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S. T. BARTLETT, Editor
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APOSTOLIC SUCCESSION.—"And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."—Paul to Timothy.

Nothing, during my recent visit to the Prairie Conferences, gave me greater pleasure than the privilege of meeting with and addressing the probationers for our ministry. That they are a sturdy lot of men may be at once judged from a look at their forms and faces in the photographic groups which are reproduced on pages which follow in this number. And they need all their physical strength at its best, for the toils to which they are called are by no means light. And that these young men are alert, self-reliant, independent and able to both think and speak for themselves anyone who sat quietly listening during the prolonged deliberations of the sessions of, say, the Alberta Conference Probationers' Association, would quickly realize.

And it is well they are such men. The West needs the best, and none are in any way too good for its work. Canada has no place among its religious leaders for weak men, and Methodism cannot afford to take any second place among the churches in providing its share of just the type of man described by Paul to Timothy in the verse quoted in the preceding column. Such a commitment as he calls for constitutes the true apostolic succession, and no other is worthy the name. The successes of the apostolic age were won, under God, by men who were both "able" and "faithful." These are great adjectives. They reiterate the qualifications still in demand everywhere, and in the Canadian West particularly. A minister's ability as a preacher or teacher is no more tested than his faithfulness as a man, and the strain on his fidelity is as heavy as that on his physical endurance or his mental capacity and culture.

Much is being said, these days, about the lure of worldly gain, the enticements of real estate, the attractions and emoluments of other professions and callings, and one might almost imagine that the whole body of our younger preachers was being contaminated thereby. But such is not true. The wonder to me is not that here and there an odd man is won away

by the easy-money cry, but that so many men stand the strain of their office and work, and, resisting the prevailing passion for gold, prove staunch and true to their divine calling. They are the "faithful men" whose sole aim is to impart to others the truth they know, and help build a nation in righteousness.

Their reward shall be greater than can be valued by any monetary standard, and their record shine brighter than mere gold can brighten it.

God bless these "faithful men," and let the Church prize them at their honest worth, and be proud of their steadfastness under stress and strain, amid deprivation and discouragement.

And let the Sunday Schools and Epworth Leagues of Canadian Methodism raise up a noble succession to keep the ranks ever full and the outposts well manned. The best of our youth are needed to maintain the glorious traditions of our fathers. Pioneer work is not yet all done. There is yet much land to be possessed, and to claim and cultivate it for God is a glorious enough enterprise to call forth all the truly heroic and intrepid spirit of our bravest and best sons and daughters.

Has your League done its full share in supplying workers for the harvest? Have you ever seriously considered the question: "What can we do?" What Paul began and Timothy continued must go on and on right down the centuries until the day of triumph comes, and on us, here and now, rests the responsibility of doing our utmost to keep the church of our generation in the straight line of apostolic success. We cannot do so unless we provide for the unbroken succession of "able" and "faithful" souls who shall show forth, with Pauline zeal and confidence, the undiminished power and influence of the truth of the Divine Word. To this end let every Sunday School and every Epworth League be more than ever before a recruiting station for the ministry and associated public work for our Lord and Master.

The Beauties of August

"There is no month in the whole year in which nature wears a more beautiful appearance than in the month of August. Spring has many beauties, and May is a fresh and blooming month, but the charms of this time of year are enhanced by their contrast with the winter season. August has no such advantage. It comes when we remember nothing but clear skies, green fields, and sweet-smelling flowers—when the recollection of snow, and ice, and bleak winds has faded from our minds as completely as they have disappeared from the earth—and yet what a pleasant time it is! Orchards and corn-fields ring with the hum of labor; trees bend beneath the thick clusters of rich fruit which bow their branches to the ground; and the corn, plied in graceful sheaves, or waving in every light breeze that sweeps above it, as if it wooed the sickle, tinges the landscape with a golden hue. A mellow softness appears to hang over the whole earth; the influence of the season seems to extend itself to the very wagon whose slow motion across the well-graded field is perceptible only to the eye, but strikes with no harsh sound upon the ear."—Dickens.

August was anciently called by the Romans sextis, or sixth month from March; but in honor of Augustus Cæsar, second Emperor of Rome, it was changed to August. The Saxons called it "arh-month," or "harn month," because they then filled their barns.—Learing.

The Challenge for Leadership

THE Leadership that is meant by this subject, is, of course, religious leadership. And it involves, necessarily, the idea of religious leadership under Methodist auspices, and for the extension of the Kingdom of God, through the successful operation of organized Methodist agencies.

The question confronting us is, in general,—“*Shall the Leadership of the world to-day be religious or irreligious?*” Shall the forces that rule in the great interrelated world of human affairs be in accord with or in opposition to the principles of Jesus Christ?

Leaders are being multiplied in every sphere of human thought and activity. Shall the men who control and direct in our modern civilization be themselves controlled and directed by the laws of God and the statutes of His Kingdom? Leaders and sub-leaders, men and women whose circles of influence are greater or less among their fellows, were never so numerous in every walk of life as to-day. In commerce, in manufacture, in science, in the arts, in education, in industry, in business and politics,—indeed, in every human avocation and employment, the demand is for outstanding and commanding persons who shall lead others in the way they have chosen, and assure the success of the enterprises they have in hand. Are these, who so lead and teach others in the busy life of to-day, to be themselves students of the Divine plan of life and capable of instructing their followers in the practice of it?

