

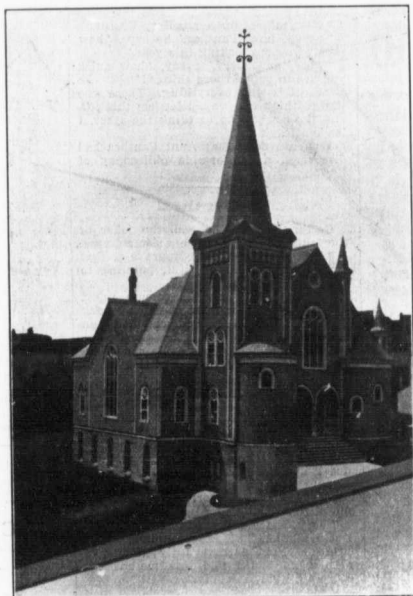
SUNDAY SCHOOL CONVENTION NUMBER

THE
Canadian
Epworth Era

Toronto
August . . . 1908

Vol. X

No. 8



NEW WESLEY CHURCH, ST. JOHN'S, NEWFOUNDLAND

(See Page 246.)

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Mr. JOHN MORLEY on the advantages of possessing an Encyclopædia.

"We may all agree in lamenting that there are so many houses—even some of considerable social pretension—where you will not find a good atlas, a good dictionary, or a good cyclopædia of reference. What is still more lamentable, in a good many more houses where these books are, they are never referred to or opened. That is a very discredit-able fact, because I defy anybody to take up a single copy of the 'Times' newspaper and not come upon something in it upon which, if his interest in the affairs of the day were as active, intelligent, and alert as it ought to be, he would consult an atlas, dictionary, or cyclopædia of reference."

WILLIAM BRIGGS

20-33 Richmond Street West
TORONTO

Very Convenient

A young lady who had returned from a tour through Italy with her father, remarked that her father had liked all the Italian cities, but especially did he like Venice.

"Ah, Venice, to be sure," said the friend to whom she was relating some of the adventures of their trip. "I can readily understand that your father would prefer Venice, with its gondolas, and St. Mark's, and Michael Angelo's."

"Oh, no," said the young lady, "it wasn't that. But he could sit in the hotel, you know, and fish out of the window."

Satisfied Them All

Aunt Panthea Brooks lived in a little New Hampshire village very many years without quarrelling with any one, and was so thoroughly liked by every one for miles around that her popularity excited the interest of a summer visitor.

"Aunt Panthea," he asked, "how is it that you keep on such good terms with every one, while they are all quarrelling among themselves?"

"Well," said Aunt Panthea, "being as you aren't to stay here long I'll tell you. When I go down the street I meet Jason Purdy, and he says, 'Why, Panthea, how well you look!'

"'I'm glad you think so,' I say, smiling at him.

"'Next minute up comes Ezzy Drauct.

"'Well, now, Panthea,' he says, 'how poorly you are looking this year.'

"'My land, Ezzy,' I say, 'how quick you are to notice those things!'

"'So it is with everything. Those who like to think one way, I let 'em think it, and those who like to think the other, I let 'em think it.'"

Who can deny that Aunt Panthea had discovered a comfortable philosophy of life?

His Method

Doctor Frank, who was the joker of the family, was visiting his sister.

"I dare say you don't approve of that dish, doctor," said a guest, pointing to some iced cucumbers.

"Not at all," was the solemn reply. "It is absolutely unfit to be eaten by any one who has not the digestion of an ostrich."

"Dear me, Frank," said his sister, uneasily, "then you wouldn't advise me to give the children any?"

"They should not be allowed even to smell them!"

"Well, if you're so serious about it, I don't believe I shall venture to take any myself. Mrs. B., will you have some?"

"No, thank you, I think not," said the guest in some alarm. "I always have eaten them, but you know I've a long journey to take to-morrow, and I can't afford to be ill."

"Then, since everybody refuses," said Doctor Frank, "I'll take the dish, if you please. I'm extravagantly fond of cucumbers, and I find this method ensures me a large supply."

And after that day everybody took cucumbers and abused the perfidious doctor.

A Suggestive Situation

George Ade, automobiling in Indiana, dined at a country hotel among a roomful of ministers. The ministers, who were holding a convention in the town, were much amused when Mr. Ade's identity was disclosed to them. One of them said during the dinner: "How does a humorist of your stamp feel, sir, in such reverend company as this?" "I feel," said Ade, promptly, "like a lion in a den of Daniels."


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We have recently made arrangements with an English publisher to handle a series of books called

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and the first three volumes have just come to hand and are as follows:

Vol. I.—A Brief Discourse of the Troubles at Frankfort, 1554-1558. By William Whittingham, Dean of Durham. \$1.50, postpaid. This brief discourse introduces us to a famous company of Protestant divines: Calvin, Knox, and a perfect galaxy of archbishops, bishops, deans and writers of the Church of England.

Vol. II.—The Torments of Protestant Slaves in the French King's Galleys and in the Dungeons of Marseilles, 1686-1707. Edited by Prof. E. Arber. \$1.75 postpaid. The horri-fying story of the Revolution atrocities can never be fully told, but a sufficient notice is taken of them in this volume to show what they actually were. Some account is also given of the great Huguenot Exodus out of France, and of the large sums of money raised for the fugitives.

Vol. III.—The Sayings of the Wise; or Food for Thought. A book of moral wisdom, gathered from ancient philosophers. By William Baldwin. \$1.25, postpaid. This book may be described as a moral tonic. No one can read it through without being the better for it.

These three books are well printed on good paper, and the cloth binding is of the best quality. In fact, we do not remember getting from England any books that are so attractive in appearance, and interesting in subject matter as volumes which have just come to hand.

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Canadian Epworth Era

A. C. CREWS, Editor.

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Vol. X.

TORONTO, AUGUST, 1908

No. 8

Sunday School Convention.—When the International Sunday School Convention was held in Toronto, three years ago, this paper gave the most complete report of the gathering of any religious paper in America. Our readers will naturally expect something concerning the twelfth Convention of the International Association which assembled in Louisville in June. While we cannot undertake anything like a detailed description of this great gathering, considerable space in this number is given to some of the more interesting features of the Convention.

✧

True Greatness—In speaking of the late Rev. John Potts, D.D., at the Louisville Convention, Rev. Dr. Hamill said: "True greatness derives nothing from the present moment, it turns its face ever toward the future in confidence of its supreme and final vindication. John Potts belonged to that select company of the world's great men in this higher regard. He was great of body, of intellect and of social grace, but greater of heart. The world's masters are men of heart; not the gray matter of the brain, but the red blood of the heart, is the secret that opens the doors of men's hearts and of men's intellects."

✧

A Triple Bond.—A very pleasant feature of the Louisville Convention was the presence of four representative Sunday School workers from England, who took a prominent part in the proceedings. Rev. Frank Johnson, of London, provoked hearty cheers when he said: "We are one with you in blood, in speech, and in religion, a triple bond of union that cannot easily be broken." A little later he declared that "the Christian teacher is a better national defence than the sword, and Christian missionaries do more for the establishment of peace than navies and regiments."

✧

The Greatest Boast.—There was a time, said Rev. Alfred Rowland, of London, England, at the International Sunday School Convention, when the greatest boast of man was to be able to say, 'Romanus sum.' But now the greatest boast and glory of any man should be that he might truly say, not, 'I am a Roman,' but, 'Christianus sum,' 'I am a Christian.' Only through that union in spiritual life can we present the united front necessary to com-

bat the sea of intemperance and godlessness of the day. Only by bettering the characters of individual men along Christian lines can we fight against municipal or governmental corruption, intemperance, and those other countless evils that threaten our present civilization. In this work the Sunday School has a great, perhaps the greatest, part to play.

✧

How to Read a Book.—If you wish to remember what you read, it might be a good idea to follow the plan suggested by Lord Macaulay, the great historian, who, in speaking of the time when he was a boy, said, "I began to read very earnestly, but at the foot of every page I read I stopped and obliged myself to give an account of what I had read on that page. At first I had to read it three or four times before I got my mind firmly fixed. But I compelled myself to comply with the plan, until now I can almost recite what I read from the beginning to the end."

✧

Doers and Dodgers.—Some one has said that Christians generally may be divided into two classes, the doers and the dodgers. How easy it is to pass from one company to the other. One is active and earnest in work for the Master when suddenly discouragement comes. Another opportunity for service is allowed to pass, just because of the previous discouragement, and one has left the ranks of the doers and has become a dodger. But it is as easy to pass the other way. Opportunities for doing constantly present themselves. Grasp one, do your best and you are no longer a dodger.

✧

Both Sides Pleased.—When the report of the Lesson Committee came to be considered at Louisville, it was quickly seen that the delegates were about evenly divided in regard to what they desired for Sunday School lessons in the future. Probably a little more than one-half were loyal in their adherence to the Uniform lesson, and desired no change, but nearly as many desired a graded system of lessons. In the circumstances the Convention wisely decided to let both parties have what they wanted. Consequently we shall have one lesson for the whole school as formerly, which will probably be used in most places, but for the schools that wish for them, graded lessons will be prepared. This was very

much better than dividing the Sunday School workers into rival camps. As it is, both sides are satisfied and pleased.

✧

A Striking Testimony.—The Wall Street Journal in a recent editorial asserts: "Whatever may be a man's own personal beliefs, there is no one who would not prefer to do business with a man who believes in the future life. If there are fewer men of such faith in the world, it makes a big difference." This is rather a striking testimony, from an unexpected source, to the power of religious belief in everyday life.

✧

The Philathea Movement.—The Philathea class is an organized class for young women, and grew out of the Baraca class. The word means "Lovers of Truth." The motto is, "Young women at work for young women, all standing by the Bible and the Bible School." The emblem of the class is a crescent with a bar with the word Philathea upon it. There are hundreds of these classes all over the country, but it has been impossible yet to get accurate figures.

✧

Nothing So Important.—"There is nothing in all the world," says David Starr Jordan, "so important as children, nothing so interesting. If you wish to go in for some philanthropy, if you ever wish to be of any real use to the world do something for children; if you ever yearn to be truly wise, study children. We cannot all dress the sore, bandage the wounded, imprison the criminal, heal the sick, and bury the dead; but there is always a chance that we can save a child."

✧

President Roosevelt's Maxims—President Roosevelt's hitherto unpublished maxims were given recently by Jacob Riis in an address. "The President has placed his policy in four hitherto unspoken maxims," said Mr. Riis, "which I will give as guides to my young friends:

"First, fit yourselves for the work God has for you to do in this world, and lose no time about it.

"Second, have all the fun that is coming to you.

"Third, go ahead, do something, and be willing to take responsibility.

"Fourth, learn by your mistakes."

These are good maxims for all young people to adopt.

The Sunday School and National Ideals

An Address delivered at the International Sunday School Convention at Louisville, by REV. ROBERT JOHNSTON, D.D., Montreal.

WHAT has the Sunday School to do with such a theme—a theme usually regarded as appropriate for National Congresses and for gatherings of men of matured minds? My answer is, *Much*; for of all National Congresses convened, the greatest is that which from Sabbath to Sabbath assembles for conference, discussion, and intrusion, under competent leaders, upon all subjects pertaining to life and godliness.

We are long past the day, let it be once more repeated, when the Sunday School was regarded only as the nursery of the church. The nursery it is, and we rejoice in it as such; for in what home worthy the name do not the fondest affection and the most lavish devotion of service and love centre in the children's room?

But it is more. To-day the thought of the world places the Sunday School among the mightiest educational forces of the religious world. Not even to the religious press, that mighty and magnificent engine for the moulding of the best religious thought; nor to the pulpit, powerful in every age, will the Sunday School consent to take a subordinate place as an educational force, in the moulding of opinion and in the shaping of the nation's thought.

Nor is it strange that the Sunday School should hold such a position? Consider that her constituency is not only a large one, comprising in these countries of the North American continent more than fifteen millions of the most earnest-spirited souls in this Western world; that these fifteen millions are under the inspiring and vital influence of Bible study at an age when impressions once received are most permanent in their effect upon life and character.

DREAMING BUT NEVER BUILDING.

Consider these acknowledged facts and then let us ask ourselves if to the Sunday School any subject should be foreign which deals with the creation and development of high ideals in the nation's life. Not only is it possible to implant great principles in the child mind, principles that later shall bear splendid fruitage in high resolve and noble endeavor, but I venture to assert that unless these principles be instilled in childhood and youth, then this weary world will go on its way, dreaming at times of reform but never building into a permanent structure of righteousness the fabric of its dream.

Hannibal was but a boy of nine when his father took him to the altar of his heathen god, and bade him there swear eternal enmity to Rome. A boy of nine! but the boy's spirit, emphasized by that act, made him Rome's relentless foe, who in a score of signal victories humbled in the dust the hitherto unchallenged glory of the proud mistress of the world.

Some fourscore years ago a lad of ten years was playing in the snow, in the garden of an old country house in north-eastern Germany. On the pedestal of a statue broken by the French, when some twenty years before they had swept through Prussia and Poland, he had built a snow man. For a time he pelted the figure lustily with snowballs, but though shot after shot hit the white figure it did not fall. At length the boy seemed to rouse himself. Seizing a large stone he hurled it with all his might, his eyes flashing, his mouth hardening, at the figure; it fell and broke.

"What are you doing, Otto?" said an old survivor, who at the moment passed.

"I am Germany," was the reply, "and I am overthrowing France." The boy of ten, with the passing years became Germany's Iron Chancellor—Prince Bismarck.

At the gate of one of the stately homes of England, with the broad acres of his ancestral lands stretching behind him, stood a little lad. On the road was passing a pauper's funeral:

"Rattle his bones over the stones,
He's only a pauper whom nobody owns."

The cart, with the tipsy driver, seemed to creak out the old refrain. As the little fellow looked, tears rose to his eyes and brimmed over, his chest heaved. Clenching his fist, he turned to his nurse beside him and said: "When I become a man I'll stop that." And Anthony Ashby, seventh Earl of Shaftesbury, when he became a man, did more than that; he became the friend of the poor and the oppressed, and lived a life that made millions bless God that he had lived.

WAVE OF TEMPERANCE SENTIMENT.

I know of nothing that affords a finer testimony to the efficiency of Sunday School work as an educational force in the nation, or a more pertinent illustration of its power in creating and moulding national ideals, than the wave of temperance sentiment, which, with the irresistible force of an ocean tide, is sweeping over these lands of ours. I am not forgetful of the heroic toils of temperance reformers, of the noble conflict, often arduously waged, of White Ribbon armies and Women's Christian Temperance Associations, but while giving all due credit to these, let it not be forgotten, that for a generation a great army of the most devoted hearts in the land have been quietly and unostentatiously instilling into the minds and hearts of those who to-day are the voters in the land, those sentiments which are now being written in legislative prohibition of the traffic in strong drink, in so many of our States and Provinces.

When results such as these are attainable even though they be long deferred, the thought is not for a moment to be entertained, that the cultivation of high ideals in national life is to be considered as a work beyond either the comprehension or the interest of the Sunday School constituency. The old world mathematician asserted that he could move the world if he but had fulcrum and lever. With the fulcrum of the Sunday School and the lever of the Word of God, we, too, can, through the grace of God, move the world; and we are doing it.

SPORT AND ATHLETICISM.

I have time only to illustrate the subject along one or two lines. There is nothing more profoundly affecting the life of the nation than the athletic craze, which has gripped, as with giant's hand, the young manhood of the land. Here is a subject in which we need make no effort to arouse interest, for interest is already aroused.

In the Primary department and in the Home department, and in every stage between, the events of the baseball diamond and of the cinder path are of absorbing interest. How often, as you come into your classes, do you find that the subject of conversation on the Sabbath afternoon or morning is the athletic event of the previous day!

Now to arraign athletics is not our purpose, but can any one question that we are to-day face to face with a serious situation, a situation in which the standard of greatness in the minds of hosts of our young people is physical rather than intellectual or spiritual?



REV. DR. JOHNSTON

It was a professor of classics in Chicago University who some time ago declared that "the honors in the University most sought for have passed from the class room to the campus." If this is true of the university, we can hardly be surprised that it should be true of the factory and the shop.

Have you ever noticed that the sin which brought upon the earth the flood, was this very sin, which, I confess, at times seems to threaten our age? "There were giants in those days, men of renown." That sentence throws a flash of light upon that whole period. The men of renown, the heroes, the men who were held up as the ideals of manhood were giants, men of muscle, of agility, and strength. It was an age that magnified the physical the material, and lost sight of the spiritual.

Now what can we do to save the youth of our land from that same sin, from thinking that muscle is more than mind, speed than spirit, force than faith? Is it a work that needs doing? Who reads our daily press, that glances at our bill-boards, that in any measure interprets the trend of life, can doubt it? Is it a work that is worth doing? If to form the character of a nation and mould the life of the peoples that are setting the standards of life for the world, is worth doing, then is this work a worthy one that challenges the most earnest thought and the most consecrated effort of the great army of Sunday School workers to-day.

I turn to another field in which no one will deny there is need for the creation of higher ideals than exist. For thousands of years the standards of national greatness have been those associated with powerful armies, with the existence of conditions that make the nation strong to conquer and to subdue.

THE TRUE PEACE CONGRESS.

There always have been great souls that have seen deeper, and read the meaning of national existence more truly; but all too prevalent has been the thought that a nation is great, according as she has navies to sweep the seas, and armies to carry victorious banners into an enemy's territory.

We are learning, I believe, to-day, that greatness for a nation as for an individual is not in power to subdue, but in power to serve; that the Master's word, that he who would be greatest must be servant of all, is as true for a country in its national character, as for that country's citizens in their individual capacity.

The throne is no longer a place lifted up that so he who sits upon it may receive the adulation and homage of those below; it is instead so raised that he who sits upon it may from it as a vantage ground the better stoop to serve. This is Christ's conception of kingship; of all kingship,—kingship of wealth, of social distinction, of education, of power; and just as this conception is prevailing, (and it is prevailing) His Kingdom comes and Christ is coming to His Own in the nations of the world.

The nations that are great to-day are the nations that serve. Britain and America are great, not because of armies and engines of war, but because of service rendered; because of liberties won and passed on to other peoples; because of burdens borne for other peoples and of toils endured that so to others something of the Kingdom of God, that has come to themselves, may come.

Can we teach these things? Can we hold up before our constituency of fifteen millions from Sabbath to Sabbath the high ideals of national life consistent with peace and with the principles of His Kingdom, who is the Prince of Peace? If we can do this then are we convening the true Peace Congress, whose decisions shall not be hurriedly announced, but which shall, with an authority that no royal sanction could give them, constrain the nations to abandon slaughter, and to substitute for it service and support. Thus shall we build the true Temple of Concord, not with timber and stones, which with the passing ages may decay, but in those strong sentiments, fos-

tered by reason and founded upon the word of God, which shall endure unchanged with the passing years.

THE INCOMING MULTITUDES.

In a special sense is this ideal of national life demanded, and demanded in this western world to-day. Upon your shores and upon ours, in the trumpet-tones of Atlantic storm upon our Eastern portals, and in Pacific whispers as insistent as they are strong at our Western door, the nations of Europe and of Asia are clamoring for admission to these lands of our inheritance. The problem of problems for us to-day, is that of our relationship to these peoples. Our salvation as a nation, our own salvation even more than theirs, depends upon our acceptance of that relationship as one of service. We must recognize the fact that we hold in trust for the world our victories of the past, and our high ideals of liberty won through the struggle of the years, in order that we may pass these on to others, that so, in a race unity that the world has not yet seen except in far-off vision, mightier victories may yet be won and higher ideals still be realized.

How are we to do our part in accomplishing this great work? I gather many answers into one, and sum them up in this—By seeking to magnify Christ.

My dear fellow-workers, believe me there is no other way. Every true reform, every advance movement in the world's life, political, social, religious, is the work of the Holy Ghost, and the method of His work is the magnifying of Jesus Christ.

CROWN OF ALL THE KINGDOMS.

Some of you will remember how, not many years ago, in order to celebrate the sixtieth anniversary of the reign of a noble queen, we lit our bonfires round the world, wherever by land or sea the old flag flung to the breeze its folds. From Rocky Mountain heights, rock-ribbed in silent grandeur, and from far-stretching prairie; from Superior's pictured rocks and where to the music of Niagara's mighty orchestra the St. Lawrence sweeps seaward; across the seas and round the world the bonfires blazed that hailed Victoria queen, enthroned in the Empire's heart.

But a nobler picture holds me. I see in the hearts of the millions, not of one empire, but of every kingdom and tribe and nation, as they gather round that Word that tells of Him who left His Father's throne for the Cross, kindled by the Spirit of God the flames of devotion to Jesus Christ.

From every class and circle, from every school and home, I see the fires arise, till at His pierced feet the tribute of the earth He died to redeem, is laid, and on His head once wounded is placed the crown of all the kingdoms of the world.

Sunday School Statistics

At each Convention of the International Convention statistics of the Sunday Schools of the United States and Canada are carefully gathered and published. The following figures show the standing of the Sunday School Army of America at the various Conventions since 1875:

	Date.	Sunday Schools.	Teachers.	Scholars.	Total.
Baltimore	.....1875	69,272	788,805	6,062,064	6,950,869
Atlanta	.....1878	83,441	894,793	6,843,997	7,738,790
Toronto	.....1881	90,370	975,195	7,177,165	8,172,360
Louisville	.....1884	103,516	1,069,229	8,056,790	9,145,338
Chicago	.....1887	108,308	1,161,203	8,489,445	9,650,648
Pittsburg	.....1890	115,959	1,209,426	9,146,244	10,355,670
St. Louis	.....1893	131,918	1,377,735	10,317,472	11,695,208
Boston	.....1896	142,089	1,476,369	11,556,806	13,033,175
Atlanta	.....1899	148,139	1,482,308	12,017,325	13,499,633
Denver	.....1902	152,939	1,514,119	12,309,412	14,101,289
Toronto	.....1905	155,007	1,556,947	12,076,232	14,127,541
Louisville	.....1908	170,028	1,594,674	13,515,498	15,110,172

The New Generation for Christ

An Address by BISHOP E. H. HUGHES, D.D., delivered at the International Sunday School Convention, Louisville, June 20th, 1908.

THIS topic will not lead us to think that there is any wholesale way of evangelizing the young. The Christian worker cannot stand at the gates and claim the new life in masses, by means of magic or charm. Each representative of the new generation must be greeted and won by the prevailing name. And inasmuch as the most thoughtful servants of Christ now recognize that the matter of reaching the new generation is largely a question of reaching the child, the plan of campaign goes back to the gates of life and even beyond.

On the working side, the main difficulty in dealing with children, has been the attempt to treat them religiously as if they were adults. Even now, 1900 years after the coming of the Saviour, there seems to be very little agreement as to the relation of the normal child to Christ and His church, but upon one point the church seems to have come into union. It believes that all dead children are saved. But as to the spiritual condition of living children we are by no means agreed. It seems strange that we should know so well how to treat the children who have passed beyond our care, and yet should fail to have definite views as to those who are still under our tuition. Practically it must be of far larger consequence that we should have a working theory of the state of living children than we should have a restful theory of the state of dead children.

NOT AGAINST CHRIST.

Let us not put the basic presumption against Christ by claiming that the new generation belongs to Satan first, and must be won to the Master by a second and super-imparted allegiance. Whatever may be said about David or St. Paul, Jesus himself claimed the "New Generation," not only by the right of absolute dominion, but also by the title written in the nature of childhood. He gathered the children unto Himself and kept them there.

INBRED SIN.

