

PAGES

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THE
Canadian
Spworth Era

Toronto
July . . . 1907

Vol. IX

No 7



TWO BEAUTIES*

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A Fable

A duck which faithfully stuck to business during the summer and laid several dozen of large fawn-colored eggs complained that she wasn't appreciated. "See that hen over there," said the duck; "she hasn't laid as many eggs as I have, nor as big, but she has books written about her and verses composed in her honor, while nobody is saying a word about me."

"The trouble with you is," said the wise rooster that was standing near, "that you don't tell the public what you have done. You lay an egg and waddle off without saying a word, but that sister of mine never lays one without letting everyone in the neighborhood know about it. If you want to be of any account in this community you must learn to advertise."

Testing the Missionary's Word

An exchange tells of an Indian who listened to a very instructive talk on the solar system and afterwards attempted to prove the statement which had been made, with the following result:

One evening, when the building was well filled with braves and their squaws, the missionary described the solar system to the extent of saying that the earth revolves about the sun, and also turns over once in twenty-four hours.

Early the next morning the missionary was awakened by a knock at his door. He answered it, and found an Indian, wrapped in a blanket, standing on the porch.

"Why, Ohnga," said he, "is anything the matter?"

"Missionary lied!" grunted the Indian.

"I lied? What do you mean?"

"Missionary says world turn over every night. Injun go home, set up stick, put apple on stick. If world turn over, apple fall off. This morning apple on stick. Missionary lied. Huh!"

Under the Benevolence

"A little philanthropy covers a multitude of fraud," writes a framer of modern maxims. Probably the statement is more glittering than true as regards the management of most public benevolences; nevertheless an unveiling of individual motives might reveal a good deal of sham underlying much that we comfortably class as philanthropy or charity. A small boy who had always been trained to give a portion of his earnings and allowance to missions, was greatly interested in the conversation of an eminent clergyman who visited at his father's home. The learned guest was not only an authority, but an enthusiast regarding the work being done in foreign fields, and as he talked, Donald edged gradually nearer until there came a pause when he could interpose a question.

"Do you suppose the heathen 'll ever all get converted?" he asked.

"I hope so, my little man, I hope so! Will you be glad to have that time come, too?"

"'Deed I will," was the prompt reply. "If they'd ever get over wanting so many pennies I could begin to save up to buy a horse. Every time I get some saved somebody tells about heathens or poor folks."

Few of us would express our views so frankly even to ourselves, and yet it may well be true that many of our gifts are called forth less by the need of others than by the fact that their need disturbs our conscience. It is not so much their suffering as at our own discomfort that evokes the pennies we would gladly keep.

—Forward.

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tributes his wealth in the spirit of Christian stewardship. But must it not be admitted, that the conspicuous fact concerning wealth to-day, is, not the sweep of its sacrifice, the comprehensiveness of its ministries, the height of its aspiration, or the depth of its consciousness of obligation? The early Christians revealed the sincerity of their faith in Christ by their martyrdom upon the arena sand, and at the stake. The test of the modern church is in its ability to meet the demands of growing and almost unlimited material resources. No longer are we able to say: "Silver and gold have I none," but with more truthfulness than ancient Laodicea, may we not say: "I am rich and increased with goods, and have need of nothing"—except it be, the disposition to place ourselves and all our wealth in right relation to the Kingdom of God?

It is evident that if this secret is to be learned, it is essential that we accept the Christian definition of property, which has been given as "communion with God through the material world." Do we shrink from such a definition? Dare we ignore it? Can we modify it? Surely we cannot say anything is our property which falls outside this definition? That the courts of our land will give him a legal right to the title deeds, by which he holds his property, is not enough for the Christian man. He can only be content with a justification from a higher court, the court of final appeal—the Bar of God. Are there not things which the courts of our land would call property, but which God Himself could only regard as theft?

But, possessing our property as God's, He having given it to us, what about its use. Some definite and fixed principle is surely available for our guidance in so important a matter. What is that principle? Is it the Jewish tenth? Is it to be assumed that a man has fulfilled his Christian duty who has surrendered one-tenth of his income, and that whatever the balance may be, he is free to do as he likes with it? Surely not! That is not sense, much less religion. The New Testament doctrine is not, that one-tenth belongs to God, but that ten-tenths are His. We are bound to regard all our expenditure in the light of this thought—"Whether therefore ye eat, or drink, or whatsoever ye do, do all in the name of the Lord Jesus."

All we have is His, and the only question is one of distribution for the high purposes which He has in our life. It is not a mere question of how much shall go into the local church, the missionary cause, the philanthropic enterprises of the world, but also how much shall go into the necessities and luxuries of life, its graces and refinements, and how much toward the uncertain future. The question as to what kind of a house we build or live in, what kind of entertainment we furnish our friends, are just as much religious questions as the amount we pledge in support of the work of the church.

Of course it is a very convenient thing to give a tenth for religious work and then flatter ourselves into the belief that we have done our duty, and are therefore free to make whatever use we care to of the remaining nine-tenths, but no principle could be more absurd. Yet how many exceedingly conscientious people fail to see this? The person who gives a tenth out of an income of ten dollars a week has certainly a due sense of his responsibility, but is it as commendable in a person whose income is twice, or thrice that amount, to give a similar proportion? The one has nine dollars to live on, the other has twice or three times that amount.

Let the Christian Church, in this day of increasing material prosperity, rise up and confess its faith in the Christian definition of property, using, not one-tenth of its income, but ten-tenths as a means of communion with God, and it will not be long before all the wretched monetary insufficiency for the carrying on of the sacred purposes of Christ will be remedied, and not only the heathen abroad, but the unchurched and ignorant and depraved at home will be brought into newness of life.

We need to remember one other thing—namely, that while nothing can be accomplished for the world without sacrifice, the cheapest machinery in the world is the machinery of grace. It is not holiness but sin that costs. It is not the world's salvation, but its damnation that is so expensive. Let anyone reflect for a moment on the enormous cost of policing our cities, bringing to justice and jailing our criminals, and it will become increasingly evident that to save a man or a race is a far cheaper process than to punish him.

Vancouver, B.C.

Health and Work

BY AN EDINBURGH UNIVERSITY M.D.

FORTUNATELY nearly all of us have to work in order that we may live. We may sometimes feel that ease with idleness would be a happier lot, but we can console ourselves very readily by looking around and observing that all the healthiest and happiest people we meet are workers. Work is good for everyone; and the common belief that too much of it leads readily to the production of a form of ill-health, known as "over-work," is really without any foundation. When a man is suffering from "over-work" he may be practically certain that he is suffering from work under unhealthy conditions. It is not the actual output of muscular or nervous energy that is exhausting him, but the *impure atmosphere* in which he works, or some other unhealthy condition inherent in the nature of his employment. No one ever hears of a farm-laborer suffering from over-work. He enjoys all the essentials of a healthy life—fresh air and sunlight, simple food, muscular exercise, and sleep. On the other hand, the city-worker, who spends his days in semi-darkness, or in the unhealthy glare of artificial light, breathing the mephitic vapor which hangs like a doom over nearly every large town, getting little bodily exercise, and yet getting little rest, soon succumbs to the strain and stress of a life which man was never meant to lead. But, unhappily, such work must be done; and it is of the utmost importance that each individual so employed should do all that is in his power to render as healthy as possible the conditions under which he has to work.

If you are so situated that you have very little control over such matters when you are at work, you must be all the more careful to lead a healthy life when the day's work is over. You must seek in your *hours of leisure* those conditions which are wanting in your working hours. If your occupation gives you little muscular exercise, you must seize every opportunity for playing out-of-door games, for walking or for cycling. Even the somewhat uninteresting gymnastic exercises which you can practise in your bedroom are better than nothing. If you are compelled to work in an unhealthy atmosphere you must take care to spend as much time as possible every day in the *purest air* you can find. By such means you may keep in good condition and avoid the breakdown from "over-work" of which we hear so much.

In the unhealthy conditions under which much work has to be done lies the true explanation of most cases of "over-work." Yet there is one other factor which is often associated with the most genuine cases of nervous breakdown. That factor is worry or anxiety. Mere mental strain, intellectual effort, is as rare a cause of "over-work" as is muscular exertion. But if either mental work or physical work be accompanied by anxiety, the consequent prostration is quite remarkable. This is an instance of the much talked-of "action of the mind upon the body," about which I shall have something to say in a subsequent paper. It is sufficient for the present to note that worry and anxiety are real factors in the production of ill-health. Their avoidance is often difficult; to some people apparently impossible. The nature of the remedy—if there is one—lies beyond the scope of this article. It must be looked for, not in the hygienic measures by which we seek to maintain the health of the body, but rather in the source, whatever it may be, from which each of us draws his spiritual strength. A man's resistance to bodily ailments depends on his constitution; his resistance to worry and anxiety depends on his character.

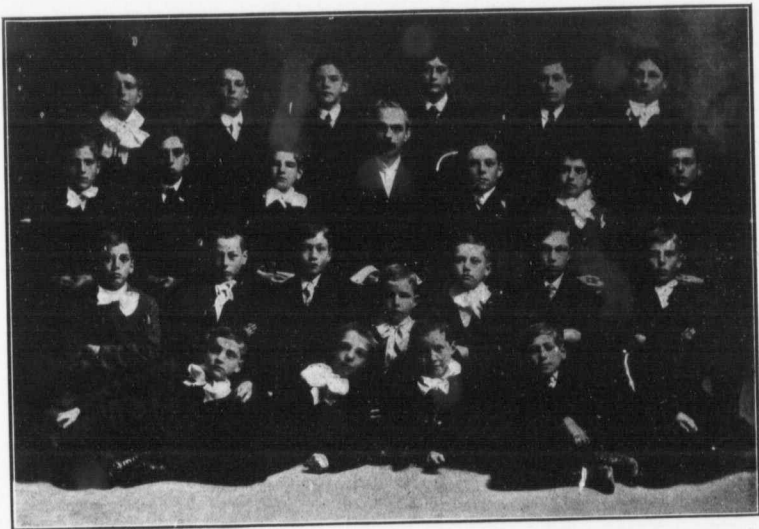
In young people the anxiety which they may have with regard to their success in whatever branch of work they may have taken up often acts injuriously on their health, and both directly and indirectly tends to bring about the very failure which they seek to avoid. For the encouragement of any such who may read these lines, let me quote the following passage from one of the greatest of living authorities: "Let no youth have any anxiety about the upshot of his education, whatever the line of it may be. If he keep faithfully busy each hour of the working day, he may safely leave the final result to itself. He can with perfect certainty count on waking up some fine morning to find himself one of the competent ones of his generation, in whatever pursuit he may have singled out. Silently, between all the details of his business, the *power of judging* in all that class of matter will have built itself up within him as a possession that will never pass away.—*The Guild*."

Primary Teaching

ALL our Primary and Junior teachers should read Dickens' "Hard Times." The opening chapters describe the teaching of children as it was practised in his day. The opening chapter introduces "Gradgrind" the owner of the Academy in which the pupils are to be brought up on Facts and only Facts. His directions to "M'Choakumchild," the teacher, are: "Teach these boys and girls nothing but Facts. Facts alone are wanted in life. You can only form the minds of reasoning animals upon Facts; nothing else will ever be of any service to them. . . . Stick to Facts, sir!" Then Dickens described the scene, closing the chapter by picturing to the reader the assembled children as an "inclined plane of little vessels then and there arranged in order, ready to have imperial gallons of facts poured into them until they were full to the brim." The Primary methods of Dickens' day were very crude, but have we entirely outgrown them? What a triumph it was, as the great novelist describes in the second chapter, when poor Sissy Jupe so ignominiously failed to give a definition of a horse, and Bitzer rattled off almost

of memorizing facts. Whether he knew the meaning of them or not was not a vital matter. Haven't we taught the catechism in the same way? What a triumph when some modern Bitzer has rattled it off so smoothly that he has been the admiration of parent or teacher, and the envy of the other pupils in the class! Froebel held that the mission of the educator was to develop the faculties of the child by arousing voluntary activity on his part. Are we loyal to this principle? How many of our children can ask an intelligent question about the Bible, even after they have learned a number of facts concerning it? Try, and you will be surprised at their failure. It is a good practical plan to encourage your juniors to ask questions covering the ground you have gone over. Awaken their thought, arouse their curiosity, stimulate their desire to understand, repeat, restate in their own words. The cultivation of this ability to make intelligent restatement of what has been read or studied is a practical test of the teaching.

Not what your child memorizes; but what he understands is the measure of what he has learned. Simply telling is not



THE BOYS' CHOIR, BRIDGE ST. CHURCH, BELLEVILLE

in a breath, "Quadruped, Gramnivorous. Forty teeth, namely twenty-four grinders, four eye-teeth, and twelve incisive. Sheds coat in the spring; in marshy countries sheds hoofs, too. Hoofs hard, but requiring to be shod with iron. Age known by marks in mouth!" Evidently he knew all about a horse, and poor Sissy deserved the ignominy that fell upon her by reason of Bitzer's wonderful definition.

Don't laugh, please. You have taught your Primaries to run off the Books of the Bible in pretty much the same way. From Genesis to Revelation they have glibly and parrot-like run on without a break. But how many of them, if interrupted, could answer the question, "What book comes just before Nehemiah?" Do you know yourself, without gabbling through the whole list? We have not outgrown the methods of Dickens' age yet. He wrote to expose the false educational methods of England in his day, and was contemporaneous with the great German educationalist, Froebel, who planned the Kindergarten idea in 1837. Dickens described the teacher of his day as a living encyclopedia, and the culture of the pupil was in proportion to his power

teaching. Neither is recitation. By direct statement, by simile, by illustration, by questioning to discover what he has learned, by enabling him to restate in his own language what you have told him, you will assist him to assimilate the truth and know. You do not teach until you have passed the truth you know, through some suitable channel, to the understanding of your child that he may know it, too. Anything less than this is of little benefit to him or of little credit to you.

S. T. B.

ONE of the most popular features in the young people's work in the Bridge Street Methodist Church, Belleville, is represented in the above picture, and the sweet singing of the boys as occasionally heard in public services will long be remembered by those who have been privileged to hear it. Such organizations among the boys might profitably be made in many other places and the good example of Bridge Street Church followed throughout the connection. This would mean much of profit to the boys themselves and add greatly to the pleasure of the services in which they participate.

"The Bread That Comes From Heaven Needs Finest Breaking"

BY JULIA H. JOHNSTON.

"The bread that comes from heaven needs finest breaking."
Remember this,
All ye who offer for the children's taking,
Nor give amiss.
The desert m'na, like to coriander,
With honey taste,
Was gathered at the word of the Commander,
With cautious haste;
"A small round thing," and not in loaves for eating,
The manna fell,
Each day the wondrous miracle repeating,
As records tell.

So make it small, the bread of God, life giving,
The child is small,
Unskilled in all the strange great art of living
That baffles all.
Be mindful of the little ones, and feed them
With living bread;
But break it for them as you gently lead them
To Christ, the Head.
With skill and pains and loving forethought tender,
Provide the fare;
Remember that their powers at best are slender
For whom you care.

Young souls immortal claim your constant tending;
To these be true,
Be sure to give the bread from heaven descending—
Naught else will do.
Mix not with earthly things, that cause distraction,
The bread divine;
The Word itself has infinite attraction,
Yet—break it fine.
Nor let them lose, for any selfish reason,
The measure due;
Remember, for their portion in due season,
They look to you.

—In *Primary Plans*.

The Missionary Society's Best Friend

When war is on the tendency is to concentrate attention on the men at the front. "The man behind the gun" is the hero of the hour. But what about the man behind "the man behind the gun." The grim covered mechanic who works in the arsenals, and the skilled chemist who labors in the laboratories never win medals; but without their services the war cannot go on. An army is helpless without arms and ammunition; and arms and ammunition are prepared by men who never smell the enemy's powder. The quiet routine at Woolwich is not described in special despatches; but without that quiet routine the empire-making victories on land, on sea, are impossible.

What the arsenal at Woolwich is to the British army, the Bible Society is to the missionary force, both at home and in the foreign field. Without it, missionary operations would cease, or else the different missionary boards would be put to such heavy expense that their work would be seriously impaired if not paralyzed. The sword of the spirit—the missionary's weapon—is the word of God. That word, to be effective, must reach the non-Christian inquirer in his native tongue. Without any profit to itself the Bible Society supplies translations to all missionary boards that apply for them. So far, not one request for a new translation has been refused.

Are the young Methodists, who so enthusiastically support the Forward Movement for Missions, fully seized of the obligation they owe to the Bible Society? We fear not, and for evidence point to the meagre few that usually greets the Bible Society's agent at the annual meeting. It is not to the credit of our Epworth Leaguers when the audience on such occasions consists almost entirely of middle aged persons or old people.

We offer two suggestions:

1st. Let every League find a place on its programme for an

evening with the Bible Society. It might be a good thing for the official topic card to make provision for this.

2nd. Let the Missionary Vice-President learn, as soon as possible, when the Bible Society meeting will be held, and arrange that the League shall attend the meeting in a body, under the auspices of his department.