THE CRISIS OF THE CHURCH.

Many such questions, naturally and logically arise, and the conviction deepens the more one studies them, that if they are to be solved for the good of humanity and for the glory of God, the Church must realize more deeply than ever, that *the solution rests with her*. If the world moves too fast for the Church, if the Church fails to keep pace with the progress of the age and lose her commanding position in the affairs of men, the dominant and controlling forces, operative everywhere in human society cannot fall to become irreligious, if not, anti-religious.

In a recent volume, “*The Church of To-day*,” the author, John Henry Crooker, says:

“*The Church is to-day facing the most serious crisis in its history; and if this crisis is not successfully passed, a calamity will befall the human race of the most momentous character. It is not a crisis that pertains primarily to any particular form of creed, ritual, or organization. It involves the existence of the Church itself; and bound up with the Church are the spiritual interests of mankind, so vast, so precious, so essential.*”

To meet the need that exists in our country; to shape the national character, and control the national destiny, to the utmost of our power, and to our full share in effort and co-operation, is our duty as a Methodist Church in this great and goodly land.

How is the need to be met; the crisis to be passed; the Church to be preserved; the country to be saved; the world to be better; and to our fellow every one? *Without adequate religious leadership* they never can be answered.

By “adequate,” is meant a religious leadership that shall instill the very life of God into all human relationships and activities, that will so adapt itself to the present needs and conditions of humanity everywhere, that it shall introduce

the Kingdom of Heaven into the hearts and lives of men and build the universal City of God. Here, is the real challenge for leadership. It is a call for *life*, the life of God,—not mere theological doctrines about God;—the life of God breathed into the souls of men, reflecting itself in their characters, interpreting itself in their conduct, constructing in them a spiritual kingdom, and through them in the world of human society, building the Heavenly City, whose whole fabric,—material, social, intellectual, commercial, civic, political,—shall be of God, a kingdom wherein dwelleth righteousness.

Brought to a practical issue, this call or challenge demands, that as a Church we shall *raise up, train, equip, and employ* an adequate number of agents for the prosecution of the work of God committed to our trust.

VARIETY IN SERVICE.

This work, so varied in its character and scope, provides abundant opportunity for the exercise of every degree of talent, every form of energy our people possess. Never was the call for the consecration of every power of usefulness in the up-building of the Kingdom of God so insistent as to-day. Preachers, doctors, teachers, deaconesses, nurses, artisans, merchants,—all and sundry, may find their place in the great school of Christian practice, whereby the whole world is to be transformed in righteousness. This wonderful unity in diversity, outlined by St. Paul in his great doctrine of spiritual gifts, was never more clearly illustrated than in the life and labors of the body of Christ to-day. All phases of human thought and activity must contribute to the universal uplift of Jesus Christ among all nations. Well may Dr. A. H. Strong ask: “*What are churches for, but to make missionaries? What is education for, but to train them? What is commerce for, but to carry them? What is money for, but to send them? What is life itself for, but to fulfil the purpose of missions, the enthroning of Jesus Christ in the hearts of men?*”

In the light of such questions, we may profitably ask,—*Have we enough, real missionaries?*

We mean this in the broadest interpretation of the term. God may not require all his children to be *missionaries* in the professional sense, but He does call all to be *missioners* in the practical meaning of the word.

We have not enough ministers, professionally, and from a connexional viewpoint, we are challenged to *raise more preachers*. But until we have taught our boys how to serve in the local church, we may hardly expect men to lead in connexional service. Canadian Methodism has abundance of material, out of which to construct an efficient public ministry; but unless we pay more attention to growing boys into preachers for our pulpits, we shall lack ministers to keep the ranks full, and to man every post to which God has given us an appointed place of work.

LOCAL LEADERS NEEDED.

But the claims of *Local*, as well as connexional leadership, come before us here. The need of devoted and competent *Local Agents* to lead in local church enterprise is none the less manifest than that of ministers.

When we look over the great mass of our laymen from ocean to ocean, we cannot ignore the distressing fact that the majority of them are *idle men*, as the practical work of the church is concerned. Nor are the officials on our

Trustees and Quarterly Boards, as a class, much more active. In the average church, the actual work performed is at the hands of a few only, while the remainder who constitute the large majority seem to be content to be but members nominally. They believe in the Church, believe in its, give assent to Christian principles, contribute to ministerial support and to the philanthropies of the Church, and all this; but they perform no *personal service* through which the Church's influence is to be strengthened and extended throughout their own neighborhood.

WHY SO MANY IDLE?

What is the *reason* of such indifference, such idleness? Many causes contribute to it; but we can name here only a few, and these must be overcome before an adequate number of local leaders may be looked for in our work.

Too many of our people lack in their sense of *personal responsibility* for the cause of God. To them church work is professional, a business for the appointed few whom they pay to do the work, and with this view of the *business*, they content themselves that they have done their duty when they have attended a church service and have contributed to the funds whereby the financial claims are met. Such persons need to be informed as to the true purpose of the Church, which is as far as they should be affected, not so much to minister to them as to *glorify* them the means of *ministering to others*.