Your speaker does not pronounce against theories of inheritance. Even if some one wishes to call that bundle that comes to us from our ancestors, beginning with Adam, depravity, we need not object. The point is to show how that inheritance affects the child's relation to the kingdom. All of us would confess that we have received inherited tendencies from our forefathers. Probably none of us would claim that of that quality within us, which men have called inbred sin, is gone. If it still abides with us, are we out of the kingdom? If the presence of inherited tendencies does not expatriate us from the Divine Commonwealth, does it still expatriate the children?

WHAT ABOUT THE OLD PEOPLE?

When a child goes into a fit of anger, it is taken as evidence that he needs to be converted. When an old member of the church shows some spleen, we are liable to make the remark that he might have been a great deal worse if he were not in the church.

"The children are so forgetful!" So are older people. The children are often selfish in grasping their own belongings; so are many of our adults. "The children want their way." So do our stewards, trustees, and deacons. Unless we profess holiness and sincerely feel that we live it all the time, we are ready to class ourselves at many points with the little people.

THE FAITH AND LOVE OF CHILDHOOD.

Those of us who were brought up in a Christian home will testify to a faith and love toward Christ, in childhood days, that has scarcely been equalled since. We be-

lieved in God with all our hearts; our prayers were in the idiom of full trust. Heaven was real to us. We had no thought of ever being anything but Christian when we came to manhood. Every sympathy of our young lives turned toward Christ and His Church. We can remember the dazed wonder that filled us when we first learned that there were some persons living near us who did not profess to follow the Master.

The most of us, contrasting even our present state with the experience of childhood, can repeat with some meaning the last stanza of one of Tom Hood's best known poems—

"I remember, I remember,
The fir trees dark and high,
I used to think their slender tops
Were close against the sky.

"It was a childish ignorance,
But now 'tis little joy
To know I'm farther off from heaven
Than when I was a boy."

But all along the child should be made to feel that he has a true place in God's church and kingdom. If my observation of childhood has discovered anything, it has surely convinced me that the normal child has the faith, the love, the sympathy toward Christ that give it a place in His fold.

The Church of Christ will be wise when it takes every representative of the new generation at the rating which our work gives him, confirm his native faith, tell him that now he must, in childish ways, do the will of the blessed Master, and leads him on and up until the impulsive outgoings of the young heart are changed into deliberate convictions, and into fixed purposes to belong to Christ forever and ever.

WILL RESPOND READILY.

The new generation, taken in season, will respond readily to our efforts. Nothing is more remarkable or more refreshing than to see how they answer to our invitation. Decision Day, when properly used, always shows that the heart of the child is near to the heart of Christ. The most significant and hopeful sign of present Christian effort lies at this point. We are not only realizing the necessity of claiming the new generation for Christ; we are doing that great thing, somewhat, and we shall do it with more and more of effectiveness with each coming year. But we should always stress the point that it cannot be done without labor. We must give without stint of time and strength, and pay the toll of nervous force. We must love the new generation to the point of sacrifice. There are no short cuts whatever; the whole way must be travelled.

THE SOCIAL SIDE.

On the social side there should be effort, if necessary. God pity the Christian worker who does not love children. There is certainly something wrong about a man who does not smile at the face of a babe, or who can pass a group of boys and girls without a show of human interest.

When a preacher has been in a charge for months or years and must still say, "Whose little boy are you?" or "Whose little girl are you?" he would better revive his interest in childhood, or pray for the grace of a better memory. The preacher should show his familiarity with the first name of every child. When they do something worth while, write them about it. When they graduate from grammar school send them notes of congratulation. If one of them shall sing or speak well in public, drop him a written word about it, and commend as much as you

can. Make the boys and girls feel that there is nobody outside their homes who cares so much about them as does their pastor.

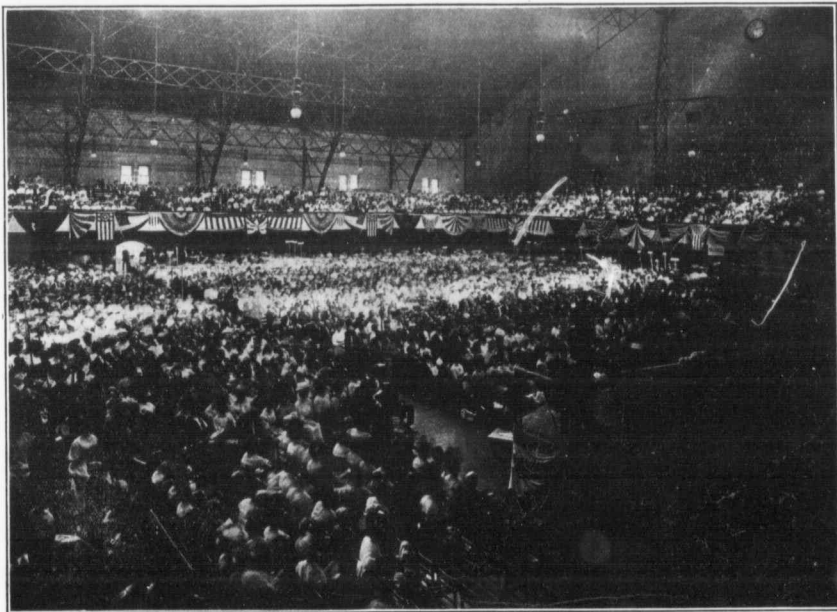
Let us keep before the representatives of the new generation the fact that Christ is their Saviour, and let us say as well, that Christ is their example. He went all the way from Bethlehem to Calvary in closest company with the Father. If they are ready to follow Him they must do even so. We must teach the new generation this hymn:

"O Thou whose infant feet were found
Within thy Father's shrine,
Whose years with changeless virtue crowned
Were all alike Divine."

indicated the strength of Christianity in non-Christian lands, and the rest was all black. The lad was much impressed, and said to himself: "When I get to be a man I'll help to make that white spot bigger." The pledge was kept, for he contributed to foreign missions not long ago \$100,000, which was probably the largest missionary subscription ever given by any one. In seeking to influence young minds, make large use of pictures, incidents, facts and illustrations.

Graded Lessons

The International Sunday School Convention at Louisville, decided to continue the Uniform Lesson Course,



AUDITORIUM AT INTERNATIONAL SUNDAY SCHOOL CONVENTION, LOUISVILLE, KY.

Courtesy of N.Y. Christian Advocate.

The Sunday School and Missions

At the International S.S. Convention at Louisville, Bishop Oldham gave a very interesting address on the importance of missionary teaching in the Sunday School, which, he thought, ought to be largely by means of illustrations. Older people may see pictures and hear stories and forget them, but children with their plastic minds easily remember.

The Bishop, to illustrate this, told several incidents. One was about a little Brahmin girl who attended a missionary school in India, for a year, and seemed greatly interested. At the age of nine, much against her will, she left the school, and shortly after was married to the ruler of the Province of Mysore. She did not, however, forget the teachings of the missionary school, but devoted herself to improving the condition of native girls, and largely by her efforts these girls can go to school until they are ten years of age, and need not be married until twelve.

Another story concerned a little boy who, at a missionary meeting, saw a chart representing the condition of the heathen world. One small white spot in the centre

and at the same time to prepare a graded series of lessons for those schools that may desire to use them. The latter will probably cover the following:

First—A beginners' course, permanent, for pupils under six years of age.

Second—A primary course, permanent, for pupils between six and nine years of age.

Third—A general course as at present planned, for pupils over nine years of age.

Fourth—An advanced course parallel with the general courses to be prepared by each Lesson Committee for such classes as may desire it.

The Convention expressed the opinion that for some time the great majority of schools would continue to use the one lesson for the whole school.

Love me always, boy, whatever I do or leave undone. And—God help me—whatever you do or leave undone, I'll love you. There shall never be a cloud between us for a day; no, sir, not for an hour. We're imperfect enough, all of us, we needn't be so bitter; and life is uncertain enough at its safest, we needn't waste its opportunities

Prominent People of the Sunday School World

Upon laying down his office of President of the International S.S. Convention, Mr. Justice Maclaren was made a life member of the Executive Committee. In his closing address the Judge said: "Fellow-delegates, before I lay down my duties I desire to express my appreciation of the unprecedented honor extended me by this Convention in making me a life member of the Executive Committee. This is something which has never before happened to any man, and my feeling of gratitude is of the highest."

Hon. John Stites, the new President of the International Association, is one of the most prominent business men of Louisville. In assuming office he said: "I am a



MR. JUSTICE MACLAREN
Ex-President.



JUDGE STITES
The New President.

denominationalist. I believe in it. But in Sunday School work all this should be laid aside for unity of action. I want to see all the denominations organized into one grand army. We should relegate to the past that old spirit which made us as happy when we won a convert from another church as when he was snatched from the stronghold of the devil. I am going to work to make the next three years see the greatest forward step of any of the preceding thirty-six years."

Mr. Marion Lawrance, General Secretary, is undoubtedly one of the most popular men of all the officials. His appearance on the platform was the signal for a wonderful demonstration, with enthusiastic hand-clapping and handkerchief-waving. Mr. Lawrance is a great executive officer as well as a most effective speaker. For thirty years Mr. Lawrance was superintendent of the Washington St. Congregational Sunday School, of Toledo, O. Two years ago he was elected superintendent for life, and by a vote of the church officials he was instructed to live for ninety years longer. Since his departure from Toledo last October, the name of the Toledo Sunday School was changed to "The Marion Lawrance Sunday School."

John R. Pepper, a leading business man of Memphis, Tenn., is President of the Tennessee Association, member of the Sunday School Lesson Committee and President of the Laymen's Missionary Movement of the M. E. Church, South. He counts no service so precious as that he gives to the great Sunday School movement. A few years ago he was very sick and it was feared he would not recover. A prayer-meeting was called of all the denominations in Memphis and one after another prayed for his recovery. After a while a man who was a drayman in the city rose and said: "O Lord, I'm not accustomed to praying in public, and don't know just what to say, but I do know we need John R. Pepper worse down here than you do in heaven. Let us have him a while longer. The prayer was answered."

One of the most influential members of the Executive Committee is Mr. E. K. Warren, a millionaire whalebone

manufacturer, of Three Oaks, Mich. He is greatly interested in the financial side of the Association work, and is a very successful raiser of funds. He sets a fine example himself by giving liberally and "hilariously."

John Darroch was a delegate from Shanghai, China, and spent some time in gathering information in regard to how things are done in America. He seemed especially interested in the laymen's missionary movement. He says one-fourth of the population of the world is Chinese. Only 12 per cent. of the churches in China have Sunday Schools, but the heathen children in China are pouring into these schools.

The Rev. Edwin Holt Hughes, D.D., LL.D., holds the distinction of being one of the youngest men ever selected to the Methodist Episcopacy. He is 41 years of age and was recently elected bishop of the Methodist Episcopal Church, and was consecrated at the General Conference held in Baltimore, May 31, 1908. For the past five years Dr. Hughes has been President of De Pauw University, at Greencastle, Ind. Previous to going to Indiana Dr. Hughes was for eight years pastor of the Center Methodist Episcopal Church, at Malden, Mass., a suburb of Boston, where he ranked high as a preacher and platform orator. Rather an amusing incident once occurred in which Dr. Hughes was the central figure, and which illustrates the genial and pleasant disposition of the man. One would never take Dr. Hughes for a bishop. He has none of that rotundity of figure which one usually associates with so lofty a dignitary—in fact, his appearance is rather boyish. It was in the fall of the year shortly after his call to the Presidency of DePauw University that Dr. Hughes was strolling in the twilight on the beautiful campus of the university. He was observed by a body of students bent on introducing newcomers properly to "college life." Dr. Hughes perceived their error, but carried out his part of freshman to perfection. He was hazed with no particular show of mercy for some time



Courtesy of *The World Evangelist*.
MR. MARION LAWRENCE, General Secretary.

before it was discovered that it was "prexy" himself in the hands of the "sophs." Do not fail to read Bishop Hughes' address on "The New Generation for Christ," published in this paper.

The Rev. Alfred Rowland, of London, who is chairman of the British section of the International Lesson Committee, made an address of greeting from the Sunday

School workers of Great Britain to the delegates in convention. His speech was filled with good fellowship and he specially urged his hearers to forget national pride in the common glory of Christianity. He urged upon his hearers the importance of patient labor in the face of discouragement and declared that the cause of Christianity as a whole can never fail, no matter if discouragements do sometimes occur

* * *

Dr. A. F. Schaulfer, the Chairman of the Lesson Committee, is one of the striking characters of the Convention. He is a man of splendid physique, of reserved and forceful appearance. He immediately impresses one with a sense of depth and gravity, but is not without his hobby. "We members of the Lesson Committee," said he, "are never anything dramatic." We never stand on our heads, but always endeavor to maintain our feet on the ground. Our work is that of thought and study.

* * *

When Mr. W. C. Pearce appeared on the platform at the great Adult Bible Class meeting, some one asked: "What's the matter with Pearce?" and the great host of young men thundered out the reply: "He's all right." For the task of superintending this great movement he certainly is all right. His indefatigable labors during the past year or two have been a great inspiration to the work.

* * *

One of the most useful members of the Executive Committee is Mr. William Hamilton, of Toronto, who for the past three years has been Chairman of the House-to-House Visitation Committee. He has been honored by being made Second Vice-Chairman of the Executive Committee. Mr. Hamilton has been President of the Ontario S.S. Association, and has done an immense amount of valuable work. He is quiet and unassuming in manner, but may always be depended on.

The Sunday School an Seminary

The Rev. Dr. E. Y. Mullins, President of the Southern Baptist Theological Seminary, of Louisville, delivered the closing address. His subject was the "Theological Seminary and the Sunday School." His talk was cheered and applauded throughout its length. The Rev. Dr. Mullins is a great believer in Sunday Schools and an enthusiast on their power as a factor for good.

"There is an indissoluble union between the seminary and the Sunday School. A Sunday School chair is needed in every seminary. The chair should be of equal rank with other chairs. It should be in charge of an expert. There is taught too much metaphysical cliff-climbing in seminaries at the present time. They should try to connect the man with his work. They should connect the mind with the human heart. The church history taught a theological student amounts to little unless the graduate is able to go out and make some church history. The best man is the one who knows how to go out and do things and not the one who is covered with diplomas.

"Theological students need Sunday School training. They need child study. They need pedagogy. The most practical answer made to the attacks upon the Bible are made by the Sunday School. There will be a new era in God's kingdom when Sunday School teaching is taught pastors in seminaries. We are only in the budding-time of the great Sunday School movement. The greatest days lie ahead."

Ontario Ahead

No more encouraging report of Adult Bible Class work was presented at the Louisville S.S. Convention than that of Mr. J. A. Jackson, Ontario Provincial Secretary, who stated that from Nov. 1st, 1907, to June 1st, 1908, 186 Certificates of Recognition had been given to Adult Bible Classes in Ontario. This indicates that the movement is catching on in wonderful fashion in Canada.

Indications Which Indicate

Some interesting Extracts from MR. MARION L'WRANCE'S Annual Report, at the Louisville Convention.

About 20,000 Primary Departments report separate rooms.

9,258 Teachers' Meetings is an advance of about 1,200 over former reports.

Ontario, Oklahoma and Kentucky lead the rest of the field in House Visitation.

The little Island of St. Kitts in the West Indies has ordered one hundred Teacher Training books.

A phenomenal three years' work in Mexico is attended by results most gratifying to the local Committee.

The total Sunday School enrolment of North America is nearly 1,000,000 larger than it was three years ago.

A phenomenal three years' work in the West Indies resulted in seventeen full-fledged organizations and more to follow.

Twenty-two thousand and fifty paid memberships in the I.B.R.A. as against 3,337 reported at Toronto tells an interesting story.

Over 49,000 Sunday School Conventions have been held in North America during the past three years, attended by probably over three million different people.

No department of the work has shown so great advance as the Teacher Training. Probably no less than 80,000 are now engaged in studying Teacher Training Courses.

Rev. F. B. Meyer, President of our World's Association, is now in South Africa, devoting practically six months of his time to the Sunday School interests of the Dark Continent.

The Home Department shows a gain of 50 per cent. in the number of departments and about 40 per cent. in enrolment. We now have considerably over half a million enrolled in this department.

Over 19,000 Cradle Rolls are reported, which is about triple the number reported at Toronto, while the enrolment reaches the enormous figure of over 444,000, a gain of more than 100 per cent.

One hundred and sixteen Sunday School General Secretaries and Departmental Specialists are devoting their whole time to the work in the various States and Provinces, and fifty-six are working on part time.

An encouraging feature of our statistics is that 903,028 additions to the Church are reported by forty-six Associations. This is a gain of 50 per cent. over any previous report and ought to fill our hearts with joy.

Over 1,300 delegates representing many of the nations of the earth held a World's Protestant Sunday School Convention in the old Eternal City of Rome, conducting one of their principal services in the Coliseum.

Dr. and Mrs. H. M. Hamill have just returned from a six months' tour of the "Sunrise Kingdom," representing not only their denomination but this Association as well. They also effected the Sunday School Association of Korea last March. Their whole tour was marked by enthusiasm and great success.

Rev. Aquila Lucas, of New Brunswick, has made two extensive S.S. trips to the West Indies; has given 398 addresses and travelled 27,056 miles.

The Home Department has been growing beautifully during the past three years. It now has over 550,000 members.

Summer Schools for the benefit of Sunday School Workers are springing up everywhere. Many of them are doing very thorough work and more of them will.

The headquarters of the International S.S. Association will in future be in Chicago.

Any person who will undertake to pay \$1,000 a year to the funds of the International S.S. Association may become a life member of the same.

Unique Adult Bible Class Demonstration

At the Louisville International Sunday School Convention

ON the day previous to the opening of the International Sunday School Convention at Louisville, a most inspiring Conference on the Adult Bible Class Movement was held. The most striking feature of the programme was a splendid demonstration by the young men's class of the Walnut Street Baptist Church, Louisville, which showed up seventy-four strong. The President a young fellow of about twenty-four, took the chair, and conducted the exercises in the same way as the regular session of such a class is supposed to be carried on.

The hymn, "Holy, Holy," was heartily sung, followed by a brief prayer. Then the President called upon the various committees to report, which they did as follows:

THE COMMITTEES AT WORK.

VISITING COMMITTEE: "We report that Bro. Powell is sick in the hospital. We have visited him, sent flowers, and done all we can to make him comfortable."

SOCIAL COMMITTEE: "We wish to announce a social to be held on June 26. There will be a fine programme and excellent refreshments."

LOOKOUT COMMITTEE: "The following names are presented for membership: G. M. Renfrew, 1030 Lloyd Street, and W. Cunningham, 640 Locust Street."

HOW TO GET NEW MEMBERS.

The President then asked: "Who will go and see Mr. Renfrew on Monday and invite him to the class?" A member arose and said: "Mr. President, I will go and see Mr. Renfrew on Monday. A second agreed to call on the young man on Tuesday, a third on Wednesday, and thus every day of the week was provided for."

"Last week," said the President, "we made Mr. George Moore a member of this class, and appointed one of our number to see him every day. We will now hear the reports of the visitors."

One young man arose and said: "Mr. President, I called on Mr. Moore on Monday morning and invited him to join our Bible Class connected with the Walnut Street Sunday School. Mr. Moore seemed a little indignant, and said that Sunday School was only for kids and women. I told him that we were neither kids nor goats, but a band of young fellows who were having a splendid time together on Sunday and during the week, but he did not seem much impressed."

The second visitor said in substance: "Mr. President, I called on Mr. Moore on Tuesday, and explained about our Baraca Bible Class, asking him to join us. He thanked me, but declared that it would be a cold day when he would go to Sunday School. I replied that we would look for him in January."

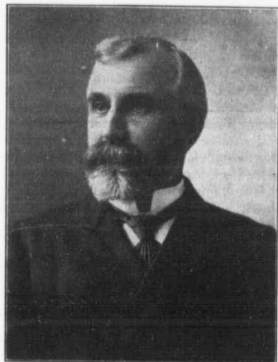
The third reporter told of his visit to Mr. Moore on Wednesday, but did not think that he had impressed him very favorably.

The Thursday caller said that when he called on the stranger he did not seem to be very cheerful about the proposal to attend the Bible Class. In fact, Mr. Moore had told him plainly that he did not intend to come.

"The Man Friday" then gave his experience by saying: "I dropped in on our friend and told him I had come to give him an invitation to attend the Baraca Class of the Walnut Street Church, and wanted him to meet our members. He said that he had met quite a lot of them during the week, but did not care to join the class."

The Saturday visitor: "I told Mr. Moore that I had heard of him through the Lookout Committee of the Baraca Class of Walnut Street Church, and had called to invite him to attend. He replied: 'Really, this thing is getting funny. I guess if I don't join that class of yours I will have to leave the city!'"

The heaviest burden of responsibility rested upon the visitor appointed for Sunday, whose business it was to actually bring the stranger to the class. He reported as follows: "I called at Mr. Moore's boarding house this morning and found it a little difficult to get in. The woman who came to the door told me that Mr. Moore always slept late on Sunday morning, and had left definite orders not to be disturbed. She added, however, 'You can go to his room if you will take the responsibility.' I went to the room, and found Mr. Moore asleep. I shook him and told him to get ready to come with me to Sunday School. He said he was too tired to do so. I then took the pitcher and poured out some water and approached him, saying, 'Now, look here, Mr. Moore, I'm dead in earnest. I want you to wash your face and get your eyes open to the importance of coming to our class. I cannot possibly show myself there unless you accompany me.' 'All right,' said he, 'I surrender. Please leave the



Courtesy of The World Engraver

MR. W. N. HARTSHORN, Chairman Executive Committee.

room, and I'll join you in the parlor." "Mr. President, as the fruit of my labors, here is Mr. Moore in person." Mr. Moore stands up and is greeted with great applause. [Lookout Committees of the Epworth League may perhaps find some valuable hints in this way of going after new members.]

One of the boys then gave a whistling solo, which was followed by a short intermission, when old members were urged to speak to the new members, and everybody to shake hands with some one else.

The collection was taken, which amounted to \$3.50, and the Secretary's report showed an attendance of 77. The members stood and repeated together their class motto as follows:

"Young men, and work for young men.
All standing for the Bible and the Bible school."

QUESTIONS AND ANSWERS.

After the Bible Class demonstration, Mr. W. C. Pearce took charge of a very helpful conference on Adult Bible Class work. Here are some of the questions that were asked, with answers from all parts of the house.

Question—What is the best method of looking after absentees?

Answers—"Let the Visiting Committee appoint a member to promptly look up every one who is absent."

"Divide the class into groups of ten, with a captain over each, to do this work."

"Train the members to use the telephone, and notify the Chairman of the Visiting Committee when they expect to be absent."

"The postal card plan of notifying absent members that they have been missed, is a good one."

Mr. Pearce suggested the method adopted by the Irishman, who wrote a letter to his sweetheart, and then took it to her in person. Nothing can take the place of the personal visit.

Question—What is the matter with an Elder in the church who opposes the Young People's Society?

Answer—"It is not so difficult to tell what is the matter with him as it is to decide what to do with him. In many such cases it is better simply to wait. Caleb and Joshua made a hopeful report of the promised land, but they had to wait until a lot of people died before that land could be possessed. In circumstances where a few prejudiced old people prevent the adoption of modern work for the young, it is sometimes better to manifest patience and kindness, and wait.

Question—What is the best time for an Adult Class to meet?

The answers from all parts of the house indicated that various hours are chosen. It is entirely a local question.

Question—How can you get the members of the class to study the lesson?