Humility

The world's greatest men have ever been the humblest men. Humility as a virtue was born with Christianity. The first real picture of it was portrayed by Christ when He washed the disciples' feet. This act, which expresses the very genius of religion, was performed when our Saviour was most conscious of His divinity, showing us that a consciousness of power should only tend to produce a meek and gentle spirit. All true greatness manifests itself in sympathy and service, not in isolation and lofty self-assertiveness. Men like Lincoln, Gladstone, and Ruskin were bright examples of simplicity. Such men did not need to advertise their excellencies, for their lives manifested them as the sun its radiance. Egotism is most displeasing to the world, and is a most pronounced evidence of weakness. Goodness is inherent to character and discloses itself as the rose its perfume or the picture its color. All false pride and boasting should be avoided, because they defeat the very purpose that inspires them, viz., a desire to be admired and respected. It is a lesson that is worth while beginning early in life that the way to exaltation and favor is along the lowlands of self-surrender and service. The men who have reached the heights have been the men who tried the path of duty—struggling to be faithful without thought of being coronated.

The Polite Chinese

The Chinese are great sticklers for politeness. They have a whole vocabulary of words which are indispensable to one who wishes to pose as a "polite" person, words in which whatever belongs to the speaker is treated with scorn and contempt, and whatever relates to the person addressed is honorable. This trait of Chinese etiquette is not inappreciated in one of their own tales, in which a visitor is represented as calling, clad in his best robes, and seated in the reception room awaiting the arrival of his host. A rat which had been disporting itself upon the beams above, insinuating its nose into a jar of oil which was put there for safe-keeping, frightened at the sudden intrusion of the caller, ran away, and in so doing upset the oil jar, which fell directly on the caller, striking him a severe blow, and ruining his elegant garments with the saturation of the oil.

Just as the guest's face was purple with rage at this disaster, the host entered, when the proper salutations were performed, after which the guest proceeded to explain the situation. "As I entered your honorable apartment and seated myself under your honorable beam, I inadvertently terrified your honorable rat which fled and upset your honorable jar upon my mean and insignificant clothing, which is the reason for my contemptible appearance in your honorable presence."

Between the Plough Handles

While driving with a country pastor, not long ago, the conversation turned on direct evangelistic work, and the brother gave some most interesting illustrations of the methods he had most successfully followed in bringing men to Christ. He said that he had accomplished more by coming into personal contact with unconverted people than by sermons and exhortations. In conversation it was easy to discover their difficulties, and thus learn how to lead them into the light. He had spoken individually with many people during the past year, and in almost every case had been kindly received. One man he had found out in the field ploughing, and while the horses rested, had talked to him about his soul. Right there, between the plough handles, the farmer surrendered himself to God. What a joy an experience of this kind must be to a pastor! The results of this personal method of garnering are so satisfactory, it is a wonder that Christian workers do not give greater attention to it.

The Quiet Hour

Tell Me About the Master

Tell me about the Master,
I am weary and worn to-night;
The day lies behind me in shadow,
And only the evening is light—
Light with a radiant glory,
That lingers about the west;
But my heart is weary, aweary,
And I long like a child for rest.

Tell me about the Master—
Of the hills He in loneliness trod,
When the tears and the blood of His anguish
Dropped down on Judea's sod;
For to me life's weary mile-stones
But a sorrowful journey mark—
Rough lies the hill country behind me,
The mountains before me are dark.

Tell me about the Master—
Of the wrongs He freely forgave
Of His mercy and tender compassion,
Of His love that was mighty to save.
For my heart is aweary, aweary,
Of the woes and temptations of life,
Of the error that stalks in the noonday,
Of falsehood and malice and strife.

Yet I know that whatever of sorrow
Or pain or temptations befall,
The Infinite Master has suffered,
And knoweth and pitieth all;
So tell me the sweet old story,
That falls on each wound like a balm,
And the heart that was bruised and broken
Grows patient and strong and calm.

—The Advance.

Taking Far Visions

I went to an oculist the other day to beg for glasses that would keep my eyes from getting tired.

"My dear madam," the doctor said earnestly, "the prescription for tired eyes is not a new pair of glasses, but rest." "Of course," I answered impatiently, "but in my case that is impossible. I am obliged to use my eyes steadily, twelve hours at least, out of the twenty-four. Now, please don't say 'rest' to me again, but do the best you can to help me work." The good man sighed. No doubt he was often persecuted with unreasonableness like myself, but I waited in silence while he considered my case.

"You live in the country, I believe?" he said, presently.

"Yes, in a small village; it is the same thing."

"Have you a distant view from your window?"

"Oh, doctor," I cried, "if I could only show it to you!"

And, forgetting my business and his, I began to expatiate, with an enthusiasm known only to the mountain-born and mountain-bred, upon the glories of the Allegheny foothills from my back window and the noble Blue Ridge peaks facing my front door.

"That will do," the busy man interrupted me, smiling; "that will be better than glasses. When your eyes are tired following your pen or the lines of a book, go and stand at your back window or your front door and gaze steadily at your mountains for five minutes. Ten will be better. You see what I mean? This will serve to change the focus and so rest your eyes as walking up-hill rests a man who has been footing it all day on a level."

I have profited daily by this simple prescription. Do not think, however, that I am giving you this as medical advice. How do I know what your eyes need? But to me has been given a daily parable. "Soul of mine," I say to myself as I stand gazing at old Jump Mountain, "are you tired of the little treadmill of care and worry, tired of the smallness of self, tired of the conflict with evil, tired of the struggle after holiness, tired of the harrowing grief of the world, tired—tired to death of to-day? Then rest your spiritual eyes by a far

vision. Look up to the beauty of His holiness. Look up with that great multitude whom no man can number who stand in the presence of our Lord. Look at the dear ones who now share the many mansions with their Master and ours. Look away to the day, the promised day, when Jesus will come again in power and glory. Rest your soul by these far, fair visions."

This is not my prescription nor my good doctor's, but "we, according to his promise, look for a new heaven and a new earth, wherein dwelleth righteousness."—*Union Gospel News.*

Drudgery Has Compensations

The fact that nobody, or at the most, a few fortunately constituted people, take naturally to work, has been held by some to be an argument against the naturalness of work. The inborn dislike of work, however, really means a dislike of uncongenial work, for there is no doubt that in an ideal world everyone would voluntarily pursue some occupation, although the term "work" might not be applied to it.

Yet this being a very imperfect world, in which it is impossible for everyone at once to occupy himself with the form of employment most congenial to him, there is nothing for it but for a man to do the work nearest to hand. And so wonderfully is Nature constituted even in this imperfect world, that every form of honest toil, however repugnant, faithfully performed, brings its compensations, and leads at last to opportunities for doing the work one really loves.

The Demon of Worry

Worry is one of the most fatal of all transgressions. It is a sin against not one organ of the body, but against the body as a whole. It is a demon whose pressure is felt upon the heart, and there is not a capillary in any gland or tissue which does not shrink under the glance of its gloomy eyes. A man who worries is slowly draining the springs of life. He not only stunts himself, but he makes it harder for others to grow and blossom. Depression is a vice, and like all vices it must be dealt with firmly and with vigor.

What is the effect of your presence in your home? Does your look fall like a sunbeam or a shadow across the breakfast table? Does your conversation lie like a strip of summer sky or a patch of midnight across the family life? Upon what subjects do you speak with largest freedom and keenest relish—your aches and failures, or the things which are beautiful and fine and high? For your own sake and for the sake of others you ought to bring your soul into a jubilant mood. All Christian virtues grow best under a sky filled with sun, and the man or woman who persists in being gloomy and sour and moody will have his home filled at last with weeds and brambles and briars.—Dr. C. E. Jefferson.

Don't Let Your Past Spoil Your Future

There is nothing more depressing than dwelling upon lost opportunities or a misspent life. Whatever your past has been, forget it. If it throws a shadow upon the present or causes melancholy or despondency, there is nothing in it which helps you, there is not a single reason why you should retain it in your memory, and there are a thousand reasons why you should bury it so deeply that it can never be resurrected.

The future is your uncut block of marble. Beware how you smite it. Don't touch it without a programme. Don't strike a blow with your chisel without a model, lest you ruin and mar forever the angel which lives within the block; but the past have marble, which you have carved into hideous images, which have warped and twisted the ideals of your youth, and caused you, infinite pain, need not ruin or mar the uncut block before you. This is one of the merciful provisions that every day presents to every human being, no matter how unfortunate his past, a new uncut block of pure Parian marble, so that every day every human being has a new chance to retrieve the past, to improve upon it if he will.

Nothing is more foolish, more positively wicked than to drag the skeletons of the past, the hideous images, the foolish deeds, the unfortunate experiences of the past into to-day's work to mar and spoil it. There are plenty of people who have

been failures up to the present moment who could do wonders in the future if they could only forget the past, if they only had the ability to cut it off, to close the door on it forever and start anew.—*O. S. Marden in Success Magazine.*

"The Second Mile"

That interesting evangelist, "Gipsy Smith," who has done lasting work in England, has said a keen thing about the command of Christ: "Whosoever shall compel thee to go one mile, go with him two." It is the "second mile," he says which tests our Christianity. If we are compelled to do a thing, we do it, perhaps, and are resigned to the necessity, and plume ourselves on our Christian frame of mind; but once released, we stop short. We do what anybody will do; that is, we go the first mile. But the unusual amount of duty the uncalled-for holiness, the absolute consecration, that Christ wishes to enable us to do, that He came to show us the beauty of doing, we miss.

A young girl, a Christian, was most unjustly treated by an older woman, her employer. Afterwards the woman met reverses, and the girl had a chance to help her. She did it, but with the remark, "I don't do it to please her, but just to show the difference between us." There was no second mile there, no high, self forgetting Christian love at all. "Love your enemies," is the second mile. Anybody can love friends, or admirable persons. Anybody can do a good deed for the pleasure of self-approbation. But to do the bitterly-hard thing, the thing against our human nature, in humility, in intense effort—there is the second mile that throws us on God for help because it is beyond our own powers of goodness.

That is why Christ commanded it. On the first mile, the soul can save itself, plume itself on its own powers of pedestrianism. On the second mile, God's strength has to be made perfect in our weakness, or we fail with the first step. The second mile tests the disciple. Do we meet the test?

What Does "Amen" Mean?

"What does 'amen' mean?" asked a pastor of one of his Sunday School boys.

"'Amen,' 'amen,'" repeated the boy, hesitatingly—"why 'Amen' means 'that's all.'"

To him the mighty word was no more significant than the "good by" over the telephone. Has it a greater meaning to many who are older, and supposedly wiser?

"Amen" is not simply passive assent, as, "so be it," or "so let it be." It is a strong affirmation, *so it will be.*

There is a story told of an aged saint who always showed a spirit of cheerfulness, no matter what the difficulties. At last, when it seemed as though nothing could cast a gloom over her bright life, one said to her, "Grandma, I believe you would laugh if you were dying." The answer showed how well she had learned to say amen. She said, "Well, my dear, so many people go to the Lord with long faces I am sure He would be glad to see me come smiling."

A sincere "amen" expresses devout reliance upon God. It reveals an earnest desire for perfect harmony with His will, and evidences confident expectation of divine help. It works a wonderful transformation in life, ministering to spiritual growth even as the sunshine helps the opening flower. It energizes for service so that

"Faith, bold faith, the promise sees,
And trusts in that alone,
Laughs at impossibilities,
And says, 'It shall be done.'"

Consider the test of the "amen." Macbeth said: "I could not say amen—amen stuck in my throat." To how many of the promises can you say a hearty amen? Jesus said: "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." Do you dare to venture on that wonderful promise? Can you say amen to it, or does amen stick in your throat?

"Surely I come quickly," is the message. Can you say with John, "Amen, even so, come Lord Jesus!"

The invitation of Jesus, "Come unto me all ye that labor and are heavy laden and I will give you rest," is an invitation to sit at his feet and learn to say a hearty, fervent amen!—*Wellspring.*

Aaron and Hur Societies

A society for holding up the hands! Thirty-five hundred years ago Moses felt the need of such a society. When he was to wade to hold up his hands the Aaron and Hur society took up the task, and while they held up the hands of the old leader Israel prevailed, and their enemies were routed.

We have many successful leaders in our day. If they were asked how they accomplish so much they would be glad to attribute their success to the Aaron and Hur society. They have thoughtful men and women who hold up their hands.

One does not have to be very old or very young to join an Aaron or Hur society. Persons of any age may organize one and they need not limit the membership to two or three persons. Very much organization is not needed either. Two people who agree that they will hold up some man's hands through thick and thin can let organization largely take care of itself. Two girls can agree that they will help to make their class helpful to the teacher. They will find the means. Two or three young men can agree to make the boss's work a little easier. Others can bind themselves to make Sunday services, or church finance, or pastor's aids a success. But suggestions are not needed. Aaron and Hur societies can find their tasks and can devise ways and means.

If Aarons and Hurs stand by the leader, let us remember, Israel will prevail. Many a time the leader's eye is not dimmed nor his natural force abated. All he needs to make his achievements great is a good, active, persistent, persevering Aaron and Hur society. And any society whatever be its name, is free to go about its work in the Aaron and Hur spirit. This opens out great possibilities for some societies this very year.—*East and West.*

An old sinner is pardoned. Thank God for it! But how about the sinners he has helped degrade during his long life! A young sinner is saved. Thank God for it! And the more so for the fact that his whole life and influence will make for the prevention of sin. Both he and his fellows, the church and the world, earth and heaven must be richer for his early salvation.

Hymns You Ought to Know

HERE is one of the finest hymns in the English language, which is to be found in almost all modern hymnals, but is not included in our Church Hymn Book. One reason why we ought to have a new book is that our congregations might have a chance to sing hymns like this.

VII.—The King of Love My Shepherd Is.

The King of love my Shepherd is,
Whose goodness faileth never;
I nothing lack if I am His,
And He is mine forever.

Where streams of living water flow,
My ransomed soul He leadeth,
And, where the verdant pastures grow,
With food celestial feedeth.

Perverse and foolish, oft I strayed,
But yet in love He sought me,
And on His shoulder gently laid me,
And home rejoicing brought me.

And so through all the length of days
Thy goodness faileth never,
Good Shepherd! may I sing Thy praise
Within Thy house forever.

—Rev. Henry W. Baker.

THE CANADIAN EPWORTH ERA

PUBLISHED MONTHLY AT TORONTO, ONT.

REV. A. C. CREWS, - - Editor.
REV. WILLIAM BRIGGS, Publisher.

SUBSCRIPTION PRICE, 50 cents per year, payable in advance.
For every five subscriptions received, one free copy of the paper will be sent.

SUBSCRIPTIONS should be sent direct to the office of publication, addressed to REV. WILLIAM BRIGGS, Wesley Buildings, Toronto; or to C. W. COATES, Methodist Book Room, Montreal; or Rev. S. F. HURST, Methodist Book Room, Halifax, N.S.

ALL ORDERS for Tople Cards, Pledge Cards, Charters, Epworth League Reading Course, or other League Supplies, should be sent to one of our Book Rooms at Toronto, Montreal or Halifax.

COMMUNICATIONS for this Paper, News Items, etc., should be addressed to the Editor, Rev. A. C. Crews, Wesley Buildings, Toronto.

Editorial

Our Best

In delivering his jubilee address before the Hamilton Conference recently held in Berlin, Ont., Rev. Dr. W. C. Henderson told his audience that now as his active ministry was closing, he had asked himself most anxiously the question, "Have I done my best?" He told most effectively the story of Edmund Spencer's efforts in rescuing seventeen passengers from the wrecked Lady Elgin, which cost him his life, and how in his delirium he had asked his brother the question, "Did I do my best?" Many references were made to this during the Conference. The fact is we are only held responsible for faithfulness, not for success. Everyone who does his best acts up to the divine estimate, and can do no more. It is sad to see men judging themselves by what others do, and often selecting the lowest standards. Fashion, too, is often the guide. In testimony we frequently hear people excuse themselves for noble effort by making the humiliating confession that they are serving the Lord in their own weak way. The day is long past for such cant and drivel. No man has any business to serve his God in a weak way. Our motto should be "Our very best for Christ and the Church." Who can doubt that Christ did His best for us in His conflict with the powers of evil when every energy was taxed and every reserve was brought into battle?

To duty firm, to conscience true—
However tried or pressed;
In God's dear name, high work we do,
If we but do our best.

Friendship

The word friend like the word home has for us all a peculiar charm. Cicero said "Friendship is the only thing in the world, the usefulness of which all mankind is agreed on." Aristotle said, "Without friends, man would not care to live, although he possessed all other good." Lord Bacon is authority for the statement, "He who loves solitude is either a wild beast or a god." Literature abounds with portraits of the highest types of friendship, such as that between Tennyson and Arthur Hallam; Schiller and Goethe, Emerson and Whittier, Milton and Cromwell. The history of such friendships is interesting in view of the careless way in which love is so often pledged and broken at the present day. Only a very few persons build their friendships upon an intelligent and rational basis. To many a friendship does not mean much more than a bow on the street or "Dear Sir," and "Yours truly" in a letter.