When a man does no individual work for God, little wonder if he soon becomes *spiritually inert and listless*. How few of us, ministers or laity, really possess what used to be called “a passion for God.” Many of us, who profess to have no enthusiasm for the Gospel, take no real pride in the Church's work, feel no thrill of exultation in anticipating the future conquests of the Cross, and are never deeply moved with holy love and pity as we see the dire needs of souls without Christ.

And not only so, do many of our members feel no enthusiasm for the Church, but many have apparently *lost faith and interest in it*. This may seem a hard saying, but it is true. Absorbed in business enterprises, with material aims moving him, financial schemes controlling him, and the lure of gain fascinating him, many a man whose name is on our rolls, has little time, less inclination, and absolutely no desire for real personal christian work. His zeal for things spiritual has been sapped by the absorbing passion for worldly gain which controls him.

THE MINISTER AS A LEADER.

These idle Church members can never be transformed into diligent Christians unless they are *awakened, informed, employed*, and primarily this work rests with the *minister*, who must himself seek to be a real *Leader of men*, not doing his own preaching; but more is himself, but enlightening others to share it with him.

Ministers must not be preachers only. Methodism has gloried in the power of her pulpit, and we would be the last one to disparage in the least degree the importance of preaching; but more is required of ministers to-day than that they preach acceptable sermons on Sunday. The minister must be a Constructive Architect, with a clear vision of the finished structure for which he labors and prays, before he can. And seeing this, he should seek to utilize to best advantage the service of every last man and

woman of his congregation in the enterprise to which all are committed.

The function of the sermon most needed to-day is not merely to inform the mind, but also to quicken the conscience, to arouse the will, to enthuse the activities in the work of the Church. Men and women should go away from the service feeling, not comfortable because they have done so much but uncomfortable because they have done so little for God. We must preach not so as to soothe men with a sense of snug security, but to arouse them to some measure of heroic self-denying service for the good of their fellowmen.

The sermon should be followed up by personal appeal. Too often we ministers fall in this. We are too easily satisfied. We take too much for granted, we generalize so much that we lack "grip," and the results of our preaching are not apparent in increased Church efficiency as they should be.

Parlor Conferences between minister and lay workers might be used to good advantage in the training of local lay leaders. The great majority of our laymen have no possible opportunity for courses of training in College or School, no time for correspondence instruction or even for reading books that might guide; but lacking these, many of them would welcome and profit by occasional social conferences with the minister on the work of reaching others. How seldom any such conference is held. The average quarterly meeting is given over wholly to business affairs, and the vital concerns of the Church as relate to actual aggressive Christian work gain little time, command small attention, instead of engaging the thoughtful consideration they merit at the hands of the circuit officials.

ACTUAL DOING.

But nothing is so educative in the development of efficient lay leadership as the employment of latent powers in the actual doing of something through their use.

This principle we are recognizing more and more, and must employ in every congregation. A man may give money to engage another to do something worthy, but if he can do that something himself, he never knows the true joy of giving until he has given not his money, but his own service. The Deaconess Order is beneficent, but where a Deaconess cannot be employed the social ministry of the Epworth League may be used to advantage. The office of District Visitor, supplementary to the work of the Pastor, would afford thousands of the men of Methodism splendid opportunity for enlarging their own lives by ministering to others. If more men were actively engaged in Sunday School work they would be infinite gainers, and the School would greatly increase in prestige and power by their presence and service. If every circuit had an aggressive Temperance Committee much might be done in the moral leadership of the community and the establishment of righteousness in the neighborhood.

And so we might go on! We have means enough whereby leaders may be trained. Have we commensurate power? If not, we may have it, for all the infinite supplies of an Omnipotent God are above us and at our disposal.

THE SUPREME CALL.

But if we would prove them, we must realize our need, and humble ourselves at His feet. This call for Leadership is His call. He would set before us as a Church the unparalleled opportunity of helping in the construction of a strong and growing nation, full of promise in its virile youth, mighty as its powers ex-

pand, and full of the fruits of righteousness as its cosmopolitan people are fused into one harmonious whole by the unifying influence of the Gospel.

WE NEED LEADERS! Yes, and if we are to get them, we ministers must be LEADERS! We must see what God has in store, we must be unwavering in our devotion to this ideal, we must count no

service a sacrifice to realize it, we must be so inspired ourselves that we shall inspire others, and so infect them with the glowing contagion of our glorious enterprise that they shall join us by very force of its irresistible magnetism, and all unite in heroic work for our Master and Lord anywhere, everywhere, and always, as He may Himself lead the way.

Epworth League Business

IN his "Greetings" to his new constituency, the General Secretary-elect, Rev. Wilbur F. Sheridan, D.D., of the Methodist Episcopal Church, says, in a recent number of the *Epworth Herald*:

"Never was there a time when the League was needed so much as now. Methodism has a half-million more youth to look after than she had twenty-three years ago, when the League was born. Doesn't that spell responsibility? But it spells also opportunity. The spiritual and social needs of this young host are infinitely vast. In this lies our great task and our great opportunity.

What if the Epworth League were blotted out to-day? We should have to organize another to-morrow. It sprang spontaneously from an inner need. And every reason that ever existed is clamant now. Yes, and more. For a new tide of secularizing and demoralizing amusements has swept in on our day that compels young Christians to stand together as never before if they are to be saved from the vortex.

