged themselves for the occasion, and you see the resultant photo. From the left they are Messrs. Farewell, King, Cody and Beaton. Behind, in the distance, Mr. Walker is seen. This point is over 14,000 feet above sea level, and though July the atmosphere was uncomfortably cold.

ing with children. Our first need just now, I think, is an extension of the growing custom of grading teachers, no matter what set of lessons a Sunday School may be following, so that each teacher may become a specialist in the specific, ethical, and other religious issues, and in the religious capacities of a particular period of childhood.

Senior League Missionary Topics, 1910

We are glad to announce that a new text-book is now ready for the topics of 1910. The title is, "Our Share in China," and it is written by the Rev. Geo. J. Bond, B.A.

The chapters cover the first eleven missionary topics for 1910, which are as follows:

January—The Psychological Moment in China.

February—The Empire Province and the Girdle of China.

March—Chentu, our Missionary Centre.

April—The Districts of Kiating, Ren-show, Junhsien.

May—The Districts of Tzelitsien, Pehsien, Luchow.

June—Our Educational Work in China.

July—Our Medical Missions in China.

August—Hindrances to Christianity—Opium, Superstition, Ancestral Worship, etc.

September—Our Missionary Responsibility.

October—The Call from the Regions Beyond.

November—The Missionary Challenge to the Home Church.

December—The Missionary Message of Christmas.

WHAT THOSE WHO HAVE READ THE PROOF SAY ABOUT THE NEW TEXT-BOOK.

Rev. C. W. Service, B.A., M.D.—"This book, 'Our Share in West China,' is not some theorizing about China, but a statement of facts about our Canadian, Methodist, West China Mission Field. I carefully read the proof of this book twice in preparation for my Mission Study

Class course at Point Iroquois Summer School, and can heartily recommend it as bristling with information about West China and its problems."

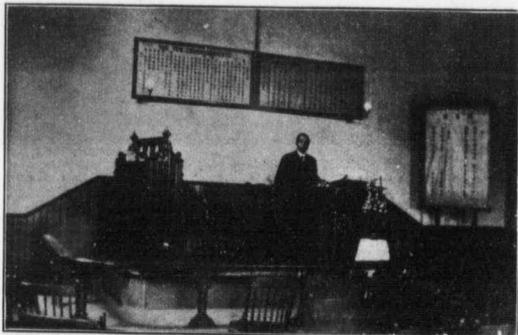
Rev. J. L. Stewart, B.A., B.D.—"Mr. Bond, while with us in West China, not only travelled to all our stations, lived in our homes, and visited the Tibetans and tribespeople surrounding us, but entered into and took part with us, as far as possible, in our daily duties and deliberations, greatly endearing himself both to us and to the natives. In his book entitled, 'Our Share in China,' we see things as they are in West China. Mr. Bond's cameras have caught many a characteristic scene which aids in making all his pages one great picture of our work, its needs and its opportunities."

Rev. O. L. Kilborn, M.A., M.D.—"Mr. Bond took time to become thoroughly acquainted with each missionary and with each missionary's work, while camera, pen and note-book were brought into frequent requisition to record his impressions. In 'Our Share in China,' Mr. Bond gives us some of these impressions. They are written in the breezy, cheery, optimistic, but always carefully accurate, language for which the editor of the *Guardian* is justly famous. The historical sketch of the Mission from its inception is clear and brief, and is brought right up-to-date. Every Leaguer, every Sunday School worker, every Methodist, should own a copy, and should study it."

Cloth, 50 cents; paper, 35 cents. Order from F. C. Stephenson, Methodist Mission Rooms, Toronto.

Ordained at Six Years of Age

Rev. F. Luke Wiseman, the head of the Birmingham Wesleyan Mission, England, tells the story of what he called his own ordination to the ministry. As a child results.



METHODIST CHINESE MISSION, VICTORIA, B.C.

A visitor to the crowded quarters of Chinatown will see at once the need of this mission. Our picture shows the missionary, Chan Yu-Tan, in the pulpit. Several of our party enjoyed a brief song service here with Mr. Chan, who is an efficient organist and a good singer. He seems to be doing excellent service among his fellow-countrymen.

he was taken one day to a little chapel down in a lower part of London. Sitting in a pew, he found out the hymn for a blind old man who sat next him. "At the end of the service," Mr Wiseman continued, "my friends came up and said, 'This is the preacher's son.' And the old blind man put his hand on my head and said, 'The Lord bless thee, and make thee a preacher.' That was my ordination!" said Mr. Wiseman. "I was ordained by a layman—a man of God who prayed for the little lad of six years, and the little lad could not get away from the prayer!"

A Distinction Worth Bearing in Mind

Rev. O. C. Elliot, of Stratford, Ontario, has spoken a word worthy of wide circulation, concerning the difference between a Bible class and a young people's society. There are many who seem to think that the Bible school renders organized young people's work needless, if not actually harmful. They at least intimate that the well organized Bible school is competent to do all the work for young people that is actually required in a church, and it is better to concentrate our energies upon that institution. Mr. Elliot has this word to say: "The aim of a young people's society is to develop latent talents of young people and enlist them in Christian service in connection with the church of which they are members. . . . This idea does not seem to be clear in the minds of some. While Bible study has a prominent place in the work, a Bible class is not a young people's society. A young people's society is more than a Bible class. One of the greatest advantages a young Christian may derive from membership in a well conducted society is in working on some committee. Committee work is doing all things decently and in order, and the discipline of doing one's own part thoroughly in conjunction with others is one of the most educative parts of the work.—Service.