An important factor in a true friendship is an intimate acquaintance. Affection cannot be generated like electricity but must be grown like roses. We do not give everyone the key to our hearts the first time we meet them. An old proverb says, "Before you make a friend eat a peck of salt with him." Fuller quaintly says, "Let friendship creep gently up the height, if it rush to it it may run itself out of breath." Shakespeare gives this advice:

"The friends thou hast, and their adoption tried,
Grapple them to thy soul with hooks of steel,
But do not dull thy palm with entertainment
Of each new-hatched, unfledged comrade."

Another important factor is reciprocity. It takes two to make a friendship just as it requires two blades of steel to make a pair of scissors. At the basis of all fellowship lies the spirit of responsiveness. I cannot be a friend to another unless he helps me, any more than Paderewski can be a musician without the help of his piano. It requires a soul to reach a soul. It was a knowledge of this fact that caused the wise man of old to write the familiar precept, "He that hath friends must show himself friendly." It is a very common thing to hear people complain of the lack of cordiality on the part of a league or a congregation. The fault lies usually in the person who makes the complaint. Such persons make demands of others which they do not make of themselves. They are backward and reserved, yet expect others to be free and demonstrative toward them. They forget the world is like a mirror, which reflects the impressions which it receives. A little girl struck on the philosophy of this fact who, when asked why everybody loved her, replied "I don't know, unless it is because I love everybody."

Dr. J. G. Holland in one of his admirable essays on "Shying People" compares this class of people who are always looking out for slights to a shying horse which is always looking out for something to shy at. We should remember that the world takes us at our rating. The only sure way of being respected is to respect ourselves, and no man can disparage us if we do not disparage ourselves. Another essential of friendship is unselfishness.

The men who have a genius for fellowship are the men of open, unselfish natures. The self-centred man is deservedly unpopular. We have no use for the man who shakes our hand for the sake of our vote, or greets us on the street to gain our custom in his store. We rightly shun the people who exact tribute of us when they do us a favor, and put us under life-long mortgages which demands an exorbitant life-long payment of interest. A true friend is one who loves me for my sake, not his own. Dr. Johnson said "No quality will get a man more friends than an admiration of the qualities of others." It is a great virtue to be able to take another centre than that which our own interests revolve around. That is what made the friendship of Jesus so precious to the multitudes which flocked about Him. They were drawn to Him by the magnetism of His unselfish devotion to their needs.

Further, a true friendship is constant, and lasts until death dissolves it. A certain writer of epigrams caricatures friendship on the ground that, though a man without friends may have less joy, he will also have less sorrow. It is true that the ties which bind hearts together are often rudely severed with little occasion for it. Envy and sensitiveness are often responsible for this. False reports, unkind whispers frequently do the work. Misunderstandings play an active part in pulling asunder the silken strands which for years love has woven. It is simply tragic to behold how those once friends become as strangers to one another. Broken friendships, like wrecked vessels, lie all along the coast line of our lives. How unnecessary and ungenerous this is. How it reflects upon our

sanity and force of character. How it advertizes our weakness and exposes our foibles. The fact is a true friendship never dies. Like an asbestos robe, it defies the fire. Like love it beareth all things, and thinketh no evil. How dirgelike and pitiful and yet how sadly true are the lines of Coleridge:

"They parted ne'er to meet again;
But never either found another,
To free the hollow heart from paining;
They stood aloof, the scars remaining,
Like cliffs which had been rent asunder,
A dreary sea now flows between."

Can This Be Improved On?

Among the interesting competitive features observed from time to time in one of the Toronto papers, that one recently attracting attention is on "The House-Wife's Allowance." "Mary" and "Elizabeth" and "Helpmate," *et al.*, are telling how the money of the household is apportioned to the best possible advantage, with the least possible friction, with especial reference to those departments over which the housewife has, or is supposed to have, the control.

The competition reveals some beautiful things in the management of the household problems which mutual consideration in the bonds of love have settled between husband and wife. It also shows that martial bliss is often in danger of wreckage over the solution of said problems.

But this article is to call attention to the remarkable showing of one who wants to know if she could improve on her method.

Says Elizabeth, "With an income of a \$1,000 a year I manage this way:

	Per Year.
Church and charity	\$ 30 00
Emergencies	100 00
Dress allowance for self and children	208 00
Bank	200 00
House-wife's pocket money	52 00

She wants to know if that can be improved upon. \$52 for pocket money, \$30 for Church and charity! \$200 for Bank (salting), and \$30 for Church and charity! Such charity must be cold, indeed. How nearly the Church treasury that gets such lavish support must be to an overflow!

\$208 for dress and \$30 for Church and charity! It looks very much as if Elizabeth were rather self centred.

Plus Ultra

The up-to-date scientist tells us that it is presumptuous for any man to state that we have reached the limit of any of nature's forces. In view of the marvellous discoveries of our century, it is most natural to think that the investigator can take us little further in the way of discovery for lack of lands to conquer. Men of thought, however, who have the vision of the seer, tell us we are to see greater things yet, and no doubt we shall. We are only beginning to exploit electricity and to see the vast possibilities which it is capable of. In locomotion the horse will soon become as antiquated as the ox now is, and the vestibuled train as out-of-date as the primitive stage coach.

What we in Christian work need to feel is that there are just as great developments possible to the Church of God, as are possible to the material kingdom. Jesus taught his Disciples to expect great things in connection with the growth and expansion of the Kingdom of God. His teachings caused millennial expectations to throb within their hearts. The Church of God to-day should be characterized by the same faith and hope.

A whole hemisphere of undeveloped resources lies before the church of God. Not only is this true of missionary work but of the development of character and conduct. Have we stopped to consider how imperfectly we are acting out the teachings of Jesus? Take for example the doctrine of brotherhood, read the Sermon on the Mount, and the parable of the Good Samaritan, and then ask how far we are even in the Church acting up to the divine standard. Study the law of stewardship and consider how openly it is disregarded by the many who say, "What is mine is my own." This is practically heathenism, and he who makes this a part of his creed has not learned the first principles of Christianity.—Analyze what Jesus said on hospitality, where we are asked to invite the poor and friendless ones to our homes rather than our well-to-do friends, and think how openly we ignore the obligation thus laid upon us. A whole North-West expanse of undeveloped moral and spiritual resources still lies before us practically untouched by the plow of Christian effort and experience.

ALWAYS try to have a bright, interesting programme for every meeting of the League. There is absolutely no excuse for doing exactly the same things in the same way every week. Mr. William Johnson, who has been Superintendent of the Bridge Street Sunday School, Belleville, for the past twenty-five years, has had a different programme for his school for every Sunday during all that time. It means, of course, a good deal of thoughtful planning, but it pays in stimulating and sustaining interest.



WHEN Henry Martyn set foot on the soil of India he exclaimed: "Now let me burn out for God." The great majority of people would find it hard to understand a desire of this kind, but why should it be thought so remarkable? Men and women are continually burning themselves out in the pursuit of wealth, in the service of fashion, in the struggle for political preferment. Ought there not to be an occasional man or woman, at least, willing to be consumed for the glory of God. This instance demonstrates to us all the need of greater zeal in doing our Master's work.

Practical Methods of Work

The District Convention

The District Convention is by all means the most important part of our League machinery for imparting inspiration and help to the local societies. It brings good addresses and suggestive discussions on methods of work within the reach of a great many workers. The influence does not end with the sessions of the convention, for the delegates who attend go home and report what was said and done to those who have "stood by the stuff" at home. Officers should try and make the convention all that it ought to be. Here are some practical hints which have been suggested by actual experience.

1. Have the convention in the fall if possible. One good gathering in September or October is better than

The Master never requires of us what we are unable to perform. But He does require of every Christian that he let his light so shine before others that they, too, may be led to desire to become followers of Christ. The trouble is, we do not love Christ sincerely enough or else we would be impelled by the constraining influence of that love to give as "active" a service as it is possible for us to give in the cause of the Kingdom. Let us esteem it a privilege to "Look up to Christ for strength, in order that we may lift" others up to Christ.

In dealing with a new application for membership, the question should not be asked, "Which pledge will you take, the candidate or associate member's?" But each candidate should be approached kindly to discover his true religion, and let that settle the question.—W. H. B.

Serve on the Committee?

When a young man or woman is asked to serve on a missionary committee at once. The candidate, moreover we cannot do the missionary work of the League without a mission-which will be responsible for her, whom shall we appoint as her pastor, Mr. Dodge, who would be the best chairman, but he is not available, and we cannot spare any other. The only remedy is to find a woman, but the mercy and love of God would go to pieces in the hands of a man. And if we make a good one, she will be a good one, and we will have to make hands full with the work. As we go down the list, we find that all the already have some special work, and consequently, Strange isn't it, that happened that these people have been chosen to

1. Shall we accept a candidate for the most important work of the year? No. The head of the new mission for 1907-8 the very best worker of our chapter, be he president or janitor. Why?

2. Because for the coming year the missionary work is to be the chief work of our league, and our chief work should have our best worker.

3. Because it is a new work. Foundations are to be laid, precedents are to be established, new plans to be devised, and policy to be formulated. We all know that it requires a great deal more ingenuity, ability, and skill to launch a new enterprise than it does to carry on some work which our predecessors have already thoroughly organized. It requires more brain to invent and perfect a railway locomotive than it does to operate the throttle after the machine is constructed.

4. The importance of the work demands for the missionary committee our best workers. Not to speak of the vitally important work of the mission study class, the missionary library, circulation of missionary literature, the missionary meetings and prayer for missions and other forms of educational work, let us consider merely the possibilities along the line of giving, which is really a secondary feature in the missionary committee's work. It should be the aim of

the Epworth League during this year to train the young people of the church in habits of Christian stewardship, endeavoring to get as large a number as possible to give not less than one-tenth of their income to the Lord. If the missionary committee is successful in this work it may be safely said that probably no other agency in the church will have made a larger contribution to the financial, and through the financial, to the practical, spiritual life of the church. We are in danger of appointing the new missionary committee hastily, and by not insisting upon having the best man for leadership, we may entirely fail in the year's work. The best worker must be had, even though temporarily at the expense of some other office. I believe that many of the leading officers in our Epworth League may well pause in prayer before God and ask if perhaps for the one year now before us, they cannot better serve him in laying the foundations of this new work than by keeping up repairs on the superstructure that some other man has built.

Junior Leagues and Mission Bands

We regret that there seems to exist in some quarters, the thought that these two organizations are competitive. The idea has even been presented that they are antagonistic. This must not be allowed, much less encouraged. Ideally, there may be no need for both these Societies. But we are not living in an ideal age. We are working up to it, however, and our people must work together for it, not apart. Anything like sectionalism among our young people or children is to be explored. Do not deny either of these agencies for doing God's work among the young. They have their place in the Kingdom. Help them fill it. The objects of these Societies are best set forth by the Constitutions in each case. A Mission Band is defined thus: "An association of young people banded together to aid the Women's Missionary Society of the Methodist Church." A Junior Epworth League consists of "boys and girls for instruction in the Holy Scriptures, in our catechism, doctrines, history, and biography, in moral movements and Temperance reform, in all the spirit, manners and practices of the Christian life and intercourse." The object of the Mission Band is thus stated, "The objects of the Mission Circles and Bands shall be primarily to develop a missionary spirit, and secondarily to raise funds to send the Gospel to the heathen." That of the Junior League is given in these words, in addition to the statement made above, "The object of the Junior League shall be to systematize the work of and assist the Pastor and the Pastor's Board, and in the instruction and nurture of the Catechumen classes, as provided in the Discipline, and to promote in its members an earnest and intelligent spiritual life, and train them in works of mercy and help. . . . to win the boys and girls to accept Christ, to train them to work for Him everywhere and at all times."

The two societies are not identical at all. The Mission Band is under the jurisdiction of the local W. M. Auxiliary entirely, the Junior League is under the direction and official oversight of the Pastor, Quarterly Board, and League. As to which Society is intended to do the larger work, it may easily be decided from the extracts given above. But some Mission Bands do much more than their constitutions call for, e.g., one of our Conference Fifth Vice-Presidents writes of her own district: "We have no Junior Leagues on our District. But we

some quarters that "associate" means the opposite of "active," or in other words, "inactive," and all who are unable to work or desire to play the part of drones enroll themselves as associates.

To our way of thinking, active members are professed followers of Christ and members of some branch of the Christian Church, while associate members are young people of good moral character but who are not professed Christians, and by reason of this last would not be expected to take the active members' pledge of duty and service. This is clear from the fact that part of the active member's pledge binds him to "endeavor to bring his young associates to Christ."

A number of societies are burdened with professing Christians, church members, on their associate membership lists. The church member on the associate membership list of any society, such as the Epworth League, etc., is a stumbling block to the unconverted and a bar to that society's progress.

The excuse is offered that the obligation "to be present at and take part in every meeting" is too exacting, and that cannot assume the obligation. No pledge is too exacting which is tempered by "except when excusable to my Master."

have five Mission Bands which in reality do Junior League work." A Society which does Junior League work ought not to decline the name or refuse to be organized under the W. M. S. Constitution, perhaps; but what matters it if the work be done? Our purpose is to show that the existence of a Junior League is no good reason why the W. M. S. should feel slighted, and the existence of a Band is no valid excuse for the non-existence of a Junior League. That the purpose of the League includes that of the Band, all can quickly see.

But the question at once arises, "Who will get the money?" Please, bear in mind, that money should never be the first consideration. It matters little who gets the money immediately, as long as the life of the child is won for God and the work of the Kingdom. "Seek first the Kingdom of God and His righteousness" is appropriate here. If it is money first, last, and always, we shall not be obeying the Command. If God gets the child, then heart, life, prayer, influence, money, labor,—all must naturally follow. Whatever your Society may be called, give your members a higher ideal than that of a money raising agency. If you do not, you will fail.

That the League and Band may work together in happy co-operation is proven by the fact that in some places they are actually doing so. There appeared in our June issue a splendid group photograph of a Junior League and Mission Band taken together. The members for the most part, belong to both. That is, the Junior Leaguer who pays 10c a year fee becomes a member of the Band. This is required by the Constitution. The Band thus formed is regularly organized as a part of the local W. M. S. and meets monthly as a Band. The League meets the other three weeks. In short, the Band "Buds of Hope," is really the Missionary Department of the Junior League, and the League gives the other necessary religious training that the Band does not afford, for a well-rounded Christian development. This Band last year, we see, gave an Easter Offering of \$3.47, and sent \$9.25 to the Branch Treasurer. There is absolutely no friction between the League and Band, the W. M. S. get the money, the children get the education, and the church is the gainer all round. Of course, some ardent Leaguer will object because of the financial aspect of the case. We know another place where work is jointly carried on in this way, and the money is equally divided between the W. M. S. and the Forward Movement. Let us not divide on this money question. Character is preferable to cash, a child's soul is beyond all commercial value, and his future influence as a man is that for which we now lay our plans. If you have a Band and want to do larger work, organize as a Junior League. If you have a Junior League and want to develop the Missionary Department, organize a Band within your league. If no other plan is agreeable, divide the money. But don't "look cross-eyed" at one another whatever you do. The Missionary Trip, so well arranged by Mrs. Stephenson is being taken by both Bands and Leagues promiscuously, and will help us all get nearer to one another in the spirit of mutual help, not of criticism. Let us rejoice in this, and "provoke one another to love and good works." The time may come when there will be but one Society. It may be neither Junior League or Mission Band. Perhaps it will be the Sunday-school. Who knows? That the Sunday-school has not yet come into its own we verily believe. That it is destined to do a much larger work we feel confident. But meanwhile, do your work, do it well, do it together, do it for His glory, and keep the Kingdom first.

S. T. B.

hering strictly to a half-hour session, one is tried. Of course not every school has a Dr. Thornton to take charge, but surely some one can be secured to undertake work of this kind. It is hard to think that not one tenth of our Sunday Schools have regular meetings for the study of the lesson.

The Right Emphasis

The superintendent who interests us to-day is not the man who reports fifty per cent. increase in attendance, but the man who reports fifty per cent. increase in the efficiency of his teachers. We have learned to put the emphasis where it belongs. It is not better attendance that we need so much as better teaching for those who attend. And the superintendent who is meeting the needs of the hour is devoting more and more of his time to his teachers. He is not indifferent to better attendance, or better collections, or better order, but he is working on the principle that better teaching will bring better attendance, better collections, better order, better everything. He is securing the whole community for the best teacher-material, he can find. He is putting his young teachers into training classes. He is establishing a teachers' library and he is keeping up with all the new books for teachers. He is providing an abundance of lesson helps that his teachers may never run dry. This new man of the hour can bring up to the convention as fine a show of percentages as your statistical superintendent, but he is not especially interested in them. The thing that is throbbing in his heart is the thought that his teachers are doing better work every day, for he knows that this means that his Sunday-school is fulfilling its divine mission.—Push.