Young hands hold the reins of the

and Berry were uttering pulpit messages of power when they were eighteen. Parkes Cadman was a winsome preacher of the Word in the middle of his teens.

What does this mean? It means that we, Epworth Leaguers, deal with delicate and tremendous issues. Who can tell what a day will bring forth? Ours are the hours of the plastic soul. A college senior on a Christmas vacation visit won his cousin for Christ. And within ten days the two of them won twenty-three other young people of the town. And four of them are now preaching the Gospel and two of them are preachers' wives. We are doing business in big waters.

Never was there such an outlook before the League. Plans have been tried out. Methods have been perfected. The organization has been compacted. Nebulous and irrelevant material has been sloughed off. The Epworthians now on hand know why they bear the name. The League is now ready to do business.

Fellow Leaguers, great days are ahead of us. Let us 'put our hands in the King's hands,' and keep step with Him in



THE ALBERTA CONFERENCE PROBATIONERS' ASSOCIATION.

Dr. Carman in centre, President of Conference Perry at his right, Superintendent of Missions Buchanan at his left.

future. O, that those hands may be steady and clean and strong! Benjamin Franklin was stamping his thoughts on Pennsylvania before he was twenty. Arthur Hallam had impressed his conception of life on a group of young leaders who were to move the world before he was eighteen. Mozart had thrilled the courts of Germany before he was seventeen; Leigh Hunt and Shelley and Keats had awayed multitudes with their song before they were twenty. Michael Angelo had a room in the royal palace at eighteen; Victor Hugo had a poem accepted by the French Academy when he was scarcely sixteen. Bossuet and Spurgeon were eloquent preachers at eighteen. John Summerfield's seraphic message bowed the hearts of multitudes into grain before the wind, yet he was dead at twenty-six. Our Bishops Foster

a march that has in it the swing of conquest."

These are wise words, and we cordially join with Dr. Sheridan in the appeal he makes for a grand march forward for universal conquest in the name and under the banner of our Eternal King.

Such conquest is the only true business of the Epworth League, and no substitute for it can ever prove satisfactory. It begins with self-conquest in the individual Leaguer, it grows in intensity as a grand march of united young souls combine for aggressive work in the immediate community, and it widens in the extent of its influence as the Gospel propaganda is declared in the spirit of John Wesley's immortal ideal, "The World is my Parish." In this glorious business let every Epworth League join in happy and holy partnership.

The Spiritual Ideals of Young Methodism

REV.
NENDICK ABRAHAM, F.R.G.S.,
Cape Town.

THE REV. NENDICK ABRAHAM represents the South African Methodist Church in this series of papers. He is a lover of nature, and deeply interested in the youth of Methodism.

THE object of this paper is to set before young Methodists thoughts which may help them to attain larger measure of blessings for themselves and others, and to unite them in a world-wide unity of purpose and aim. Such unity may be achieved; for although each Country or State may have its own special and peculiar circumstances and conditions, and although methods found successful in one land may not of necessity suit the requirements of another yet, our ideals may be one; young Methodism in every part of the world may work out one common purpose. Then let us with clear vision, and full purpose of heart, consider some of the ideals possible to all, the very effort to attain which will bind us still closer in our blessed Comradeship.

1. A passionate devotion to Jesus Christ.

There is no room in Christian experience for lukewarm lovers of our Lord. Our discipleship must be marked by enthusiasm. Our devotion to Him must be all absorbing. As young soldiers in a country's army will follow some great Commander through fire, and the hail of death, so must we follow the son of Mary, who is the Son of man, the Son of God, God the Son, blessed for ever. Let us aim at this passionate devotion to our Lord in our own experience, and never rest until the fire that has been kindled in our own hearts sweeps through the Methodist Church, burning up all her selfishness and formality, creating such a glow of white heat that men outside the Church may see and believe, and be baptized with fire.

2. The Cultivation of an intense spirituality in our own lives, and in the life of the Church.

We are speaking to the healthy, robust young manhood and womanhood of our Church, and have to do with any so-called spirituality which is inconsistent with the strength and vigor of young life at its best. Intense spirituality is the perfect health and development of our spiritual nature. Intense physical health is one of the greatest of blessings. Life and strength overflowing, full of laughter and joy, full of quenchless enthusiasm and glorious daring. Such is perfect physical health. Lift all this into spiritual experience, and you will know something of the nature of intense spirituality. To know God; to do His will perfectly; to be what He meant us to be when He first thought of us; to enter into, and cultivate a perfect friendship with God through Jesus Christ; to enjoy the full privileges of sons of God; to know prayer as fellowship with the Infinite; to send out the love of our souls in all its mysterious depth and fulness to God the Father, God the Son, God the Holy Spirit; to joyously use all the means of grace prescribed for the healthy development of the spiritual side of our nature. This is intense spirituality. It is a practical realization of God; of our inheritance in Him, and His inheritance in us.

But we must also seek to bring about a like intense spirituality in the Methodist Church. The Church has her temptations, and to some of them she has yielded. During recent years the Church has been conscious of a great deal of indifference to the claims of religion on the part of the multitudes outside the fold. To win these indifferent souls,

some have resorted to doubtful and unspiritual methods. Ideals have been lowered. Young Methodism must set itself to keep the life of our Church on a high level.