About fifty members of the Epworth League of Dublin St. Methodist Church, Guelph, recently drove out to Rockwood to fraternize with the Epworth League there. An interesting and helpful programme with other good things was provided, and both Leagues enjoyed a very profitable social evening together. Such gatherings give excellent opportunities for exchange of thought concerning the work, and cannot but be fraught with beneficial results.

Notes from the Field

Carman District

At a recent meeting of the Executive of the Carman, Man., District League it was decided to arrange a course of lectures to be given during the winter to the various leagues by three ministers to be selected from the District. It was also resolved to unite with Sunday Schools of the District in the support of Dr. and Mrs. Cox, Missionaries.

The District officers for the ensuing year are Hon. Pres., Rev. W. R. Hughes, Treherne; Pres. Dr. A. L. McLachlan, Carman; Vice Presidents (1) A. S. Haines, Gienboro, (2) Clement Staples, Treherne, (3) S. M. Anglin, Cyprus River, (4) Miss Magge Kennedy, Elm Creek, (5) Mrs. A. E. August, Bates; Sec.-Treas., Ernest Staples, Carman.

Burin District S. S. Convention

A letter dated Sept. 3rd, from Rev. W. Swann, of Fortune, Nfld., Chairman of the Burin District, contains a good report of the work of our Associate Secretary, Mr. Farewell. Referring to the Convention at Grand Bank, Mr. Swann says: "There was a good attendance of delegates when the difficulties of travel in this part of Newfoundland are taken into account. It was really fine to look into the faces of so many bright, intelligent, young people, with a sprinkling of a few older ones who are interested in the work."

Mr. Farewell rendered splendid service

Stanstead District

The Stanstead District Epworth League was called to order by the President, the Rev. Lawrence H. Fisher, S.T.L., at 4:00 p.m., in the Methodist Church at Beebe, on Tuesday, August 24th, 1909, the honorary President, the Rev. W. S. Jamieson, M.A., Chairman of the district being asked to occupy the chair.

The business at the afternoon session was the election of the officers, which resulted as follows:—Hon. Pres., W. S. Jamieson, M.A., Chairman of the District, Stanstead; Pres., A. H. Visser, Coaticook; Vice-Presidents, the Presidents of the local leagues (ex-officio); Representative to the Conference executive, Rev. S. F. Newton, Magog; Sec.-Treas., Rev. L. H. Fisher, S.T.L., Barnston.

The evening session opened at 7:30 p.m., the retiring president, in the absence of the newly elected one, being in the chair. The Rev. J. A. Miller of Mansonville conducted the opening devotional exercises, speaking on the parable of the unjust steward. He urged the necessity of the use of all our powers in the cause of Christ. An address followed on "How to Interest Young People in service for Christ," by Rev. Robert Goudie, S.T.L., Hatley. Attention was called to the possibility of making the Bible Class work count for more, by studying the books carefully through, or by the study systematically carried out of the great characters of Scripture, the course year by year to be ended by examinations. But the most stress

of the teacher by prayer and thought, not so much the announcement in the school which easily leaves the impression that at no other time was decision to be made. The ideal preparation was one in which prayer had a large place, and in carrying out the day the whole was to be characterized by a seriousness on the part of the conductors of the day which should leave no doubt in the mind of the scholars that which was an important and necessary step to be taken by them. The thought of conservation was summed up in three ideas—warning lest the exaltation of mind after such a step should lead to an early fall; the putting of service before the mind of all who had taken the step, such service to be within the reach and capabilities of the child or youth; and guidance by capable persons.

Thanks to the hosts of Beebe was proposed in a neat speech by Mr. Miller, after which the Chairman of the district in a few words emphasized the leading points of the meeting, and urged the use of them by all. Any account of the meeting would be incomplete without mention of the musical part of the service which had been ably provided for by Mr. M. P. Dixon the leader of the Beebe Choir. The pastor of the convention church, the Rev. W. T. Smith, had done everything possible to make the meeting well known on his circuit, and the attendance was good.—L. H. Fisher.

Food for Thought

During the last conference year 20,391 persons were received on probation as members of the Methodist Church. Of this number 11,743 came out of the Sunday Schools. That is only 57½ per cent. of our new membership came from the Sunday Schools. This is a very low percentage, especially when we are told that about 30 per cent. of the increase in Protestant church membership comes from the Sunday Schools. Is our small percentage due to the fact that many of our new members come from the immigrant class? Or is it due to the fact that we have 1,768 preaching appointments where there are no Sunday Schools.

Out of a total membership in our Sunday Schools of 359,305, only 95,455 are church members, i.e., about 26½ per cent.; or, omitting the Cradle Roll department, about 28 per cent. Why is not the other 72 per cent. of our Sunday School force in the church as members? How is it that we have in our Sunday Schools 263,850 (4,000 of whom are teachers and officers), who are not members of the church?

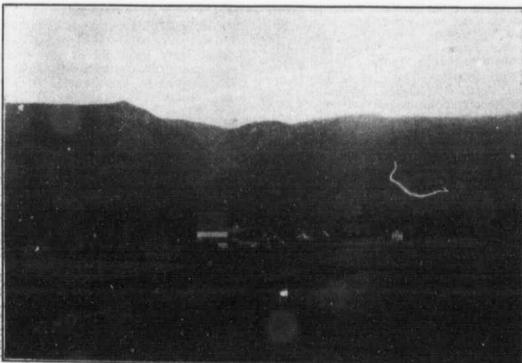
We have in the Methodist Church in Canada (not counting our Japan and China Missions) 333,692 church members, and 263,850 non-church members inside our Sunday Schools, making a total of 597,542 who are identified either with the church or the Sunday School, or both.

Out of an estimated Methodist population of 1,120,000 there are only 597,542 who are connected either with the church or Sunday School, i.e., about 5½ per cent. Of our Methodist population, 359,305, 32 per cent. are members of the S. S. Why not 75 per cent.?