Mr. Hudson, of Baraca Class fame, answered this question by telling how he interested a young fellow in his class by giving him an invitation to bring some hard questions for the teacher to answer. It is a good plan for the teacher to assign the members some definite work to do during the week, such as, "Give us the intervening history between the lesson and that of the last Sunday," "Tell the lesson story." "Give the leading thought of the lesson."

Mention what you consider the best verse in the lesson.

Question—Shall the Adult Bible close up for the summer?

Mr. Pearce answered this in a decided negative. He thought that as long as the saloons kept open, the churches should keep going. He advised officers to put on steam, and do the best they can for the summer months. Mr. Pearce expressed the opinion that if this Adult Bible Class movement goes sweeping on for ten years as it has done for the past year, there will be no saloons in the land.

Question—Is it better to have mixed classes of men and women or have them meet separately?

The general consensus of opinion seemed to be that much better results are obtained when men meet by themselves.

A Great Procession

Twelve Hundred Men Walk Through the Streets of Louisville

AN unusual feature of the Sunday School Convention at Louisville was the procession of adult Bible classes on one of the evenings when 1,200 men marched through several of the principal streets of the city to the Armory, where a great meeting in the interest of adult Bible class work was held. Owing to the extreme heat, nearly all of the men were without coats, and this added to the picturesque nature of the scene.

The procession started from the Warren Memorial Church, at 7.15, with Justice Maclaren, Mr. Marion Lawrence, Mr. W. N. Hartshorn, Mr. W. C. Pearce, and other prominent Sunday School leaders at the head. Each man wore a circular badge on which was printed:

"Our Purpose—The World for Christ."

"Our Means—The Word of God."

"Our Motto—We Mean Business."

BANNERS.

A number of large banners were carried at intervals which contained such significant mottoes as the following: "Be wise to-day, 'tis madness to defer to choose our Christ."

"The world's greatest movement, the Adult Bible Class Department."

"To know the truth makes man wise, to do the truth makes man strong, to live the truth makes man divine."

"An organized Bible Class in every Sunday School."

"New York and Ohio are all afire with enthusiasm for the Adult Bible Class."

Never was such a procession seen on the streets of Louisville, and as they marched, singing now "Onward, Christian Soldiers," or "America," or again, "Where He leads me I will follow," they were greeted with cheers and applause from the large crowds that had gathered all along the line.

This was a concrete demonstration of the power, strength and enthusiasm of young men that is now being put forth in their efforts to reach other young men.

Arriving at the Armory, the men filled to overflowing all the centre seats of the great auditorium, presenting a fine sight.

Rev. A. C. Dixon, D.D., of Chicago, gave a great ad-

dress on "Bible Study for Men." Among other good things he said:

"The Bible instructs in righteousness, telling you how to get and stay right with God and your fellows. Over-scrupulous or timid people have ceded to the cry to keep the Bible out of the public schools on the ground that it is a sectarian book. I tell you it is not sectarian but a universal good, and intended alike for Jew and Gentile and Mohammedan, black and white, sinner and saint. Is there anything sectarian in the command 'Thou shalt not steal' or 'Thou shalt not kill'? The State owes it to the children of all its citizens, Jew or Gentile or pagan, not to allow any child to grow into manhood or womanhood without knowledge of the Bible

FIRST HAND KNOWLEDGE NECESSARY.

"It should be not only in the Sunday Schools, but in all the schools. For without knowledge of the Bible, it is impossible to have a real knowledge of art, literature, theology, archeology, or any other branch of learning. Books on excavations cannot throw light on the Bible, but the Bible throws light on excavations. I would not try to light the sun in the heavens with my tiny taper, but gladly would I light my taper from the sun

"The best way to study the Bible is to go through it a book at a sitting, until you have read and studied every book, chapter, paragraph, sentence and word. Then can you say, like the Scotch minister who picked up a worm-eaten Bible and found that one worm-hole went clear through from cover to cover: 'Oh, Lord, make me such a bookworm; that bookworm will never be an earthworm.'

"Study of the Bible makes the man of God a complete man, giving him power straight from God. Too many men without a knowledge of God are incomplete. They are like those dwarfed and deformed old babies fifty-seven years old and two years big. They bubble without it; with it they overflow with fountains of living water and eternal life."

APPEAL TO YOUNG MANHOOD.

Beside the usual praise service and devotional service of scripture reading and prayer, the evening session of the convention was taken up with two other addresses.

The Hon. W. H. Utter, ex-Governor of Rhode Island, and for more than twenty years a teacher in Sunday Schools, delivered a stirring "Appeal to Young Manhood for Christian Service," in which he declared that man's only value was in his service to his fellows. The greatest service that men can give to their country, he said, was to embody into their own character and public and private life the Christ teachings. In too many cases to-day, he said, we are substituting as a requirement for men that which we term "culture" instead of character. Thus many men in business life measure by the dollar instead of by an honest name.

"The Christian," said Mr. Utter, "must give to this the stamp of his disapproval. He must embody Christ's own qualities of love of home, chivalry, loyalty and divine self-confidence. Christ's love of home is shown by His conception of God as the Father, which in itself is the highest tribute that could be paid the father (Joseph) as an ideal man of the home. His chivalry is shown by the elevation of the state of woman by Him wherever Christianity has spread, as opposed to other religions. His loyalty is shown both to His church, the Jewish church, and to His State, the State of Rome. His divine self-confidence is shown everywhere, above all in his final self-sacrifice and crucifixion for His cause.

ADULT SCHOOLS IN ENGLAND.

"Adult Schools in England" was the subject of an interesting address by Frederic Taylor, of the Adult School Association, of London. Mr. Taylor declared that the adult schools in England were necessarily somewhat out-

side the church, seeking, as they do, to reach a class of men not reached by any church. For this reason they are undenominational, and suit their methods to the interests of the people with whom they deal, recognizing them as social as well as spiritual beings in the adult school work.

In many cases reading and writing were at first offered as inducements to draw these men to the schools, for they have a desire to learn, but an innate suspicion of the organized churches and of "parsons." The schools are democratic, in that they are run by the men themselves. The work consists of prayer, talks and discussions of all kinds of subjects of current interest, and frank but reverent Bible discussion. The results have been most encouraging, 100,000 students having been enrolled, and countless drunkards and fallen men reclaimed for the State and for their homes.

OPEN AIR MEETINGS.

In various parts of the city, every afternoon, there were held open-air services, at which the Adult Bible Class work was explained, and at noon the men held evangelistic services in the factories. Quite a number of conversions were reported as having taken place.

MR. PEARCE'S REPORT.

The report of the Superintendent of the Adult Department was read by Mr. W. C. Pearce, and was a very encouraging document. He was not able to give exact figures as to the number of persons enrolled in adult classes, but stated that 1,632 Certificates of Recognition had been issued, and an immense amount of literature distributed.

The Sunday School

What was said of it at Louisville by various Speakers and Editors.

"I believe that without the influence and teaching of the Sunday School the grand movement for prohibition recently experienced in this Southland could never have been realized, and you are now realizing the fruits of that teaching begun in the Sunday-Schools twenty years ago."—Justice Maclaren.

* * *

The Sunday School will do much in the course of the next few years to quicken the conscience of the country and bring home to the growing youth of America a recognition of the fact that a nation's future is largely determined by its ethical standards by its sense of right and wrong, by its devotion to the laws of morality in business life, in social life, in public life as well as in the life of the church and of the home.—Evening Post.

* * *

With the great forces, working in perfect harmony and with a single purpose, that are centred in this Convention—the Executive Committee, the Lesson Committee, the Editorial Association, the Publishers, and the Denominations, the Theological Seminaries, the Pastors, and the leading Christians of the world, what may we not accomplish in teaching the present generation the law of the world, and the spirit and the life of Jesus Christ!—W. N. Hartshorn.

* * *

The eyes of the world are upon the Sunday School as never before. All who are familiar with the onward, stately movings of the Kingdom of God on earth, and who are studying the signs of the times, are thoroughly agreed that as an evangelizing agency, as a missionary agency, and as the very best agency for Bible teaching and Christian endeavor, the Sunday School occupies a strategic place among religious forces.—Marion Lawrence.

* * *

Whether a person is religious or irreligious, a churchman or non-churchman—whatever be his creed or philosophy—he cannot fail to comprehend the good which such

an organization as the one now in session does for the whole world. It undertakes to uplift the hearts and spirits of men. These cannot be exalted without working a corresponding exaltation of citizenship. Anything that benefits citizenship benefits nations.—Louisville Times.

* * *

To-day the organizations of the Sunday Schools, the methods of the Sunday Schools, the teachings in the Sunday Schools concern the churches as much as do the utterances of the pulpit.—Louisville Post.

* * *

How can there be estimated or measured the upright lives, the good citizenship and the human charity of which these Sunday School leaders are directly and at once the source and the mainstay? Undoubtedly their labor is felt on every hand and their influence is asserting itself in all walks.—Courier-Journal.

* * *

Judge Maclaren said: "I believe the adult Bible class movement to be the most important practical question now before the Sunday School world on this continent. Hitherto young men have not been generally connected with the Sunday School. It has been left largely to the women and the children. Now the young men are coming into it by thousands. I believe organized Bible classes have come to stay and multiply."

* * *

Rev. Frank Johnson, of London, England, editor of the *Sunday School Chronicle*, spoke on "The Sunday School and the Great Commission." He said the Sunday Schools of England have been the forerunner of popular education—in every district the Sunday School had been a force for good, even stronger than the church, because even where the people would not come to church they sent their children. In the worst quarters of London the Sunday Schools' effect is found—there is a softening of manners, a general humanizing influence, a renewal of hope.