What we want is a Church standing apart from party politics and from doubtful expedients; from the worldly desires of the multitudes that cry under their breath: "Crucify Him, crucify Him." Our Church must stand as a witness to things unseen, and must offer a home to the souls of men whose hearts are yearning for God.

One very definite aim of a really spiritual church will be the preservation of the sacredness of the Lord's day. Almost everywhere determined efforts are being made to secularize it. If young Methodists throughout the five continents would pledge themselves to wise and strong resistance against this dishonour to our Lord, great results would follow. Let us be known by this badge of Loyalty to our Lord—the keeping of the Holy Day for Worship, Christian service, rest, and only for such social and physical enjoyments as harmonize with the spirit of worship and reverent joy.

3. The hastening of the time when the name of God shall be hallowed throughout the world.

If this ideal could be gripped; if young Methodism would plight its strength to the hastening of that day, then how great and glorious would be the blessing that would come to the Church and the world! Our Missionary Meetings would become the rallying place of souls filled with zeal for God, and love for God. Our Missionary Societies would throb with new life; and the glory of God would fill the Church.

Let young Methodists give this ideal longing not only a place in their daily litany, but hold it as a supreme purpose to be lived for, worked for, sacrificed for, and achieved.

4. The exercise of an abounding love one towards another, and towards all men.

Happy the day when we all learn to see in every human being one for whom Christ died, and for whom the love of God was manifested; when race distinctions, and social differences shall no longer contradict the spirit of goodwill which should make us just, kind, compassionate, brotherly to all. Let us put down in our own souls, and in the life of the Church, all bitterness, meanness, and selfishness; all the vain-glory of wealth; and mere social distinction; and seek to realise a real and universal brotherhood in Christ Jesus.

5. The cultivation of a high sense of duty as regards Church Membership, as distinct from attending the services of the Church and leading a good life.

We have duties to perform towards the Church of which we are members, and duties are sacred obligations. Let all young Methodists face these duties, and accept their responsibilities with joy. This will mean a full share of personal identification with the work, the aims,

and methods of the Church. We are partners in a great concern—not sleeping partners, but living souls in earnest and vital association with the life of God's people. This ideal has a very direct application to the Spiritual work of the Church. If the Church calls a prayer meeting, or a fellowship meeting, or if a Holy Communion Service has been appointed, let us realise our responsibility, and seek to give these means of grace their true importance and place in our Church life. Let every one of us undertake some definite work for the Church, and pledge ourselves to the success of some one department of her activities, and so make our membership a reality. One more ideal:—

6. We must make Public worship in our Churches as spiritual and beautiful as possible.

In a great Church like ours there will be naturally many diversities of thought and prejudices. Some love a more or less liturgical service, some prefer a worship rigidly severe in its simplicity. So let it be. We have no wish to see a fixed and unalterable uniformity in the method of worship; but whatever may be the character of the order and form of public worship, in any particular congregation, of which we are members, let us see, so far as it is in our power, that it shall be as perfect and as beautiful as possible. The daisy is not such a showy flower as the rose, but it is perfect in its own kind. If we have a "plain service," that is no reason why it should not be perfect in its simplicity. As we are able, let us aim at the perfect rendering of our hymns; perfect reverence during the public approach to God in prayer, and an intelligent following of the reading of the Word.

Whatever our order and form of service let us seek to worship God in the beauty of holiness.

In this, as in the fulfilment of all other noble ideals, *whatever we do for God, let us put into the doing of it our very best.*

The Old and New

We have been impressed of late with a wistful note in some of the more earnest of the older workers, and with their feeling that too much is being made of method and not enough of spirit. Doubtless the enthusiastic reformer is apt to bear heavily upon those who stand in the old paths, and to forget how discouraged they become before demands which to them are severe. The reformers cannot lower their standards, but it is possible for them to recognize, and make more prominent in their advocacy, the principles which underlie old and new. The authority of Scripture, the necessity of the new birth, the supremacy of the lesson, the power of prayer, and a godly life, the gift of the Spirit bestowed upon unlearned and learned alike, according to their faith, these things ought not to be assumed or lightly passed over. When all our schools are graded and reformed, and when all the teachers are trained, we shall rely for our victories upon the living Christ. We cannot dispense with the old guard, even though, as we believe, the future is with the young recruits. We shall fight the Lord's battle best by carrying into the new methods the magnificent qualities of faith, and love, and sacrifice which have shone in the campaigns of the past.—*Sunday School Chronicle.*

God's Plans

MISS KATHLEEN MCKEE, B.A., STAYNER, ONT.

"God's plans, like lilies, pure and white, unfold."

"I T'S just my luck; I might as well give up."

"Give what up, Mildred?" asked her mother, looking up from looking at the disconcerted face of her young daughter.

"Give up trying to get a position; what is the good of my University education? It is nearly a year since I graduated and I haven't earned one cent. You know I have answered every advertisement in the daily papers for teachers, governesses, and companions, and what have I got? Nothing, and wasted postage into the bargain. I thought, when I answered that advertisement in last week's 'Review,' for a position as governess for two children, there might be some hope for me. But no, 'the winds of fate blow ever and ever blow amiss.' To-day I received a letter from Edith Vernon, one of the girls of our graduating class, informing me that she had received a position as governess for two children of a wealthy woman lady and was getting ready to go with them to spend the winter in Italy. And just think, mother, that was the very position for which I applied, and Edith got it. She didn't take any better standing at college than I, and yet she is going to get \$600 a year, and have all her expenses paid while travelling in Europe. It is too bad, but of course, it's my luck. Everything goes wrong;" and poor Mildred burst into tears.