Of our Methodist population, 95,455, 8½ per cent. are members of both the Sunday School and the church. Why not 50 per cent.?

Of our Methodist population, 523,000 (7), 46½ per cent. are outside of both church and Sunday School. This ought not to be. What can be done to help?

Of the increase in our church membership, 57½ per cent. came from 23½ per cent. of our population, viz., the non-church members of our Sunday Schools. 42½ per cent. came from 46½ per cent. of our population, viz., those outside of our Sunday Schools.—John H. McArthur.



IN THE OKANAGAN VALLEY, B.C.

When driving with Bro. Gifford from Enderby to Armstrong we were charmed with some of the gardens and farms. Pointing our camera over the roadside fence we snapped this scene of beauty and abundance. The gardens are prolific of vegetables and small fruits, the orchards loaded with magnificent fruit, the fields abounding with hay and grain, and the whole scene is one of abounding prosperity.

and won the esteem and affection of all. I am sure that the Department has made a wise choice in selecting him for the work. He did not spare himself, and the only wonder was that he was not completely exhausted. Personally I thank the Board very much for sending him, and I am sure if he should pay another visit he will be most heartily welcomed." Knowing all the parties concerned, this is just such a tribute to Mr. Farewell's worth as we would expect. Newfoundland will use him well.

as to means of catching men came from the use of means like the debate, or the study of literature, thus bringing them to that attitude to the church that can be used for the wedge for more decided effort for the winning to service for Christ.

The Rev. J. G. Fulcher, S.T.L., East Bolton, followed with an address on "Decision Day, how to prepare for it, how to carry it out, how to conserve its results." The preparation for Decision Day was to be of long duration and not hurried, a prepara-

Pilgrim's Progress Series—Beulah Land

Topic for November 14. Study Isa. 62. 3-5.

"Methinks I feel the balmy air
Breathe on a pleasant land
Mid joys so great and scenes so fair.
In Beulah's plains I stand.
A land of everlasting spring.
Of seasons bright and gay,
Where birds are ever on the wing,
And night is lost in day.

The turtle sings the whole day long,
The birds in chorus sing,
Their matin-hymn and even-song,
To God, their God and King,
From gloom, and doubt, and dark despair.

An endless rest is given;
The shining ones are walking there,
The borderland of Heaven."

The Enchanted Ground has been passed in safety; the Pilgrims are now in the Land of Beulah! Peace! It is a marriage scene! Far from Apollyon's wrath, far from the darkness of Clear Shadow, far from even the sight of Doubting Castle—away upon the heights, embowered in vineyards and orchards of the choicest fruits, is the Land of Beulah.

Bright and blissful are the visions of their sleep, as now, released from the toil and travail of the way, they rest upon their peaceful pillow. "They are come unto Mount Zion and unto the City of the Living God, the heavenly Jerusalem." Yet, one step more; one more ordeal must be passed. A flowing river, dark and deep, touches the base of the mount, and divides things present from things to come. This river must be forded, and it is only buoyant Faith that can overpass it safely.

The "Glorious Dreamer" dreams great visions now—of earnest hope, and struggling faith, and dying fears, and death-bed consolations, and promises all blooming into full fruition; and the last conflict with the last enemy and Heaven's bright seraphs helping in the fight, and the final triumph, when, as men for ever free, the Pilgrims leap upon the heavenly shore! And there are shining ones in waiting to conduct them to the gates; and trumpeters and heralds, greeting them with ten thousand welcomes. And now, Heaven's gates lift up their heads, and the once Pilgrims enter into the presence of their Lord, and straightway are transfigured before Him—wearing crowns of shining gold, and clad in robes of everlasting light. The Progress is ended: the Pilgrims are at rest.—Maguire.

SOME BIBLE HINTS.

God's church wears two crowns—a crown of beauty and a crown of power; she is to be loved and feared.—5: 3.

Whoever dwells in God's country can never dwell forsaken, for God is with all in that land.—5: 4.

So far as we know, the chief delight of God is in obedient and happy men, and they alone of His creation have the power to give God His highest joy. What a power and privilege!—5: 4.

God's country inspires in men that dwell there the most profound of all affections. Judge whether you dwell there by that token.—5: 5

NEARING HEAVEN.

Those that walk along the right way do not find it a dead level, but broken by pleasant prospects, with alluring vistas showing what is to come.

Note that whenever the Pilgrim meets delightful things along his way he has

to have some guide to lead him into the real meaning of them.

The hill called Error is steep only on the farther side; on this side it is very easy of access!

Even when he is among the Delectable Mountains the Pilgrim needs to be shown the door that is a by-way to hell, so many dangers lurk even in our highest joys.

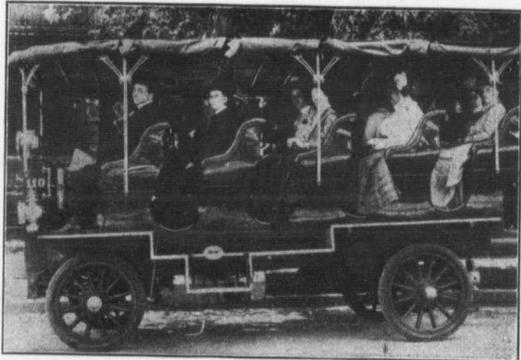
Even from the high hill called Clear and with the Shepherds' telescope most men can catch only faint glimpses of

Meaning of My Membership —A Little Sermon to Myself

BY THOMAS J. VILLES, D.D.

My church is not a club, organized for the welfare of the members only. It is a body of baptized believers, banded together for the extension of Christ's kingdom. Its spirit is unselfish, and its purpose spiritual. My church being founded by the Son of God and purchased with his own blood, I regard the humblest place in it as the highest honor and privilege. My membership, I firmly hold, involves the following points:

1. It means praying. Jesus prayed habitually. "God soon fades out of the life



HOW WE SAW DENVER.