Sunday School Convention Notes

~~~~~About Various Matters of Interest~~~~~

## Work in the West Indies

For the past two years, splendid Sunday School work in the West Indies has been done by Rev. Aquila Lucas, one of our ministers in the New Brunswick Conference. His report presented at Louisville shows that great progress was reported. Everywhere the work had been followed, he said, by better moral, social and religious conditions, and a decrease in gambling, falsehood and sensuality, for which many of the islands had become notorious. As a result, Mr. Lucas declared, there was now an opportunity as never before for the introduction of organized Sunday School work in the West Indies.

## The Home Department

Rev. Dr. Duncan reported very encouragingly of the Home Department. He pointed out the growth of the department and its invaluable work in introducing into the homes the open Bible, the spelling-book and other much-needed agencies of reform. As against 10,600 departments and 403,000 members at the time of the Toronto Convention in 1905, Dr. Duncan said, there are at present 16,073 departments and 557,000 members. Over 2,000,000 visits were paid annually to the homes of mountaineers. New York, Pennsylvania, Ohio, Illinois, New Jersey, Indiana, Kansas and Iowa were mentioned as the banner States in this work.

## The Best Book

At the Superintendents' Conference, with Mr. Marion Lawrance in charge, the question was asked, "What are the best books on Sunday School work?" Mr. Lawrance referred the question to R. W. Clark, of Millbrook, Ont., for a reply. Without a moment's hesitation Mr. Clark announced that the best book for any Sunday School worker to own was "How to Teach a Sunday School Class," written by Marion Lawrance. Mr. Lawrance eyed the Superintendent from Ontario a moment, and then, turning to the audience, said: "I know it looks mighty strange that Mr. Clark should refer to my book, but none of you can tell how much it cost me to get him to say that!" This remark was followed by a roar of laughter, and helped to elevate the spirits of the Superintendents.

## The Two Schools

The Hon. E. A. Jones, State Commissioner of Common Schools of Ohio, showed the relation between the Sunday School and the common school.

"The Sunday School and the common school," he said, "are the two greatest agencies in training the youth of the country. The church, the Sunday School and the common school are the substantial foundation upon which our country has been erected. There are a million more Sunday School teachers than common school teachers. Only a small proportion of these teachers are in both schools."

## Rivalry Between Classes

One of the questions discussed at a Conference meeting was "Is Rivalry Between Schools or Classes Desirable or Profitable?" The question was referred to Frank L. Brown, of Brooklyn. Mr. Brown, who has made himself famous the world over for his ingenuity in inventing schemes for stimulating interest in the Sunday School class, declared that he never favored the idea of offering prizes or other forms of reward in competition between two or more Sunday Schools. This, he said, is likely to detract scholars from one Sunday School to add to the membership of another. He expressed himself, however, as being heartily in favor of instituting contests between the different classes of a single Sunday School. This form of competition, when confined to the scholars of one

church, Mr. Brown said, does not tend to create too much rivalry, because the scholars realize that they are all connected with one institution and feel that it is their duty to work for the betterment of not only their own class, but of all the classes in the Sunday School.

## "Fire Him"

At the Superintendents' Conference, when the question was put:

"How can you widen the horizon of the average superintendent?"

"Senator" Wiggins of Texas, replied:

"Make him attend the county, State, International and World's Conventions."

"But suppose he won't go?"

"Fire him!" replied Mr. Lawrance. "Fire him—inwardly."

Again, when it was asked: "How get rid of incompetent teachers?"

"Make them competent!" retorted Mr. Lawrance.

## Liberal Giving

One of the most delightful features of the International Sunday School work is the liberal manner in which it is supported by wealthy men. At the Louisville Convention Mr. Marion Lawrance received pledges of over \$30,000 per year for the next three years.

"Five hundred dollars per year from Mr. and Mrs. W. N. Hartshorn, of Boston," announced Mr. Lawrance. Then, in a moment, while a strange look passed over his face, he added:

"I beg your pardon. I have made a mistake. I wish I could make more such mistakes. Five thousand per year from Mr. and Mrs. Hartshorn!"

At this announcement of a gift from one source of \$15,000 to the Association for the next triennium the entire assembly rose to its feet with wild and enthusiastic cheering, while Mr. Hartshorn, the rich man who got into the Kingdom of Heaven, merely bowed and looked as usually pleasant and benignant.

## The Sunday School and Temperance

Every allusion to temperance took the convention by storm and carried it off its feet with outbursts of applause. Not a day passed that prohibition was not advocated either in sermon, speech or song, and at times its monopoly of the sessions has completely submerged the real issue of the convention.

There was a great demonstration when it was announced by Mrs. Mary Foster Bryner, of Peoria, Ill., that the temperance department of the International Association needed additional funds for the continuance of its work. In a trice the delegates pledged \$6,000 for a three years' campaign against the rum traffic. Illinois gave a dollar for each of its thirty-six counties which went dry last year. Kentucky came up with a dollar for each of its eight counties which it expects to make dry before the next convention. Other amounts in large and small sums brought the total up to the \$6,000 mark.

At the Sunday afternoon meeting the Hon. Justice J. J. Maclaren of Toronto, the ex-President of the International Sunday School Association, made the closing address, on "Pledges and Pledge Signing." Justice Maclaren said: "I think that the old-fashioned way of getting the child to sign the pledge is the most effective method of assisting the temperance movement. I have forgotten when I signed the pledge, but it must have been the first piece of writing I ever did. I have never taken a glass of liquor, and I attribute the fact to my early enlistment in the temperance cause. As a boy I was a more rabid temperance man than I am now, though I have been in the work for many years."

## Some Good Stories

Told at the Louisville International Convention

**A** SUNDAY School Convention usually brings together a serious lot of people who realize that they are engaged in serious business, but nowhere is a witty remark, or a good story more keenly appreciated than at a gathering of this kind. Here are a few of the stories told at the meetings at Louisville, or picked up on the street. They are not all new, but most of them illustrated well the point the speaker desired to emphasize:

### Not a Bibulous Country

Two men from different States were discussing the merits of their own section of country, when one enquired of the other, "Is your State very bibulous?" "No," replied the other, "I don't think there are a dozen bibles in it."

### Hard to Stop

Judge Cleland, of Chicago, told of a woman in a Chicago court, who, after giving her testimony in a court of justice, continued to talk, and the Judge could not induce her to cease. At last turning to the lawyer who had called her, he said: "You started her, and you will have to stop her." The Conference which the Judge conducted on adult Bible class work was very much like the old lady, it was hard to stop.

### Too Much Life

Mr. Frederick Taylor, of London, England, told a story about two Irishmen, who failing to get work, agreed to lie down and die together. After they had remained quiet for some time, one of them said to the other: "Pat, are you dead yet?" "No," said his companion, "I can't die for the life of me." This was made to illustrate the fact that it is hard to kill any movement that has life in it.

### Wished He Was a Mormon

While the canvass for funds was in progress, a subscription of \$1,000 was announced from Mr. French, and also \$1,000 from his wife. "In a case like this," remarked Mr. Marion Lawrance, "I feel like wishing that this man was a Mormon." A thousand dollars was promised for Miss Edith Wells by her father. This led Mr. Lawrance to remark, "I wish he had a houseful of girls."

### "Chewing Tobacco, Too"

Included in the report of Marion Lawrance, General Secretary of the Association, was a written pledge to abstain from the use of all intoxicating liquors. At the request of Mr. Lawrance, every delegate present read the pledge aloud with him and subscribed to the sentiment of it. When it was all over, the convention was startled by hearing in a single stentorian voice that seemed to come from some unmentionable part of the earth between Saskatchewan and the wilds of Georgia:

"And chewing tobacco, too."

### How the Fire Started

Rev. Dr. Johnston, of Montreal, told a story at the hotel dinner table of a Jew whose place of business had burned down under somewhat suspicious circumstances. At a trial which followed, the first witness declared that the fire had been caused by an incandescent light in the second storey. Another witness said that it started in the third storey by means of an arc light. A third man went into the witness box, and when asked how the fire originated, "It was started in the basement by an Israelite."

### Talked to Death

In the writing room at the armory, an old man stretched out on one of the seats. Soon one of the attentive committeemen came up and made inquiry of the man if he was sick. He came to a sitting position and said, "No, not sick, only talked to death." Then he went on to explain that he was a farmer and when elected a delegate to the Convention, thought it would be a fine vacation, and had enjoyed every bit of it. "But," said he, "I did not know it was such hard work just to sit and listen to men talk and talk, why, I would rather plow corn any day."

### Enough Said

Rev. A. C. Dixon, of Chicago was introduced, one evening after several others had spoken. He began by telling of a young man who went to see a young lady one evening to ask her the question of his life. After the question had been satisfactorily answered he sat for half an hour without uttering a word. When asked the reason for this strange conduct, he replied that "enough had been said." So the speaker thought that quite enough had been said for one evening, but he proceeded to say many more good things, and kept at it for nearly an hour.

### The English Sovereign

Judge McLaren made a hit that convulsed the audience, in announcing the loss of an English sovereign, by a Canadian lady. In describing it he said that the image on the coin was not that of Edward VII, but of King George III, and the piece was greatly prized as an heirloom in the family. Then he added: "I hope that whoever has found it will be as anxious to part with it as our ancestors were to get rid of George the Third."

### The Harvard Plan

"What am dat Harvard plan I hears so much about?" inquired a negro who has been working for the convention.

It was explained to him. The Harvard plan is the system adopted for the entertainment of delegates. It provides for a place to sleep, breakfast and a night meal, all free of charge.

The darkey opened his eyes wide in amazement, but asked for a better understanding.

"You says dah room and two meals is free? No cost, and all you have to do is to buy your dinner?"

"That's it exactly," he was told.

"Well, it's m'h for de Ha'vard plan. Where are dem Ha'vard plan board'ing-houses at? Ah could w'ok one day a week and get mah dinne' money. Lead me to dat Ha'vard plan board'ing-house quick."

### Why He Was in Business

An Iowa delegate told of a newsboy who was selling papers.

"How much do you pay for them?" asked a gentleman.

"Five cents," was the answer.

"What do you get for them?"

"Five cents."

"How much do you make?"

"Nothing."

"Why then do you sell?"

"Just to get a chance to holler."

### A Large Family

A Texas delegate said: "I hail from the Lone Star State of Texas." Then, he added, "The first white who ever came to Texas is still living. She has a population of three millions." A Western delegate shouted: "Send that woman out to Wyoming; we need her there."

## When Nature Puts Her Fix-Ups On

Birds singing over dale and hill,  
Trees waving tufts of freshest green,  
Bright sunshine giving one a thrill  
When gliding o'er the meadow's sheen—  
All tell me spring's chill days are gone  
And nature has her fix-ups on.

Yon distant wood, how fine it looks,  
As though a single giant tree;  
There flowers fringe the rippling brooks  
And hums the merry bumblebee;  
Glad scenes all round to look upon  
When Nature puts her fix-ups on.

The buttercups curl leaves of gold,  
The cowslips bend beneath our feet  
And shooting stars their beauty hold  
Up to our eyes, a daily greet,  
While perfumes rare pour forth, anon,  
When Nature puts her fix-ups on.

Smooth lies the newly harrowed field  
And others green with growing grain,  
Their hidden treasures soon to yield  
And make the world's heart glad again.  
The old earth smiles, new robes to don,  
When Nature puts her fix-ups on.

God's country is a scene sublime!  
No modiste makes such witching gowns  
As those which grow in summer time—  
Unseen by folk who live in towns,  
We pity them—thin, pale, and wan—  
When Nature puts her fix-ups on.  
—Walter A. Evans in *Chicago Record-Herald*.

## "Get Down and 'Buttle'"

A literary woman once said that one of the most important lessons she ever received in her life was from the head of a great educational publishing house where she had applied for work. After naming the magazines and papers for which she had written, she was asked why she did not keep on with what she was doing.

"Well, the trouble is that I do not have the joy in the work that I used to have," she replied. "So I thought it would be best to stop awhile until the inspiration and joy came back. What I want now is daily, methodical work."

The head of the firm regarded her thoughtfully for a moment, and then spoke with emphasis: "Miss J—," he said, "you are making the mistake that so many people make of thinking that so-called preliminary 'inspiration' is essential for good work and for joy in one's work. There never was a greater mistake. The proper mood, in other words, the 'inspiration,' will come if you conscientiously get at your appointed task at the appointed time. What you need to do is, as we are wont to say in our family, 'Get down and buttle.' The last word is apropos of a story my father used to tell:

"One of the *nouveau riche* who had engaged a butler for his new mansion was approached by this functionary the morning after his advent, for his orders.

"Orders," returned the perplexed and embarrassed master, who knew no more of the duties of a butler than a Fiji Islander would have known. "Orders? Didn't I hire you for a butler? Well, then, get down and buttle!"

"Now if you will get down and 'buttle,'" the speaker went on, "that will give you the daily, methodical work which you wish—and in a far better way than drifting into something of which you know nothing, something largely mechanical and but poorly paid, for I assure you we have no opening for 'free-lancers.' Would you like to direct envelopes by the hundred, for instance, or do typewriting drudgery?"

"No, I would not," was the reply. "I'm going home to 'buttle.'" And "buttle" she did, with a thankful heart that she had learned her lesson so easily and was still at congenial work in which she was growing.

## A Sensation in the Church

"Some curious stories are told in connection with old Puritan church customs," said Mr. Hezekiah Butterworth to a Boston *Journal* reporter. "Some of the old customs seem very funny as we see them now. It was little less than a crime not to attend church in those old days, unless detained by sickness. In fact, a person who even came late to Sabbath worship was thought very little of.

"One Sabbath morning in early autumn a Puritan woman whose reputation for housekeeping, spinning, and church attendance was excellent, was belated in her morning work. She took her long-necked picher and went to the pasture, where the cow was waiting to be milked. This duty done, she found—for she could see people in the road—that she hadn't time even to carry her milk to the house and get to church in season. So she took her long-necked picher along with her, and sat in the gallery right near where the singers and bass viols were displayed. After the singing was over and the long sermon had begun—sermons were an hour or two long in those days—she grew sleepy. Her long-necked picher sat on the floor near by and near the front of the gallery. She was soon oblivious of either milk, sermon or a dog that came pit-pattering up the gallery stairs. The milk soon attracted the dog. He smelled it and wagged his tail, then smelled and wagged again, then looked inquiringly at the unconscious milk-maid. He made up his mind very soon, and into the long neck went the dog's head, and neck, too. He couldn't get much milk, and wanted to pull back and try again. But he couldn't. His head was wedged fast in. He pulled and used his paws, and tried to pull away. Blinded, of course, by the picher, his steps were erratic, and suddenly, to the astonished people below, there appeared a parting of the balcony curtain, an almost blood-curdling yell was heard, and there was a flash and downpouring straight in among the four unconscious deacons in the deacons' pew beneath of snow-white milk, long-necked picher, and a milk-soaked, frightened dog.

"For once there was a great awakening in that church; but the poor woman was frightened nearly out of her wits, and the superstitious deacons were greatly scandalized."

## An Entire Village Won to Christ

One of the speakers at the Louisville S.S. Convention told how an entire village was won to Christ through the efforts of an Adult Bible Class almost entirely by personal work. The work was divided up, and every member was sent after some unconverted man, woman, boy or girl, with instructions to "bring them in." Some names were put into a hat and drawn, promiscuously. There were a few wry faces when a member found that he had got the name of a specially hard case. "I never can get that man," was the emphatic protest of several, but they were urged to try. With such success was this work carried on that after a time there was only one man in the place who had not been won. The workers redoubled their efforts, and sent member after member to talk with the recalcitrant man, who said to one of his visitors: "You are the fiftieth man who has been after me." At last this tardy fellow was brought to Christ. Men and women who had not been in Sunday School for years were induced to attend, and the village was simply transformed.

Much so-called supplication to God has such a metallic sound that it is evident the lips are but an articulating prayer machine. The whole being should be under tribute in the worship of God. "The kingdom of heaven suffereth violence and the violent take it by force." It is the fervent prayer of a righteous man that availeth much.  
—*Philadelphia Methodist*.

## The Quiet Hour

### How Peace Came

With eager heart and will on fire  
I fought to win my great desire;  
"Peace shall be mine," I said, but life  
Grew bitter in the endless strife.

My soul was weary and my pride  
Was wounded deep; to heaven I cried,  
"God grant me peace or I must die";  
The dumb stars glittered no reply.

Broken at last I bowed my head,  
Forgetting all myself, and said,  
"Whatever comes, His will be done,"  
And in that moment peace was won.

— Henry Van Dyke.

### The Problem of Life

That is the problem of life—not an escape from trouble, but an overcoming of trouble; not a cloudless sky, but an unclouded heart. And when one has thus met the weather of life and walked his way steadily through it, then the very clouds under which he has been called to pass may change before him into a rainbow, as though the throne of God were not far away.—Prof. F. G. Peabody.

### Our Highest Joy

A man cannot have the kingdom of God first, and then at times, by way of relaxation, throw it off and seek his own enjoyment in the things of this world. People have an idea that life will become too solemn, too great a strain, if they have the kingdom of God first continually. Every one feels at once how wrong it is to think thus. The presence of the love of God must every moment be our highest joy.—Andrew Murray.

### Height, Breadth, Depth

Our choice in life must be a cubic choice. It must have three dimensions. First, it must be very high—as high as I can reach with my life. Next, it must be very broad, covering all the powers of my life—mind, voice, hands, feet. And then it must be very long—run out seventy years, if that be the sum of my days on earth. I cannot afford to swap horses in the middle of the stream. I cannot afford to change my choice at thirty or forty. We are to make our choice the highest, the broadest, and the longest possible. This is to be our aim: that the life of Christ in us shall be and do what the life of Christ was and did in Himself. We are so to live that our life shall repeat the life of Jesus of Nazareth.—Alexander McKenzie.

### What It Cost

A collier came to me and said: "I would like to be a Christian, but I cannot receive what you said to-night." I asked him why not. He replied: "I would give anything to believe that God would forgive my sins, but I cannot believe that he will forgive me if I just turn to him. It is too cheap." I looked at him and said: "My dear friend, have you been working to-day?" He looked at me slightly astonished, and said: "Yes, I was down in the pit, as usual." "How did you get out of the pit?" I asked. "The way I usually do. I got into the cage, and was pulled to the top." "How much did you pay to come out of the pit?" He looked at me astonished, and said, "Pay? Of course I didn't pay anything." I asked him: "Were you not afraid to trust yourself in

that cage? Was it not too cheap?" "O, no," he said; "it was cheap for me, but it cost the company a lot of money to sink that shaft." And without another word the truth of that admission broke upon him and he saw that if he could have salvation without money and without price it had cost the infinite God a great price to sink that shaft and rescue lost men.—J. Campbell Morgan.

### A Double-Barreled Resolve

It is said that when Miss Frances Willard was a girl of eighteen she made this resolve: "I will spend my coming years in being somebody and in doing something for somebody." An exchange, speaking of this resolution which contributed much, doubtless, to the making of this magnificent woman whose name is known and revered the world over, says: "She kept it as everybody knows. But when we look at her life we can see that she continually laid more emphasis on the last clause of it than on the first. It was a double-barreled resolve. Frances Willard was a splendidly able woman. She would have been somebody in any case. But her greatness came from using her extraordinary powers for the service of others. Doing something for somebody was her daily steady thought, which made her the noble and inspiring leader that she was."

### Always Ready

All things in life are uncertain. We never know what will be on any to-morrow. We expect to live for many years but we may die to-night. We have large plans for work in the future—plans which will take us many years to complete. That is right. Because we may die to-morrow is no reason why we should not lay out work that will take us a long while to finish. At the same time we should live every day so that if that day should be our last, it will be a good day for the ending of our life.

That is what Jesus meant when He said we should be always ready for His coming. The only way a servant can be surely ready for his Master, not knowing when He may appear, is to do his work faithfully every day, keeping all things continually in perfect order, so that he may never be surprised, however suddenly the Master may come, and so that when the Master comes He will not find things unfinished or in disorder.—J. R. Miller, D.D.

### The Meeting Side

When the eight-day clock one morning struck the hour very slowly and faintly instead of in its usual vigorous fashion, it attracted the attention of its owner, who dropped his paper looked up and listened.

"I thought I would it only two or three days ago," he remarked, "but it certainly sounds as if the striking part of it were pretty nearly run down."

Small Donald was interested, and, after the manner of his years, he watched and questioned curiously. Also he remembered. The next Sunday morning Uncle John was once more occupied with his reading—so comfortably and pleasantly occupied that he was reluctant to lay it aside, and made no movement to do so until his wife inquired whether he did not intend going to church.

"Oh, I—suppose so," he answered slowly and so hesitatingly that Donald eyed him wonderingly.

"Why, that sounds 's if the meeting side of you was pretty nearly run down, Uncle John!" he exclaimed. "Is it?"

Aunt Hannah laughed, Uncle John flushed and pushed the tempting magazine hastily aside. "Maybe, Donald, maybe," he admitted, "but if it is we'll wind it up again and get a little stronger movement. Neither clocks nor people are of much use when the springs that ought to keep them going are neglected."—Forward.



### Possess Thy Soul

"Be master of the clouds.  
Let them not master thee;  
Compel the sunshine to thy soul,  
However rough the sea.

"Be thou of good cheer yet,  
Though dark and drear the way;  
The longest night wears on to dawn,  
And dawn to perfect day.

"Possess thy soul in calm;  
Let patience rule thy heart;  
And in gray shades of clouded times  
Bear thou the hero's part.

"Then shalt thou know the flush  
Of happy, radiant days;  
For he who trusts God in the dark  
Is taught new songs of praise."  
—*Marianne Farningham.*

### To-Morrow for To-Morrow

Would it not be better to leave to-morrow with God? That is what is troubling men; to-morrow's temptations, to-morrow's difficulties, to-morrow's burdens, to-morrow's duties. Martin Luther, in his autobiography, says: "I have one preacher that I love better than any other upon earth; it is my little tame robin, which preaches to me daily. I put his crumbs upon my window sill, especially at night. He hops on to the sill when he wants his supply, and takes as much as he desires to satisfy his need. From thence he always hops on to a little tree close by and lifts up his voice to God and sings his carol of praise and gratitude, tucks his little head under his wing and goes fast asleep, and leaves to-morrow to look after itself. He is the best preacher that I have on earth."—*H. W. Webb-Peploe.*

### Seagoing, or Seaworthy?

Many an ill-fated ship has sunk at sea simply because she was unseaworthy. Rotten timbers and rust-eaten iron may not prevent a ship's going to sea but they are a sure prophecy of ruin. So many vessels are sailing hankward to-day fair to sight and proud of bearing, but planks are rotten, the hull is weak, the rudder is but a broken reed, and in their weakness we can read their doom. There is no security without searching of heart; and the greatest peril lies often out of sight of careless or superficial search.

A ship need not be cut in two in order to sink her; red fingers of rust, or despised jaws of toothless worm, may drag her to the depths below. Worldliness is more to be dreaded than drunkenness, and love of money is a more potent destroyer than lust. Ships are often sunk before they leave the port. Not the storm, but seaworthlessness, shatters into ruin the stately vessel.—*Zion's Herald.*

### Time to Think

In sickness, when we are hanging between life and death, and physicians are watching over us and noting the symptoms hour by hour, we can do nothing better than lie still and see the salvation of the Lord. Whether our prayer is, "O, spare me that I may recover strength," or, "Into thy hands I commend my spirit," we are ready to leave the event with God. It is our duty, if we can, to recover; and it is our best hope of recovery to be patient and to cast our burden upon the Lord. We must keep the mind above the body; and if during weary days and nights the very distractions of mind and body seem to be lost in a dull sense of pain and misery, still, beyond and above that, there may be some light shining upon us, some voice speaking to us from afar, some inward peace that cannot be shaken. \* \* \*

The time of illness may be the time in which we are apparently the most useless, and yet may be a time in which our own character undergoes the greatest change. And the memory of some illnesses has been, not only in the mind of the sufferer, but of others who have been the witnesses of them, the best recollection of their lives, the image of Christ crucified brought home to them in the face of a child or of a parent, to which they have turned again and again in times of sorrow and temptation.—*Benjamin Jowett.*

### Made After the Same Pattern

The Rev. Mark Guy Pearse tells us of an incident which occurred in connection with a sermon of his on Christ's invitation to the weary and heavy laden. "I had finished my sermon when a good man came to me and said: 'I wish I had known what you were going to preach about; I could have told you something.' 'Well, my friend,' I said, 'it is very good of you. May I have it still?' 'Do you know why his yoke is light, sir? If not, I think I can tell you.' 'Well, because the good Lord helps us to carry it I suppose.' 'No, sir,' he explained, shaking his head; 'I think I know better than that. You see, when I was a boy at home, I used to drive the oxen in my father's yoke, and the yoke was never made to balance, sir, as you said.' I had referred to the Greek word. But how much better it was to know the real thing! He went on to the one side than the other. Then, you see, we would put a weak bullock in alongside of a strong bullock, would put a weak bullock in alongside of a strong bullock, and the light end would come on the weak bullock, because the stronger one had the heavy part of it on his shoulder.' Then his face lit up as he said: 'That is why the yoke is easy and the burden is light—because the Lord's yoke is made after the same pattern, and the heavy end is upon his shoulder.'"

### Hymns You Ought to Know

#### XIX.—We Plough the Fields.

T. G. D.

Here is one of the finest harvest songs ever written, but it is never sung in our church services, except by the choir, as it is not published in our collection of hymns.

We plough the fields and scatter  
The good seed on the land,  
But it is fed and watered  
By God's almighty hand;  
He sends the snow in winter,  
The warmth to swell the grain,  
The breezes and the sunshine,  
And soft refreshing rain.

All good gifts around us  
Are sent from heaven above;  
Then thank the Lord, O thank the Lord,  
For all His love.

He only is the Maker  
Of all things near and far;  
He paints the wayside flower,  
He lights the evening star;  
The winds and waves obey Him,  
By Him the birds are fed;  
Much more to us, His children,  
He gives our daily bread.

We thank Thee, then, O Father,  
For all things bright and good,  
The seed-time and the harvest,  
Our life, our health, our food;  
Accept the gifts we offer  
For all Thy love imparts,  
And, what Thou most desirest,  
Our humble, thankful hearts.

## The Chief Concern of the Sunday School

Sunday School Leaders Tell What They Think It Is.