The Absent Scholar

The absent scholar! Is there a Sunday-school without one? Do you know why he is absent, teacher? If not, why not?

A teacher's work does not end on Sunday. Perhaps it would be more correct to say a teacher's work should not end on Sunday, for all too frequently facts show that it does end when she leaves the schoolroom.

The little children in the elementary grades, as a rule, love their Sunday-school. Cases are rare where a child drops out because he does not enjoy the school. The "Sunday-school leakage" does not come in these grades. Therefore, if scholars are absent, and especially for any length of time, there is a reason for it, and it is the teacher's business and privilege as well to know that reason. Nothing so conducive to regular attendance as the manifested interest and care for each child upon the part of the teacher.

Imagine the feeling of that teacher from whose class a little girl had been absent for four consecutive Sundays and for whom she had made no inquiry, when she read this brief item in the paper: "Died, in this city, the 28th, Florence, six years and two months, only child of Mr. and Mrs. —."

Contrast with this the joy of the teacher who on Monday morning called at the home of a little one who was missing from her class the day before and was greeted: "Oh! I knew you would come to see me. I just knew you would. You did miss me, didn't you?"

Frequently it is said that with a large class it is impossible to look up each child who may be absent but teachers of some of the largest departments in the country have proved that it can be done. No child should be allowed to be absent a single Sunday without some notice being taken of the absence.

A call at the home is by far the best thing, but if for good reasons this is out of the question, don't be afraid to use the mails. A little child greatly appreciates and treasures for months a letter or card that has actually come to him duly addressed and stamped.

A simple little method which is used in one primary department is proving to be very effective. When the superintendent finds it impossible to call, she sends an ordinary postal card to the child. In one corner she draws a little vacant chair and writes a personal message to the effect that there was a little empty chair in her class on Sunday and that she greatly missed the little boy who usually sits in it. If she knows why he was absent she refers to it, saying that she hopes he will be able to return soon. If the cause of absence is unknown she requests the child to ask mamma or somebody to send her word if he is sick. Each card bears a personal message written by the teacher's own hand. No two are alike. This little method has never failed of its purpose. A note has always come from the parent or the child explaining the cause of absence or on the following Sunday the child has returned, and almost invariably the teacher has heard, "I got the postal and I've come," or "I liked the card you sent, and I'm going to keep it."

Each child should be made to feel that he is an important member of the school and that when he is absent he is missed by all. Such care over each little one means work but the teacher is always the gainer. The confidence, love, and friendship of a little child are in themselves sufficient reward for any sacrifice.—Lucy G. Stock, in Baptist Superintendent.

The Absent Teacher

It certainly would be a good thing if statistics gave the average attendance of teachers as well as of the entire school. There is not a single public school in Canada that would tolerate such irregularities in attendance as some Sunday-school teachers permit themselves to fall into. The engagement to meet and teach the class is not less binding than that which sends one to the counting-room, the typewriter, the professor's chair, the loom, and any other special secular work. The one who succeeds in business knows the importance of keeping business engagements with scrupulous care. We should as conscientiously work when we are about that business of saving souls which our Father has given us to do with diligence and care, as we should in any earthly calling. The teacher that is absent without a good excuse not only shows lack of interest, but downright disrespect for the class, for the school, for the church, and for God and his word. If such a teacher, after proper instruction from officials, shows no improvement then Doctor Oeler's theory should be practised, and that teacher officially chloroformed, regardless of age.—Our Bible Teacher.

Looking Ahead

The effective superintendent is one who looks ahead, plans his work, and then proceeds systematically to work his plans. Nothing more certainly disorganizes a Sunday-school and divides a superintendent than looms and haphazard methods. The superintendent should come to his work on Sunday morning with a thoroughly prepared program. Hymns and lessons should be selected in advance, and any special exercises introduced should be carefully provided for. Preparation for important occasions like rally day, children's day, and decision day should begin weeks ahead, so that when they arrive everything may

be in readiness. All this will require time and attention, but no one should consent to undertake the work of conducting a Sunday-school who has not enough interest in it and enough appreciation of its importance to make him willing to give it time and attention. It is to be feared that many of our superintendents have but a vague apprehension of their opportunities and responsibilities. Let them once come to realize that the work in which they are engaged is great enough to be worthy of the very best they are able to put into it, and they will count no pains nor toil required to prepare themselves for it too great.

A Country Normal Bible Class

On the Malton Circuit, at the central appointment, Bethany, on Thursday evenings, there has been conducted during the last quarter, a Normal Bible Class. It was arranged primarily for the Sunday-school teachers, but has become so popular that scores of people, young and old, from the different appointments attend it. When the nights have been disagreeable and the roads muddy sometimes the audiences would number about fifty, but on other occasions there were from eighty to ninety present, and as most of the people had to drive the church sheds looked as if a tea-meeting were in progress. This interest in Bible study is promising of good fruit.

The International Sunday-school lesson for the following Sunday was taken up and dealt with from the standpoint of a modern or universally applicable question. The questions, for example, were: How shall we deal with the evildoer? What is Prayer? What are the Consequences of Parental Partiality? To what extent can Wine

overthrow? and the Easter lesson, Why may we look for the Resurrection of the Dead?

The lesson of the evening is introduced by an essay from one of the Sunday-school workers, which is followed by discussion and then an exposition by the pastor, Rev. E. Ryerson Young, B.A. The choirs of the different churches have also assisted in creating interest in the gatherings, for they have come in turns and led the singing.

It will be impossible to carry on these meetings during the farmers' busy season, but they show what can be done during the winter.

Sunday-school Wreckers

"I call them Sunday-school wreckers," said an earnest Sunday-school worker. "What do you mean?" said his surprised listener. "I mean teachers who come irregularly to Sunday-school. They wreck their classes," was the answer. It was a strong way of putting it, but is it not true? Scholars do not like substitutes, they are quick to copy the bad example set by their teacher, they soon begin to come irregularly themselves, and after a time are lost to the school. The class is wrecked. Now one may not be a very capable teacher, but regular attendance is possible. Certainly every teacher can do that much. Whatever you are, don't be a Sunday-school wrecker.

"A crumb will feed a little bird,
A thought prevent an angry word,
A seed bring forth full many a flower,
A drop of rain foretell a shower.
A little leaven the sun will hide,
A dwarf may prove a giant's guide,
A narrow plank a safe bridge form,
A smile some cheerless spirit warm."

Veteran Sunday School Workers

VII.—Mr. Thomas Renwick, Romney.

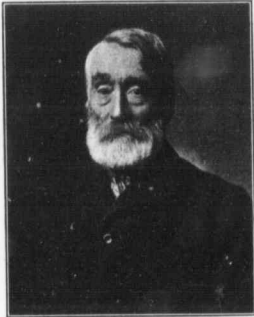
HERE we have a veteran of the veterans, with a record probably unequalled anywhere. At the age of seventeen, Mr. Thomas Coke Renwick organized one of the first Sunday-schools in the County of Kent, known as the Romney Ridge Sunday-school, and became the first Superintendent. This was in 1842, and he has occupied the position for 65 years of continuous service in the one school. He is now in his 83rd year, but possesses wonderful vigor both of body and mind, and may still be found at the Superintendent's desk every Sunday.

Mr. Renwick possesses in a marked degree the respect of the community where he lives, and is regarded by all who know him as a man of great faithfulness, deep piety, and unquenchable zeal. In his youth he gained a knowledge of music, attending the old-fashioned singing school. His ability in this direction has been of the greatest service to the church, as he has led the choir at Romney for the past sixty years, and is still in active service.

For over forty years he has been a local preacher, and even yet occasionally takes a service. In every good word and work he is to the fore. His pastor is of the opinion that, in many respects, Mr. Renwick is the most remarkable layman in Canadian Methodism.

This paper wishes the old gentleman a few more years of pleasant toil, and a happy eventide after his long and useful life.

If there is any other Sunday-school Superintendent in Canada who has rendered anything like the same number of years of service the Editor of this paper would be glad to hear of him,



Hints for Workers

Loving and Giving

"Half the happiness in living Comes from willing-hearted giving, Comes from sharing all our pleasures, From dividing all our treasures, And the other half is loving First the Lord, then all things living. So each good child should be sowing Love seeds while his life is growing; For all happiness in living Comes from loving and from giving."

Faith and Courage

When the apostles were sternly threatened and commanded to preach no more in the name of the Lord Jesus, they went back to their company and prayed, not for safety, but for courage; not that danger might be taken out of the way, but that they might be made strong to walk that way. There are some things that may well be taken for granted. They could feel sure that He whose work they were doing would hold his workers precious; that he would allow no needless hurt to them, no useless hindrance to bar their path. They needed but faith and courage for their part—God would care for all the rest.

The Quiet Hour

It was when Moses "turned aside to see" that God spoke to him from the burner bush. God speaks to us when we are still. In the busy part of the day in London, so great is the rush along the Strand, that the tolling of the great clock in St. Paul's Cathedral, as it strikes the hours, is not heard. People could hear it if they would stop and listen. Many of us live in such a rush and hurry that we do not hear God speak. Yet He would reveal to us messages of the sweetest and most meaningful import if we would only permit ourselves to pause in our rush and be in an attitude to heed what He says.—Rev. G. B. F. Hallock, D.D.

Different Classes

"A man always has time to stop and tell you how busy he is," comments an observer of humanity. The people who talk much about doing things, and the people who really do them are usually in different classes. The really brave are not the ones who talk of their exploits and heroisms. The great sufferers are not, for the most part, those who decant upon their aches and pains, and the very busy are so completely occupied by their work as to have little leisure to talk about it. It was those lounging in the corner grocery at home who commented at most length upon the successes and failures of the army during our great war; those who were fighting at the front were too busy to talk.

For the Improvement of Meeting

J. Campbell White tells in the Men's Record of a men's meeting at which thirty-two were present and thirty-five addresses were made. "Every man in the room made a speech, and about three of the men made a second one, so we had at least thirty-five speeches in all. Every man who made a speech voted the meeting a great success, so it was unanimous. Of course! It isn't stuffing that men need

as if they were chickens or geese! What they need is expression. Man cannot grow physically without using his body. He can't grow spiritually without using his tongue in testimony of some sort far God. Let the redeemed of the Lord, Say so!"

Work or 'Pologize

Sam sat on a small wooden box with a troubled expression on his face. Sam was the colored elevator boy, about fourteen years old.

All the difficulty was caused by the elevator's getting stuck between two floors. The colored lad had nothing to do but wait for the car to experience a change of heart.

"Sam," said an onlooker with a bunch of keys in his hand, "you seem to be having an easy time of it to-day."

"No, suh! I has not!" replied Sam seriously and at once.

"Why?" rejoined the kindly voice. "I want you all to unde'stan," said Sam, "dat I'd rathuh run dat elevatuh dan to sit rou'n' an' 'pologize fo' it."

Sam did not pretend to be a philosopher. He was a common boy of his race, devoted to his task; but he struck a vein of sound wisdom when he said that he would rather do his work than apologize for not doing it. The chief has not much use for the one whose chief business is to stand around and apologize.

A Large Society

A society need not be a large one, to be a good one; but to be the best possible one, it must be as large as possible.

Numbers are to be sought, not to swell statistics and make a show, but for the greater good that can be done with larger numbers. Numbers mean enthusiasm. Numbers multiply the influence of their activities run along a narrow channel, and are not broad and varied enough to interest more than a few. The remedy is to branch out in many directions, reaching out for new sets of young people, with new interests.

Sometimes a society is small because of inertia. The lookout committee grows lax, and the older members become satisfied with the society as it is.

Sometimes a society is small because its activities run along a narrow channel, and are not broad and varied enough to interest more than a few. The remedy is to branch out in many directions, reaching out for new sets of young people, with new interests.

Sometimes a society is small because no systematic effort is made after new members. In that case, institute a regular canvass, by streets and houses, and keep at it till every young person has received an invitation to join.

A Personal Workers' Letter Bureau

At the beginning of some recent revival meetings in Princeton, Illinois, the members of the respective churches represented (ten in all), were asked to write personal letters to their unsaved friends. Many letters were written by pastors and people, and since the close of the meetings the testimonies of converts, young and old, have demonstrated the power of such an appeal.

The Rev. S. B. Dexter, the pastor of the Baptist Church in Princeton, believes that the plan has great possibilities in

it. He has organized a Bureau to push the method. He suggests to those who would make trial of it the following rules for their guidance:

Write at least three letters.
Do not write to anyone with whom you have no influence.
Do not write a 'Holier Than Thou' letter.
Do not write a scolding letter.
Do not write a long letter.
Write a letter of Christ-like appeal.
Write a scriptural letter.
Write your letter with faith and prayer."

I Am Not Eloquent

"O my Lord, I am not eloquent," was the plea of Moses, as to why he should be excused from what proved to be far the heaviest and most memorable campaign of all recorded history.

God's answer was, "Who hath made man's mouth?" In other words, who knows best as to the man and the qualifications? For Moses, that question finally ended the debate. Once he came to that God knew best, Red Sea and burning sands, and scorching suns, and all other hardships, were things to be overcome.

So it must ever be. God knows best whom to select, and that should shut every mouth and stop every excuse. Not a king from his throne to be the forerunner of an open door in Africa, but a youth from a Glasgow cotton Mill—David Livingstone; not a king to strike the shackles from the slaves of America, but a man who had not more than twelve months at school—Abraham Lincoln.

God is still making choice. Are there men who are daring to make excuse? "Who made man's mouth?" One may be pardoned for, feeling his own insignificance. But is it not well to think of the significance of God? God is ever eloquent.—East and West.

Be Humble

My business is to do the little, simple, every-day duties which lie nearest me, and be faithful in a few things; and then, if Christ will, he may make me some day ruler over many things, and I shall enter into the joy of my Lord, which is the joy of doing good to my fellow men. But I shall never enter into that by thrusting myself into Christ's way, with grand schemes and hasty projects, as if I knew better than he how to make his kingdom come. If I do, my pride will have a fall. Because I would not be faithful over a few things, I shall be tempted to be unfaithful over many things; and instead of entering into the joy of my Lord, I shall be in danger of the awful judgment pronounced on those who do evil that good may come.—Charles Kingsley.

Value of Preparation

The secret of a dull prayer meeting is usually traceable to a lack of preparation. There has been no real thought given to it. The leader has not assumed in his own thinking that it is an occasion for which he should thoroughly prepare himself. There are some things in this direction that churches, and the young people's societies suffer from, that would cause the instant discharge of the person from a secular position if he did the work so listlessly and with so little life and power. We need to be awakened upon the matter. If we should give ourselves over to a thorough preparation for every service; if we should begin by charging every meeting with the spirit that it deserves, what changes would take place all over the world.

Missionary

News From Our Mission Fields

Work is progressing on the new hospital in Chentu, West China.

A hospital is being built at our Galician Mission at Pagan Alta.

At Fukui, Japan, Mr. Hennigar has organized a Sunday-school, which has an attendance of about seventy-five.

The hospital at Hazelton, B.C., is being enlarged by an open air ward for consumptive patients.

Mr. Lariviere, a colporteur in the French work, has been appointed a pastor at St. Philippe de Chester.

Until recently women were an unknown quantity in the work at the out-stations in China. This is now changed, and they are coming everywhere to be taught.

At Kanazawa, Japan, a Sunday-school rally was held in April. Eleven Sunday schools were represented, and the speaker was Mr. Frank Brown of Brooklyn, the superintendent of the largest Sunday-school in the world.

In connection with the Slavic Mission, Winnipeg, cottage prayer meetings have been held during the past winter. This is a great indication of the growing confidence of the people.

Thirty members were received on the Yuinhsien district, Sz-Chuan, during the quarter ending December 31st. The most encouraging feature is that numbers are of five women, wives of teachers.

Twelve new members were received into Chentu church on the last Sunday of the year. Another class of the same size were received as catechumens.

Most of the Christian women in connection with our West China Mission have unbound their feet; and all daughters of Christians are freed forever from this hideous, self-inflicted deformity.

The work at Shin Fan, West China, is slowly gaining ground. The most encouraging feature is that numbers are coming from the market towns round about seeking instruction, and asking that services may be opened in their vicinities.

A field day for all the schools of the district was recently held at Kiating. Twenty-seven schools participated. The sports consisted of drilling, running, jumping, sack-races, etc. Two years ago such a gathering for field sports was unknown in West China.

Twenty-five countries were represented at the World's Student Federation Conference held in Tokyo, Japan, in April. The reception given the delegates by Japan's greatest citizens is an evidence that Christianity is being recognized as something to be desired.

It becomes more and more apparent that the great bulk of the evangelistic work in China must be carried on by native evangelists. They can reach and teach the masses. Our West China mission is giving greater diligence to the work of training native ministers each year.

A representative gathering of Buddhists sent the following greetings of welcome to the Student Conference, "We recognize in this Conference a body of men working, like ourselves, for the spiritual bet-

terment of the race, and we wish you success in your great undertaking."