In six of these large cars we spent several hours in seeing Colorado's remarkable capital. It is a city of almost unparalleled engineering and mechanical triumphs. Not nature, but the skill of man, has made Denver one of the most beautiful of American cities, and that greater achievements will soon be accomplished is evident from the aggressive spirit that everywhere prevails.

the beautiful land which "eye hath not seen" in its full glory.

Ignorance is "a very brisk lad," and the less he knows, the more show he makes.

The mishap that befell Little-faith was the sadder because it was all so easily preventable.

No one need walk in Pilgrim's way without full directions, ready for all perplexities of the journey.

The Shining One—with the whipl of small cords is to show us one aspect of our Saviour, and not the least merciful aspect.

There is no armor against the Atheist's claims of the falsity of Heaven like having had a glimpse of the place itself from some Delectable Mountain.

Perhaps the chief trouble with modern Christians is that so many of them are asleep on the Enchanted Ground of secular interests. We need to keep one another awake by constant conversation on spiritual truths, such as we have in Prayer Meetings.

God provides a variety of joys to solace the Pilgrim; now the Delectable Mountains, now the sweet land of Beulah.

It is the privilege of all Christians to come out into a land which is beyond the fear of death or any other dread or despair.

The Christian has made some mistake in his way if he does not come into fuller vision of Heaven and closer converse with the angels.

Some come sooner than others into the Land of Beulah but all have a right to expect it along the hardest way, if it is the Christian way.—Wells.

of the man who ceases to pray." The early church was a powerful church because it was a prayerful church. "Humanness plus prayer equals mighty achievements." I will pray daily.

2. It means paying. God gave his only begotten Son. Christ gave his life. My church needs my support. I need to give. It is one of the Christian graces in which I should grow—2 Cor., 8. 7. It being "more blessed to give than to receive," I want to know the greater blessedness—Acts 20. 35. My church covenant binds me to help spread the gospel. Therefore, my giving shall be cheerful, regular and proportionate to my ability.—2 Cor. 9. 7; 1 Cor. 10. 2. I will pay.

3. It means plodding. William Carey, my Baptist forefather and father of modern missions, said: "I can plod; for this I owe everything." He "plodded" his way to immortality. I do not ask an easy or a conspicuous place. I am willing to toil wherever my Lord may need me. I may not have unusual talent, but I do possess the kind of genius that plods, and that counts. I will plod in my study of the Scriptures, learning a little each day. I will plod to the house of God and in the house of God. I will labor with unrelenting industry and with the enthusiasm of patience. I will plod.

4. It means persevering. I will hold fast and keep sweet. I will not take offence, climb the mill-tree and quit. I will not imitate Bunyan's character, Mr. Short-wind, who began earnestly, but quickly ran out of breath. I have enlisted for life. I recall my Lord's solemn words: "He that endureth to the end shall be saved."—Matt. 10. 22. Through his grace I will persevere.—Examiner.

Finding the Lost Ledge

BY E. BLANCHE WALKER.

"Just a few more days," the young engineer pleaded.

"It seems to me you have had ample time to uncover that ledge if you were able to do so at all," the general manager said. "But keep the crew at work till I reach home, then let me hear from you."

That afternoon, at the Cobalt mines, the picks began to clatter and the sound of falling rock and loosened clay echoed



REV. J. J. LIDDY, M.A.,
Chairman of the Simcoe District.

"As we saw him one very warm day. Bro. Liddy has the happy faculty of always keeping cool, no matter what the temperature may be about him.

through the hollow rocks. The young engineer was forced to whistle to keep up his courage, for the work went on amid sneers and exclamations of derision. In an hour or two there was a sudden shout, then cheer upon cheer rose from the men; they had struck the lost ledge, and there before them was revealed a mass of staple rock-gold.

"Just a few more days." In these words there was implied hope, determination and confidence. The spirit which prompted them came from a character which must surely win its way to success. If the young engineer, affected by the rebuke of the general manager, had left his station, he would probably have gone away discouraged and aimless, his power of endurance weakened and indifferent to the prospects in other occupations.

How many there are in the world to-day of just such type, who, without consideration, or lacking in that most virtuous quality, patience, will surrender to defeat just at the point when a little more perseverance would have brought the desired result. The man or the woman who is determined to accomplish whatever he or she undertakes is the one who can be relied upon for great works and great responsibilities.

Are you about to surrender discouraged? Don't, for to-morrow your treasure may be found. Remember, there is an Eye which never closes to your every thought and action, an Eye which, seeing your faith remain unshaken through the crisis, will give success. The effort to reach and grasp the great and difficult things ahead means a high sense of honor and Christian training of one's better inclinations. This triumph over little things makes great things possible.

Brunner, Ont.

Book Shelf

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

"Ballads of a Cheechako." By R. W. Service. 137 pages, in cloth. W. Briggs, Toronto.

To all who appreciated and enjoyed this gifted author's former volume, "Songs of a Sourdough," this collection of twenty-one additional poems will be heartily welcome. They come with an invigorating influence, as bracing as the northern atmosphere breathed by the men of the high north of whom the poet loves to sing, and whose strong, rugged, rough natures he so vividly describes. Read the stories and you will say of the book, "It's humane—it hits me right."

"The Young Man's Affairs." By Chas. R. Brown. 166 pages, 12mo, \$1.00 net. Crowell & Co., New York.