Mrs. Keith looked sorrowful and put her arms around her young daughter, trying to soothe her with words of comfort.

"You know, darling, a year's rest after your hard study is just what you need; some day the winds of fate will blow for you, but not amiss. Take it on trust, a little while and some day you will see that 'God's plans are always best.' However, we are not anxious to get rid of you, Mildred, and surely you are not so anxious to leave us"

"O, no! mother, it isn't that; you know I love you all; but it seems a shame that after spending so much time, money and energy, on my education I can do nothing but stay at home and keep house. Anyone can do that. Why, there is Mrs. Winston's servant who was never at school a day in her life and who is a better housekeeper than she? And yet I have to spend sixteen years of my life at hard study, and then settle down to the same kind of work that Bridget does. Of all the girls of our graduating class I believe I have the worst luck. There is Ethel Carmen—she has gone to Japan to be a missionary. She always took an active part in all the missionary meetings at Victoria; Kathleen is teaching Literature and History to the 'best pupils that ever lived'; Eunice, Bessie, Helen and Vera, are taking a post-graduate course at Vassar College; Grace has a position as companion to an invalid lady and gets \$500 a year; Edith is going to start for Rome next week and I—well, I am washing dishes, getting meals, sweeping and dusting—work I could have done without any education."

"Yes, Mildred, perhaps you could; but a knowledge of letters, of mathematics and classics ought not to disqualify you for the exercise of household economy. You ought to be a better housekeeper because your thoughts do not run in a narrow round. Common-day duties are not incompatible with the use of any natural talent or acquired accomplishment, and a girl can have just as refined, elevated thoughts while engaged, in washing dishes as in reading Cicero's orations, Moliere's comedies or Shake-

peare's plays. Your ideas need not be so narrowed down that they cannot rise above your homely occupations."

"O, mother! you do not understand me. I do not object to housework—in fact, I enjoy it very much; but there is no money in it, and you know how much we need the 'filthy lucre.' If father were rich, there would be less need of my securing a position; but when there is so much to get and so little to get with, I think it is about time to show a little honest independence of spirit and get to work to help the family. I do not want to be a vine always clinging to someone else. That idea is exceedingly pretty and poetical, but too tame to suit me. My creed is not contained in the sentiment of the 'Lotus Eaters.' I have no desire for 'long rest or death, dark death or dreamful ease.' I want 'something ere the end, some work of noble note.'"

"Such as teaching little children," added her sister Gladys, who had just come in from giving a music lesson. I wish you could take my place; it's such stupid work teaching children. This



"AND THE GERMANS AGREE WITH HER."

afternoon, I was playing one of Beethoven's sonatas for Dell Vincent, when an Italian came along with his hurdy-gurdy, and didn't that little midget beg me to stop playing while she ran to the window to listen to that 'perfectly lovely music.' She wished she could have that kind of music to practise instead of Bach's fugues, Beethoven's sonatas, and all that other stuff by Mendelssohn, Chopin and Schumann. There is no accounting for some people's tastes. But say, Mildred, what have we for tea? I am ravenously hungry, so run along like a good girl and let us see what a fine supper Miss Mildred Keith, B.A., can prepare;" and the younger sister curled herself up in an arm-chair, while Mildred went to the kitchen to prepare the evening meal.

"Well, I can bake, anyhow," said Mildred to herself as she took a pan of flaky biscuits from the oven, "and I can be a governess or a companion, too, when I get the chance. In the meantime, I will be happy where God has placed me, and since Epictetus has said, 'We do not choose our own paths in life, our simple

duty is confined to playing them well,' I will take care that my part is well played, even if it is washing pots and pans. Some day I may get a position as governess or companion, and go to Italy, too."

But the days passed by into weeks and months, and Mildred Keith still washed pots and pans assisted with other household work. Several times word had come to her from Edith telling about the wonderful experiences in Italy. In the last letter she had stated that they were preparing to sail for Spain, where they would spend a few weeks before going to France and Germany. As she read this, something like a murmur escaped from her lips and one tear after another trickled down her flushed face. Yes, 'the winds of fate blow ever,' but for her 'they never blow amiss.' There was no chance for the girl that ever lived. There seemed to be nothing for her to do but to stay at home and be a vine. Now if she had a position like Edith or Kathleen she would—

"Do something wonderful," said Gladys, who had slipped into the room unobserved. "Well, now is your chance; I have just had a letter from Ruby Sinclair. She says her sister is ill and has to take a year's rest, and she wondered if you would take Ida's school in Saskatchewan. There are twenty pupils, most of them Germans, and the salary is \$700. Will you go?"

"Of course, I will, and gladly," said Mildred, almost crying for joy. At last she had a chance to teach. She remembered how often, when a child, she had put rows of bricks against the wall and played school with these red pupils, and now she was going to teach real live children. O, how happy she was!