A great mass meeting attended by at least 2,500 people was recently held in Chentu to hear Mr. Alexander, for many years Secretary of the British Anti-Opium Society. For between one and two hours that great concourse of people listened attentively to addresses against the use of opium by Mr. Alexander, a police deputy, and the chief director of the Provincial University.

Missionary Study in the Sunday-schools

During the summer months, June, July and August, the new book "From Opium Fiend to Preacher" is being used as the basis for missionary study in the Sunday-schools. The following is the suggested programme for July—the programme for June copies of "The Lord of All Grace"—Cheng's Hymn—will be sent free on application to F. C. Stephenson.



GOING TO CHURCH ON A HOME MISSION FIELD IN THE WEST.

son, Methodist Mission Rooms, Toronto, from whom "From Opium Fiend to Preacher" 75c., may also be ordered.

"FROM OPIUM FIEND TO PREACHER."

JULY PROGRAMME, No. 2.

Based on Chapters 7 to 12.

(Canadian Hymnal used.)

Hymn 168.

Prayer—For the missionaries and native evangelists who are preaching the Gospel to the Chinese.

Scripture Reading—Acts xxii. 6-10; 14-15.

Address—Cheng as a witness; how he appealed to the women in his first sermon; how he opened work at Nan-Chow.

Hymn 167.

Address—How Cheng won his convert; the story of Mr. Liu—how he became a worker.

Hymn 164.

Address—Cheng blessed as a peacemaker; how Yang and Hsie forgave; what the mandarin said about the "Gospel Hall."

Sing Cheng's Hymn, "The Lord of All Grace."

Benediction.

Pray—That native evangelists, such as

Cheng may be raised up.

Study—That we may understand the difficulties of the work.

Give—That more missionaries may be sent to China.

THE MISSIONARY TRIP AROUND THE WORLD.

Will begin in the Sunday-schools in September. The Missionary Trip has proved a great success. It was begun

with the boys and girls in the Junior Leagues, but gradually being used in the Sunday-schools and Senior Leagues. Beginning with September the "Trip Idea" will be used in providing the programme for the monthly missionary meeting in the Sunday-schools. The programmes will be published each month in the Era. Some testimonials from Junior Superintendents who are taking the trip with their boys and girls:—

Huttonsville, Ont.—We held our second section of the trip meetings last Wednesday, and I assure you it was a success. In all my work among Juniors I have never found anything that has aroused their enthusiasm like this "Trip Around the World." Its value as an educator on Missions is incalculable. Japan will be a new country to the members of our Junior League after this month's trip, and I must trust that their interest in the needs of the Japanese children, which they now feel, will never be eradicated. I would strongly urge the president of every Junior League in our connection to make use of this valuable opportunity to impress upon the minds of the Juniors the needs of the Christless children of the world.—H. Lee.

Midland, Ont.—We have adopted the plan of distributing among sympathetic parents large envelopes, one for each missionary trip. These are labelled, and in them they place any information which may be gleaned from newspapers, etc. These are then given to the superintendent.—Clara E. Clinksell.

Welland, Ont.—I am sure our Missionary trip will be a success in Welland. The children were delighted with the trip from Toronto to Vancouver. Six news agents told about the places visited. The Gospel Alphabet made a pretty exercise. Several of the Juniors offered short but earnest prayers for the missionaries and the people among whom they labored.—Mary Corcoran.

Pinestone, Man.—The boys and girls are delighted with the work, especially the trip. We took up Italian mission, Winnipeg and Indian work first day. Then in two weeks, when they had finished paying for the tickets, the work on the coast. In two weeks more we take side trips up the coast, and I hope by that time to have my Japan supplies.—Mrs. D. C. Day.

Moncton, N.B.—Our trip seemed to be a source of interest and help to all. We travelled to Toronto via the Eternal Sunshine Railway unlimited, and enjoyed very much our visits at Toronto, Winnipeg, Brandon, New Westminster and Vancouver. The Juniors are looking forward to next stage of the journey.—Bessie H. Fairweather.

Aylmer West, Ont.—We find this missionary trip the very thing we needed. The children were very quick in catching the idea, and everyone entered heartily into the spirit of the program. Our first meeting was a decided success, and this trip not only interests the Juniors on missionary days, but seems to enter into every meeting.—B. K. Gunn.

Benf, Alta.—We had the best meeting of the year. Even though behind in the trip I expect to recover the ground.—W. J. Haggith.

The Italian Mission, Toronto, has a Young Men's Bible Class with fifty-one members enrolled and an average attendance of twenty-eight. The Sunday services average one hundred and twenty-five persons. Over five hundred Italians have been reached through the services, most of whom have heard the Gospel for the first time in their lives.

Anecdotal

A Surprising Weight

A young couple out in Osborne County became the proud parents of a little girl the other day. They wanted to weigh the youngster as soon as it was dressed, but had no scales. Just then the iceman came along and they borrowed his scales. To their surprise the little one weighed forty-four pounds.

Daniel in the Wrong Place

A religious controversy had been raging in the local village press between two ministers of different beliefs. About midnight, just before going to press, the telephone bell in the editor's room rang furiously. "I am sorry to trouble you at such a late hour," said the cleric, whose article was in type, "but I am in very great trouble."

"What can I do for you?" asked the editor.

"In the manuscript I sent you to-day I put Daniel in the fiery furnace. Please take him out and put him in the lions' den."

A Hungry Ear

In a little school house in the north of Scotland, the school-master keeps his boys grinding steadily at their desks, but gives them permission to nibble from their lunch-baskets sometimes as they work.

One day, while the master was instructing a class in the rule of three, he noticed that one of his pupils was paying more attention to a small tart than to his lesson.

"Tom Bain," said the master, "listen to the lesson, will ye?"

"I'm listening, sir," said the boy. "Listening, are ye?" exclaimed the master. "Then ye're listening wi' one ear an' eating pie wi' the other."

Point in Stories

W. W. Jacobs has said that it is only their surprises that make the stories take. To illustrate what he means, he told a story of a lawyer defending a man accused of house-breaking who spoke like this:

"Your honor, I submit that my client did not break into the house at all. He found the parlor window open and merely inserted his right arm, and removed a few articles. Now, gentlemen, my client's arm is not himself, and I fail to see how you can punish the whole individual for an offence committed only by one of his limbs."

"That argument," said the judge, "is very well put. Following it logically, I sentence the defendant's arm to one year's imprisonment. He can accompany it or not, as he chooses."

The defendant smiled and with his lawyer's assistance unscrewed his cork arm, leaving it in the dock, walked out.

A Dangerous Luxury

Quite recently into a railway carriage at Oltham stepped a young man, fresh from school evidently, and wearing his first watch. The very many proud glances which he cast on the gold chain raised a smile on the faces of his fellow-passengers. Apparently by accident, though mischief might have been at the bottom of it, the subject of watches was "brought on the carpet."

"Ah!" sighed an old farmer, giving the

watch back to the young man, who had handed it around for the inspection of the company, "that their watch 'minds me o' my own son."

"How's that?" asked several passengers. "Why, I gave 'im a watch when 'e wur fifteen year owd, an' it wur th' ruin o' 'im." Being asked for an explanation, the farmer continued: "I gave 'im the straight-est-built lad for miles around; but 'e adn't 'ad that watch above four months afore 'e growed 'umpbacked wi' lookin' at the chain so much."

A New Use for the Phonograph

An amateur flutist once stopped in at a fair where a phonograph company had an elaborate exhibit, and showed such an interest in the talking machines that the attendant thought a sale was imminent, and worked very hard to effect it.

"I see you have your flute with you," he said, finally. "Suppose you play a brief selection, and I will make a record of it, and you will then be able to hear the phonograph reproduce it exactly."

The suggestion pleased the amateur musician, and the idea was carried out. "Is that an exact reproduction of my music?" he asked, when the tune was finished.

"Yes, sir," replied the attendant. "Do you wish to buy the phonograph?"

"No," said the other, sadly, as he slowly moved away. "But I'll sell the flute."

Not Up to Label

Professor Brander Matthews, the chairman of Mr. Carnegie's movement towards the simplification of spelling, was talking recently about exaggeration, says an exchange.

"We are too prone to exaggerate," he said. "We exaggerate in our advertisements. We exaggerate in our trade-marks and labels. Is a ninety-horse-power engine really as strong as ninety-horses?" Professor Matthews laughed.

"I entered, one night," he resumed, "the study of a friend of mine. He sat at his desk writing. An electricizer on the desk top gave a fair light, and beside it flamed a large wax candle.

"Why are you burning that candle there?" I asked.

"Well," said my friend, "I know the electric light is sixteen candles, but you've no idea what a difference the seventeenth makes."

A True Bill

W. Bourke Cockran, at a banquet in New York, deprecated long speeches. "He who makes short speeches," said Mr. Cockran, "will never find himself in the embarrassing position of a friend of mine last month."

"My friend, when a certain case of his was called, rose and pleaded in a husky voice for an adjournment.

"On what ground?" asked the judge.

"Your honor," was the reply. "I have been making an address in another court all the morning, and find myself completely exhausted."

"Very well," said the judge. And he called the next case.

Another counsel rose, and in his turn asked for an adjournment.

"Are you exhausted, too?" said the judge. "What have you been doing?"

"Your honor," was the answer, "I have been listening to my learned brother."

The Growing West

Apropos of the mushroom growth of new towns in the West, a locomotive engineer relates the following:

"One day I was driving my engine across the prairie when suddenly a considerable town loomed up ahead where nothing had showed up the day before.

"What town's this?" says I to my fire-man.

"Blamed if I know," says Bill. "It wasn't here when we went over the road yesterday."

"Well, I slowed down, and directly we pulled into the station, where over five hundred people were waiting on the platform to see the first train come in.

"The conductor came along up front and says to me:

"Jim, first we know we'll be running by some important place. Get this town down on your list and I'll put a brake-man on the rear platform to watch out for towns that spring up after the trains get by!"

Believed in Eight-Hour Day

A Chicago teacher gave a boy pupil a question in compound proportion for home work one evening, which problem happened to include the circumstance of "men working ten hours a day to complete a certain job."

The next morning the unsuspecting teacher, in looking over his pack of exercises, found one pupil's problem unattempted, and the following note attached to the page:

"Dear Sir, I refuse to let my sun James do his sum you give him last night as it looks to me like a slur on the 8-hour system, enny sum not more than 8 hours he is welcome to do but not more Yrs truly, Samuel Blocksy."

A Geometrical Error

A Yankee lawyer, who held a high position at Washington, was witty and fond of a joke. One evening he attended a reception given by a lady somewhat noted for slips of the tongue. While in conversation with his hostess a young lady who was present and whom both knew and admired, became the subject of discussion.

Becoming enthusiastic in praise of her friend, the lady exclaimed, "Why, Mr. Tenney, she is a perfect paragram," meaning, of course, a "paragon."

"You mean 'parallelogram,' madam," wickedly suggested the gentleman.

"D'awing herself up haughtily she replied, "I said 'parallelogram,' Mr. Tenney."

An Unfortunate Child

The Lady—You're a smart little girl. What's your name?

The Little Girl—My name's K. K. K. Katherine Hawkins.

The Lady—What do all those K's stand for?

The Little Girl—O, nothing. Only the minister who christened me stuttered.

Somebody's Blunder

"I want to complain of the flour you sent me the other day," said Mrs. Newliew, severely.

"What was the matter with it, ma'am?" asked the grocer.

"It was tough. My husband simply wouldn't eat the biscuits I made with it."

Our Experience Meeting

(Continued from June Number)

64 N Toronto West District we have eleven Junior Leagues. We organized as a District this spring. The Superintendents and Assistants met monthly and talk over ways and means of carrying on the Junior League work. We intend holding a Junior Rally this Fall. Each individual league is in a healthy condition, and they all made a good showing at the Junior C. E. Rally recently held in Massey Hall. Westmoreland Ave. won the honor roll for having the largest average attendance during the year.

"District Organization for Conference and mutual encouragement is a splendid idea and plan. Let other District 5th V. Ps. follow up Mr. Knecht's lead in this matter."

"Euclid Ave., Toronto has 108 members with an average attendance of 75. Five Assistant Superintendents have charge of as many committees, and we feel that they are doing very effective work. Our senior league and the Church may depend on our boys and girls to take hold of the work in days to come. \$50 is the amount we contributed for Missions. We are enjoying the Missionary Trip around the world very much."

"Zion Church, Toronto, has 20 members meeting Wednesdays from 4 to 5. We have Missionary, Temperance, Consecration and Literary or Social meetings each month. We have reached China in our Missionary Trip."

"At the Clinton St. Junior League, Toronto, we have 76 members. We meet on Sunday at 10, and conduct our meetings much the same as the other leagues. Last year we raised \$40 for Missions."

"I wish a word for the College St. Juniors. There are 81 of them, and we too meet on Sundays at 10, the best available time. We have five committees, four of which are in charge of Senior Leagues. Each committee is responsible for a meeting in its turn. We have been memorizing scripture verses commencing with letters which form College Street Junior League. A good interest is manifested all through our work."

"The Annette St. Junior League, Toronto Junction, was organized two years ago. We have 55 members and meet on Friday after school. We combine a bright brief Bible lesson, memory work, plenty of singing, and some form of entertainment in each meeting. We have read two books (a chapter at a meeting) Kingsley's 'Water Babies,' and 'Probable Sons' and have found the members much interested in them. We find the Juniors very willing to take part in any way they can."

"Let us move away from Toronto for a while. Who lives anywhere east of it and can speak? All right. Let that sister be heard."

"I am from Newboro, in Leeds County, and having had an experience of seventeen years as Junior Superintendent, I can testify to the splendid results that follow this work. In one Junior League nearly every member was converted and united with the church. In another 20 Juniors at one time graduated into the Senior Society, and are doing a much better work than they ever could have done without their early experience and drill. The Junior League has been an excellent servient to the home and Sunday-school and I have also found it a great connecting link between the school and the church. No amount of knowledge gained will suffice, or take the place

of exercise in producing growth. We seek to educate by action. Our children must be given a place in the church and be expected to do their share of its work. I have found the Junior League Handbook almost indispensable in carrying on this work. Every Junior worker should consult it constantly. We also find the Junior Department of the Era invaluable and very suggestive. We prepare questions upon the topic a week in advance and give them to five or six of the leading Juniors to prepare answers or to give short papers or talks on the topic in the meetings. To make this work successful means much thought and care on the part of the Superintendent as well as a willingness on the part of the Juniors themselves to co-operate."

"I am sure we all heartily endorse what Mrs. Pearson has so well said. Let us aim at success whatever the cost."

"Just a brief report of the Chatham District Juniors, London Conference, please. Merlin has a Junior League of 34 working for the Forward Movement. Wesley, on Charing Cross Circuit, has lately organized and have already sent a box of clothing to the Deaconess Home, and \$7 in money. They are studying the Catechism and the Books of the Bible. The Chatham, Victoria Ave., Juniors meet on Sunday mornings, and have had a second meeting on Wednesday evenings through the winter. They have 75 members. Last year they gave \$20 and this year are giving \$40 for Missions. They follow the regular Era topics. The Wallaceburg Junior League has an average attendance of 40 every Monday afternoon at 4.10. We study the Bible Books as well as the Era topics. At present our Juniors are working with talent money, and during the summer we hope to do well for Missions. We are arranging for an open meeting to be conducted entirely by the Juniors."

"Any other District Superintendents to report their Districts?"

"Yes! I can say something for St. Thomas District. The Aylmer League has been organized about a year and they have made great strides. They have 40 active members, earnest Christian workers as seen by their contributions in money and goods to Chentou College, the Home for Consumptives, The Forward Movement, New Ontario Mission and the Indians on Brantford Reserve. They enjoy their meetings, which are attractive and helpful. There is a Society at Fingal, small in numbers but anxious to do much work. In St. Thomas there are two Societies. At Grace Church there are 80 active members. During the year 50 of our Juniors have united with the Church and the spiritual life stands high in the League. We are giving \$25 towards our church debt, \$25 to missions and are also collecting for the Kanazawa Orphanage. We are aiming at keeping our Juniors busy during the week so find the interest well sustained. The Central Junior League has about 100 members. They work every day of the week as well as in their regular meetings. Last year they gave \$5 to the Chentou Hospital and \$30 to the Forward Movement. At Mount Pleasant we organized a Junior League last winter, and it is making good advancement. They recently raised \$15 towards a new church organ. Taken as a whole the Junior Leagues of St. Thomas District may be spoken of in words of praise. Our great regret is that there

are only six of them where there should be many more. If people only realized the worth of the young to the church surely they would sacrifice their own personal pleasure and give their time and talents to save the children from sin and worldliness, and train them to live and work for Christ."

"Good for St. Thomas District! If every District had even six Junior Leagues we would have a phenomenal increase. And if the churches really knew 'the worth of the young' we would have thousands more of them actually enrolled with us. Let the campaign of education go on until the Master's standard, 'a little child,' is recognized and observed practically as well as in theory. Who next?"