The seven chapters of this book contain as many strong, practical and helpful talks to young men. Seven subjects of vital importance to every young man are dealt with in a most wholesome manner. These are: "His Main Purpose," "His Intimates," "His Books," "His Money," "His Recreations," "His Wife," and "His Church." No more thoroughly good book on the subject has passed through our hands for a long while. We would have all our young men read it.

"The Boy and the Church." By Eugene C. Foster. 187 pages, 12mo, 75 cents net. The Sunday School Times Company, Philadelphia, Pa.

It is sufficient evidence of the attractiveness of this splendid book to say that we read it through at one sitting, so interesting did we find it. The book contains ten chapters dealing with problems relative to the boy himself, his home, the Sunday school, his teacher, his church and minister, his friends, his reading, his body, his vocation, and his growth to manhood. This book should be studied by every father and teacher, and its sane principles and recommendations heeded by every friend of boys.

Mental Medicine. By Oliver Huckel, S.T.D., Pastor Associate Congregational Church, Baltimore. Thomas Y. Crowell & Co., New York. \$1.00 net.

Here we have a sane, suggestive book on the influence of the mind on the body in producing either disease or health. These addresses are based upon the most recent investigations in psychology. One aim the author has is to show the need for a mutual understanding and co-operation between the minister and the physician in the cure of disease, and more especially those diseases morbidly induced. The volume contains five conferences with students of Johns Hopkins Medical School under the auspices of the Medical Y.M.C.A. Anyone must be benefited by reading this book, not only for the suggestions in regard to health of body, but also for its strong, wholesome religious teaching. It is intensely interesting and decidedly helpful.

Christianity, Its Nature and Its Truth. By Arthur S. Peake, D.D., Professor of Biblical Exegesis in the University of Manchester. Published by Thomas Y. Crowell & Co., New York. \$1.25 net.

We know of no better book than this to put into the hand of a thoughtful young man or woman whose faith is either nascent or cloudy. Prof. Peake deals with the basic truths of religion in a lucid, untechnical and deeply sympathetic manner. His conviction is that more ought to be done to expound the truths of Christianity and the grounds on which they may still be accepted. And the task is, he says, "especially urgent for the sake of the young people in our churches who are slipping away from the faith because they

have been trained neither to understand nor to defend it." We earnestly urge every Epworth League member of sixteen years and upward to study this volume. It will invigorate his mind, warm his heart, and reveal the fact that Christianity is no "cunningly devised fable."

The Mind of Christ. By T. Calvin McClelland, D.D., author of "The Cross Builders." Published by Thomas Y. Crowell, New York. \$1.25 net.

"Back to Christ" is one of the cries audible in the religious world, and has been for some time. There are large numbers who are dissatisfied with the presentations of Christianity, in creeds, catechisms, pulpit, and in religious literature, who revert with intense longing to the pure fountain as it leaps sparkling into light in the evangelic memoirs. This is what the author does. He goes to the source, and seeks to learn "The Mind of Christ" upon the great themes of religious faith and life. Dr. McClelland writes for those in every church who are not content to follow the lead of Jesus, because they misunderstand Him and what He stands for. For these, and all earnest people who want to get at the rock-bottom facts of Christianity, this interpretation of the mind of Christ is made. We most cordially recommend this book.

"The Master's Friendships." (Miller.) "What They Did with Themselves." (Abbott.)

"Why Grow Old." (Marden.) "Vastly the Evening." (Benson.) "Homespun Religion." (Higley.)

These are five new volumes added to the already long list of valuable and popular gift books in the "What is Worth While" series of Crowell & Co., New York. They are bound in cloth or white leatherette, 12mo, 30 cents each. We have read them all with interest and consider them all of value, but most heartily commend "The Master's Friendships" and "Homespun Religion" to our readers who wish to send some inexpensive gift to a young friend with the absolute assurance that



DR. BOSWELL AND BISHOP QUALE.

The Bishop is at the right. Dr. Boswell is Assistant Corresponding Secretary of the Board of Home Missions and Church Extension of the M. E. Church. He is a powerful man in every way, and wields a wide influence.

the perusal of the book will give both wholesome mental stimulus and spiritual profit. This series deserves its wide popularity.

"Go Forward." By J. R. Miller, D.D. With illustrations in color by W. K. Goble. 52 pages, 12mo, 50 cents net. Crowell & Co., New York.

A beautiful little book, eminently suitable for either birthday or New Year's gift. It is in the talented author's brightest style, and its hopeful and inspiring message contains a wholesome stimulus to fulfil the behest of the title page.

OUR JUNIORS

Weekly Topics

OCTOBER 17.—SETTING A GOOD EXAMPLE.—1 Tim. 4. 12.

1. Where did Timothy's parents live?
2. What did the people who knew the boy Timothy think of him?
3. How did Paul become acquainted with Timothy?

Find answers to these three questions in Acts 16. 1, 2.

5. Name the things in which Paul wanted Timothy to set a good example to others.

What do you understand by "a good example"?

7. Where should we first set it?

8. What does "word" mean. in our text?

9. How can our "manner of life" be right?

10. In what way can we show that we have "love" in our hearts? (1) Towards God. (2) For others.

11. What does "faith" mean?

12. How can we have "purity"? How keep it? How help others to be pure also?

Read 2 Tim. 2. 1, 15, 22, 24; 3. 10, 14, 15, 16, 17; 3. 5, 22, and see if in these passages you can find any ways how Timothy could be all Paul wanted him to be. Can we be good, and good examples for others, in the same way?

OCTOBER 24.—SOLDIERS ON SERVICE.—2 Tim. 2. 2-4.

How may we as young Christian soldiers—

Serve our King and country?

Obey our General's orders?

Loyally support the army?

Do our duty fearlessly?

Inspire one another with courage?

Endure hardness in the fight?

Readily respond to the battle call?

Stand solidly against the foe?