MANY PROBLEMS, SOME SOLVED, SOME YET UNANSWERED

**A**T the Louisville International Convention, the Courier Journal of that city took advantage of the unusual gathering of prominent Sunday School workers to obtain the opinion of many of them on the important subject, "What is the greatest problem or question to which the Sunday School should devote its energy?" The following symposium is decidedly interesting and suggestive:

### Lead to Christian Discipleship

"The greatest problem before the Sunday School world to-day is to train the teacher so to present the Word of God to the scholars, young and old, as to lead them to Christian discipleship and service."—Rev. A. F. Shaffner, D.D., Chairman of the Lesson Committee.

### A Real Force

"The greatest problem in the Sunday School world to-day is how to make the example of the life of Christ a real force in the ordinary life of the man or woman active in business or profession."—Geo. H. Uter, Ex-Governor of Rhode Island.

### Missionary Obligation

"One of the most important undertakings should be to inspire the Sunday School population with a sense of its obligation to the non-Sunday School population of the world."—E. W. Halpenny, S. S. Secretary of Indiana.

### Interesting the Pastors

"The winning of the hearty, unreserved support of every pastor to the Sunday School, so that he will thoroughly prepare himself for intelligent and enthusiastic leadership of his Sunday School force."—E. A. Fox, General Secretary for Kentucky.

### The Missionary Spirit

"The greatest movement in the Sabbath School world in recent years has been the effort to develop in a systematic way the missionary spirit among the young."—Rev. John Nell, Toronto.

### Combine with the Home

"The greatest Sunday School problem is to so combine with the home as to realize Christ's will in childhood. 'It is not the will of your Father, who is in heaven, that one of these little ones should perish!'"—Rev. Aquila Lucas, Sackville, N.B.

### Interesting Men and Women

"The greatest thought in the Sunday School world to-day is that the church has at last discovered the secret of interesting men and women in the Sunday School, and they are coming in droves, and the men always bring their purses with them."—C. D. Meigs, of Indianapolis, Ind.

### Coming Generations for Christ

"The well-organized Sunday School providing for the reaching of the babe, as it comes into the world, through the cradle roll and the effective work of the various departments, teaching the Word, winning the pupil to Christ, training him for efficient service, will result in the winning of this and future generations for Christ and hasten the coming of His Kingdom."—John S. Carman, Superintendent Colorado Sunday School Association.

### Educational Evangelism

"I consider the greatest problem of the Sunday School to-day to be that of educational evangelism, the so training of the child by the means of Sunday School teaching adapted to his unfolding needs that without any break he will realize the fulness of life as it is in Jesus."—Rev. M. S. Littlewood, N.Y.

### Co-operative Work

"The greatest thought that faces the Sunday School world to-day is the consideration for the problem of co-operative work between parents and teachers, and a realization of the fact that only by such combined effort can the question of preservation versus rescue be solved."—Miss Nannie Lee Frayser, Superintendent Primary Department of Kentucky.

### The Training Country

"The greatest country in the Sunday School world yet largely unexplored is the training country—that adequate and scientific calling forth and turning into skill for Christian service the common ability and the exceptional gifts of the youth of our generation."—John S. Carman.

### Evangelistic Spirit and Aim

"The greatest problems in the Sabbath School world to-day are two—one, how to secure capable and consecrated teachers, recognizing that the supreme work of the Sabbath School is to win their scholars to a personal devotion to Jesus Christ; the other is how to permeate and energize our ever-increasing machinery with an evangelistic spirit and aim."—Rev. Robert Johnston, D.D., Montreal.

### Foundation of all Christian Work

"The Sunday School is the very foundation of all Christian work and development. It has a broad foundation, including all ages, sexes and races, in a uniform study of the Bible. Now it has fixed the Home Department as the best plan for reaching the careless. The Sunday School, as now established, is broad enough and solid enough to hold the adult as well as the child, and now all ages are being converted in the Sunday School. It is carrying out the first great principle of the Christian religion—'Go teach.'"—George G. Wallace, Omaha, Neb., President of Nebraska State Association.

## Sunday School Statistics Showing Strength of Denominations

Mr. F. M. Barton, of Cleveland, has compiled the following figures, which show the comparative strength of the different denominations in Sunday School work, for the United States and Canada:

|                               | Schools. | Teachers and Officers. | Scholars.  | Church Member. |
|-------------------------------|----------|------------------------|------------|----------------|
| Methodist.....                | 60,860   | 542,250                | 4,527,123  | 6,969,871      |
| Baptist.....                  | 34,146   | 242,463                | 2,355,897  | 3,224,905      |
| Presbyterian.....             | 17,695   | 176,986                | 1,540,986  | 1,821,504      |
| Disciples and Christians..... | 9,620    | 87,072                 | 967,076    | 1,375,728      |
| Lutheran.....                 | 6,578    | 73,132                 | 712,390    | 2,012,536      |
| Congregational.....           | 7,389    | 66,501                 | 665,041    | 696,723        |
| Episcopal.....                | 5,423    | 48,807                 | 452,443    | 833,038        |
| Reformed.....                 | 2,679    | 38,860                 | 371,402    | 430,458        |
| United Brethren.....          | 3,915    | 40,690                 | 312,824    | 280,501        |
| Friends, Mennonites, etc..... | 3,992    | 35,928                 | 359,337    | 479,117        |
| Union and other schools.....  | 14,000   | 84,608                 | 800,000    | .....          |
| Total.....                    | 166,297  | 1,437,277              | 13,064,519 | 20,134,681     |

### Reaching the People

"The object of the Sunday School should be: Reaching the people—men, women and children; training teachers for the work of teaching the people; leading these people to acceptance of Jesus Christ as the Saviour of the world and putting into practice the great principles He taught."—N. B. Broughton.

### Circle About One Thought

"All plans in the organized Sunday School work circle about but one thought and one only, and that is to get individuals of all sexes and all nationalities to believe on the Lord Jesus Christ as a personal Saviour."—W. G. Landes, General Secretary of Pennsylvania.

### Chinese Sunday Schools

"One-fourth of the population of the world is Chinese. Only twelve per cent. of the churches in China have Sunday Schools, but the heathen children in China are pressing into these schools. The greatest world problem is for us to influence them for good."—John Darrock, of Shanghai, China.

### Training of Teachers

"The adequate training of teachers is most important. This is a matter of transcendent importance. Without a body of thoroughly-trained teachers the thoroughly-graded lessons, which is the goal of the Lesson Committee, cannot be used effectively. This is the most important matter before the Sunday School."—Dr. George W. Bailey, Philadelphia, Pa.

### Duty of Publishers

"That in view of the fact of the hearty approval and adoption of the recommendations of the International Sunday School Lesson Committee's report Saturday morning, the most important practical matter before the great Sunday School world to-day is that all editors and publishers of Sunday School literature should at once give adherence and wide publicity to the broad-gauge policy of the Lesson Committee so enthusiastically received by the convention."—John R. Pepper, member of the Lesson Committee.

## Gems of Thought from Convention Addresses

"The material you send to heaven while on earth, in God-like deeds and Christian works of love, is used in building your home in heaven. If you prepare no material on earth you will have no home in heaven, but if you desire to build you may erect by your deeds a palatial home in the Kingdom of God."—Rev. C. R. Blackwall.

"The indestructibility of God's Word is the firm rock on which Christianity is builded. Neither the unhallowed hand of the desecrator nor the corrosion of passing ages has detracted a single line from its truths."—Rev. R. R. Biggier.

"Let your life be spent in preparation for meeting the Saviour, for life is but a test of your worthiness to share in the glories of the eternal city."—Rev. E. H. Lewis.

"The search of the world is for the truth and the eternal truth, the conception of God and the immortality of the soul are revealed finally in Jesus."—Rev. F. C. Redfern.

"The greatest work of Christianity today, the broadest field of all Christian efforts, lies in its foreign mission fields. The urgency of missionary work is the greatest need of the day."—H. B. Bardwell.

"Childhood is the most valuable period of existence, the period in which the destiny of the soul may easiest be shaped. The training of a child in Christian work cannot begin too early."—Rev. George E. Foskett.

"The missionary work in Japan and Korea marks one of the greatest advances the Christian workers of the world have made. There is yet room for much more good, and we must enlarge our campaign."—Prof. H. M. Hamill.

"Come unto me"—these three words define the very essence of Christianity. It is not he that alone knows Jesus, nor he that only loves Him, but he that follows Jesus will be saved."—Rev. William Patrick.

"A full unconditional dedication of self to the cause of God is the means by which man is most generously entitled to a share in the kingdom of heaven, and a gift he must make for his soul's salvation."—Rev. Dr. W. Truett.

"Cultivate the far look of faith, for through faith is the power of salvation. Be not blinded by discouragements at hand, but look beyond with shining faith to the Saviour."—Rev. Dr. Robert Johnston.

"Live your life by the example of the faultless life of the Saviour; emulate the deeds of the Perfect Man that your reward in heaven may be great."—Rev. R. A. Lapsley.

"There are too many churches," said the Rev. Bishop Bell, of California. "Not that their widening influences should be less expanded, but that they all should unite and become one in Christ."

"Prayer should be to the Christian as natural as breathing. One should bend in prayer not alone in supplication, but in praise and adoration of the Saviour. Christians should live in the atmosphere of prayer."—Rev. Alfred Rowland, of England.

"Peace comes as the crown of a useful life in the cause of the Master, and eternal peace comes as a reward for that life."—Rev. W. D. McKenzie.

"Preaching must be reinforced by skillful teaching—power lies not alone in presenting the Gospel, but in making its principles thoroughly understood."—Dr. Potest.

"Worlds may pass away, but the Word of God endureth forever," said the Rev. Frank Johnson, of England, to the congregation of the Broadway Methodist Church. "The day of the Bible is at hand, and the time has come when 400,000 Bibles are issued in one order for those seeking to learn the Word of God."

"Fellowship with God is the highest essential of a Christian life. Through contact with the Saviour man is filled with the Divine spirit."—Rev. J. L. Peacock.

"The great Sunday School movement of to-day has been the most potent factor in producing the age of Christian unity."—Rev. Joseph Clark.

"The purity of woman and her Christian influences are the greatest means of saving the world for Christ. Through the efforts of womankind lies the salvation of mankind."—Rev. H. A. Dowling.

"The world is full of religion, but the only religion that has 'made good' is the Christian religion."—Rev. J. W. Hughes.

"Get together and work as one man that your church and your Sunday School may win for your Christ."—C. T. Franks.

"Give words of comfort and encouragement to all with whom you come in contact; scatter sunshine among all humanity, and your reward will be great in heaven."—Rev. Charles S. Albert.

"Christian citizenship is the world's greatest need. Make a Christian citizen of the child—the home influence is best of all."—Thomas V. Eilzey.

"Jesus is the great example of the master teacher. Preach and teach the love of Jesus."—Rev. H. Moser.

"Sunday School is like a summer hotel—it is thronged for three months in the year and empty the rest of the time. Let us work as never before that we may have an all-year Sunday School movement."—Rev. John T. Farris.

"The Bible will stand throughout the ages."—Rev. A. F. Schaffner.

"The Sunday School movement covers a greater field than can be reached by any other Christian body."—Rev. Alexander Henry.

"The highest possible gift one can make to God is to give Him a life. The first need of Christ's cause is not money, meaningful as that may be; but he lives wholly given unto the service of God. 'I seek not yours, but you,' is Christ's plea ever. The most reforming and powerful force in the world is a life."—Rev. Dr. Truett.

"The heart of the Sunday School movement is the open Bible of Christendom. The teacher should handle that book so that the child shall love, reverence, and follow its precepts through life."—W. M. McKenzie.

"As we grow older we find ourselves dissatisfied with what we have accomplished, and we turn to our children and hope better things for them. So with the church. If we have not conquered the world we look to the next generation to win greater victories."—Rev. Dr. McKenzie.

"As the church lives more for the child it will grow into the spirit of the child, which will be seen in simplicity of motive, sincerity of utterance, and directness of trust. When the churches become as a little child, the world shall become as the family of God."—Dr. McKenzie.

"When children are beginning to read stories, then they should be trained to read in the Bible, the great story book of the world. If they do not get the habit then they may never do so."—Miss Slattery.

Mrs. Lamoreaux said: "There are seven days each week, and all of the spiritual training cannot be gotten out of one day at the Sunday School. The home must help six days. Sunday School training is of little value unless spiritual life is fostered by a high standard of living in the home."

Bishop Bell said that the pastor who pays no attention to Bible classes will get what he deserves, a small attendance, that the Bible school is God's choicest method in saving the race.

The question, is it right to legalize the sale of that which causes so much crime, dependence, delinquency, degradation, disease and death, commands the attention of the people, and it must be answered. The Woman's Christian Temperance Union, the organization which I have the honor to represent, is anti-saloon, anti-brewery and anti-distillery.—Mrs. L. M. Stevens.

"In preparing a Sunday School lesson read to see who is in the lesson; read to see where the lesson is placed, and when it took place, and then read to see what happened. Look up the persons referred to, and always remember to use your own memory. Make an outline of the lesson. Read the lesson over at least five times, each time with a definite purpose in view. Spend your after-thought in looking for appropriate illustrations. After such preparation I have found that I do not have the lesson, but the lesson has me."—W. C. Pearce.

"The impression that graded lessons will be more suitable for the small and the backward Sunday School to teach is a mistake. They will be easier. The lessons being adapted in each grade to the needs of the pupils in that grade, the scholars are in sympathy with the material provided. It does not have to be adapted to them; it is adapted already. In trying to adapt uniform lesson to one class, some teachers succeed; but it is evident that it takes more brains, training and tact to adapt an unsuitable lesson than it would to teach one which at the start is fitted to the class."—Dr. M. C. Hazard.

"The action of this convention instructing the Lesson Committee to prepare graded courses for the entire range of the Sunday School is one which will begin to solve one of the greatest problems before us, namely, providing for the pupils of the Sunday School an adequate religious education."—Mrs. J. W. Barnes.

## Gratifying Reports from the Annual Conferences

Showing Splendid Progress Made in Sunday Schools and Epworth Leagues

THE reports presented to the Annual Conferences are usually put through in a hurry, and then no more is heard of them, although they are decently buried in the Conference minutes. As we have had the opportunity of looking over the Sunday School and Epworth League reports of several of the Conferences, we here present some of their more interesting features. It is cause for thankfulness that in so many of the Conferences, there are pronounced signs of life and growth. When the returns are all in, there will in all probability be a fine increase in both Epworth Leagues and Sunday Schools. The reason why some of the Conferences are not referred to here is because we have not yet been able to obtain any definite information from them.

### Sunday School

#### Increase of Scholars

The London Conference noted, with pleasure, an increase of 633 scholars for the year, and also a much better average attendance, but regretted that only 1,551 scholars are studying the catechism. Regret was also expressed that only 161 schools out of 446 observed Rally Day.

#### For the Funds

The amount raised for missions by the Sunday Schools of the London Conference is \$3,872, an increase of \$165. For the Educational Fund there was contributed the sum of \$182, an increase of \$86. The Conference called attention to the request of the General Board that all our Sunday Schools should contribute an average of five cents per member to the General Sunday School Aid and Extension Fund, in view of the increased expenditure involved in the support of two Associate Secretaries. If the London Conference had met this request, the amount contributed would have been over \$2,000, whereas the total collections only reach \$680, a decrease of \$22 from last year. The schools of the Conference were strongly urged to support this fund more liberally.

#### Going Ahead

The Bay of Quinte Conference reports an increase of 1,270 in its Sunday School membership, and increased givings of \$1,366. Like some of the other Conferences, however, Bay of Quinte failed to keep up to the figures of last year for the General Sunday School Aid and Extension Fund; a decrease of \$3.09.

#### Greater Interest

The action of the General Conference in appointing District Sunday School Secretaries, according to the Bay of Quinte Conference, has resulted in a greater interest being taken in the work.

#### Adult Bible Classes

The organized Adult Bible Class movement is believed by the Bay of Quinte Conference to be largely responsible for the increased membership reported by the schools. The Conference most earnestly recommended the extension of this movement.

#### Forward Movement for Missions

The Bay of Quinte Conference report contains the following: "Your committee would emphasize that the 'Forward

Movement for Missions in Sunday Schools,' inaugurated by the General Board, be encouraged in every possible way, as we believe it is calculated to result, not only in increased contributions, but also in the number of men offering themselves for the work of the church.

#### Various Recommendations

The Hamilton Conference recommended the following:

That the attention of parents and superintendents be called to Paragraphs 77-79 in the Discipline, relating to baptized children, their training and their relation to the church.

That a Decision Day be held in every Sunday School, once a year, after due preparation, when an opportunity will be afforded our boys and girls to acknowledge Jesus as their personal Saviour and Lord.

That our churches, by every legitimate means, induce our boys and girls to attend the preaching services each Sabbath. The steps be taken to promote the memorizing of Holy Scripture, as provided for in the Discipline.

#### Western Progress

The British Columbia Conference has the fine increase of 1,618 in its Sunday School force, and reports an increase of \$47.00 in its contributions to the General Sunday School Fund. The missionary givings show an increase of \$92.

#### Temperance Work

The British Columbia Conference passed the following resolution: "That we recognize more clearly the needs of more aggressive temperance work in our schools, and urge the use of the temperance pledge, at least once a quarter, when the temperance lesson is being taught, and also that some arrangement be made for keeping records of those who have signed."

#### Manitoba Did Well

The General Board of our church requested all our Sunday Schools to contribute a sum that would equal five cents per member towards carrying on our General Sunday School work. The only Conference that made anything like a serious effort to reach this was Manitoba, which gave \$620, an increase of \$244. A similar rate of increase in the other Conferences would have been fairly satisfactory, but unfortunately several of the Conferences reported a decrease, so that the General Board is likely to face a serious financial embarrassment.

Of the 1,491 persons who joined the church in the Manitoba Conference last year, 851, or 57 per cent., came from the Sunday-schools. This Conference shows an increase of 1,700 scholars. The committee regretted that in the case of Union Schools there is no provision for supervision by our ministers.

The committee was convinced that a school under the care of some denomination had an advantage. The total amount raised by the Sunday Schools of the Manitoba Conference for missions was \$1,698. The Conference believed that the time had come for the schools to support a missionary of their own, and therefore decided to ask the General Board of Missions to set apart as their special charge Rev. W. B. Albertson, B.A., for work in West China.

### Epworth League

#### Good for British Columbia

The British Columbia Conference reports a total membership of 2,353 in its Young People's Societies, an increase of 778. The missionary givings amount to \$1,434, an increase of \$610 over last year. The General Epworth League Fund also shows an increase.

#### Wide Sphere of Usefulness

The Epworth League report of the British Columbia Conference contained the following paragraph:

"We recognize that in this rapidly developing province, there is before our young people a wider sphere of usefulness and influence, as we set ourselves, steadily and persistently, in the direction of moral and social righteousness, and we shall rejoice in the mighty impetus of the upbuilding and advancement of the Kingdom of God."

#### The Boys and Girls

The Young People's Societies of the Hamilton Conference report a total membership of 14,035, an increase of 209. Raised for missions \$3,351, increase of \$449. The committee deeply regretted that the returns show only 57 Junior Leagues in the Conference, a decrease of 2, and recommended: "We would urge upon our ministers the importance of work among our boys and girls. We feel sure that attention to this matter will increase our Junior Societies at least twofold."

#### The Educational Society

The London Conference recommended that at least one evening, during the year, in each Epworth League, be set apart to consider the work of the Educational Society, and also that the list of League topics shall include at least one topic dealing with the educational work of our church.

#### Circuit Conventions

The London Conference, recognizing the value of Circuit Conventions and Tallies, urged that they be held more generally.

#### Fine Increase

The Epworth League membership of the Toronto Conference shows an increase of 767, and the missionary givings have gone up from \$11,611 to \$12,118.

#### Ever-Changing Conditions

The following sensible recommendation is found in the Epworth League Report presented to the Hamilton Conference: "We would urge upon all our Leagues the importance of constantly studying the needs of the young people, and adapting the work of the League to the ever-changing conditions of their constituencies." The committee also added:

"We urge that all our ministers do their utmost to encourage and develop League work. From our Young People's Societies come our ministers, missionaries, and local church leaders. We respectfully urge our ministers to give much of their strength to this work. The responsibility of circuit superintendents is shown by the fact that so often the revival or decline of young people's work is coincident with a change of pastor.

### The Summer School Commended

The Epworth League Committee's report, passed by the Bay of Quinte Conference, contained this paragraph:

"We heartily commend the summer school to the attention, sympathy and support of the Conference, and would call attention to the fact that, as one direct result of the school at Chemong Park last year over 60 missionary study classes were organized throughout the Conference."

### Bible Study Important

The Bay of Quinte Conference declared: "We desire to emphasize the great central purpose for which our young people's organizations exist—the bringing of our young people to Christ, and training them in and for Christian service. We believe that no factor can be used to greater advantage than systematic Bible study, as indicated in the first clause defining the work of the Literary Department of our Epworth League. We recommend that each League devote at least one week in each year to special Bible study."

### Too Bad!

The Bay of Quinte Conference Leagues report an increase of \$546 for missions, and a decrease of \$3 for the General Epworth League Fund. The first is good, but the second is—well, it's too bad! Especially in view of the fact that the expenses of the General Board are more than twice as great as last year. Will some one kindly tell us how three secretaries are to be maintained when prominent Central Conferences report a decrease in the General Fund?

### Cause for Serious Reflection

The Toronto Conference, while expressing gratification at the increase of contributions to missions, declared that there was "cause for serious reflection" in regard to some of the other funds. For instance, the 15,423 members of the Epworth League within the bounds of the Toronto Conference gave only \$344 to the General Epworth League Fund, scarcely more than two cents per member; \$37 to the Educational Fund; \$62 to the Superannuation Fund. The Conference urged that pastors and League presidents do all in their power to enlighten the young people concerning the needs of these departments of the church's life and work, so that they may not suffer as they now do for lack of funds to carry on their work.

### Increase of 1,428

The Bay of Quinte Conference reports an increase of 1,428 in the membership of its Young People's Societies, although the returns show a decrease of 30 in the membership of the Junior Leagues, and the Young Men's Societies also show a falling off of 89.

### How He Did It

Mrs. Russell Sage taught school in her youth in Philadelphia, and a Philadelphia woman, who was once her pupil, said the other day:

"She had a way of hammering home an idea with an apt anecdote that we girls enjoyed hugely."

"One day, in impressing on us the importance of perseverance, she said that she knew a little boy who was a remarkably fine skater."

"She watched the youngster one winter afternoon do the front and back roll, the grapevine, the glide, and other feats, and finally, overcome with enthusiasm, she patted him on the back and said:

"How on earth, at your age, did you learn to skate so magnificently?"

"By getting up every time I fell down," was the boy's simple answer."

## Hints for Workers

### A Deed and a Word

A little stream had lost its way  
Amid the grass and fern;  
A passing stranger scooped a well,  
Where weary men might turn;  
He walled it in and hung with care  
A ladle at the brink;  
He thought not of the deed he did,  
But judged that all might drink.  
He passed again, and lo! the well,  
By summer never dried,  
Had cooled ten thousand parching tongues,  
And saved a little beside.

A nameless man, amid the crowd  
That thronged the daily mart  
Let fall a word of hope and love,  
Unstudied from the heart;  
A whisper on the tumult thrown,  
A transitory breath—  
It raised a brother from the dust,  
It saved a soul from death.  
O germ! O fount! O word of love!  
O thought at random cast!  
Ye were but little at the first,  
But mighty at the last.

—Charles Mackay.

### The First Eleven

If you want God's eye to light upon you, you must fit yourself for His work; you must do the duty that lies nearest you well; you must be faithful in a few things if you hope to be set over many things. Every youth knows how the footballer gets from the second into the first eleven; he does it by playing the game for all he knows and for all he is worth. That is how Peter and James and John got into the first eleven of Christ. That is how we may win God's call upon our service. Live daily at the top of your form; put all the fidelity, courage, patience that you know into the ordinary toil of the office and the workshop. They will never be wasted, even though no earthly eye regards them, and God will see and know His picked men when He wants them for the work of the Kingdom and the battles of the Lord.

### Run, Speak to That Man

A few weeks ago the Paris Temps printed a letter by the Duchesse de Talleyrand, the great Talleyrand's niece by marriage, from which we may learn a valuable lesson. The letter speaks of the change in the great statesman's attitude towards religion in his later days. The winter of 1838 was very sharp, and seems to have tried him severely. Gout troubled him, cold followed upon cold, and he began to lose both sleep and appetite. These wakeful nights, he said, brought terrible thoughts as he passed in review the events of his life. In the course of a protracted conversation, interesting but not vital to our present purpose, Talleyrand expressed his marvel that the clergy had not spoken to him about his soul. He said:

"I have thought about it for a long time—in fact, ever since the Archbishop of Bourges' last visit to Valençay, and on the occasion of the visit of the Abbé Taury. I asked myself why the Archbishop, who was there directly my pastor, did not try to persuade me to it, why this good Sulpician did not mention the matter."

To a suggestion that they might not have dared this to intrude upon him, Talleyrand replied that he would have welcomed any such action on their part.

Why is there not more of talking, heart to heart, with men about their relation to God, to that eternity which is so near at hand, to that destiny which will strip the soul of all its cover make-shifts and which, will remain fixed for endless ages? The case of Talleyrand is only one of countless testimonies that such solitude is welcomed.—Central Advocate.

### No Use to Christ

One of the preachers to whom we listened two Sundays ago closed his discourse by referring to a dream.