When it was a month Mildred had entered upon her new duties as teacher in W— School. How she enjoyed her work, and how she loved her pupils! When the little blue-eyed Germans slipped their chubby hands into hers and murmured "Meine Lehrerin," it seemed as if God were giving her a glimpse of heaven. What a beautiful world it was, after all!

And so the days passed by, each one drawing teacher and pupils closer together and nearer to God. Life took on a richer, a deeper, a fuller meaning to Mildred. When Little Kathie's big sister Sudurgo was married, the wedding was not complete without the teacher. When baby Julius was christened, "die Lehrerin" had to be present at the ceremony, and when golden-haired Aurella was laid to rest in the little Lutheran graveyard, it was "die Lehrerin" who put her arms around the grief-stricken mother and whispered, "Let not your heart be troubled."

Last week I received a letter from her sister Gladys, and this part interested me very much. "Mildred is still teaching the little Germans during the day and her third year among them, and she is as happy as a lark. She says she believes she is the happiest girl of all the graduating class and would not change places with any one of them—not even Edith Vernon, whose happy lot she envied four years ago. Now, she knows that everything has turned out for the best, and the Germans agree with her."

Does God Answer Prayer?

A Study of two of our Lord's Parables: The Midnight Friend and The Importunate Widow.

Luke 11: 5-13; and Luke 18: 1-8.

REV. R. O. ARMSTRONG, M.A., VIBDEN, MAN.

THESE parables demand a study of the context perhaps more than any others we have had up to the present. In order to be fully appreciated they demand a very free interpretation. Where this is not given the conclusions reached would be vicious in the extreme. In other words, we are not to compare God to the selfish neighbor or the unjust judge. His character is absolutely antipodal to that exhibited in them. For an acquaintance with the context, read from the first verse of the eleventh chapter. Jesus is teaching a lesson about prayer, not simply telling a story for entertainment. From an earlier point of view John had taught his disciples to pray. Jesus had given his disciples a new viewpoint. In this new view of the Divine Being as Father they were finding difficulty in reconciling facts with theories. Note the lesson here then, that difficulty may arise in interpreting God's dealings with men with every new vision of truth. Light reveals and perplexes at the same time.

give good gifts unto your children; how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?

The above will give us the setting of the parable. We are studying about prayer. What could be more important or profitable? More than that we are studying the lessons set by Jesus himself, who knew as no other teacher on earth ever did what prayer really was, and how we might understand its many perplexing problems. Is there anything more frequently asked about prayer than questions which are answered in spirit in this parable? For example, we often hear the questions: "Why doesn't God answer his people's prayers?" "Does he answer every prayer?" "The Bible promises that, ye shall ask what ye will and it shall be done unto you; we have asked and there has been no answer; how can we reconcile that to the truth of God's word?"

Jesus takes up the challenge. He tells the parable, and he also makes a posi-

alive. Was God unkind because he did not "hear" Joseph's groans and bitter cry for deliverance from his brethren, the sickening pit, and the hands of the slave dealer?

"As grapes when crushed give forth their wine,
Crushed roses yield perfume;
So from the sorrows of our hearts,
From wounded hopes and fears,
By sorest wounds from Satan's darts,
Bliss flows in after years."

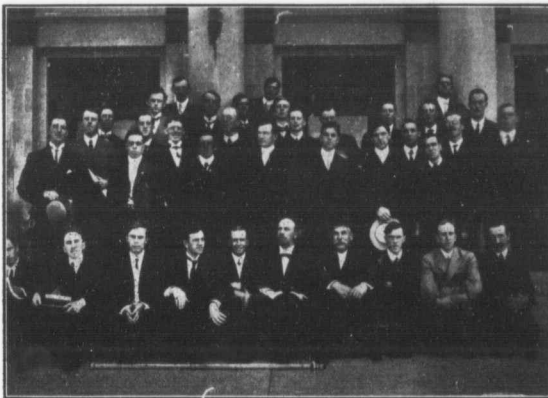
"Then welcome each rebuff,
That turns earth's smoothness rough;
Each sting that bids, nor sit, nor stand,
but go;
Be our joys three parts pain!
Strive and hold cheap the strain;
Learn not account the pang, dare,
Never grudge the throe."

So must it be in connection with our prayer life. God can not give us everything we ask for, just when we think we want it. We can see for ourselves that He knew best what to do when we recall some of our earlier attempts at prayer. James and John wanted seats at the right hand of Jesus—wanted them right away, too. The seat is theirs now, no doubt, but it did not come as they expected. The best answer is often no answer at all or a delayed answer. But mark this, every true prayer will be answered. Christ says so. The answer may be delayed but it is contrary to all the instincts of nature and the promises of grace that should be otherwise. God will "avenge them speedily." He will not forget; will not overlook.

Jesus says we must have faith to believe this. He shows us in the parable how reasonable it is to believe it. Let the parables be gone over again. In both cases, especially in the latter, the difficulty in the way of faith appeared insurmountable. There seemed no hope of an answer at all. The selfish neighbor was in bed in ease and comfort. What will make a man more selfish than comfortable circumstances? When asked for assistance he curtly replies, "Don't bother me." But when there is need we swallow our customs, break the superficial laws of social life, and in this case the man was not going to take "no" for an answer. His neighbor must yield. Look at the second example, where we have an unjust judge on one side and a defenceless widow on the other; an unprincipled villain glorying in his villainy, and a widow helpless and needy. The contrast is as great as possible to get it. But here faith and importunity won. When we feel ourselves under the spell of a real need we can do wonders. "Shamelessness" is another meaning of the word translated "importunity." When our child is sick or the house on fire we don't care much about ceremony. Propriety is thrown to the winds. We are "shameless" for the time being. That is what won in this case.