OCTOBER 31.—THE MISSIONARY TRIP AROUND THE WORLD. FROM CHINA TO INDIA.

Our Superintendent told us a great deal about India in the long journey from China. He reminded us that India is a part of the British Empire, and that King Edward is called Emperor of India. He told us of the terrible Indian Mutiny, when so many English were killed, and then asked who could name one of the great missionaries of India. Nearly every one called out, "William Carey."

But India was not at all like I expected to see. Why, it has great cities with beautiful buildings, and our Superintendent said that Calcutta was one of the largest student centres in the world. There are railways and steamboats, and very many things like we have in Canada.

But we found that there are some things very different after all. One of the great cities which we visited was Benares, the sacred city of India. Here pilgrims come, perhaps for hundreds of miles, to bathe in the sacred river and to visit the temples. We watched them as they crowded along the river banks and thought how sad it was that all these people did not know of the loving Father in Heaven, who cares for every one of them.

In Benares, too, we saw the fakirs, or "holy men." These men do many strange things, and torture themselves in different ways because they believe that in this way they are becoming holy. The people honor them, and give them food, or whatever they ask for. One fakir that we saw slept

on a bed of spikes, with the points sticking upwards.

But most of the people in India live in little villages, and our missionary friend took us to one of these one day. The houses were small and low, with thatched roofs, and round in the street the little boys and girls were playing. They knew the missionary, and were glad to see him, but stared in surprise at all the Juniors whom he had brought with him.

In the fields about the village, the fathers and some of the mothers were at work. They had such strange ploughs, and worked so differently to what farmers do in Canada. The missionary told us of a terrible famine that he had seen one year when the rains did not come and the crops failed. He said that hundreds of men, women and children starved to death, and many more would have per-

NOVEMBER 7.—THE ROLL OF THE HEROES.—Heb. 11. 32-40.

(Consecration Meeting)

1. How many persons are mentioned by name in this chapter as having done something great "by faith"?

2. What were Gideon, Barak, Samson and Jephthah?

3. Which lived first, Samuel or David?

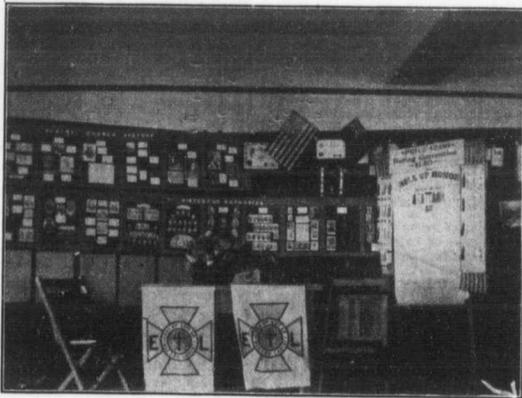
4. Find twenty things that our lesson tells us that men and women did through their faith?

5. Does faith in God still make people strong to do His will?

6. How does God encourage us to have faith in Him?

7. What is the best way for us to show that we have faith in Him?

8. Can we be heroes without God? Whom do you think God counts a hero?



IN THE JUNIOR LEAGUE EXHIBIT.

This corner of the Junior quarters will give a small idea of the pains taken by Miss E. M. Robinson, Superintendent of Junior Leagues of the M. E. Church, to bring the Juniors to the front. The exhibit was varied and comprehensive, and illustrated the industrial capabilities of the boys and girls when under efficient leadership. To Miss Robinson belongs a great deal of credit for the growing interest in the Junior section of the Epworth League. We regret that we missed her presence and that she is not included in the picture which was taken after the Convention closed.

ished if friends in Canada had not sent money to buy food and to help.

Then he told us of the poor little girls, who are married while they are only babies, and who never have happy times like the little girls in Canada. If the husband dies, the little girl is very cruelly treated, because her friends believe it is because she has committed some sin. I think we were all glad that we lived in Canada instead of in India.

We visited the Island of Ceylon, and then, as we said good-bye to India, we sang a hymn that we all knew, but which we understand much better than we ever did before:

"From Greenland's icy mountains,

From India's coral strand,

Where Afric's sunny fountains

Run down their golden sands;

From many an ancient river,

From many a palmy plain,

They call us to deliver

Their land from error's chain."

NOVEMBER 14.—THE TONGUE, ITS POWERS AND PERILS.—Jas. 3. 6-10.

1. How many times is the tongue mentioned in our lesson?

2. Of what use is the tongue to our bodies?

3. What is meant by "holding one's tongue"?

4. When may we use the tongue?

5. What does the Bible say in passages: Prov. 6. 17; Psa. 119. 172; Psa. 71. 24; Prov. 10. 20; Prov. 12. 18; Prov. 15. 2; Prov. 25. 23; Prov. 31. 26; Psa. 34. 13?

6. Give three ways in which the tongue may be a power.

7. Give three ways in which the tongue may be an evil weapon.

8. What relation has the tongue to temper?

9. After whose pattern should we strive to fashion our lives?

10. Name some of the Biblical characters whose tongues were powers for good or evil?

Ways of Working

Miss E. M. Reynolds, whom many members of George St., Brockville, Junior League will long remember for her loving leadership, has given us the following as showing in part the work done by the Juniors there. She writes:—

"Some of our methods of retaining interest in the Junior work and keeping the children busy may prove helpful to other Junior Workers and we in turn will be glad if at any time we may receive helpful suggestions from you, for children soon weary of one thing and must have something new very often.