"We have a League in Southampton of 34 members. We have some excellent papers in our meetings, sometimes on Bible characters, missionary subjects, Era topics, etc., and have been much interested in 'Japan for Juniors.' We are now studying 'The Islands of the Pacific.'"

"Our League is really combined Junior and Intermediate, and is called 'The Evergreen League of the Central Methodist Church, Stratford.' For several years we have been paying \$25 a year to the W. M. S. in support of the work of the Kanazawa School or Orphanage. We have a quilt for the Deaconess Home and at Christmas time we supplied groceries, fruit, candies, books, etc., for a good Christmas dinner to two destitute families in the city. The various departments have charge of the meetings in turn. We have at present 38 members with an average attendance of 30, and during the past year have raised \$35. We try to live up to our name and keep from getting dry or withered in our methods of work."

"Have you not been listening to Ontario Leagues long enough? Let me tell you that in Centennial Church, B.C., we have some exceedingly active members. The older boys have a room for gymnasium and another for reading. Our Junior Society has the largest average attendance of any society in the church. They have taken up the Missionary Trip with great enthusiasm and are all deeply delighted with it. At the regular literary night we took up the words found on trip tickets of the last two months and had a spelling match. Vera Adams and Ed. Gillingham were the last to go down, but only when the map of Japan was taken to furnish words. We of Victoria, B.C., wish you all success in this Junior work."

"Same to you, Brother! East or West do not affect our Juniors. Have we a 'way down East' representative here?"

"Guyborough, Nova Scotia, is a long way from Victoria, B.C., but we have our Junior League just the same. But during some months epidemic sickness made it impossible to hold meetings among the children, and we had to close our League for three months, and only the older S. S. members could attend the school. But meetings were regularly held and hope for health to continue. We had 50 copies of the June 'Era' in as many families through the circuit and expect good to result therefrom. My heart is in this work wherever it exists."

"And 'heart' counts, much and spells 'success.' (To be continued.)

Devotional Service

JULY 14.—PRESENT-DAY APPLICATIONS OF THE FIRST FOUR COMMANDMENTS.

Exodus 20. 1-12.

HOME READINGS.

- Mon., July 8—The Commandments Given. Ex. 10. 14-24.
- Tues., July 9—The Commandments Given the Second Time. Ex. 32. 19-24; 34. 1-8.
- Wed., July 10—Loyalty to Jehovah. Daniel 3. 1-7.
- Thurs., July 11—Spirituality of God and Worship. John 4. 21-34.
- Fri., July 12—Unchristian Speech. Jas. 3. 1-10.
- Sat., July 13—A Sabbath in Christ's Life. Mark 1. 21-34.

The ten great words of Sinai are the eternal pillars of the moral law. Each commandment sets forth some great truth. It is our purpose to indicate the way in which these truths may be applied in modern life.

THE FIRST COMMANDMENT.

"Thou shalt have no other gods before me," sets forth the unity of God, and demands of us allegiance to Jehovah. Israel was in constant danger of forms of idolatry which do not appeal to us, yet some of the sins of Israel against the first commandment are very much in evidence. Their form may be different, but their spirit is the same.

1.—There was a constant tendency to ignore God. Man is given to religious anarchy—he wants to do as he likes. Hence among the ancient Hebrews there were many who quietly ignored God and did as they pleased. Their lineage is not yet run out. We have among us those who are lovers of pleasure rather than lovers of God, and who tacitly or avowedly follow their own inclinations. "God is not in all their thoughts." All references to divine authority and human accountability is tabooed. They go their own way. Often they profess great liberality of view; not infrequently they plead what they call the "Artistic temperament," and excuse themselves by claiming a perfect right to do as they please in order to "express themselves." What this expression means is not always clear to plain people, who observe that canting phrases are not peculiar to the church or religious people.

2.—Israel was in constant danger of breaking this commandment by compromising with other gods. Of the Samaritan settlers we read that they "feared the Lord, and served their own gods." In order that they might not suffer from the total neglect of Jehovah they requested that a priest be sent among them to teach them his ways, but the thought of renouncing all other gods never occurred to them. Now one of the features of the true religion of Israel was its exclusiveness. It left no room for the recognition of other gods on any plea whatever. "Ye cannot serve God and mammon," said Jesus. Nevertheless, mankind is never weary of the absurd experiment. And it is questionable whether the theology of the ancient Samaritans does not guide many who profess the Christian name. Not that we bow to idols made of wood or stone; but the idols in the heart are none the less real because they are unseen. Society, money pleasure,

fame, too often share the heart with Jesus Christ.

3.—Israel sinned against this commandment when she limited Jehovah's jurisdiction. It was a common belief in Bible times and lands that each country had its peculiar god whose authority did not extend beyond certain geographical limits. It was also believed that certain gods had nothing to do with certain departments of life. This opens a wide door to evil. The Jew in Babylon thought of the God whom he had worshipped in Palestine. All this reminds us the familiar but fallacious division that obtains to-day between things sacred and things secular. People unconsciously limit God's jurisdiction to the church and to formal acts of worship. "What has religion to do with politics?" asked a voter in all innocence and sincerity "Thou shalt have no other gods before me"—in church, in the home, in society, in business, in play, at home or abroad.

THE SECOND COMMANDMENT

warned the Israelites against worship of images. But the underlying truth in the commandment is this: The Spirituality of God and the Spirituality of True Worship. We are not in danger of graven images. But forms are a snare to the best of us. Not that we can do without them entirely. Spirit expresses itself in forms. Without such expression the spirit is likely to die. If one does not believe this let him neglect to express kindly regard in act or word, and see how quickly feeling will die. This is the answer to those who object to formal services and who say they are content to worship God in the silence of their own heart.

But while forms are necessary let them be few and simple. There is always a danger of the form hiding, limiting and even degrading the thing they are designed to symbolize. Hence ornate ritualism in religion goes hand in hand with degradation in morals and dense ignorance of spiritual truths. Further there is a danger of the symbol taking the place of the thing symbolized. A form or symbol that was once a help in our approaches to God, presently becomes a medium of divine grace; is surrounded by a fetitious sanctity, and ends by becoming a fetish. Let it be remembered that anything may become a form whether it be the litany of a priest or the prayer of a cloister. Anything may become a fetish, whether it be the millinery of a Bishop or the red gurnsey of a Salvationist.

As a rule as spirituality increases the use of forms decreases. We view with alarm the increase of ritualism in certain quarters that used to be considered the stronghold of Protestantism. Not without significance is it that what Salisbury called the dying nations have the most ceremonious forms of Christianity.

THE THIRD COMMANDMENT.

No doubt a well known writer is correct when he points out the three chief breaches of this law in Perjury, Profanity and Irreverent Speech.

Perjury is an awful sin. On the sanctity of an oath depends the very stability of our judicial system. Its administration ought to be surrounded with great solemnity. There is a danger of people growing used to solemn asseveration. Affidavits ought not to be encouraged. Men who are allowed to take affidavits ought always to be persons of high character and known probity. So common has perjury become that a judge recently advised against swearing people on the Bible, and a well known American

divine has gone on record to the same effect.

Profanity is said to be on the increase among us. Newcomers to our shores profess to be shocked by the awfulness and intensity of our oaths. It would not be true to say that it is good form to swear, but there is undoubtedly a revival of profanity. It is even said that men are now in the habit of swearing in the presence of ladies. The significance of this lies in the fact that it indicates a lack of shame. Let us put away all needless asseverations, imprecations, and invocations of the Divine name. Let us be especially careful of how we use the name of Christ. Put away all cowardly and mutilated oaths.

Behind the habit of perjury and behind the habit of profane swearing is the spirit of irreverence. Rev. Geo. Jackson has recently warned us against the plague of light-mindedness that has spread over the land. This may be partly due to the loosening of the bonds of authority in home and state; to the fact that young people are more and more familiar with the holy thing by reason of religious meetings in which they take a leading part; it may also be due to the fact that we emphasize divine grace at the expense of divine sovereignty. At any rate it is the case that not a few people deem it a mark of smartness to speak lightly of holy things.

THE FOURTH COMMANDMENT

is to be interpreted in the light of the Jesus words, "The Sabbath was made for man." The Sabbath, we take it, is kept when it is made to serve man's highest good. How can this be done? By devoting the Sabbath day to Rest, Worship and works of Philanthropy.

As to what rest, worship and philanthropy covers, every man be fully persuaded in his own mind. But we may safely say that four dangers are to be avoided.

Let us avoid the Sour Sunday. This was the mistake of the Puritans: they made Sunday a day of gloom instead of one of holy gladness.

Let us avoid the Frivolous Sunday. This was the mistake of the Cavaliers. They made the seventh day a round of pleasure.

Let us avoid the Slothful Sabbath. This is the mistake of the lazy people who think that rest comes through lounging.

Above all let us avoid the secularized Sunday. This is a national peril and we may say a word about it. The danger comes from three sources:

First, we are receiving a great influx of foreign immigration. Such immigration, entering the United States, has changed the American Sunday of the older days into a modified form of the Continental Sunday. In this Castle Garden has almost vanquished Plymouth Rock. Our day of expansion has come, and the same danger threatens our Sunday. But we are forewarned. Let us beware.

The Godless Pleasure Seeker is abroad in the land.

He is largely responsible for the cry for the wide open Sunday. To him excitement is the highest good. Sunday is his opportunity for fun and frolic.

In the third place we have to face the danger that arises from the machinations of soulless corporations. "Money is our god" and Rockefeller is our prophet,—such is the unwritten creed of the money-grabbing organizations that dominate the commercial world. If the fourth commandment stands in the way of the realization of fat dividends so much the worse for the fourth commandment.

JULY 21.—PRESENT-DAY APPLICATIONS OF THE LAST SIX COMMANDMENTS.

Exodus 20, 12-17.

HOME READINGS.

- Mon., July 15—Filial Piety. Gen. 9. 20-29.
- Tues., July 16—The First Murder. Gen. 4. 1-15.
- Wed., July 17—Virtue Triumphant. Gen. 39. 7-13.
- Thurs., July 18—The Sin of Achan. Joshua 7. 1-17.
- Fri., July 19—The Fate of Gehazi. II Kings 5. 20-27.
- Sat., July 20—"Take Heed and Beware." Luke 12. 13-21.

THE FIFTH COMMANDMENT

is the one commandment we cannot always practise. The time comes when the unfilial child longs in vain to assure his parents that, in spite of his apparent neglect, he really loved them.

Filial piety while not a marked characteristic of the present age, or the Canadian people, has a large place in holy scripture. The course on unfilial Canaan is echoed all through the Old Testament. Abundant references to the duty of the child to the parent are found in the New Testament. (See Luke 2. 51; Mark 7. 10-11; Romans 1. 30; Eph. 6. 1; Col. 3. 20.)

Modern conditions do not make for the growth of this virtue. Owing to the fact that so many boys and girls earn their own living and reside away from home, a spirit of haughty independence has taken its place. A cult of child worship has sprung up that has reversed the divine order in the matter of father and son and mother and daughter.

How shall we keep the spirit of the fifth commandment and honor our father and mother?

By Obeying Them. Up to a certain age the parents ought to command obedience. But after that age is past the children ought to gladly render obedience, not for wrath, but for conscience sake. Even grown-ups in the home ought to have the grace to recognize the authority of father and mother.

By Reverencing Them. In this, the Chinese shame us. Their visitors to our land are scandalized by the pert impudence of our youth. Speak of your parents in terms of respect or not at all. No matter how bright or clever you think you are, never be ashamed of your plain father or mother.

By Loving Them. The danger is that, as we grow older, our love should be transferred to other objects, so that the danger is that we should get out of the way of expressing our love to father and mother. Always remember that parental love is deeper and more lasting than filial love, and that parents' hearts are often yearning for the little show of affection that were given when you were younger.

THE SIXTH COMMANDMENT

teaches the sacredness of human life. This is sinned against by felonious homicide, a crime which has reached fearful proportions in the United States, and which is on the increase in Canada. Our neighbors slay over 9,000 people a year—more than any other nation in the world. Let us beware of the taint.

We break the spirit of this commandment by our criminal carelessness in regard to human life. Statistics stand up that our industries lay a heavy toll on human life. Railway wrecks are no longer to be regarded as accidents. Their so frequent occurrence make them sins. (Look up Deut. 22. 8 and Deut. 22. 28-29.)

War is the great offence against the spirit of this commandment. Ruskin has said that were every woman, in each of the contending countries, to wear black as soon as war were declared, wars would cease. But women will not wear black during war. Rather do we celebrate great battles, characterized by untold suffering and slaughter, with gay attire and flying bunting. War's pomp and circumstance has concealed its real hideousness. Recently a false humanitarian sentiment has been in evidence. They now propose to kill invalids who have no hope of recovery. Who gave any man authority to say when it is time for his fellow man to die? Who shall judge when opinion varies? Is the invalid a nuisance? Do the sick offer no real ministry to the well?

As to suicides. He is a bold man who rushes into the presence of God unbidden. He is cowardly in not facing what life brings to him, and he is mean in that he does not consider the effect on his friends. Then, too, he is a strange man who can truthfully say that he has nothing to live for.

THE SEVENTH COMMANDMENT

assumes that virtue is possible to every man and woman. Hold fast to this faith. If once you strike your flag to despair in this matter you are a lost soul.

Beware of those who say otherwise. They are either bad men or liars. Have a healthy scorn of the base worldling whose cynicism proclaims his shame. It is your business to prove his words a lie.

The seventh commandment calls for a healthy public sentiment in place of that which is now obtaining. It lays down one rule for both sexes. It rebukes the maudlin gush over social pirates. It calls on men and women to have a healthy self-respect that puts them above suspicion.

Parents may do much to help in the observance of this commandment. For lack of knowledge our youth perish. Who is responsible for the pitiable ignorance of those who are sent into life as sheep among wolves?

Keep thine heart with all diligence, for out of it are the issues of life. (See Matt. 5. 27-32.) Rule your imagination with a rod of iron.

For your ideal take the character of Sir Richard Grenville as described by Kingsley: "Lovely to all good men, awful to all bad men; in whose presence none dared say or do a mean or ribald thing; whom brave men left feeling themselves nerved to do their duty better, while cowards slipped away, as bats and owls before the sun."

THE EIGHTH COMMANDMENT

comes home to a generation smitten with a plague of dishonesty. This plague is helped by:

A double standard of honor. Men will do as corporations what they will not do to individuals. Men make a vicious distinction between what they do in business and what they do in private dealings. "Business is business, you know," so runs the bad maxim. The multimillionaire does out charity with one hand and waters stocks with the other.

Men have deserted sound business methods for the ways of the gambler. They are dazzled by visions of enormous and rapid accumulations. The curse of dishonest desire is upon us. Whether we gamble on the track, or on the exchange, or in the parlor, makes no essential difference. As Beecher put it "the gambler is a thief at heart."

Those business methods lead to dishonesty. Men do not keep separate ac-

counts. In the case of people who handle money not their own this is criminal. The law ought to make it so.

Extravagance leads to dishonesty, and extravagance is the result of the growth of expensive tastes, social competition, wrong ideals in marriage and the absurd notion that the son or daughter must begin where father or mother left off.

Unwise clemency to polished thieves has done much to demoralize men. Better things have happened lately, but a rhymer was once moved to write this.

He stole a tart from a baker's cart—
"Oh, what a thief that thief cried."
They sent him to jail, without any bail
And published it far and wide.

He stole some gold—(million cold);
They said, "What a financier."
They set him on high, with worshipful
eyes.

And hurried his past to the rear.

THE NINTH COMMANDMENT

forbids all forms of lying. But what is a lie? The spirit of a lie is the intention to deceive.

Downright and deliberate lying is, perhaps, rare. But what are called white lies are deplorably common.

Social amenities lead us away from the truth. Of course there are recognized social fictions that deceive no one, and are not intended to deceive anyone. Nevertheless the desire to be agreeable must be carefully guarded.

Accuracy of statement is not easy to anyone and it seems to be almost impossible to some. Honest men unconsciously warp facts. None the less accuracy in statement is a consummation devoutly to be wished. The desire to be piquant and witty leads men into untruths. Playful exaggeration easily passes into malicious slander.

Half truths are the meanest and often most dangerous form of lies. Often a gully silence is equivalent to an untruth.

Who are the people who divulge secrets? Not, as a rule, the priest, or minister, or lawyer, or doctor; but the intimate trusted friend. Be chary of receiving secrets. But if you accept a secret guard it as you would your personal honor.

All forms of slander are forbidden by the ninth commandment. Would that people could talk about things instead of people. But they cannot. Hence let us put on charity as a garment.

THE TENTH COMMANDMENT

is the most searching and spiritual of them all. "I had not known concupiscence except the law had said, 'Thou shalt not covet.'"

But in our day covetousness refers to the inordinate love of money. The Bible has much to say on this topic. (Habb. 3. 9; Ps. 10. 3; Luke 12.15; I. Cor. 5. 10-11; 6. 10.)

Possibly covetousness is at the bottom of more evil than any other sin, not excluding drunkenness and impurity and anger. But who ever heard of a man ostracised on account of his covetousness?