He said he did not believe much in the suggestiveness of dreams. God does not now speak generally to man in visions and dreams as in the olden times. There is no necessity for doing so. We have a full revelation, sufficient to teach us all needed truth, and yet there is no reason to suppose that He does not sometimes speak to men in dreams to-day.

The speaker then referred to a dream which had come to a friend of his, and which greatly affected his life.

He dreamed he was an invalid, occupying a cot in the general ward of a hospital. The ward contained twelve beds—seven on one side and five on the other, and each was occupied.

His cot was the last one, number 12, on the list. He dreamed that two men came in and proceeded through the ward, stopping a minute at each cot, and one of them had a writing tablet in his hand and jotted something upon it as they looked upon each invalid. The dreamer in some way or other recognized the man with the tablet as the Christ, and as He drew nearer, he was filled with interest and excitement.

At length the two men stood before his bed, and the one man asked of the other, the one who was writing: "And what will this one do; will he get better?" The answer came with a shock, as He said: "Why should he live longer, he is of no use to me?"

The dreamer awoke, but the question kept coming to him over and over again: "Why should he live longer, he is of no use to me?" He inquired of his conscience: "Is it possible I am of no use to the Master?" and he not only awoke from sleep, but also from lethargy, and became intensely in earnest and active in the Master's service.

Is it possible that the Christ might say of you or me, "Why should he live longer, he is of no use to me?"—Wesleyan.

### Take Care of Number One

Some of the maxims of the ungodly are very good when they are properly interpreted. An example may be found in the maxim, "Take care of number one." Who is number one? The ungodly man says, "I am number one." But God is number one. Take care of God's interests first, and He will look after yours.

### The True Life

A religion of effortless adoration may be a religion for an angel, but never for a man. Not in the contemplative, but in the active, lies true hope; not in rapture, but in reality, lies true life; not in the realm of ideals, but among tangible things, lies man's sanctification wrought.—Henry Drummond.

## From the Field

### New Church at St. John's

One of Rev. Dr. Carman's most pleasing duties, during his last visit to Newfoundland, was to dedicate a beautiful new church in St. John's, to be known as "Wesley," taking the place of the old Alexander Street Church. The Doctor preached an appropriate sermon from the second verse of the 50th Psalm: "Out of Zion, the perfection of beauty, God hath shined." As the opening services were held during Conference, about sixty ministers were present.

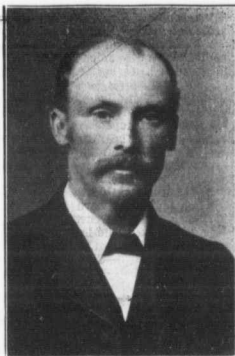
The history of this church is a fine illustration of how a strong, self-sustaining cause may often be developed through the planting of a Sunday School in a needy neighborhood. In the year 1888 Rev. George Boyd, afterward a beloved pastor in London, Ont., opened up a mission Sunday School in Foote's Lane, and put Mr. A. W. Martin, a young teacher of George Street Church, in as superintendent. He started with 30 scholars, and 7 officers and teachers; the school grew to 160 in two years, when the building was enlarged.

In 1890 the mission was removed to Alexander Street, where it continued to prosper. With the exception of five years, when engaged in teaching a class of young men, Mr. Martin has been superintendent, and has had the joy of seeing a strong church grow out of the little mission Sunday School.

It is not to be wondered at that the Sunday School is a decided feature of the present church work at Wesley. The total enrollment of scholars is 287. There are 56 officers and teachers, with the remarkably fine average attendance of 52. It is an up-to-date school, with nearly all the latest ideas in actual operation, such as Cradle Home, Home Department, De-

ent, as he is very fond of children, and the whole city knows him as "the children's friend."

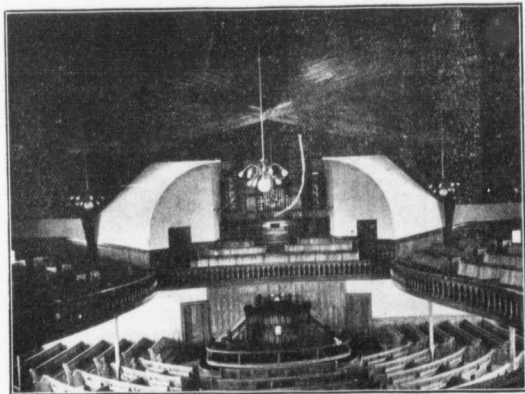
Mr. Martin is fifty-three years of age, very active in temperament, and unusually buoyant in spirit. He is an ardent



MR. A. W. MARTIN

Supt. Wesley Sunday School, St. John's, Newfoundland.

temperance worker, and has attended Conferences for the last fifteen years. He is recording steward of his church as well as Sunday School superintendent. His business position as cashier and assistant accountant in the General Post Office is one of great responsibility. It



INTERIOR VIEW OF WESLEY CHURCH, ST. JOHN'S, NEWFOUNDLAND

cision Day, Rally Day, Regular Teachers' Meetings for the study of the lesson, etc.

There are nine Chinese scholars, with nine teachers. Mr. Martin is a special friend of the Chinamen in the city, and is frequently spoken of as "The Chinese Consul." He has one of the first qualifications for a Sunday School superintend-

er is a wonder to his friends that he crowds so much into his strenuous life.

The new church is a beautiful building and speaks for itself. We are glad to publish good pictures of both exterior and interior. The cost was about \$20,000.

The pastor, Rev. R. W. Freeman, is

one of the best known ministers of the Newfoundland Conference, a man greatly beloved by ministers and people alike. We trust that his ministry in the new church will be crowned with every blessing.

### Ottawa District Rally

Ottawa District Epworth League held a successful "Missionary Rally" on Monday, June 15th. The Executive Committee had planned to have the gathering at Rockcliffe Park in the open air; the intention had been to serve tea at 6.30 p.m., followed by music and a missionary address, but as the weather was not very favorable, Dominion Church was used instead. Everything had been carefully planned. Rev. W. P. Boshart, Field Secretary of Stanstead College, gave a spirited and rousing address on his "Observations of the Chinaman, as a mechanic, farmer, student and Christian," which was thoroughly appreciated by the large audience present. Mr. R. S. Glass, the District President, occupied the chair and gave some interesting statistics, showing the missionary givings of the various leagues of Ottawa District, which aroused some discussion among the leaguers present. Ottawa District is going to make an effort to raise the full amount necessary to support their representative in Japan, Rev. C. J. L. Bates, during the coming year.

### Central Methodist Epworth League

What proved to be a most interesting and instructive Missionary Mock Trial took place in Central Church, on June 18th, under the auspices of the combined Epworth Leagues of Central and Elm Street Churches, Toronto.

The Missionary Departments of the various Leagues are ever working at high pressure to provide something new by which to stimulate increased interest in missionary work; and although the Mock Trial venture is by no means new, yet the size of the audience that turned out on a warm June night to listen to this one justified all present in believing that the present wave of missionary sentiment is not diminishing in the north end, at least.

The Missionary Vice-Presidents of the respective Leagues both deserve commendation for their untiring efforts in making the event a success. The prisoner, Mr. Indifferent Leaguer, was charged with and proven guilty of embezzling \$600 per month from the Missionary funds by refusing to contribute that small sum from a salary of \$600 per year.

### Epworth League Reading Circle

The Epworth League Reading Circle, of Wesley Methodist Church, Fort William, have just concluded a very successful term. We met once a week, and with each meeting the interest increased. Our course of study included the following books:

Famous English Statesmen, Out with the Old Voyagers, and Canadian Citizenship. We appointed two leaders for every meeting. We thought this a better plan than one leader for the complete term, because every member had a chance to lead the discussion, at least once during the course, and it seemed to enliven the interest.

Our meetings lasted from 8 p.m. to 10 p.m. After this light refreshments were served and a place of meeting for the following week was decided upon. At the conclusion of our term we had twenty-five members. We are hoping to have a Class formed next Fall.—One of the Circle.

### At Beautiful Chemong

The attendance at the Kawartha Lakes Summer School, held at Chemong Park, was not quite as large as last year, but a thoroughly good time was enjoyed. The location is an ideal one for a gathering of this kind; water, forest, and green grass combining to make a charming summer resort. The exercises began each morning with Bible study, under the guidance of Rev. Dr. Baker, of Toronto. Then followed talks and conferences on methods of work by Dr. Crews. The last hour of the forenoon was occupied with discussion study classes, of which there were four, studying Dr. Zwemer's "The Moslem World," and "The Why and How of Foreign Missions." The afternoon was largely give up to recreation. A specially interesting feature of the programme was the moonlight excursion to Bobcaygeon. At the evening meetings addresses were delivered by prominent ministers of the Bay of Quinte Conference. The president, Rev. Mr. Foster, and the secretary, Rev. W. E. Clarke, B.A., deserve much credit for their faithful and efficient work in planning for the school and directing it so successfully.

### The St. Thomas School

Those who attended the Summer School held at Alma Ladies' College, St. Thomas, July 9-16, were wonderfully enthusiastic over the rare privilege they enjoyed. Some of them talked as if the school had been the event of their lives. The meetings were spoken of as "wonderfully helpful," "spiritually refreshing," etc., and the social pleasure of the afternoons on the beautiful college grounds will not soon be forgotten. There are many advantages in a school meeting in a place like this, and living together in the same building. Dr. Warner, the Principal, made an ideal host treating the visitors with every possible kindness. The Bible study was ably conducted by Rev. Dr. Elliott, of Winnipeg. Others who took part in the programme were Rev. Dr. Sutherland, Rev. R. W. Woodsworth, Rev. W. W. Prudham, Rev. Dr. Crews, and Miss Bollett.

### Brampton District Summer School

The first summer school of the Brampton District Epworth Leagues was held in St. Paul's Church, Brampton, June 29th to July 1st. Some twenty delegates registered, and it was well attended by the general public. On Monday evening Rev. E. J. Adams, of Graftonville, and Mr. W. Arnott, of Bolton, gave one of the interesting series of pictures, took us over the mission fields, showing us the faces of many of our missionaries, and speaking of the work they are doing, especially among the Indians, as the Leaguers of this district are so justly interested in that kind of work, supporting Rev. Marchmont Ing, of Morley. The morning sessions were devoted to earnest study, and were very helpful. Rev. R. N. Burns, D.D., of Brampton, led the class in a careful study of the great commission. The study classes, conducted on Tuesday and Wednesday mornings by Miss Cora Sifton and Rev. R. J. Beaton, of Toronto, were most inspiring and practically helpful. Mrs. Hartwell, a returned missionary from China, gave an address which will be long remembered. The Rev. H. Lee, of Huttonville, gave the class a fresh, helpful address on "Junior League Work." On Tuesday afternoon a picnic was held at Eldorado, and was very enjoyable. Baseball, boating, and rustic rambling were enjoyed by all. The patriotic service, from 7 to 8 o'clock on Tuesday evening in the town park, was a great success. It was attended by

large crowds of citizens, besides the visiting delegates. The town band and a chorus of young men led in the singing of patriotic songs, such as: "The Land of the Maple," "The Maple Leaf," "Rule of Toronto," etc., Rev. F. L. Farewell, B.A., of Toronto, gave the splendid address on "Canadian Citizenship," setting forth the true conception of practical patriotism. A large number came into the church and heard with deep interest Mrs. Hartwell's story of the great change which has taken place during their sixteen years' work in China. Rev. E. M. Brechen, M.A., B.D., of the Saskatchewan Conference, gave a masterly statement of the serious missionary problems that confront us as a church and nation in the great west, and explained how it might be solved in a patriotic and Christian way. The summer school has left a strong impression on the young people of the district, and it will live long in their lives and memories.

### Field Sports

The Epworth Leagues of Toronto held a very successful "outing" at the Exhibition Park, on Saturday, June 27, when a splendid programme of games, etc., was carried out. There was a walking race, one mile dash, fifty yards dash for ladies, obstacle race, etc. One race that provoked much merriment was the "coat race," in which the contestants were required to take off their coats during the race, turn them inside out, and put them on again, before reaching the goal. The ball-driving contest by the ladies was an interesting feature. After the sports were over the jolly crowd sat down to supper together.

### Whitby Missionary Conference

The third Annual Conference of the Young People's Missionary Movement was held July 2nd-9th, in the Ontario Ladies' College, of Whitby, an ideal place for such a gathering. About 190 delegates of all denominations met for earnest study of the Bible and missions. Space will allow but a brief summary:

The social side of the Conference work was practically demonstrated in tennis and croquet tournaments, a trip by special train to the Lake Shore, where a pleasant afternoon was spent in games and visiting the Fresh Air Cottage, and a picnic in Whitby Grove.

Each day's work was measured off by the hour with military precision, and the students were very much in earnest.

Devotional exercises were held in the chapel each morning, under the direction of Rev. Mr. Wilkinson, of St. Peter's Church, Toronto, before going to breakfast.

Eight different classes were organized for mission study; the students studied with much enthusiasm, "The Uplift of China," "The Moslem World," "The Why and How of Foreign Missions."

Mr. E. D. Soper, Field Secretary of the Young People's Missionary Movement, was his ever-abounding enthusiasm for missions in the Sunday School, taught a number of the Sunday School Lessons for 1909, from the missionary view-point, showing the whole Bible to be a missionary Book. The teachings of these lessons were indeed spiritual feasts that will enrich the lives of the students for many days to come.

Then the Bible studies, by Prof. J. L. Gilmour, of McMaster University, dealing with "The Life of Moses and Elijah," brought all in such close contact with these Bible characters as to deepen their own spiritual lives.

Interesting addresses were given on Home and Foreign work, by returned mis-

sionaries from India, China, Japan and the great North-West.

The heart-to-heart talks in the classroom and out on the lawn, and the interchange of ideas which is ever helpful, kindled the enthusiasm, and sent all home with the fuel flaming to warm the life of local schools and societies.

It was a great Conference, the Spirit of the Lord swept over the whole gathering, and many young people offered themselves for work in foreign lands.

### Three Prosperous Leagues

The three Epworth Leagues of the Fenwick Circuit have held six union meetings during the past year, which resulted in the development of a mutual interest. The Leagues have had a very prosperous year, being greatly helped in their work by the pastor, Rev. C. D. Draper, who was remembered, previous to his departure from the circuit, by the Leaguers, who presented him with a purse of forty dollars.

### Just a Line or Two

The Biennial Convention of the Hamilton Conference Epworth League will be held in King Street Church, Ingersoll, October 6-8.

An Epworth League was recently organized at Ashworth, on the Sandford and Zephyr Circuit, with a membership of about thirty. Great interest is being manifested in the work.

The Corresponding Secretary of Wesley Epworth League, Brantford, Ont., reports progress all along the lines. They have purchased a piano, a bell for the church, a number of books for the Sunday School, and filled five mite-boxes towards the new parsonage.

Rev. J. A. Doyle, our Western Associate Secretary, will be in Ontario during the first half of the month of September, and will be prepared to take some engagements at District Conventions. Officers desiring his services should write to Rev. Dr. Crews, Wesley Buildings, Toronto, as early as possible.

### Sentence Sermons

Nothing is more deceptive than love of self.

An honest doubt is always a door to some higher truth.

The trend and purpose of your whole life—that is your prayer.

The length of life hereafter may depend on its breadth now.

They who know their Father never are far from their fatherland.

It's not much use for an empty life to worry about its immorality.

If you would have peace within, you must be content with war without.

Our hunger for immortality may be the best evidence that we shall inherit it.

Many a man thinks he is fighting sin when he is only flaying his neighbor's foibles.

There's a world of difference between attention to details and absorption in trifles.

It makes all the difference whether money is life's motive or only a part of its mechanism.—Chicago Tribune.

### The Praying Gift

The praying gift is a precious gift of God. It is no small achievement for any person, old or young, to lead the devotions of a mixed assembly or any body of believers. It involves a dual action of the brain—speaking directly to God and at the same time bearing in mind the varied conditions and needs of one's self and his fellow-creatures. This gift is developed by exercise. The more we pray, the more we love to pray.



# A Missionary Calendar—August, 1908



**1** **Right Rev. T. V. Dudley.**  
Christian missions are the fundamental and essential and bottom principle of the life of the Church of Jesus Christ, and the life of the individual man in Jesus Christ.

**2** **A. J. A. Alexander, M.D.**  
I was two months on the Korean field, and I know personally that I could feel the results in my everyday life of the prayers that I know were ascending for me from those whom I had left in this country.

**3** **\*Rev. C. W. Service, B.A., M.D., Kiating, China.**  
China needs medical missionaries, and needs them now. What a boon medical science is and will continue to be in this land! And how enthusiastically the Christian Church in general and Canadian Methodism in particular should support every reasonable enlargement and extension of medical missionary work.

**4** **Rev. J. Hudson Taylor, China.**  
Our Master could not stay in heaven and leave you and me out. And He is going to give His people the privilege of sharing with Him in the work of bringing souls to Christ. Not to a certain class, but to every one of the children of God, has He given the privilege of being fellow-workers with God.

**5** **\*Rev. H. D. Robertson, B.A., Chentu, China.**  
We are more grateful every day that you have made it possible for us to be here, and we hope you shall be made glad, too. Will you pray that we may be enabled to use those gifts God has given us, so that men may be attracted and finally persuaded, and God may be able to work through us unto the saving of this people?

**6** **Rev. A. F. Schaeffer, D.D.**  
We need a change of view in this matter of money. We need to realize, honestly and truly, that it is more blessed to give than to receive; that it is sweeter to say, "Lord, here it is," than to say, "I will hold it!"

**7** **Right Rev. W. A. Leonard, D.D.**  
The spirit of missions is the spirit of Jesus, manifested in His followers.

**8** **\*Rev. B. C. Armstrong, B.A., Hamamatsu, Japan.**  
The Japanese Church appeals to the Japanese. It has already increased their sense of responsibility in regard to the advancement of the Kingdom of Righteousness. I think the effect has been good, even on non-Christians. It is in harmony with the spirit of the nation, Japan for the Japanese.

**9** **Prof. J. Ross Stevenson.**  
We should determine persistently and earnestly to engage in a campaign of conquest that will not end until we have rendered full obedience to our sovereign Lord. An enterprise like this requires the hearty co-operation of the whole militant Church of God.

**10** **\*Rev. A. C. Hoffman, Benson, China.**  
We do not forget you in our daily prayers. Distance and time have not, and I believe will not, in the least cause us to lose interest in you; and while we are engaged with our difficulties and joys, we remember that you also have difficulties which do not come to us, but we are all working toward the one end, and the reward will be in proportion to our faithfulness.

**11** **Bishop J. W. Bashford, D.D.**  
When we see the deep conviction of sin which often attends the preaching of the Gospel in pagan lands, the appeal which the Gospel makes to individuals, as in the case of the Chinese student, its invasion of the very citadel of paganism, as in the temple service, and the turning of the leaders to Christ, we are constrained to cry out in gratitude and wonder, "What hath God wrought!"

**12** **Rev. Charles E. Bradt, D.D.**  
Whenever anybody tells us that our church, or our people, or ourselves, cannot afford to give to feed the starving millions of heathen lands, we ought to know that such a statement is false. Neither we nor our church can afford not to do it.

**13** **Charles Cuthbert Hall, D.D.**  
We dare to believe that that innumerable, eccumenical, white-robed, triumphant, Christ-saved multitude shall stand before the throne of God and of the Lamb; that the heathen vision of a world evangelized shall be fulfilled.

**14** **\*Dr. Betta Gifford Kilborn, Chentu, China.**  
I believe the Chinese women will rise by the light of Christianity to be among the best women of the world. We must train the spirit as well as the body and mind. Then let us take hold of all the enlarged and widening possibilities of our work, and with broader sympathy and new power, point these Chinese mothers to the Redeemer of the world.

**15** **Rev. Arthur T. Hanson, D.D.**  
That is evangelization. It is the Gospel with the man behind the Gospel, believing the Gospel; it is the Gospel of God reinforced by the man of God. It is the Spirit in the Word, reinforced by the Spirit in the man that preaches the Word.

**16** **Rev. Donald Fraser, Africa.**  
There is only one aim before us missionaries: it is the presentation of Jesus Christ to the world.

**17** **\*Rev. Thomas G. Barlow, Claycroft, B.C., Indian Work.**  
To-day I am persuaded that God is with us, and while in the future I expect light and shade, and perhaps for this reason, I am persuaded that yet I am persuaded that there is with a number a groping up into the light which shall ultimately dawn upon them in the perfect day.

**18** **Rev. George Robson, D.D.**  
The command of Christ places beyond question the warrant and the obligation of the missionary enterprise. It silences every objection to the church participating in this work, and it condemns every follower of Christ who wilfully dissociates himself from it.

**19** **Rev. Marian F. Beach, M.A.**  
In the future Church of God in China these Chinese are to be most powerful. Lay your life, then, beside their lives; teach them to be men and women of God; inspire them to become the leaven which shall eventually leaven the whole mass.

**20** **\*Rev. E. W. Morgan, B.A., Kiating, China.**  
One who is seeking a place in which to invest, to good interest, the life he has, with its splendid endowment of pure and high moral and spiritual ideas and ideals, together with the knowledge and skill he has acquired in his training and practice, has not far to look in this land of forty-four hundred millions of men and women and little children, to many of whom he may, in very truth, become a Master like Master Ben, a saviour of body and soul.

**21** **S. Earl Taylor, M.A.**  
The churches, through their missionary agencies, are practically at hand, and are unable to enter the open doors of providential opportunity, because, by reason of ignorance and consequent prejudice and indifference on the part of the churches, funds and men are not provided.

**22** **Bishop W. K. Hinde, D.D.**  
Is not the burden on every truly Christian disciple to give himself up to Him who possesses into the hands of Jesus Christ, and to use his holdings as a steward of his Lord, and not as the proprietor of his wealth?

**23** **\*Rev. C. P. Holmes, Shinzoku, Japan.**  
Those who have been pastors at home sometimes long for a chance just to preach the Gospel to the people who live in the homeland. That is absolutely the loneliest feeling I have had since I came to this country. I speak frankly when I say that the greatest sacrifice I have known is the fact that I have a message to deliver and cannot yet deliver it to this people.

**24** **Mr. Robert F. Wilder, India.**  
He is the Great Shepherd, had compassion, and gave His life for these sheep. Can we not, in the stillness of our hearts, hear Him say to each one of us, "Lovest thou me? Feed my sheep."

**25** **Rev. David J. Burrell, D.D.**  
Here is the glorious pre-eminence of Christianity; it grants out the right of escape from a mislaid past. There is not another religion on earth, and never has been one, that has proposed any rational plan of justification.

**26** **\*Rev. T. C. Buchanan, Calgary, Alta., Superintendent of Missions for Alberta.**  
Amid the many discouraging features I must not fail to mention that we meet not a few people of good education, sweet refinement, and fine common sense, far away out on the borders of civilization, and at these homes we find a desire for the Gospel. "A great and effectual door is opened to us, and there are many adversaries."

**27** **Rev. H. C. Mable, D.D.**  
Prayer, primarily whatever else you may say of it, is readjustment to God. Prayer, in its fundamental conception, brings with it the thought of submission to the divine authority, control, plan, and programme. It implies fellowship, it implies entreaty and supplication and intercession, but all only to the extent that the mind has gained the clew to that Divine plan and purpose.

**28** **Robert E. Speer, M.A.**  
Eighteen hundred years ago He went away, but He is not away. In the life of every one who has caught the spirit of His life, Christ lives again.

**29** **\*Rev. C. M. Stetson, B.C., Indian Work.**  
The poor Indians have repeatedly said to us, "Why don't you ask the white people to stop making the whiskey which is responsible for so much suffering in the world's? Alas! echo answers, "Why?"

**30** **Bishop James M. Thoburn, India.**  
Immorality, dishonesty, superstition, idolatry, inhuman practices, and other evils exist because of their religious beliefs, and summon every Christian to instant prayer, sacrifice, and effort in order that a loving Father and a loving Christ may be made known to the millions of India.

**31** **\*Frank F. Allan, M.D., Chentu, China.**  
We hope that you are constantly praying that we may be mightily used by God for the extension of His Kingdom in West China.



## DEPUTATION TO VISIT INDIAN HOSPITALS IN BRITISH COLUMBIA

Before we sent our deputation to British Columbia our superintendent told us a great deal about the Indians. He said that there are many different tribes, and that the Indian of Ontario is quite different from one whose home is on the prairie, while the British Columbia Indian is different from either. He said that the missionaries at the Indian hospitals are doing a great work, because they help the souls as well as the bodies of these men. We all remembered what we learned about our debt to the Indian at the time we sent our deputation to Muncey, and we felt that the report of the visit to British Columbia would be very interesting.

### REPORTER No. 1.

I was glad that I was appointed on the deputation to visit the Indian hospitals in British Columbia, because I have always been interested in the Indians. I have heard my grandfather tell those the Indians that he used to meet when he was a boy. Besides I take The Missionary Bulletin, and I like to read the letters from Dr. Wrinch and Dr. Large, and the others. So I was glad to have the chance to see their hospitals, and the people among whom they work. I am not going to tell you of the long journey across the prairie, but I enjoyed it all very much. When we got to the Rocky Mountains, though, the scenery was more beautiful than anything I had ever seen. I thought of that verse that I said at the Junior League meeting once, about the mountains being round about Jerusalem.

### REPORTER No. 2.

We got out of the train at Vancouver, and found that our steamer was just ready to start for the north. There were a great many passengers on board—Chinese, Japanese, and Indians, as well as Canadians. We were quite interested in watching them all. The boat called a number of ports, but the first hospital we visited was at Rivers Inlet. Here Dr. Large, of Bella Bella, comes each summer during the time the salmon canneries are open. A great number of Indians and others work in the canneries, so Dr. Large finds plenty to do. He showed us through the hospital, and told us a great many interesting stories about his patients. He said that he was with our League had sent a deputation to find out about the work, because we would always be more interested in it.

### REPORTER No. 3.

After seeing Dr. Large's hospital at Rivers Inlet, I was very anxious to visit the other building at Bella Bella. This is quite a good-sized Indian village. Dr. Large said that the Indians here are very progressive, and he showed us the splendid board walk through the village that they had put down themselves. The hospital faces the water, and a walk leads from the wharf to the front door. Everything about the hospital and the mission house was very neat and convenient. We asked the Doctor if the Indians were afraid to come to the hospital, and he said that they were more willing to come now than at first, as they realized that the treatment at the hospital was a great help to them. The Indians suffer very much with consumption, and it is hard to treat this disease unless the patients are willing to give up their old ways of living. Dr. Large showed us a

picture of the first baby born in Bella Bella Hospital—a little Japanese girl. We were sorry to say good-bye to the Doctor, but he said he hoped he would see us all at Bella Bella again.

### REPORTER No. 4.

Our next stop was at Dr. Wrinch's hospital away up the Skeena River. The captain of the steamer said that this was a very dangerous trip, as the boats are small. However, we got to Hazelton without accident, though we had one or two narrow escapes. We did not wonder that Dr. Wrinch was proud of his hospital. It is most beautifully situated, and we felt that it ought to make the patients better just to come and stay for a little while in one of those cool, quiet wards. Dr. Wrinch spoke of the trouble he had with consumption among the Indians, and showed us the open verandas that have lately been added to the hospital, and have been a great help in the treatment of those who are suffering with this disease. Dr. Wrinch said that many new settlers are coming into the country, and probably he will need more help in the hospital before long.