1. "Flower Work"—The Juniors bought several clear glass jars for the church. There is a large Flower Committee, but any one not on it may work if willing. Any child who can do so brings flowers on Sunday morning. These are arranged in the vases, and after League the vases are carried to the pulpit. Later these flowers are carried to the sick with a 'comfort-roll' attached. The comfort-roll is easily made. A Bible verse is written on a small piece of white paper which is rolled up in red tissue paper so that the children say it looks like a fire cracker. This is tied by red baby ribbon to a 'calling-card' through two small holes punched in one end of the card, and on the card is written "George St. Methodist Church Junior League."

This work cannot be carried on in winter, as Junior funds are too limited to spend at the florists, unless in special cases. However, the Juniors have done good work by carrying to the sick the flowers which the Senior League Flower Mission bought. This has the additional benefit of making the Juniors feel that they are part of the Seniors, which is very important.

One summer the Juniors pressed flowers and pretty, bright leaves. These they mounted on cards on which were written Bible verses, and were sent to all patients in the hospital on Christmas Day, and to many other sick people all winter. We know that these little floral offerings and flower cards are much appreciated because of the warm messages of thanks sent us by many of the recipients.

2. "Scrap-Books"—A quantity of "Brown's Famous One Cent Pictures" were ordered and made into picture books by having passe-partout pasted along one side of each picture to strengthen the paper so that four holes could be punched in the side. These pictures were then bound together into books with a pasteboard cover, by lacing ribbon through these holes. The books went to the Children's Ward of the Hospital for Christmas.

3. "Sunday School Papers"—Left over S. S. papers are carried each week to the hospital to be given to the patients. Some junior societies save up good papers and send them to the hospital camps.

4. Perhaps the greatest drawing card is the Junior Library run by Junior Librarians. The children are very proud of the books bought with their money, and it is certainly gratifying to see that books of the Eslie Book type are not in it with such books as the Biographies of Mackay, of Uganda, David Livingstone, Queen Elizabeth of England, Queen Victoria, and Florence Nightingale, or Uncle Tom's Cabin, Settlers in Canada, From Log Cabin to White House, Dickens' Christmas Stories, etc. Some of Amy Le Fèvre's delightful little children's stories, such as "Teddy's Button" and "Probable Sons," and Kate Douglas Wiggin's children books, are also very popular. The Junior Superintendent may do much to cultivate a taste in her Juniors for good reading matter if she is careful.

Indeed, the Superintendent's whole aim is, or should be, to help her Juniors to develop strong Christian character, to

train them into methodical, intelligent, business-like church workers, and to arouse and encourage in them so far as possible a taste for the best and most beautiful things in life, so that they may be a credit to our church in the future when those who now are carrying on the work have gone to other fields, or have gone home to their reward.

However, "all work and no play makes Jack a dull boy," and Juniors love fun. Hence an occasional Junior party, where the parents send the refreshments, and the Junior Superintendent and a few Seniors plan the games that are to be played and serve the refreshments, exact hour for coming and going being specified. The annual sleigh drive is also a great treat. The drive takes place after school and ends up at the church, where the Seniors have a hot supper of baked beans, bread and butter and coffee.

The autumn work generally begins with an "At Home" to rally the flagging interest, for the summer months are hard on the Junior League. The Superintendents train the children for a programme to be given entirely by them, and with the chil-

if more of the Senior Leaguers made it a point to attend the "Quarterly Love Feast" it might not be so difficult for the Junior Superintendent to persuade her Juniors to pass from their own room to that service after their roll has been marked and collection taken.

Let the Senior Leaguers see to it that they, one and all, do all in their power to help the Junior work along, and let them be on the watch to see that when the Juniors grow too old for Junior League that they are worked into the Senior League so that they may indeed be held "for Christ and the Church," and may ever retain the motto of both Junior and Senior Leaguers—"To look up and lift up." Thus Junior and Senior will become workers together in the same great cause, for to no one person does the work belong but to all God's children, whether young or old.

Junior League Report of Methodist Church, Victoria Ave., Chatham

As Given by Mrs. L. R. Noxell, the Superintendent, at the Annual Meeting of the Epworth League.

Names on roll 100. This roll is revised every six months and about 10 names dropped. During winter months our average attendance is about 40, and during summer about 30, although we have had 88 the last two mornings.

Our Junior meetings are held at 10 o'clock Sunday mornings, they being in charge of the Junior President and Vice-President. A Junior gives a talk, some lead in prayer, others read the lesson, the Junior chor (led by one of the Juniors, Marion Arnold), gives us a selection, and in fact the whole meeting is in their hands.

From November until June we held cottage prayer meetings one week at the home of some Junior. The life of Christ was studied. A Junior gave a talk or paper on it and questions were asked by the Superintendent. Requests for prayer were made and any perplexing thoughts were brought up. It would surely warm the hearts of the older people if they knew as much about their boys and girls as I do. I have twice found letters in my hall, that some Junior had slipped in, asking to be prayed for. Have also received such letters through the office, and it is not an unusual thing for one of the Juniors to ask me to remember them in prayer as they leave my home for the night. God has wonderfully blessed the spiritual life of our Juniors.

Last year we gave \$32.00 to missions, raising the money by concerts and free will offerings. This year we gave \$30.00, all raised by the Juniors putting their monthly offering in a bag and handing it in on Missionary Sunday. At Christmas time we made candy, aprons and handkerchiefs, and took them over to the inmates of the Home of the Friendless, besides giving them and also the inmates of the House of Refuge a free concert. We also sent a bale of clothing to the Deaconess Home, Toronto; and gave our own church \$10.00 for a notice board. The total amount of money raised by our League last year was \$58.00.

We are expecting, by God's help, to continue our prayer meetings this fall and to do more for God and His people. Please pray for us, that whatsoever we do, whether we eat or drink, we may do all to the glory of God, always giving Him thanks for our daily blessings.

Show this paper to your friends



MURRAY LARSEN.