The money maker outranks the statesman, the philosopher the poet, the artist or the prophet, in the popular estimation. When Prince Henry of Prussia asked that he might meet the men who were making the American nations his entertainers called in the financiers and the captains of industry. Where were the men of intellectual and moral light and leading? Satirists say that the motto on the American coin is "In God we trust." "In God we trust." "In God we trust."

Covetousness issues in hardened selfishness, like that of the loan shark; or in

calous disregard of the rights of others, like the ways of the Standard Oil Company, or in a useless greed, like that of the miser who hoards his gold.

Under the spell of covetousness, men lose sight of the great concerns of the life that is eternal. "How hardly shall they that have riches enter into the kingdom of God." For answer see I. Tim. 6. 19. What does money stand for? For the things that are material and temporal, as opposed to the things that are spiritual and eternal. The faculty for the one grows at the expense of the other. When the lower prevails over the higher the soul is lost.

JULY 28.—MISSIONARY MEETING.

Subject:—"Our Educational Work, College in China, French Methodist Institute, Indian Institutes."

SUGGESTED PROGRAMME.

Hymn 412.

Prayer—For our Educational work and for the teachers, missionaries, and pupils.

Scripture Lesson—II. Timothy 3, 15.

Hymn 172.

Address—The need and value of missionary educational work.

Hymn 177.

Address—The Indian Schools and the French Methodist Institute.

Hymn 157.

Address—Our Educational work in China and Japan and among the foreigners in Canada.

Hymn 436.

Benediction.

August Subject—"Hospitals and Medical Missions."

SUGGESTED LITERATURE FOR USE IN PREPARING THIS PROGRAMME.

The Life of Henry Steinhauer, 10c; Indian Education in the North-west, 5c; The British Columbia Indian and His Future, 5c; David Sallowaiton, 10c.; Preparing the Way. (A pamphlet on the French Methodist Institute.) The Missionary Bulletin, 25c. a single copy, 75c. per year; The Epworth Era for July, 50c per year; The Missionary Outlook for July, 40c. per year.

Our educational work forms a very important part of our missionary effort. While we do not neglect the older people, our great opportunity to-day is with the children, and our future work depends on them, hence we are striving in all our mission fields to reach the young people, and to equip them for useful Christian lives. This educational work is being carried on in different ways in the various fields.

AMONG THE INDIANS.

The preparation of the Indian youth for the duties, privileges and responsibilities of citizenship is the purpose of the Government plan of education. This implies training in the industrial arts, the development of the moral and intellectual faculties, the formation of good habits, the formation of character. The carrying out of this plan should be through the medium of permanent, well-directed efforts. This work lies close to the conscience of the people and it has been done on no niggardly scale, both by the Government and the Church, yet the results have not been very satisfactory. There ought to be an agreement as to the kind of education the Indian needs, and the kind which we ought to provide for him. There may be differences of opinion, but there ought to be mutual understanding about the end to

be reached. At present our Indian Schools are divided into three classes:—1st.—Day school, situated on the reserves.

2nd.—Boarding School, situated on the reserves or near by.

3rd.—Industrial or non-reservation schools.

The schools should be conducted upon lines best adapted to reach the most practical results."

Perhaps the most successful work is being done in the Industrial Institutes which are located in various parts of the Dominion. Here the young men are taught useful trades, while the young women are trained in the domestic arts, so that it is not too much to believe that the Indian home of the future will be a decided advance over that of the past. The course other branches of education are not neglected and in addition the pupils are, during their stay in the school, under the refining influences of Christianity. The Indian Institutes are, Mount Elgin, Muncey, Ont.; Red Deer, Red Deer, Alta.; Coqualeetza, Chilliwack, B.C.; Brandon, Brandon, Man.; McDougall Orphanage, Morley, Alta.; Boys' Home, Port Simpson, B.C.; Norway House Boarding School, Lake Winnipeg. In addition we have day schools in connection with all our Indian missions.

THE FRENCH METHODIST INSTITUTE, MONTREAL.

A very important and interesting work is being carried on among the French-Canadians in the Province of Quebec. The French Methodist Institute, Montreal, has made a name for itself as an educational institution, and is now unable to admit all who desire to attend, even though its doors are closed to all but French students. The principal, Rev. Paul Villard, is assisted by what we call a staff of teachers and work of the highest character is being done. Some of the students are preparing for matriculation, while others are just beginning the rudiments of education. As a consequence the course of study is a wide one. The Christian influence of the Institute can not be estimated and is felt by all who enter the school. Many of the graduates are to-day in the Christian ministry, while others are filling honorably other positions in life.

AMONG THE CHINESE AND JAPANESE IN BRITISH COLUMBIA.

In the Western Province of our Dominion missionary work is being carried on among the Chinese and Japanese who are entering the country. One feature of this work is night schools conducted in the study of English. In this way it is possible not only to teach them the English language, but to bring them under Christian influences.

JAPAN.

This progressive little nation has a school system which is second to none. Owing to the great demand for teachers of English many of our missionaries have been asked by the Department of Education to teach classes in English in the Universities and the higher grade schools. A bond of sympathy between teacher and pupil is formed, which often leads to the acceptance of Christianity by the latter. Many of the students attend the missionary's Bible class in the Church—at first with the idea of improving in English, but a deeper interest is aroused and many of these students become earnest Christians. The possibilities of this work in Japan are almost boundless.

WEST CHINA MISSION.

At the last meeting of the Mission Council in West China Rev. Dr. Kilborn,

and Rev. J. L. Stewart were appointed to superintend the educational work in connection with our Mission in West China. Already there are one hundred students in the school in Chentu, among them a number of medical students. It is hoped by the missionaries that before long a college will be established in Chentu when it will be possible to reach many more. In addition to the regular educational work schools for the training of evangelists are held frequently at Chentu and Kiating as well as at other centres, and are well attended. These are of inestimable value, as it is largely through a native ministry that China must be won for Christ.

At the Slavic Mission and the All Peoples' Mission, Winnipeg, the Scandinavian Mission in Vancouver and the Italian Mission in Toronto night schools are also conducted.

Taken as a whole our educational work is most encouraging. The need in this, as in other branches of missionary effort, is for earnest consecrated workers who will devote their lives to the work.

AUG. 4.—THE CONSECRATION OF OUR BODIES.

1 Cor. 6. 19, 20; Rom. 12. 1, 2.

(A VACATION CONSECRATION MEETING.)

HOME READINGS.

Mon., July 29.—Do not mar the body.
Lev. 19. 26-28.
Tues., July 30.—The body for God. I. Cor. 6. 12, 13.
Wed., July 31.—Temples of the Spirit. I. Cor. 3. 16, 17.
Thurs., Aug. 1.—To be kept clean. 2 Cor. 6. 16.
Fri., Aug. 2.—To be glorified. I. Cor. 15. 35-44.
Sat., Aug. 3.—To bear God's image. I. John 3. 1-3.

BIBLE LIGHT.

"Know ye not?" v. 19. The apostle speaks in words of surprise, as if to imply that they ought to know.

"Your body is the temple." The body of a Christian is claimed and taken possession of by the God who redeemed it, and therefore to be treated with the same respect with which a heathen would regard the temple of his idol, or a Jew the holy of holies.

"Ye are not your own." Our real glory consists in our willing dependence on the God who made us. The Christian is God's property.

"Glorify God in your body." We are so to live and act that all who see us may be reminded of the fact that we belong to God. It does not mean merely that we are not to dishonor Him, it means to display positively in the use of our body the glory and holiness of the heavenly owner.

"Bought with a price." If God bought man, He values him, and He wants him.

"I beseech you," Romans 12. 1. In exhorting others we should be tender and affectionate, kind in feeling and courteous in manner.

"By the mercies of God." From a consideration of the great things God has done for us.

"A Living Sacrifice." That is a continual sacrifice. Our whole life in every part and period of it should be consecrated to the service of God. The Romans could not fail to see the meaning of this word "sacrifice." They had always been accustomed to sacrifices and splendid ritualism. They had to turn away from this and become members of little private societies in which there was nothing of the kind. They would almost feel the want of it. But the Christian

convert was taught that he himself was a priest of God, and that everything he did was to be presented on the altar of a religious faith.

"Holy," not nominally, but really, cleansed from guilt, purified, not outwardly, but inwardly.

"Reasonable Service." There is nothing here required of us but what is perfectly proper and right. It is for our own good that we should do this. Gratitude requires expression.

QUOTATIONS.

We give to those whom we love, and to those who have done or suffered for us. Masters give pensions to old and faithful servants, and the King bestows medals on his faithful soldiers. If some one were to save you from drowning or fire, you would want to give something to show your gratitude. How much has God done for us?—*Homiletic Magazine*.

The Christian will say to his Lord: "Here I am; if you want to use my hand, use it; if you want to use my brain, use it; if you want to use my eyes, use them. All over, through and through, head to foot, I give them all to Thee." A living sacrifice in fact. A sacrifice that is willing to do right and right in every respect.—*Sam P. Jones*.

One of the most emphatic duties of the time is to help the world to come to physical health and soundness. The mere vision of this as intended by God for his children puts a new force of gladness into our piety, a new heart into our faith. As we look on to another world, where the inhabitants shall not say "I am sick," our duty in this world becomes plain, in this as in all matters, to labor for the establishment of the Kingdom of heaven on earth.—*Rev. A. McKennell*.

Regular open air exercise, nutritious food slowly eaten, abstinence from narcotics and alcoholic stimulants, the daily use of the bath and flesh brush, well ventilated and sunny living and sleeping rooms, an abundance of sleep at regular hours, the cultivation of cheerfulness and hopefulness and habits of regularity are the conditions of health and bodily energy.—*William Matthews*.

What right has any man or woman to defile the temple of the Holy Ghost? What is the ear? Why it is the whispering gallery of the human soul. What is the eye? It is the observatory God constructed, its telescope sweeping the heavens. So wonderful, are these bodies that God names His own attributes after different parts of them. His omniscience—it is God's eye. His omnipresence—it is God's ear. His omnipotence—it is God's arm. The upholstery of the mid-night heavens—it is the work of God's fingers. His life giving power—it is the breath of the Almighty. A body so divinely honored and so divinely constructed, let us be careful not to abuse it.—*T. De Witt Talmage*.

How is the body to become a sacrifice? Let thine eye look upon no evil thing, and it hath become a sacrifice; let thy tongue speak nothing filthy and it hath become an offering, let thy hand do no lawless deed and it hath become a burnt offering. But this is not enough, we must have good works also. Let us from our hands and feet and mouth, and all our other members yield a first fruit unto God.—*Chrysostom*.

ILLUSTRATIONS.

St. Paul's Cathedral glorifies Sir Christopher Wren, inasmuch as it is his idea. Man glorifies God when he realizes in his life God's ideal of a man.

When Pompey entered Jerusalem he entered the Temple. On reaching the vast curtain that hung across "the holy of

holies," into which none but the high priest could enter, he wondered what the dark recess could contain. He drew the veil aside, but the glory had departed and there was nothing there. How many men are like that! Temples without a God. All beautiful outside, but the glory is gone.

Some time ago an aged saint was being carried to his burial. He had been very poor and with indecent haste they were shuffling his coffin out of their way, as though glad to get rid of him, when an old minister who observed it said: "Tread softly for you are carrying a temple of the Holy Ghost."

SUGGESTIVE THOUGHTS.

Nowhere are disorder and neglect and sin more out of place than in a temple.

There is no consecrated edifice that is really so sacred as the body of a Christian.

If you are letting your lines rust, remember you are abusing another's property, for "ye are not your own."

The first essential to our glorifying God with our body is that we regard it with reverence. Equally with the spirit it is redeemed.

We must beware of thinking that religion is simply a spiritual matter, consisting only in a state of feelings and emotions.

Health cut off means life reduced in attractiveness and reality by five sixths.

What sensible carpenter thinks of going to work without seeing that his tools are in good condition. Yet this wondrous body of ours, which is our box of tools, how shamefully do we neglect!

The building of a perfect body crowned by a perfect brain, is at once the greatest earthly problem, and grandest hope of the race.

To become a thoroughly good man is the best prescription for keeping a sound mind in a sound body.

All possible health is a Christian duty, because all other Christian duties depend upon that.

PRACTICAL APPLICATIONS.

Respect for the body as the temple of the Holy Ghost should teach propriety of dress and manner, and even of bodily appearance.

We should watch over all our habits so as to keep the body in the fittest state to do God's will.

Cathedral builders used to spend much time and paint on the doorway so as to make it worthy of the building. The face is the doorway to the soul, and it becomes us to see that it does not discredit the temple.

We may glorify God by cleanliness, chastity, temperance, industry, cheerfulness, self-denial.

In the Old Testament very great stress was laid on keeping the body very clean, and even in the New Testament we have it united almost as one with faith and truth.

We are bound to take care of the health of the body, and we all know how a little disease can disturb our peace and joy, as illness stops work and gives pain and expense to others.

We are to present our hands by keeping them from violence and fraud, and putting them to honest work. Present our eyes by turning them away from all that would excite to unholy passion and fixing them upon those things that are pure and of good report.

It is a Christian duty to do all in our power for the relief of bodily suffering, both in ourselves and others, and to fight against pain and sickness in all their forms.

What It Means

Here is an interesting item furnished by the *Missionary Review of the World*. It is entitled, "How much shall I give this year to Missions?—A little argument with myself." (1) If I refuse to give anything to Missions this year, I practically cast a ballot in favor of the recall of every missionary, both in the home and foreign fields. (2) If I give less than heretofore, I favor a reduction of the missionary force, proportionate to my reduced contribution. (3) If I give the same as formerly I favor holding the ground already won, but I oppose any forward movement. My song is "Hold the Fort," forgetting that the Lord never intended that His army should take refuge in a fort. All of His soldiers are under marching orders always. They are commanded to "Go." (4) If I advance my offering beyond former years, then I favor an advance movement in the conquest of new territory for Christ. Shall I not join this class? I do believe in greatly increasing the present number of our missionaries, therefore I will increase my former offerings to missionary work."

Book Shelf

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

5,000 Facts About Canada. By Frank Veigh. The Canadian Facts Publishing Co., Toronto.

A remarkable little booklet containing in condensed and readable form an immense amount of valuable information about our own Dominion. It is sold for 25 cents and may be had from news-dealers.

Among the Unknowns. By Rev. Thos. Crosby. William Briggs, Toronto. Price, \$1.25.

This is a most interesting account of missionary work among the Indians of the southern part of British Columbia, with special reference to Mr. Crosby's own experience. A large amount of valuable information is given concerning the aborigines of our most Western Province, and presented in good style. Altogether it makes a very readable book. In the record of heroic and devoted missionaries of our church, Mr. Crosby deserves an honored place. We are glad to know that there is a probability of another book in the near future describing Mr. Crosby's wonderful pioneer experiences in Northern British Columbia.

"Fire and Frost." The Story of the Meadow Lea Tragedy. by E. Dussell; and "The Life Story of Tommie Boyd," by Rev. H. Wigle. Published by William Briggs, Toronto.

Two true stories bound together in one volume. The first gives the particulars of the Meadow Lea disaster on the prairie of Manitoba, during the winter of 1882, which resulted in the death of the Taylor family, by their being turned out on a cold night, through the burning of their home. They were all frozen.

The second tale is of a man who lost both arms and both feet by being frozen on the prairie. Notwithstanding this terrible handicap he has succeeded in making his own living, and it is simply wonderful what he is able to do. In another issue we may tell more about him. These stories will scarcely make good emigration literature, as they may possibly make the impression that Manitoba is an awful country in which to live when such tragic events take place. There are, however, some good lessons taught.

The Junior Epworth Era

Edited by Rev. J. T. Bartlett, Associate General Secretary of Sunday Schools and Epworth Leagues, Sackville, N.B.

Steady and Stick

A rush is good in its place, lad,
But not at the start, I say,
For life's a very long race, lad,
And never was won that way.
It's the stay that tells—the stay, boy,
And the heart that never says die;
A spurt may do, with the goal in view,
But steady's the word, say I;
Steady's the word that wins, lad,
Grit and sturdy grain;
It's sticking to it will carry you through
I—
Roll up your sleeves again.

O! Snap is a very good gun, lad,
To frighten the tramps, I trow,
But Holdfast sticks like a burr, lad—
Brave Holdfast never lets go,
And Clever's a pretty nag, boy,
But stumbles and shies, they say;
So Steady I count the safer mount
To carry you all the way.

The iron bar will smile, lad,
At straining muscle and thew,
But the patient teeth of the file, lad,
I warrant will gnaw it through.
A snap may come at the end, boy,
And a bout of might and main,
But Steady and Stick must do the
trick,—
Roll up your sleeves again!

—S. S. Advocate.