### REPORTER No. 5.

We called at Skidegate, on the Queen Charlotte Islands, on our way back. Here there is no hospital, but Dr. Spooner is the medical missionary. Our last visit was to Clayoquot, where Dr. Raynor is in charge of the medical work. The hospital and the mission house are on an island, just off the west coast of Vancouver Island. Dr. Raynor said that Dr. Indian hospitals in British Columbia are doing a great work. He said he hoped that some day some of us would come out to help along the work. I am sure that we shall all be more interested than ever before, and by and by some of us may go to help in the hospitals there.

## Saying Good-By

A writer describes the different methods by which various nations say "good-bye":

The Turk will solemnly cross his hands upon his breast and make a profound obeisance when he bids you farewell.

The gentian Jap will take his slipper off as you depart, and say with a smile: "You are going to leave my despicable house in your honorable journeying; I regard thee!"

The German "Lebe wohl!" is particularly sympathetic in its sound, but it is less embarrassing than the Hindoo's performance who, when you go from him, falls in the dust at your feet.

In the Philippines the departing benediction is bestowed in the form of rubbing one's friends face with one's hand.

The Fiji Islanders cross two red feathers. The natives of New Guinea exchange chocolate. The Burmese bend low and say, "Hib, hib!"

The Cuban would consider his good-bye anything but a cordial one unless he was given a cigar. The South Sea Islanders rattle each other's whale-teeth necklaces.

The Sioux and the Blackfoot will at parting dig their spears in the earth as a sign of confidence and esteem. This is the origin of the term "burying the tomahawk."

The Russian form of parting salutation is brief, consisting of the single word "Praschal," said to sound like a sneeze.

The Otahete Islander will twist the end of the departing guest's robe and then solemnly shake his own hands three times.

## The Drive Wheel

The superintendent is the drive wheel to the locomotive. To make the Sabbath School interesting he should see that the machinery, each piece, is all polished and oiled ready for perfect work. He must be a lively, wide-awake, up-to-date, on-time man, with lots of original devices; something new in the manner of conducting his school to make it of interest and an object for children to come. He should carefully prepare his opening exercises one week in advance, and then after studying and absorbing the prominent theme taught in the lesson, he should select hymns and Bible readings to emphasize this central thought. Bible readings can be made very effective and will better hold attention of the scholars by their being read in a conversational style, the superintendent reading the descriptive part and the school the words of the different characters. If there are but two characters in the lesson two of the best readers may be chosen to represent these characters, the school reading the descriptive part. This gives a chance for the young man and woman to take some active part. The superintendent should be prompt in bidding and closing the session. If you want order and interest, keep as quiet as you possibly can yourself.

## Coming to Its Own

The Sunday School seems, in many places at least, to be coming into its own. Its importance to the church and to the world is being recognized, and many of our best and most active laymen, as well as ministers, are giving their time and money to its further improvement and better adaptation to the ends desired. The result is that the wide-awake, up-to-date Sunday School of to-day is quite a different thing from what our best schools were only a few years ago. There is thought put into it now. Better methods of classification and organization are adopted, a wider and more systematic study of the Bible is undertaken, and the whole church, from the sweet little infant that has just arrived in this terrestrial sphere to the mature church member, is sought to be enrolled in the Sunday School; if not in the regular classes of the school, in the home department and on the cradle roll. The aim and purpose of it all seems to be: Every member of the church an active member of the Sunday School at the earliest possible moment.—Central Methodist.

## A Bible Bookcase

I have tried the following plan very successfully with the Juniors.

Draw on a canvas or heavy muslin the picture of a bookcase containing all the books of the Bible plainly marked. Have slips of paper with the different Bible characters written on them. Read one name, and have the child who is able to locate the story pin the slip on the right book. I sometimes let the children bring in their own slips and read them. If no one else can locate the story, the one who read the name may do so.

It is surprising in this way the little ones are able to find the stories of our Bible heroes. It also familiarizes them with the order of the books.

Do not group the prophets into one big book. While the minor prophets may never be used in this plan, the children should know that they have a distinct place.—Mrs. F. O. Smith, in C. E. World.

## The League Prayer-Meeting

### AUG. 16.—LESSONS FROM THE SEA.

Ps. 107, 25-32.

#### HOME READINGS.

- Mon., Aug. 10—God controls the sea. Ex. 14, 15-21.  
 Tues., Aug. 11—Christ calmed the sea. Matt. 8, 23-27.  
 Wed., Aug. 12—The sea praises God. Isa. 24, 13-15.  
 Thurs., Aug. 13—Seafarers in His hand. Acts 27, 21-26.  
 Fri., Aug. 14—The sea God's instrument. Jonah 1, 12-15.  
 Sat., Aug. 15—The sea God's school. 2 Cor. 11, 23-27.

#### EXPOSITORY HINTS.

V. 23. "They that go down to the sea in ships."

Sailors above all men should be devout men, for they see so many evidences of Divine power.

V. 24. "These are the works of the Lord—" His wonders in the deep."

Every kind of vastness, eternity, mystery, omnipotence—has its type in the sea. "Thy way is in the sea, and thy paths in the great waters."

V. 25. "For He commandeth," etc. Man is helpless in a storm at sea, but the most terrible storm is under the control of God.

V. 26. "They mount up to heaven," etc. The power of the ocean waves cannot be imagined by those who have not seen them. Even a giant ship like the "Lusitania" is scarcely more than a bit of cork when out on the stormy sea.

V. 28. "Then they cry unto the Lord," etc. When Mr. Moody was on board the steamer "Saale" some years ago a terrible storm came up, and almost everybody expected to go to the bottom. But Mr. Moody and some others had a prayer-meeting, and cried unto the Lord. Their prayer was answered, and all were saved. So in all the storms of life it is our privilege to "Cry unto the Lord."

V. 30. "He maketh the storm a calm." The heart of a man who is fully trusting in God is always "a calm." The waves of trouble may be tossing on all sides, but he is not perturbed. His trust is in God, and this produces peace and calm.

V. 30. "He bringeth them into their desired haven."

Every ship has a destination—and to reach that destination is the main object of the voyage. What matters it if there are difficulties and storms. So in the Christian life—let us make sure of reaching the "desired haven."

V. 31. "O that men would praise the Lord." The sailor or passenger is unthankful indeed if, after having been brought safely through a terrible storm is not willing to thank God; and the Christian is under the same obligations to praise the Divine Providence which brings him through the storms of trial and difficulty.

#### STOEGATIVE THOUGHTS.

No line is drawn on the sea, yet the helmsman steers the course as truly as if he moved between stone walls. Thus it is with God's providence on the sea of human life.

The heavens and the sea are the two great images of God's power.

Head-winds help as much as they hinder, because they brighten the furnace fires.

It is only recently that the wireless telegraph could follow a ship across the ocean; but life's ocean has always had prayer.

The sea has shores; but, ah, the wideness of God's mercy! There are no shores to that!

#### QUESTIONS.

Do we trust God as we trust the captain of a ship?

Are we thoroughly familiar with our chart?

Do we frequently consult the compass? Are we constantly keeping our eye upon "the desired haven?"

Do we thank God as we ought when He makes "the storm a calm"?

#### THE CHRISTIAN AND THE SAILOR.

1. The Christian, like the sailor, looks daily for guidance to His great Teacher in heavens. What the sun is to the mariner the Sun of Righteousness is to the Christian. The one is seen by the eye of flesh, the other by the eye of faith.

2. The Christian, like the sailor, must be a close student of his chart. What the chart is to the mariner, the Bible is to the Christian.

3. The Christian, like the sailor, lays great stress upon his compass. What the compass is to the mariner, conscience is to the Christian.

(a) This is his constantly trusted guide.

(b) It is easily deranged, and unless frequently tested may lead him astray.

(c) It is more or less influenced by early associations.

4. The Christian, like the sailor, experiences storms. It is not always smooth sailing—trouble, difficulty, affliction often beset him.

5. The Christian, like the sailor, has a desired haven. He aims to reach the port of heaven, where the great deliverances of the voyage will be thankfully recounted.

#### QUOTATIONS.

He that will learn to pray let him go to sea.—George Herbert.

"Thou glorious mirror where the Almighty's form  
 Glasses itself in tempests."—Byron.

Surely oak and threefold brass surrounded his heart who first trusted a frail vessel to the merciless ocean.—Horoce.

How many have received lessons of patience from the sea? How many here have bowed, who never bowed before, to the tremendous sovereignty of God.—Dr. Bushnell.

### AUG. 23.—VACATION RELIGION.

Mark 6, 30-44.

#### HOME READINGS.

- Mon., Aug. 17—Appreciation and contentment. Ps. 16, 5-9.  
 Tues., Aug. 18—Eating and drinking. Eccl. 2, 22-25.  
 Wed., Aug. 19—Light-heartedness. Eccl. 3, 11-14.  
 Thurs., Aug. 20—Studying nature. Ps. 65, 5-13.  
 Fri., Aug. 21—Choosing the best. Phil. 4, 8, 9.  
 Sat., Aug. 22—Summer sojourners. 1 Pet. 2, 9-12.

#### EXPOSITORY HINTS.

V. 30. "The apostles gathered themselves together," etc.

They had returned from their exhausting labors, and needed rest. Excitement involves reaction, and if men, in the eagerness of their enthusiasm resume work too soon, they can only do so with exhausted energies, and failure must result.

V. 31. "Come ye yourselves apart," etc. It is sometimes urged as a reason why Christian people should constantly keep at work, that "the devil never takes a vacation." That may be true or not, but it happens that the devil is not our example. Our blessed Master, whom we ought to strive to follow, did take a vacation when He needed it.

V. 31. "Many coming and going." The condition of Jesus and His apostles seems to have been very much like that of the modern business man who is pressed with engagements, and who finds it difficult to obtain any quiet time. The majority of people, especially in towns and cities, are simply overwhelmed with duties of all kinds. It is useless to seek rest amid all these "comings and goings." The only way to do is get away somehow.

V. 32. "Rest awhile." When exhausted with weary work, and worn with care, Jesus was accustomed to retire into some quiet place for rest and meditation, a very good example, indeed, for His followers to copy.

V. 32. "And they departed . . . privately." It is evident that they did not go to a summer resort hotel with an accompaniment of noise, excitement, and gaiety, but into a quiet place in the desert. The ideal vacation for one who is like the Master, surrounded with many "coming and going," is to get away from the crowds, by the lake or seashore, with a few congenial companions, and "commune with nature." In seeking for rest, Jesus sought for quietness, privacy, and the presence of His friends.

V. 34. "Moved with compassion." Even though Jesus had withdrawn from His active ministry for a time, He could not entirely shut His heart to the needs of the people, and here in the desert He performed one of His most wonderful miracles.

We should again copy the example of the Master by carrying our heart into our vacation. It is never good to think only of ourselves. Even in vacation time there will come opportunities to show the Christian spirit in ministering to the comfort and happiness of others.

#### QUOTATIONS.

Labor is necessary to life. Rest is necessary to make us capable of permanent labor. Recreation is the blossom of rest—a new and counteractive excitement—what laughter is to joy.—Dr. Cumming.

Christ was, and is still, mindful of the bodily infirmities and the mental weaknesses of His disciples. "He knoweth our frame and remembereth that we are dust." Often wearied and discouraged Himself, He does not forget that we need repose.—Rev. J. W. Burn.

The rest which Christ provided for His disciples was exactly suitable to them. They were invited to fresh scenes. What is wanted by most of us is not simple rest, but change; change of air, change of living, change of surroundings, something that shall break the monotony of our daily tasks.

Our one day in seven of rest is not lost. While industry is suspended, while the plough lies in the furrow, while no smoke ascends from the factory, a process is going on quite as important to the wealth of nations as any process that is performed on more busy days.—Macaulay.

In hours of rest and retirement many gentle qualities will spring up which find

no place in ordinary life, as flowers and grass find place on a pavement growing up between the stones.—Beecher.

"Do take time to be glad!" said a dear old lady to one who was feverishly packing for a long pleasure trip. "Sit down and think what a lovely time you're going to have. Why, child, you miss half the joy and delight of life by not taking time to be glad about things beforehand."—East and West.

#### SUGGESTIVE THOUGHTS.

There is better physic in fresh air and exercise than in all the druggist's shops in Canada.

During a vacation, man, the machine of machines, is repairing and winding up, so that he returns to his labors with clearer intellect, livelier spirits, and renewed bodily vigor.

It is in vacation that we see most of our families and our friends; why not, also, of our best Friend?

We are to build up others while we build up ourselves; so shall we best build up ourselves.

When a business man travels it is usually in the interest of his business; why should we not, when we travel, look after our Father's business?

It is the part of Christian wisdom to "go apart" occasionally, not only from our usual surroundings, but from our usual thoughts.

#### HINTS FOR VACATION TIME.

Change of scene is what is needed most. Let the city man get out into the country, if possible, and the country man spend a few days in the city.

When Jesus and His disciples took a holiday there was no fuss or bother about their getting away. They did not worry themselves about the question: "Where shall we go?" but the Master quietly whispered "Come," and the disciples with equal simplicity followed.

If you want to enjoy your summer outing you will have, in some measure, to contribute to the good of others as Jesus did.

Many refreshing opportunities will be presented of doing good during your stay out of town. Do not let them slip by unimproved.

Our recreation should be social. It is not good for man to be entirely alone. A few real, true friends will help to make a vacation truly enjoyable.

Our vacation should be really recreative. It must not lower the tone of character by appealing to any cruel or sordid feeling. No form of pleasure that exhausts by unhealthy excitement, and leaves mind and body jaded instead of refreshed can be considered recreation.

Our amusements should be such as we can take with a perfectly clear conscience, and should lay no stumbling block in the way of others.

### AUG. 30.—SOME OF OUR GREAT FOREIGN MISSIONARIES.

#### SUGGESTED PROGRAMME.

(Canadian Hymnal Used.)

Hymn 452.

Prayer—For our Missionaries in the Foreign Field.

Scripture Lesson—Ps. 115.

Hymn 433.

Address—What has been Accomplished by our Foreign Missionaries.

Hymn 431.

Three or four five-minute papers on some of our great foreign missionaries.

Doxology.

Benediction.

References: Heart of Sz-Chuan, 35 cents; Heart of Japan, 35 cents; Methodist Church and Missions in Canada and Newfoundland, 35 cents; Missionary Report and Missionary Bulletin, 75 cents a year, 25 cents a copy.

In the annals of modern missionary effort there are names of many men whom we term great missionaries—men who have worked for the advancement of Christianity, and not of any particular sect or creed. The memories of these men are revered and honored. We do not ask of what denomination was William Carey, or to what church did Robert Morrison owe allegiance. It is quite sufficient to know that they laid broad and deep the foundations of Christianity in the countries to which they gave their lives. David Livingstone's work is larger than any church. Every missionary society working in Africa today owes a debt to this intrepid missionary-explorer. The monument to Mackay is the hero of Uganda, is a Christian country ruled by a Christian king, and his name is one that we delight to honor, no matter what our creed.

But while there are many missionaries whose names are household words, and whose memories are revered by the entire church of God, we as Methodists have every reason to be grateful to God that from our church have gone out many who may truly be called great missionaries, although they may not be so well known as some whom we have mentioned. Some of these missionaries have completed their life-work, and have passed to their reward; others to-day are in the forefront in the battle against the manifold forms of sin and evil. "Every man's work shall be made manifest," and in that day it shall be known who are the truly great in the sight of God. It may be that those whose work has seemed of little consequence here will have high honor in the kingdom of heaven.

The Missionary Society of our Methodist Church was organized in 1824, the object being to carry the Gospel to the Indians. In the years that have elapsed since then, faithful and heroic work has been done in this field, in the face of many and almost overwhelming obstacles.

Perhaps no branch of our missionary work is more difficult and trying than is the Indian work, yet men have not hesitated to give up their lives to carry the Gospel to the red men of the forest. The mention of Indian missions at once reminds us of James Evans, the "Apostle of the North," and his work among the Crees; of Robert Rundle; of George McDougall, lying down to die on the prairies of the West; of Henry Steinhauer, who so faithfully labored for the salvation of his own people; of Thomas Crosby, the veteran Indian missionary to British Columbia, and of many others, some of whom rest from their labors, while others, in isolated posts, still tell the Indian story of the Cross.

In 1872 the officials of the church felt that the time was ripe for opening a mission work in a foreign country. At this time Japan was looming large in the eyes of the world, and it was to this nation that the attention of the Missionary Society was turned. A special appeal was made to the church at home, and this was so heartily received that it was felt that work in Japan should be begun. The pioneers in this work were Rev. George Cochrane, D.D., pastor of the Metropolitan Church, Toronto, and Rev. Davidson Macdonald, D.D., pastor of Davenport Church. These two men proceeded to Japan in May, 1873, and the first foreign mission of the Canadian Methodist Church was established. Later on these men were joined by Rev. Dr. Meacham and Rev. Dr. Eby. Without doubt the development of the work in

Japan to its present standing is largely due to the faithful efforts of these pioneers. Nor can we minimize what has been done since then. Men of strong faith and earnest endeavor have given their lives to the work of evangelizing Japan, and the result is seen to-day in the newly-organized Japan Methodist Church.

In the autumn of 1891 a little band of devoted missionaries set out from Canada to open up work in the great Chinese Empire. This party was under the leadership of Dr. V. C. Hart, who had previously worked in connection with the missions of the Methodist Episcopal Church in China. Dr. Hart may truly be called one of our great missionaries. To his courage and faith we owe the successful launching of the various departments of our mission work in the vast Empire of China. To him is due the founding of the press, which is proving such a boon, not only to our own, but to the other societies at work in the province of Sz-Chuan. Up to the time of his death in February, 1904, Dr. Hart took the deepest interest in everything concerning our mission in China.

Of that pioneer band, Dr. Hartwell and Dr. Kilborn are still engaged in work for God in Sz-Chuan. They have been joined by others, until to-day we have in connection with our West China work twenty-nine missionaries who are giving their lives for the evangelization of the Celestial Empire. The days of heroism are not past, and the record of each day is proving the greatness of these men, sent by God with His message to those in non-Christian lands.

### SEPT. 6.—A LIFE LIVED WITH GOD.

Ps. 91.

(CONSECRATION MEETING.)

#### HOME READINGS.

Mon., Aug. 31—God everywhere. Ps. 139.

1:10.

Tues., Sept. 1—God working in us. 1 Cor.

12. 4-13.

Wed., Sept. 2—God dwelling in us. John

14. 15-18.

Thurs., Sept. 3—His fulness in us. Acts

6. 1-6.

Fri., Sept. 4—His quickening. Rom. 8.

1:11.

Sat., Sept. 5—Abiding forever. 1 John

2. 27-29.

#### A SECURE ABIDING PLACE.

This psalm rings throughout with the truth that the man who lives with God shall be kept free from all sorts of evil, both of outward dangers and spiritual foes.

"The Secret Place" probably means the intimacy of fellowship which God's children enjoy in communion with Him. "Shall abide." Shall have a perfect home, a secure and satisfactory dwelling place. John says: "We dwell in Him, and He in us." The Christian has a sure retreat which no enemy can find, a place so private nobody may disturb, a calm so serene that no storm can reach.

The very necessity of a natural home indicates the need of a spiritual home. God has provided for us a perfect spiritual home complete in all that can contribute to its safety, rest and perfectness. Let us strive to live close to God, and we will find a sense of security and rest that will bear us safely through the storms and trials of life.

#### A STRONG FORTRESS.

"I will say of the Lord, He is my refuge and my fortress."—v. 22.

The reference here is to a stronghold or place of safety to fly to in danger to escape the assault of the enemy. Cities of refuge were provided for the security

of those who, unaware and without any design, should kill a man. Into these places the fugitive could run and find security. God is represented as "Our refuge and strength, a very present help in trouble." Nothing could be more striking or impressive in illustrating the idea of safety than the image of a strong, well-defended fortress into which no enemy could break, and God is declared to be such a protection to His people. If we live near to Him no foe can destroy us.

#### DELIVERANCE FROM THE FOWLER.

"The snare of the fowler," stands for the many forms of temptation to which we are exposed.

The fowler's snare is intimately associated with secrecy. "Surely, in vain is the net spread in the sight of any bird." The fowler carefully covers up the trap, or seeks to beguile the bird. The temptations of the world are of this secret sort to the Christian. Spurgeon says: "If the devil comes to my door with his horns visible, I will never let him in, but if he comes with his hat on as a respectable gentleman, he is at once admitted." Many a man has taken in an evil thing because it has been varnished and glossed over, and not apparently an evil, and he has thought in his heart that there was not much harm in it.

The fowler adapts his snare to the bird that he desires to take. Satan the fowler does the same. He is a cunning enemy, and knows all our weak points. He will find out our besetting sin, and by means of it will attempt to work our ruin and destruction.

God delivers from the snare of the fowler, by giving His people a spirit of courage, so that, when they are tempted, they say with decision, "How can I do this great wickedness and sin against God?"

God delivers His people by giving them the spirit of prayer so that they call upon Him in the day of trouble, and He delivers them.

#### THE SHELTERING WING.

"Under His wings shalt thou trust."

The main idea in this image is safety. Whatever hawks may be in the sky, whatever weasels may be in hiding, the brood is safe under the sheltering wing. There is not only the thought of protection, but of fostering downy warmth, peaceful proximity to a heart that throbs with parental love.

No man who lives under the shadow of God, and has his heart filled with the continual consciousness of the Divine presence, is likely to fall before the assaults of evil.

#### SEEMS TO BE CONTRADICTED.

The triumphant assurances of this Psalm. "There shall no evil befall thee, neither shall any plague come nigh thy dwelling," seems, says Maclaren, to be entirely contradicted by experience which testifies that in epidemics and other widespread disasters, we all, the good and the bad, fall alike. We shall understand God's dealings with us, and get to the very throbbing heart of such promises as these in this Psalm far better if we start from the certainty that whatever it means it does not mean that with regard to external calamities and disasters we are going to be God's petted children, or to be saved from the things that fall upon other people. No! No! We have to go a great deal deeper than that. The physical external event may be entirely the same to him as to another who is not covered with His feathers. Here are two partners in a business, the one a Christian man, and the other is not. A common disaster overwhelms them. They become bankrupts. Is insolvency the same to the one as it is to the other?

The protection that is granted to faith is only to be understood by faith. It is deliverance from the evil in the evil which vindicates the promises of this Psalm. "The poison is all wiped off the arrow by Divine protection. It may still wound, but it does not putrefy the flesh. The sewage water comes down, but it passes into the filtering bed, and is disinfected and cleansed before it is permitted to flow over our fields.

"And so, if any of you are finding that the Psalm is not outwardly true, and that, through the covering wing the storm of hell has come and beaten you down, do not suppose that in the slightest degree impinges upon the reality and truthfulness of this great promise: 'He shall cover thee with His feathers.' Any thought that has come through them is not an evil. Sorrows and afflictions work for our good, and protection consists, not in averting the blows, but in changing their character.

#### A FINE ILLUSTRATION OF FAITH.

"Under His wings shalt thou trust." Not "see," but "trust." The "trust" that unites with God, and brings a man beneath the shadow of His wings, is nothing more or less than the flying into the refuge that is provided for us. Does that not speak to us of the urgency of the case is the faith which is a flying into a refuge fairly described as an intellectual act of believing in a testimony. Surely it is something a great deal more than that! A man out on the plain, with the avenger of blood behind him, might believe, as much as he liked, that there would be safety within the walls of the City of Refuge, but unless he took to his heels, without loss of time, the spear would be in his back before he knew where he was. There are many men who know all about the security of the refuge, and believe it utterly, but never run for it, and so never get into it. Faith is the gathering up of the whole powers of my nature to fling myself into the asylum, to cast myself into God's arms, to take shelter beneath the shadow of His wings. And unless a man does that, and swiftly, he is exposed to every bird of prey in the sky, and to every beast of prey lurking in wait for him.

#### THE SECRET OF EXEMPTION.

Dr. Maclaren says: "Dear brother! the secret of exemption from every evil lies in one peculiar Providence, ordering in some special manner our outward circumstances, but in the submission of our wills to that which the good hand of the Lord our God sends us for our good, and in claving close to Him as our Refuge, nothing can be 'evil,' which knits me more closely to God, and whatever tempest drives me to His breast, though all the four winds of the heavens strive on the surface of the sea, it will be better for me than calm weather that entices me to stray farther away from Him."

#### SUGGESTIVE THOUGHTS.

Live with God, and there is much besides with which you will not care to live, such as show, pomp, worldly power, luxury.

If we expect to spend eternity with God, we would surely better learn to live with Him in time.

Seemingly the most impossible thing in Christianity is God's living with men; Christ came to prove it possible.

God in your house makes it at the same time the lordliest palace and the strongest fortress.

The inmates of a house spend time together. So we with God, if He is inmate of our house.

Those that live together come to be like one another. So we, if we live with God, come to be like Him.

It is an old saying, "You cannot know a person till you live with him." Neither can you really know the full blessedness of God till you live with God.

#### QUESTIONS.

Do we, like Enoch, walk with God?  
How much time do we spend alone with God each day?  
Is it a delightful thought to us that we shall live with God forever?

#### SEPT. 13.—COMMENDING OUR SOCIETY, I. BY CHURCH ATTENDANCE.

Ps. 30: 1-12; Heb. 10, 21-25.

#### HOME READINGS.

Mon., Sept. 7.—Waiting on God. Ps. 52. 8, 9.  
Tues., Sept. 8.—Old and Young. Ps. 148. 11-13.  
Wed., Sept. 9.—Good Listeners. Eccl. 5. 1-3.  
Thurs., Sept. 10.—Singing. Ps. 98. 4-6.  
Fri., Sept. 11.—Edifying. 1 Cor. 14. 26-28.  
Sat., Sept. 12.—The Ordinance. 1 Cor. 11. 23-26.

#### BIBLE HINTS.

"I have loved the habitation of thy house"—v. 8. We ought to go to church because we love to go, but even there may be no great delight in it, still duty should lead us there.

"My foot standeth in an even place"—v. 12. The man who reverences God's house, and attends it, stands on an even place or on the up-grade. The one who despises or neglects the church stands on the down-grade.

"Provoke one another to love"—v. 24. We can help one another wonderfully in living right. No one can be as good alone as he can be when others are helping him.

"Forsaking not the assembling"—v. 25. It is exceedingly easy to "forsake" or forget attendance on church. Stop going for a Sunday or two when away on a vacation, and it seems quite the natural thing to continue the habit of absenting one's self from the sanctuary.

In all probability the great majority of those who stay away from church are not animated by any feeling of animosity to Christianity, but they have simply become careless and drifted away from church institutions. The apostle warns us against carelessness of this kind.

#### WHAT THE BIBLE SAYS.

Nehemiah said: "We will not forsake the house of our God" (Neh. 10, 9).

David said: "How amiable are thy tabernacles, O Lord of Hosts. My heart lengthens for the courts of the Lord" (Ps. 84, 42).

Paul exhorts not to forsake "the assembling of ourselves together." "It is at church where God says: 'There will I meet with thee, and I will commune with thee from above the mercy-seat.'"

Jesus declared: "Where two or three are gathered together, there am I in the midst."

#### SUGGESTIVE THOUGHTS.

The church needs the young man, and the young man needs the church.