This sweet lad is the youngest member of our party. He accompanied his mother from Toronto, and won the hearts of all by his constant good behavior. We took Murray on the platform at Portland, Ore., when few spectators were about. He is standing in front of our Convention flag.

dren's assistance plan for the refreshments. The children serve the refreshments after the programme and are supposed to wash the dishes, but usually some kind-hearted mothers relieve them of this unpopular bit of work. At these "At Home" we generally have a collection plate at the door, so that the older people may help us in our work with their offerings, for Juniors can spend plenty of money.

Need I ask your sympathy for those who labor in this field? Need I ask your prayers for these workers? Because they accept this work, is that any reason why the Senior Leaguers should not help in the Junior work whenever possible? The Juniors and Seniors need to come into contact more with one another. The Juniors should sometimes conduct the Senior meetings, and some of the Seniors should make it a point to drop in to the Junior meetings, or occasionally take up the lesson for the Junior Superintendent, or conduct the memory work for her, for the Juniors should devote as much time as possible to memorizing passages from the Bible. Indeed there are many ways in which the Seniors may help in this work. Perhaps

The Golden Bowl

An Address to Children

"Remember now thy Creator in the days of thy youth . . . or ever the silver cord be loosed, or the golden bowl be broken." What is the meaning of this figure of speech?

Imagine a bowl, something like a sugar-bowl, but made of gold, and in that golden bowl there is some beautifully clear oil; floating in the oil is a wick, fixed in a little bit of wood or cork. When the wick is lit you have the Eastern lamp. This lamp is suspended, perhaps from the roof, and in a rich man's house a thin silver wire would hold it.

Do you know, you have each got a wonderful lamp burning inside you—the lamp of life? It shines through your eyes and puts a brightness into your face, and it sends warmth all over you. If your hands are warm it shows that the lamp of life is burning within. That golden lamp of life is dependent upon a silver cord. The body is merely the house in which the man lives; the man is really that golden lamp that is slung on a silver wire. When the silver wire breaks, and the golden lamp falls and goes out there will only be the house left.

Just after I was converted I had a large Sunday School class. One of the young fellows, about sixteen years of age, said on one occasion, "I don't believe we've got souls. I believe when we die there's an end of us." I said, "Let me ask you a few questions. Whose hand is that?" "Mine," he replied. "Whose feet are those?" "Mine." "Whose body is that?" "Mine." "Well, then, if that body belongs to you who are you?" "I suppose," he answered at length, "I must be the soul." God used that for the conversion of the lad, who is now an earnest Christian worker.

The lamp of life is myself or yourself, and the silver cord which holds that golden bowl is very thin and easily snapped. Sometimes the wire is so thin that the moment the lamp is hung on it it breaks and the lamp goes out. If it does not do that it gets a little bit thinner, and it sometimes takes seventy years for the silver wire to wear right through. Too often the cord is worn out before it need be. Sorrow, trouble, worry, all help to wear the silver cord out much sooner than years. Every pang your mother has over you, every burden that comes on her heart is wearing out her silver cord. Don't ever put a tear in mother's eye, or a burden on her heart. Do all you can by love, thoughtfulness, care, and cheerfulness to keep her silver cord intact.

When the silver cord snaps and the bowl—the lamp of life—falls and becomes extinguished, there is the end of the man's opportunity. So God says to young people: "Be sure you get old, before the silver cord gets thin and snaps, remember thy Creator."

If any boy or girl trusts Jesus Christ as his or her Saviour they are saved, for a little Christian is a real thing. When they are saved, and the silver cord breaks, what becomes of the lamp then? There is one close by to catch the bowl when it falls. Jesus Christ catches the golden bowl, and it isn't lost. He takes the little lamp right up to heaven and it becomes one of heaven's decorations. Thank God there are millions of little lamps up there, because Jesus has caught the golden bowl when the silver cord was loosed. May you trust Him, so that when the silver cord snaps He may catch the golden bowl, and the welcome in heaven be sounded ere the farewell on earth has died away.—Rev. Archibald G. Brown, in S. S. Chronicle.

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Dialogue and Demonstration

"You smoke thirty cigarettes a day?"
 "Yes, on the average."
 "You don't blame them for your run-down condition?"
 "Not in the least. I blame my hard work."

The physician shook his head. He smiled in a vexed way. Then he took a leech out of a glass jar.

MONTREAL CONFERENCE

Your League Secretary, Brother Cairns, of Ottawa, reminds you of the Convention in Winchester, Oct. 19th and 20th, and asks that every League send representatives. The Committee promises to give one of the most attractive and helpful programmes in practical League work ever provided for you. Do not miss it on any account.

"Let me show you something," he said. "Bare your arm."

The cigarette fiend bared his pale arm, and the other laid the lean, black leech upon it. The leech fell to work busily. Its body began to swell. Then, all of a sudden, a kind of shudder convulsed it, and it fell to the floor, dead.

"That is what your blood did to that leech," said the physician. He took up the little corpse between his finger and thumb. "Look at it," he said. "Quite dead, you see. You poisoned it."

"I guess it wasn't a healthy leech, in the first place," said the cigarette smoker, sullenly.

"Wasn't healthy, eh? Well, we'll try again."

And the physician clapped two leeches on the young man's thin arm.

"If they both die," said the patient, "I'll swear off—or, at least, I'll cut down my daily allowance from thirty cigarettes to ten."

Even as he spoke the smaller leech shivered and dropped on his knee, dead, and a moment later the larger one fell beside it.

"This is ghastly," said the young man;

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"I am worse than the pestilence to these leeches."

"It is the empyreumatic oil in your blood," said the medical man. "All cigarette fiends have it."

"Doc," said the young man, regarding the three dead leeches, thoughtfully, "I half believe you're right."—*West Virginia School Journal.*

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