"Generalship"

"Generalship is needed, and without it cannot succeed." So writes one of the Pastors of one of the largest of our city churches in a note stating that there is no Junior League in that church. Another, writing for one of the best known churches in Canada, also says that a similar lack is the reason for the non-existence of a Junior League there. His opinion is thus expressed, "unless a Junior Superintendent is found who has very special aptitude for work among children it is not wise to organize a Junior League." The combined membership of these two churches is over 2,200, and the total number of Catechumens reported is 70. Think of it! How many families do these 2,200 church members represent? How many children are there in those homes? We cannot say accurately; but it is very certain that the 70 who are being instructed according to the provisions of our Discipline, do not represent a fair proportion of those who should be so taught. Think of it! Among those 2,200 and more of church members, the Pastors do not know of one person capable of Junior League "generalship." What is the matter? That our churches are not doing their whole duty to the little ones is very clear. The Junior League is no "fad." Neither is it a failure. Its place and purpose are clearly stated in the Discipline. . . . "to systematize and assist the pastor and those appointed by him in the instruction and nurture of the catechumen classes, as provided by Discipline. . . . In some way or other the children should be shepherded. To wait until ideal shepherds are found is allow the little ones to "run wild" and get beyond our reach. If there were no preachers but those who have "very special aptitude" there would be many empty pulpits. If none but "very special" singers were in our choirs, there would be very great

scarcity. All Christian activities are for the most part carried on by people of only ordinary abilities. While super-excellence is desirable it is not essential. "When the best things are not possible, the best use may be made of those that are." The same holds good in the Junior League. If you are waiting for a Superintendent with "very special aptitude for work among children" before you organize, your opportunity will be gone. Pastors of churches where such a dearth of leaders exists as is reported in the two cases cited, might well devote a good deal of their preaching to the need of the hour as they see it, and in response to the call of Christ and His little ones, some one will respond and make an honest effort to obey His command, "Feed My Lambs." In the meantime the Pastors themselves would do all over the Methodist field to try their powers of "Generalship," and see how quickly others will show a willingness to follow in the service of the Master among the children.

Weekly Topics

July 14th.—"How can we make the Sabbath a delight?" Isa. 58: 13, 14.

Rev. T. Albert Moore.

"A Sabbath well spent
Brings a week of content,
And health for the toils of the morrow;
But a Sabbath profaned,
Whate'er may be gained,
Is a certain forerunner of sorrow."
—Sir Matthew Hale.

"Take this day from the calendar of the Christian, and all that remains will be cloudy and cheerless—Religion will instantly decay; ignorance, error, and vice will immediately triumph; the sense of duty will vanish; morals will fade away; the acknowledgement and even the remembrance of God will be far removed from mankind; the glad tidings of salvation will cease to sound, and the communications between earth and heaven will be cut off forever."—Dr. Timothy Dwight.

"A corruption of morals usually follows a profanation of the Sabbath."—Blackstone.

The text which forms the basis for our lesson is one deserving the most careful study. Will not every member of our Junior League memorize these verses? If nothing more was done the time devoted to this topic would be well spent. In quoting the verse let us put the emphasis upon the telling words and phrases. We find suggested here.

I. THE IMPORTANCE OF OUR PRESENT ATTITUDE TOWARD THE SABBATH.

There is a peculiar personal appeal here. It singles out each one. It makes every individual realize that he is meant. "If thou turn away thy feet from the Sabbath; from doing thy pleasures on my holy day." It is God's call to every individual to a faithful observance of His law.

Three centuries ago a page offered King Edward VI., then England's King, a Bible to stand on, in reaching above his height. History records that the sovereign's back was removed, as being too noble a book to be trodden on. The king was right, and his noble deed lives still as an indication of his personal character and faith.

So with the Sabbath. Let each of us hold it in such high reverence that we will never use it to increase our selfish plans and purposes. It is not the day upon which we should seek our personal pleasure; neither should we upon this day seek to gratify our selfish greed in our quest for golden gain; nor yet should this day be characterized by our planning to enjoy all the selfish conveniences for our comfort.

We must think of others and their rest and privileges. In Deuteronomy the command is, "Keep the Sabbath holy . . . that thy manservant and thy maidservant may rest as well as thou." Perhaps you say, "I have no servants." Yet you may have without recognizing it. Who are those conductors and motormen, and employees in many departments of our steam and electric railroads, who are forced to work on the Lord's Day, because we must seek our pleasure, visit our friends, listen to our favorite minister or some popular singer, or "do our own ways, or find our own pleasure." For the time being they are our servants. Is it fair to so many of our fellow-men who have the same right to the rest and privileges of the Sabbath as we have, that to contribute to our comfort, our rest, or our pleasure, they should be robbed of their comfort, their rest, and their pleasure?

II. THE GLORIOUS RESULTS OF HONORING GOD ON THE SABBATH.

Three things are here promised, (a) Spiritual Joy: "Then shalt thou delight thyself in the Lord;" (b) Earthly Honors: "And I will cause thee to ride upon the high places of the earth;" (c) Worldly Wealth: "And feed thee with the heritage of Jacob, thy Father." A volume could be written giving instances of how God fulfils these promises. He desires us all to be happy. The Sabbath is intended to increase our joys and add to our happiness. It is not a day of gloom, and sadness. It is a day of rejoicing and of purest pleasure. We rejoice in it. The bar of the unopened warehouse, the hinges of the unfastened shop window, the quiet of the commercial warehouse, all seem to say, "This is the day the Lord hath made." Here is rest for the sewing-woman with weary hands and aching side, and heavy heart. Rest for the overtaxed workman in the mine, or the market, the factory, the foundry, and the many places of toil. Let everyone on the Sabbath stop their daily toil—hang up the plane, drop the hammer, slip the belt from the wheel, turn off the electric current, shut the water off from the turbine, and put out the fire in the furnace. Let us have rest for our bodies, our minds and our souls, and rejoice in the holy Sabbath as a delight to our souls.

"If from thine own pleasures, thou shalt turn thy foot away
And will honor Christ thy Saviour, on his own most honored day,
Finding not thy carnal pleasure, speaking not thy own vain words,
But delighting in the Sabbath—not as thine, but as thy Lord's.

"He will crown thy cup with blessings,
bountiful, and full and free,
Thy delight shall be in Jesus—and thy Lord's delight in thee:
Till thy pilgrim Sabbath's numbered, thou shalt join the bright array—
Of the blest, and crowned, and glorious,
through an endless Sabbath day."

The text answers the question of the topic: we can make the Sabbath a delight, if on that day we shall "honor him, not doing our own ways, nor finding our own pleasures, nor speaking our own words."

July 21.—"God's Call to Jeremiah and to us. (Called of God.)" Jer. 1. 6-10.

What does a "call" mean? When one person calls another it signified that the one calling wants the one called. When mother calls a child she knows that his mother wants him. God's callings are just as personal as that. God wants you—for yourself, not just because there is something for you to do. God cannot use us in His work without our consent. He wants us first and always for our own sakes. Then when he has us, our hearts and hands are ready to do his bidding. Work does not come first. Consecration is not to work, but to God. Then when we have answered His call by giving ourselves to Him the rest is easy. Not only to be His servants does God call us, but to be His family. Not to serve Him for wages but for love in the true way of work. A loving son or daughter never grumbles at any work given, but does the best possible to please father or mother. God calls us not just to put us to work, but first of all to give us a place in His family. Not to let all His blessings and because we love Him as our Heavenly Father we delight to do His will. (Note to leader: Make this clear—we cannot work our way to God by doing. We must come to Him at His call. God does not accept us for what we do. Coming at His call is first—working for Him comes afterward. Consecration is the giving of ourselves to God. Do not let the Juniors think of it as doing work. God wants us for what He can give us, do for us, make of us. Then we prove by our work for Him that He really owns us. God calls us "should be the thought of every Junior. "God takes me because I have come in answer to His call" will then be realized. "God uses me because I am His child and love to do His will" thus becomes a happy experience. Do not think dear Juniors that God "calls" us just to make us work. He does far more for us than we can ever do for Him. Christian life is not slavery. There is no drudgery in work for God. His service is freedom, a joy, a delight, and our hearts when full of His love sin—the sweet verse:

"In the service which Thy love appoints

There are no bonds for me,
For my bounding heart has learned the truth.

That makes Thy people free,
And a life of self-renouncing love
Is a life of liberty."

Let us not refuse to come to God at His call. Let us never decline His service when He asks us to do something for Him. He will help us as He did Jeremiah. The prophet said that he was a child, ignorant and afraid and weak. God said that He would teach and deliver and strengthen him. So Jeremiah went to his work and God did not forsake him. In trial, persecution, imprisonment, suffering and loss, Jeremiah was God's faithful messenger. So if we answer God's call by coming to Him, and prove our love by doing what He asks us to do, He will be wisdom to our minds, speech to our lips, comfort to our hearts, help to our weakness, and we shall know His presence always with us through life. "God calls you!"

"Dear Master, we are only boys and girls,

We may not travel yet across the sea
To tell the gospel story in far lands,
But when we pray we whisper: 'Lord,
send me.'

"And 'Here am I,' we say to every task
Thou sendest in this our training time;
We listen for thy errands day by day,
And, looking up, we catch thy smile
divine.

"Love's secret is to ever work for God,
And not to mind because he seems to care

To have us do such very little things.
So, Lord, we'll serve thee any—everywhere!"

July 28.—"Lessons from the Rechabites."
(Temperance Meeting.) Prov. 25: 20-21.

(Consult the June Era, p. 188, for suitable material, and use Bengough's admirable cartoon as seen on that page, to illustrate this topic. The cartoon made in it very clearly portray the statements made in v. 21 of this week's topic.)

A telling illustration is this:—

"But, doctor, I must have some kind of a stimulant," cried the invalid earnestly; "I am cold and it warms me." "Precisely," came the doctor's crusty answer. "See here; this stick is cold"—saying up a stick of wood from the box beside the hearth, and tossing it into the fire, "now it is warm; but is the stick benefited?" The sick man watched the wood first send out puffs of smoke, and then burst into flame, and replied: "Of course not, it is burning itself!" "And so are you when you warm yourself with alcohol; you are literally burning up the delicate tissues of your stomach and brain." Oh, yes, alcohol will warm you up; but who finds the fuel? When you take food, that is fuel, and as burns out you keep warm. But when you take alcohol to warm you, you are like a man who sets his house on fire and warms his fingers by it as it burns.

A competent authority says:

"We put a drop of alcohol into a man's eye. It poisons it. We try it upon the lining of a living stomach. Again it poisons it. We study after death the stomachs of drinking men, and find the alcohol produces in regular stages, redness, intense congestion, morbid secretion, deeper hurt, destruction of parts, utter ruin. We study its influence upon the health and strength of sailors and soldiers, and see how it freezes them in the Arctic regions and exhaust them in the tropics. We watch two regiments on a long march in India, one with and the other without grog, and are driven to the conclusion that even moderate quantities of alcohol weaken the muscles and break the endurance. We visit the training grounds of oarsmen, pedestrians and prize fighters, and learn everywhere the same lesson—alcohol is a poison to muscle and brain."

Aug. 4.—"God's promises to us." (Promise Meeting.) Jer. 31: 33, 34.

God's promises are many, yet they all centre in one great supreme blessing—that we know Him. This is the highest honor that can come to us. It is the sum-total of all human blessedness. "This is eternal life that they may know Thee . . ." and all the blessings are included in this one, for "this is the promise that He hath promised us even eternal life." Does God promise us forgiveness of sin in His infinite mercy? Does He promise us help, guidance, peace, joy, rest, and numerous other blessings? Each one of His gifts separately, or all together unitedly, teach us of Himself and help us to know Him as our Father and Friend. . . . Yet, God's promises are conditional. God is not arbitrary in giving His word. We may or may not, as we choose, accept or reject Him and it. Our topic centres in the desire of God that we should be His true and loving children; but God cannot make us such without our consent and will. If

like Israel, we cherish a wrong spirit in our hearts, worship idols in preference to God, do those things that are evil in His sight, or in any way habitually break His law, we cannot expect blessing. God's promises are for those who honor His word. (When we trust and obey our parents we know they will honor and bless us When we keep the law of our country we are sure of our country's protection when we obey the laws of Nature we enjoy fruitage in our gardens and fields and in the harvest of the earth. "The law of the Lord" we have His favor.) God has no favorites. His promises are made to all who put themselves within the circle of their reach. Within the circumference of God's promises all come who keep His word and by loyal, loving obedience become subjects of His Kingdom in which His beneficent laws prevail. (Make it plain that the characters described in the Bible were truly human, subject to all the laws, conditions, limitations, etc., of ordinary life. . . . We, as much as they, may have God's blessing. His law is the same to-day. The blessedness of life is in character not condition. Righteousness is recompense, and everyone who worketh it "is accepted of Him," While you may ask your Juniors for a partial enumeration of the promises recorded in the Bible, do not fail to establish firmly in their minds the conditional nature of them, as emphasized herein.)

August 11.—"Every-day Mercies." (Common Blessings.) Lam. 3: 22-25.

We should see the kind care of our Heavenly Father in the commonest provisions for our welfare. Our Lord taught in unmistakable words that even in the too often despised mercies of every-day life, our Father is pouring forth His love upon His creatures. The mercies of God are not limited by great or occasional needs. Not in times of awful calamity only does He manifest His grace; but in oft-repeated and daily favors He makes known His care. We should see in all the small things of daily life we should recognize His providence. The sunshine and cloud, heat and cold, moisture and draught, darkness and light, every element in Nature, all combine to own His Sovereignty. The growth of Spring, the fruitage of Summer, the harvest of Autumn, the frosts of Winter all unite to do His will. The devout Jew of old recognized the hand of God in every temporal mercy and gave thanks to Him for all daily provision. Christ taught no narrower Gospel. His Sermon on the Mount was full of such teachings of God as made Him a real, kind, bountiful Father. Such should be our thoughts of God. So shall we see His mercies "new every morning," and exclaim, "thou openest Thine hand and satisfiest every living thing." (Do not let your youthful believers have wrong thoughts of God. The impression they now receive of Him may determine their whole future. That God is near them, interested in them, desirous for their welfare, providing for their well-being, comforting them in their troubles, helping them in weakness,—in short in every way acting toward them as a Perfect Father and soliciting from them the loving acknowledgment of grateful children every day, is the truth we should always make clear to young believers.)

Somebody thought "I'm glad to give!"
Somebody thought a vallant fight;
Somebody smiled the whole day long;
Somebody thought "it's sweet to live";
Somebody proved a friend in need;
Somebody sang a beautiful song;
Somebody did a golden deed;
Somebody lived to shield the right;
Was that somebody you?

Just for Fun

Teacher: "Tommy, what is a hypocrite?" Tommy: "A boy wot comes 't school wid a smile on his face."

"Bertie, you cruel boy! How can you hear your baby sister cry?" "Why, 'thats easy. Everybody in the block can."

A teacher showed his small pupils a zebra, saying: "Now what is this?" "A horse in a bathing suit," was the prompt reply.

"An' how's yer wife, Pat?" "Sure, she do be awful sick." "Is ut dangerous she is?" "No; she's too weak 't be dangerous anny more."

Little Elsie: "Why doesn't the baby speak, mamma?" Mamma: "She's too young, dear." Little Elsie: "O, ain't she got any speaking tube yet?"

Teacher: "Emma, what do you know of the orchid family?" Emma: "If you please, madam, mamma has forbidden us to indulge in any family gossip."

Cawker: "When do babies begin to think?" Walker: "Well, mine began to think that I ought to walk the floor with him the second night he was in the house."

Schoolmaster (at end of object lesson): "Now can any of you tell me what is water?" Small and Grubby Urchin: "Please, teacher, water's what turns black when you put your 'ands in it."

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

One day as a certain schoolmaster, with aspect fierce and cane upraised, was about to punish one of his pupils, the little fellow said quite innocently, and doubtless with some vague recollection of a visit to the dentist: "Please, sir, may—may I take gas?"

"Rastus, you look as if you had been run through a cider mill. What's the matter with your face?" "Ovahconfidence, suh." "Overconfidence?" "Yes, suh. Ovahconfidence in my laigs. I thought I could call a man a lian an' git away—an' I didn't get away, suh."

"Isn't it wonderful what thim doctors can do? You know, Mick, when I went to the infirmary with my eyes, they chloroformed me and took out my eyes and scraped them." "Och, now," said Mick, "who's been blowin' ye up with that nonsense?" "It's not nonsense," replied Pat, "for shure I woke up and saw my eyes lying on the table."

Two officers were sent to arrest a Quaker; his wife met them at the door and said, "Walk in, gentlemen: my husband will see thee."

After waiting some time they got impatient and called the woman, saying:

"You said we should see your husband presently."

"No, friend," she replied; "your husband would see thee—he did see thee, did not like thy looks, and went out by the back door."

Ambassador Choate tells a story of the Bishop of Rochester, England, the divine who was so fond of cricket that he used to play the game with an expert local team.

It appears that one day when the Bishop was batting the bowler pitched very wide.

"Please keep the ball in the parish!" commanded the Bishop, testily.

The next ball the bowler sent in caught the right reverend gentleman full in the waistband, whereupon the bowler observed:

"I think that's somewhere about the diocese, my lord."

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