The day of the Lord comes with a rare and most precious sweetness to men who have had a week of hard work.

Church going is a habit easily formed and more easily broken.

It is more important for young people to go to church than for older persons, as their habits are in process of formation, and their religious education is in process.

Numbers count for enthusiasm. An army straggling through a wilderness broke into loud cheers and rushed forward against the foe as soon as it came out into the plain and saw itself together.

#### QUOTATIONS.

There isn't one man in a hundred who could go on the witness stand and give, under oath, the same reasons for not going to church that he gives to his family. If you didn't think you ought to go, you wouldn't make any excuses for not going.—Robert Burdette.

There is a subtle and indescribable power of sympathy in public worship. Individually, we sing the more expressively because of the joyful and animating song of those who are about us. Sympathy is help.—Joseph Parker.

There ought to be such an atmosphere in every Christian church that a man going there and sitting two hours, should take the contagion of heaven, and carry home a fire to kindle the altar whence he came.—Beecher.

If there are truth, purity, sound morals, and right aims anywhere you may find them in the Christian church.—J. P. Thompson.

#### ILLUSTRATIONS.

A gentleman who had great respect for the Sabbath was going to church. On his way he met a stranger driving a heavily-laden wagon through the town. When opposite the synagogue he suddenly stopped, lifted up his hands in a gesture of horror, and exclaimed: "There, there, you are going over it! There, you have gone right over it!" The driver was frightened, and pulled up his horses hastily. He looked under the wheels to see perhaps the mangled remains of a child. But seeing nothing, he turned to the gentleman, and anxiously inquired, "Pray, sir, what have I gone over?" "The fourth commandment," was the reply. "Remember the Sabbath Day to keep it holy."

James A. Garfield, when President of the United States, showed his respect for the Sabbath by never allowing anything to interfere with his going to church. Like President Hayes, he walked in order to give his coachman rest. At the Chicago convention, when Garfield was nominated for the Presidency, many wanted to go on with the balloting after midnight on Saturday, but the chairman refused, saying, "This is a Sabbath-keeping nation." At dinner the conversation turned upon the suspense of the country, when Garfield remarked, "Yes, this is a day of suspense, but it is also a day of prayer, and I have more faith in the prayers that will go up from Christian hearts to-day than in all the political tactics which will prevail at this convention. This is the Lord's Day. I have great reverence for it."

When General Grant was in Paris, the President of the Republic, as a token of respect, invited him to attend the races, but General Grant politely declined, and said: "It is not in accordance with the custom of my country, or with the spirit of my religion to spend Sunday in that way." And when Sunday came, the great soldier found his way to the American Chapel, where he was one of the worshippers.

A young man from the country went to New York to engage in business. The first Sunday he attended the old Wall Street Church, and was invited by Robert

Lenox, the president of the Bible Society, to a seat in his pew. The next day he went to buy leather to start shoemaking. When he asked for credit, the merchant said, "Did I not see you in Mr. Lenox's pew yesterday?" "I don't know, sir, I was at church, and a kind gentleman asked me to sit in his pew." "Yes, young man, that was Robert Lenox. I'll trust any man that Mr. Lenox invites into his pew. You need not trouble yourself about references. "Attendance at church that Sunday morning," said the young man in after years, "was the means of my becoming a successful merchant."

#### COMMENDING OUR SOCIETY.

An organization like the Epworth League is always subject to criticism, and there are people who seem to find satisfaction in picking flaws in it. We shall not accomplish much by arguing with them; the best thing to do is to disarm their objections by seeking to make the Society so useful and so valuable an auxiliary to pastor and church that everybody will be forced to acknowledge its usefulness. We are to consider various ways of "Commending our Society." The first is "By Church Attendance." If it is seen that the League is not merely building up itself, but that it is bringing young people into the congregation and helping to strengthen the church generally, nobody will be able "to say anything against it."

1. We should attend the church services for our own sake. We need the help and inspiration that comes from assembling ourselves with God's people. No one can neglect or "forsake" this habit without loss.

2. For the sake of our example. Many Christian people stay at home at the evening hour, because, as they say, they do not need the second service. That may perhaps be true, but their example may keep some away that do need the service.

3. For the pastor's sake. The most cruel thing a congregation of Christian people can do is to leave him alone to make headway, as best he can, against a great mass of unbelieved-in Christians. The absence of young Christians is particularly depressing to the pastor, and their presence correspondingly inspiring. Some people say they can do nothing for Christ, but they can at least help by being present and by listening attentively to the Word.

4. Epworth Leaguers should put forth special efforts to attend church on wet Sundays or on stormy days, when the attendance is likely to be small. The pastor ought to be able to say: "Of one thing I can be sure, the members of the Epworth League will be there." Is it so in your church?

#### The Wall Within

A Dutch city in olden days was besieged by the Spaniards. The attacking army used the battering-ram to try to break through the wall.

The people inside saw that the attempt would be successful unless the wall was strengthened. So the Dutch went to work and quietly built up an inner wall.

The Spanish succeeded in getting through the outer wall, only to be confronted by a stronger wall within. The Dutch were safe.

Is not the lesson plain? The outer walls of society are good, but they are not enough. Walls within the character are needed. Inner fortifications are necessary, if one would guard one's own part in life. A city building has inner iron doors and shutters for fire protection.

Appetites are changed, evil habits are broken off, new resolutions are kept,

when the inner walls of life are erected. From within, out—that is the order of all life, either in nature or in human kind. Not that which enters into a man defiles, but that which cometh out, for the reason that it should not get past the inner wall.

Rules in the home or school, curfew laws, reforms in government, statutes for the protection of society, act against greed and graft, all are good and beneficial; but more important still are moral and religious teachings and counsels.

Saint Paul must have been thinking of the wall within when he wrote, "Strengthened by might by His Spirit in the inner man." When Solomon built the porch of his house, "he overtaid it within with pure gold."

Every heart needs this golden lining. "My little children, of whom I travail in birth until Christ be found in you. He is the wall within.—Selected.

#### Patience with Children

If we are notable housekeepers we are in danger of putting our carpets and curtains, our well-kept furniture and our things in general before our children. I have known a mother to pass by without noticing a rude and boorish act on the part of a child when she came down like a veritable Day of Judgment on the same little culprit if his ball happened to break a pane of glass. There are mothers who can pardon anything except an ink-spot on the back of a frock, or a rent in a garment. Ink-spots on character and rents in behavior are a thousand times more injurious than a transient damage to clothing or furniture.

Mothers need to discriminate. Harshness and severity should never be meted out to a child who has not committed an accident. With the utmost admiration I remember the perfect poise and unbroken calm of a sweet woman whose little girl had the misfortune to knock over a very costly vase which had for her mother precocious associations connected with her wedding journey in the Far East. The vase stood on a table where it had been placed after having been shown to guests, who had gazed at it almost with envy. In came little Barbara, her doll in her arms, her foot caught on a rug, slipped along the polished floor; she threw out a hand to save herself from falling, and, lo! the vase lay in fragments at our feet. "Never mind, Barbara," said the mother, gently, "you did not mean to do it. I am so glad you are not hurt, and that even dolls have not a scratch."

The object-lesson in self-control was worth going far to see, and its effect would never be lost on the character formation of the little daughter.—Margaret E. Sangster, in Woman's Home Companion.

All lasting human relationships rest upon reciprocity. We must never be willing only to receive, nor must we ever be willing only to give; that always ends in dissatisfaction.—Carl Hilty.

Behind words lie deeds, behind deeds qualities, behind qualities intentions, and the distinction between one man and another is the innermost ambition and the chosen attitude of the soul. The final judgment lies with God, who knows all things, and God judges us by the heart.—John Watson, D.D.

A true Christian does not join the church for his own sake. He does not come in that he may be safe and comfortable henceforth, or even that he may gain personal holiness. He comes to follow Christ, and obey Him, and be subject in His Kingdom. "Follow Me!"—there is the essential rule.

# The Junior Epworth Era

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

## Scripture Enigma

All our Juniors are invited to send solutions on a post card. This month we give an easy one:

I am a verse in the Epistle to the Hebrews.

My 9, 13, 8, 15 spells one of the United States.

My 12, 20, 19, 7, 21 is a city in Arabia.

My 11, 14, 16, 17, 18 is a city in England.

My 1, 5, 21, 13, 18 is a city in Italy.

My 4, 11, 9, 21, 3 is a country in Asia.

My 10, 12, 2, 20 is an ancient Bible city.

My 6, 5, 2, 21 is a city in Switzerland.

## Weekly Topics

AUG. 23.—A BLIND MAN WHO SAW JESUS. John 9, 1-7.

Jesus was never indifferent to suffering. At this time He was in personal danger (chap. 8, 59), but He forgot His own troubles when He saw the blind man's need. What a lesson for us in social service! All around us are those who require our help. We should never be so concerned about ourselves, never so much engaged about our own affairs, that we become careless of others. This poor blind man's need gave Jesus an opportunity for doing good, and He did not fail to improve it. He was on His Father's business. Verse 4 tells us how He felt and why He showed so much kindness and charity to the blind man. Such a feeling should prompt us in all we do to relieve the distress of others. It is "The works of God" in which we are busy. And yet God cannot do these "works" without us. He needs us to help Him. "As my Father hath sent me, even so send I you," were the words of Jesus to His disciples. They are true of every Christian. The young learner in the school of Christ must take this supreme lesson of loving service to heart, and make the whole life one of ministry to others. We may not be able to do such wonderful "works" as our Lord did, or show forth God's mighty power in the same way as Jesus did; but we must as truly "work the works of him that sent me" as our Master. So the great lesson for to-day is that of willing, loving, service to others as we go about the regular duties of the every-day life. (Studying the topic thus from the standpoint of Christ rather than from that of the blind man, we will educate our juniors in the essential spirit of unselfish devotion to the good of others, which is the very heart of Christian living. To impress this one lesson well will be the best possible treatment of the topic in your League meeting.)

AUGUST 30.—DEPUTATION TO VISIT THE INDIAN HOSPITALS IN BRITISH COLUMBIA.

SUGGESTED PROGRAMME.  
(Canadian Hymnal Used.)

Hymn 167.

Prayer—For our medical missionaries among the Indians.

Scripture Lesson—Luke 17, 11-16.

Address by Superintendent—How the Medical Missionaries are helping to give the Gospel to the Indians.

Hymn 66.

Report from Deputation—Reporters 1, 2, and 3. Page 25 of this paper.

Hymn 182.

Report from Deputation—Reporters 4 and 5. Page 25 of this paper.  
Mizpah.

References: The British Columbia Indian and His Future, 5c.; The Missionary Report; The Missionary Bulletin, 75 cents a year, 25 cents a copy. Use a map of British Columbia, locating the hospitals.

SEPT. 6.—THE GOOD SHEPHERD. John 10, 11-16 (Consecration Meeting.)

There are many things relating to the Shepherd and His sheep that are of interest and value; but perhaps the most important of all is the personal acquaintance existing between them as stated in v. 14, "I . . . know my sheep and am known of mine." It is the peculiar personal privilege of every member of Christ's flock to be known by him, and to know him intimately. (Read "About being a Christian" in another column.) It is this personal intimacy between the individual and the Good Shepherd that is the source and secret of confidence, fellowship, safety and joy. To know Him is more than to know about Him. We do not know persons whom we do not know personally, but we may know Christ. This knowledge of us by Him assures us of His most loving re-

gard. Our knowledge of Him unites us to Him in daily companionship. He cares for us by making all necessary provision for our needs. We show our appreciation of His loving regard by accepting His leadership and following Him closely. "The sheep follow Him," is a suggestive statement. Make it clear to the Juniors that in this clause we have the secret of all spiritual prosperity. He never leads the sheep where it is unprofitable for them to go. All who follow Him are both safe and happy. The responsibility to "follow" is ours. We are not driven before Him by physical compulsion. We are drawn towards Him by spiritual magnetism. His love for us attracts us to Him and makes our following one of willing obedience. As the Good Shepherd provides for His sheep, even at the sacrifice of His life, so the sheep must show their regard for Him by keeping closely to Him, no matter what the cost may seem to be. As His sheep, are we following Him closely, lovingly, obediently, constantly? If we are, we obtain life more abundant here, and eternal life here, hereafter.

SEPT. 13.—MAKING EXCUSES. Luke 14, 16-24.

The parable before us in this topic shows us how easy it is for persons to deceive themselves in regard to the Gos-

## About Being a Christian

Many of you have asked what it means to be a Christian, and probably you have wondered whether or not you are one. To help you know what being a Christian is, we ask you to see first what it is not. . . . It is not simply to believe something. We may learn many things from creeds, doctrines, catechisms or histories, and yet not be Christians. We may believe much that others tell us about Christ and yet not be His disciples. . . . It is not just to believe in God and do what we think is right. Many people satisfy themselves with this; but we may do what appears the right thing to us every time and still not be Christians.

It is not to be what is generally called "good." We may be truthful, honest, kind, and upright in all our ways and yet not be Christians. . . . It is not necessarily to have been very bad and then "converted." It does not make one any more a Christian to have lived a wicked life and then to have been wonderfully saved from sin by God's grace. . . . Then what is it to be a Christian? It is to have such a personal relation to Christ that we know Him as our Saviour, Lord, and Friend. Knowing many things about Christ is not enough. Believing many things that we read or hear about Christ is not enough. Going to church, reading the Bible, saying our prayers, or giving money to the cause of God is not enough. Doing right, avoiding wrong, being kind, truthful and honest are not enough. We may know, believe, and do all these, and still not take Christ into our minds or hearts. A Christian is one who belongs to Christ, and who knows Him personally. There are three things for us all if we would be Christians. The first is the assent of our intellects. That is, we intelligently accept Jesus as our Saviour. We know and

admit His claims for Himself, and His claims upon us. Then the affection of our hearts goes out to Him, and we love Him for His own sake as well as for His love to us. Then only can we say, "I submit to His control." He shall be my Master, my Lord, my King. A Christian is "Christ's-man," and is what he is or does what he does, for Christ's sake. We cannot be Christians in any other way. It is our own personal relation to Christ that determines whether or not we are Christians. This makes it a very simple matter. Do you ask, "How may I become a Christian?" Make up your mind to be one. Start now. Tell Jesus in the easy confidence of prayer that you want to belong to Him. He will send you what "Follow Me" means. Do not think of any one else, but just you two—yourself and Jesus. Everything depends on your willingness to be His and to show that you are His by doing what He wants you to do. That you are only a girl or a boy does not matter. He wants young disciples, and those who are His for a life-long love and service are the most useful followers He can have. To be a Christian is to believe and obey Christ, and if you keep the first clause of our Junior pledge always in mind it will greatly help you see how simple a thing it is—"Trusting in the Lord Jesus Christ for strength I promise Him that I will strive to do whatever He would have me do." "I" and "Him" stand for the two persons concerned. These two persons must be acquainted and live together in loving fellowship if a truly Christian character is to be grown, and a useful Christian life lived. Be a Christian, and never be anything else, because you can say, "I am His, and He is mine, forever and forever."

pel. The "great supper" may be taken to mean all the blessings of the "Kingdom of God." To "come" to the personal enjoyment of these blessings we are all called by God through many agents. He employs in His service. How easy it is to "make excuse" for not coming. And how superficial these excuses are is very clear from the parable. We may smile at the reasons offered by these men for not attending the "great supper"; but really there are very many who have no better ones to offer to-day for refusing God's call to spiritual plenty. The Gospel provides a rich feast for all who are hidden. But only those who really "come" enjoy it. The tendency with one youth is to postpone accepting the invitation. This means loss, for every day lived apart from the Kingdom of God is really a lost day. And it robs life of its greatest blessing, for the substitutes for the Divine provision which the world offers are poor and unsatisfying. If one gains in the whole world and loses his life what does it profit? God calls us to life in fulness and blessing. If we decline His call, we are the losers. The time surely comes when those things that have been preferred to God are seen in all their poverty, and the impoverished soul realizes its awful loss. Others have accepted and profited by God's abundance, but he who refused has lost all. Let every one of our Juniors see that the personal choice we make in this vital matter determines all. Nothing, however pressing it may seem to be, should prevent us from enjoying the privileges of God's Kingdom, for unless we seek first this Kingdom we shall lose all that is of value. God calls us. He wants us now. If we refuse we treat him with disrespect and put ourselves of the richest good. Then let us see that we make no "excuse," but "come" to the "great supper" he has provided for us.

### Some Practical Points in Junior League Work

By MRS. GEORGE HENDERSON, JED DEER.

Most of us are agreed that it is better to have no Junior League than a disorderly one. In our work order must begin with the superintendent. An atmosphere of reverence, it is said, is the secret of the best order, and the creation of the atmosphere depends largely on the personality of the superintendent.

The author of "Making Men and Women" says: "Plan for order by being one's self in order. (1) in attire, (2) in voice, a steady, well-modulated voice commands order—a high-pitched, irritable tone causes restlessness—(3) manner, a quiet, reverent manner creates the atmosphere of order. Then the room where the meeting is to be held must be arranged beforehand. The organ should be placed conveniently, song books passed, windows and fires attended to, so that fresh air and demium temperature will be secured."

The programme should be thought out several days before the meeting, so that your plans will have time to mature. Leave no time for disorder while a song is being looked for. Each step should be absorbing in interest. Commend freely.

Placing the responsibility for keeping order on the boys and girls is one of the best ways. At present the Red Deer Junior League has two silence committees, one composed of five boys and the other of five girls. The work of these committees is to see that the boys and girls respectively keep order from the time they enter the church door until they get outside again. At the end of two months, if the boys have kept better order than the girls, a banner will be given them to stand beside their section until the girls win it from them.

How to make the meetings interesting and at the same time keep the religious culture of the boys and girls uppermost, is probably next in importance to the subject of order. Let us consider the musical part of the meeting. The hymns are selected beforehand, care being taken that they bear on the thought we wish to emphasize in that meeting. So far as is advisable we confine ourselves to a dozen choice hymns from our church hymn-book until the children are familiar with them, a stanza at a time being learned by heart until they know the entire hymn. It is well to explain the meaning of each stanza before it is learned.

To give variety we have a song occasionally by a group of boys or a duet or chorus by the girls. Many of the best singers in town, both men and women, have sung for the boys and girls at different boys' and girls' meetings. We have had solos, duets, and quartets, as well as instrumental selections on the mandolin, violin, and organ. This gives the boys and girls the opportunity of hearing good music, which many of them would not have otherwise heard. The latest musical feature that our League has tried is a Junior orchestra. Several of the boys play the violin and one plays the mandolin.

In all the meetings we seek to cultivate a reverent, prayerful spirit. Sometimes the boys and girls pray in concert, the Lord's Prayer, or some prayer verse they have learned, as Ps. 19, 14. Silent prayer is used occasionally, and often they listen to the pastor or others praying for them.

### CHILDREN'S FORTUNES

The noblest contribution which any man can make for the benefit of posterity is that of a good character. The richest bequest which any man can leave to the youth of his native land is that of a shining, spotless example.—Winthrop.

Our boys and girls stand when prayer is being offered, and we insist that every head is bowed and the eyes closed before we begin to pray.

A five-minute talk by the pastor, explaining the Lord's Prayer—just a phrase or clause being taken at each meeting, has been very interesting to the boys and girls. This prayer that they recite so often has become a new prayer full of meaning.

A catechism, consisting of twenty-five simple questions and answers, embodying the leading doctrines of our Christian faith, is being memorized by the Juniors, as well as some certain scriptures selected, such as the 1st Psalm, 23rd Psalm, 121st Psalm, the greatest verse, etc. One question of the catechism and one verse of the Bible is placed on the blackboard and learned at each meeting. We intend having a written test on this memory work and awarding diplomas.

In addition to the pastor's five-minute lesson and the memory work, we often have a ten-minute address on subjects of interest to the boys and girls, such as: The story of a great man—Abraham Lincoln's life—told by Mrs. R. L. Gastic, lesson on the teeth, by Dr. Parsons, temperance addresses by one of our young hardwaremen. Anti-cigarette talk, by our school inspector. Lesson on the planets, illustrated talk by Mr. Lockhart, of the Indian Institute, on what it means for a boy to live for Jesus. An account of her trip to Europe, by a lady who spent several months of last year in Europe. Nature studies on frogs, toads, squirrels. Where possible the mounted specimen of

the animal under discussion was brought to the meeting. Blackboard illustrations are used in nearly all the addresses. One might think some of these topics do not sound very religious, but excellent lessons have been drawn from them and impressed on the minds of the boys and girls.

At some meetings we have no addresses other than the pastor's five-minute one, which we always have, no matter what the character of the meeting. The boys and girls carry out the programme at these. These programmes take the form of Bible reference reading, references on the rivers of the Bible, the flowers of the Bible, a promise or praise meeting, temperance stories, animal stories, songs and stories about birds, song service, or stories of Bible characters, one boy telling the story and withholding the name of the hero, letting the others guess it.

Our missionary meetings are always in charge of the boys and girls; as many as twenty taking part. At a recent missionary meeting twenty boys carried out the programme. The review chapter of "China for Juniors" was taken by ten boys, one boy acting as teacher, asking the questions, and the others answering in turn. Ten larger boys took the new chapter, each giving from memory one paragraph. One of the boys had come to the church the day before and drawn the map of China on the blackboard, so that we could use it for reference. An interesting story about a Chinese girl was read by another boy, and six girls sang a missionary song.

Our custom is, towards the close of each meeting to read a chapter from some good story for children. We have read Herbie Bellamy's Life, Beautiful Joe, The Story of a Dog, The Birds' Christmas Carol, and are now reading the first of the Gypsy Boy's, Gypsy Breynon, by Elizabeth Stuart Phelps.

Whenever we think a social is necessary to assist in keeping up the interest, we have one.

At the end of June we hold a Junior League picnic, and then close for the holidays.

One thing we tried that worked well for a while was securing invitations for a dozen of the largest boys, to take tea and have a good time generally, at some of the best homes in town. The Superintendent also entertained the whole Junior League at her home, in instalments of from ten to twenty at a time. This is a wise thing to do. It brings superintendent and children nearer together. The Executive of the Junior League has also been entertained several times.

To increase and maintain attendance at church and Junior League, we adopted the use of the cross and crown system of pins. A bronze pin in the form of a maltese cross, having J. E. L. and the motto, "Look Up, Lift Up" engraved on it, is given at every regular attendance. At the end of the next three months this pin is surrendered and a pin in gun metal finish, enameled in red and white, is given. Then follows the sterling silver, enameled in colors, and so on until the solid gold pin is earned by the six girls in all. Last year the average attendance was sixty-three. So far this year it is seventy-two.

We mark the attendance from a board which hangs just inside the door. Each member as he enters takes a ring from the boys and hangs it on the board, which has his number underneath it. The secretary sits near the board and marks his book from this.

Our work is not the kind that shows very marked visible results; but it flows slowly and surely raising the life of the boys and girls to a higher plane, and if, as one has said, every part of the life is affected permanently for good, what work can be greater than ours?

### Something Wrong

The Youngs had unexpectedly dropped in on the Baileys just as dinner was about to be served. The hostess, considerably disturbed, called her little daughter Helen aside, and explained that there would not be enough oysters to go around, and added:—

"Now, you and I will just have some of the broth, and please do not make any fuss about it at the table."

Little Helen promised to remember and say nothing. But, when the oysters were served, Helen discovered a small oyster in her plate, which had accidentally been laded up with her broth. This puzzled the little girl, as she could not recall any instructions covering this contingency. After studying a few moments, she dipped the oyster up with her spoon and, holding it up as high as she could, piped out:—

"Mother, mother, shouldn't Mrs. Young have this oyster, too?"

### The Greater Danger

There was never a more conscientious young man than Eben Soule, and when he found how much absorbed he had become with the mere idea of playing in the town band, he consulted his minister. "Do you reckon I could give up all that time to music without falling from grace?" he asked, anxiously.

The good old Methodist had a saving sense of humor. He saw that his parishioner was much distressed between his wishes and his conscience, but the minister smiled on him, nevertheless.

"It's the horn you're asked to play, I hear," he said. "Ever had much experience with it, Eben?"

"Never tried it but once, but I like the sound of it first-rate," said the young man.

"Am!" said the minister. "Well, I think you needn't be afraid of falling from grace on account of it, but I do hope you'll manage things so your family and neighbors won't have to pass through the fiery temptation of hearing you practise too often, Eben."

### Simplified Oratorios

The new minister of the First Church in Banbury was consulting the organist as to the music to be sung on his first Sunday.

"And besides the hymn-tunes," said the organist, whose daily occupation was that of plumber and iceman for the village, "we always have two selections from the choir, from one of Handel's or Haydn's oratorios."

"Why, that is good news," said the minister, who was no mean musician and had a cultivated taste and ear; "but don't you find the music rather difficult for untrained singers?"

"Well, they aren't untrained, for I train 'em," said the organist, with some resentment. "And besides that, where the music's difficult I alter it for 'em. I strike out all the cadenzas and trills and things of that kind; and where tune runs too low or too high I either set it up or down an octave. Or, if I can't do that I just have 'em stop singing and I put on the vox humana stop and play the tune till it gets into their range again. It's easy enough when you know how to do it."

### A Too Comprehensive Definition

"Father, may I ask you a question?"

"Yes, my son."

"What is an excavation?"

"Why, an excavation, my boy, is a place from which dirt has been taken."

"Well, I suppose my face is an excavation, then."

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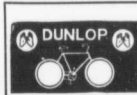
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