So Jesus taught that if faith could win under circumstances like this, how much more have we a right to believe that God would answer the prayers of his children. We ought to believe this anyway he might say it to us; the parable compels us to believe if we are open to conviction at all. Does the Son of Man find such faith on the earth? It ought in all conscience to be there, but how slow human nature is to believe all that the prophets have spoken.

Your particular attention is called to the strong and suggestive article on page 186 of this number. Many of the conditions of which Dr. Phillips treats are common to both the United States and Canada, and his recommendations are already eminently appropriate to many places among us in this country. —Ed.



A GROUP OF SASKATCHEWAN CONFERENCE PROBATIONERS.
President of Conference in centre, Superintendent of Missions at his left.

That aspect of prayer that seems to be causing perplexity here, is the delaying of an answer. If God is Father and is kind, why cause his children pain by indifference to their cries? The unjust judge and the selfish neighbor—if they must have an interpretation at all—are the personification of this seeming divine indifference, which after all is only seeming, and has no foundation in reality. But it was a custom of Jesus in His parabolic teaching to accommodate himself to these popular notions. He was not in this parable setting forth the character of God; it was rather a false conception of Him that he made use of. Now notice how he makes use even of the false view to show that there was hope for an answer to prayer. If a character of the low type mentioned here would answer a petition, only to get rid of the suppliant, how much more mark you, will the infinite, loving Father answer those who call upon Him? Or to use the very words of the Scripture—
"If ye then, being evil, know how to

give declaration. The former elucidates his latter statement, though it does not transcend it. Jesus says, "Ask and ye shall receive," Luke 11: 9, 10. This statement is as positive as the law of gravitation, or that of natural affinity. Alongside of this is the apparent experience of men, stone for bread, serpent instead of fish, scorpion where an egg was expected. It will be remembered that the children of Israel, after they left Egypt, thought this was the treatment they were receiving. We see now as some of them did at the time that this was only apparent. God the Father, did not deceive them. What they thought was stone, was after all bread; what they thought was unkindness, was mercy. They were chastised and severely disciplined, but that was the means of their redemption.

Faith thought might easily be taken up in other connections. What have we to say about the history of Joseph in the hands of the divine Providence? That looked hard, but it saved much people

The Call for Missionary Leadership Our Future Responsibilities and Present Opportunities

MRS. F. C. STEPHENSON, TORONTO.

"THERE are no bad soldiers," Napoleon declared, when questioned regarding the met, who, under his command, were winning victory after victory. Napoleon's answer was a high compliment to his leadership.

We have greater battles to fight than had Napoleon. Our commission is world wide; our goal is world conquest. Who shall lead the thousands of young people in our Epworth Leagues and Young People's Societies who are joining the ranks of "the world-winners"? Leaders must be trained. But it is almost impossible to train missionary leaders and missionary workers without careful planning and methodical work. Haphazard efforts, no one responsible for leadership, occasional outbursts of missionary enthusiasm, ignorance of the work to be done and of the available resources, are conditions which sooner or later must end in failure.

It has been proven beyond doubt that the best results are obtained through the missionary committee organized according to the Discipline as follows:

The Missionary Committee and its Work (see Discipline, page 216, para. 315). "The Missionary Committee shall plan and note prayer for missions, circulate missionary literature, provide missionary programmes for Epworth League meetings, and where possible organize and maintain mission study classes. It shall endeavor to inculcate the principles of systematic giving, and shall have as its dominant aim the creation among the young people of the Church of a vital, intelligent interest in world evangelism. It shall collect the missionary contributions of the members of the Epworth League and shall do all in its power to advance the missionary policy of the Methodist Church."

The members of the Missionary Committee should be carefully chosen. Every member should be willing to give time, even at the cost of personal sacrifice, to the great work with which the committee is entrusted. Prayer is the key to success for committees as well as for individuals. Only those who undertake the programme of God can claim the promises of God.

PLAN YOUR WORK, WORK YOUR PLAN.

The Missionary Vice-President should be convener of the Missionary Committee, which will vary in size according to the League membership and local conditions. To each member or group of members of the Missionary Committee should be assigned special work such as,

1. *Mission Study Classes and Reading Circles.* Adequate equipment for mission study, including text books, maps, charts, lantern slides and helps for leaders is now available.

2. *The Monthly Missionary Meeting.* This meeting may be made helpful both in the deepening of the spiritual life and in giving missionary aid to the world. Helps and suggestions are published every month in the EPWORTH ERA on the assigned subject for the month (see Ep-

Note.—This meeting may take the form of a Summer School "echo" meeting, where the delegates tell briefly what the Summer Conference has meant to them. Following these reports, plan for the winter work may be outlined along the lines suggested in Mrs. Stephenson's article. A mission study class may be organized for each sub-committee of the Missionary Department should be ready to outline its plans for the winter.

An opportunity for questions and discussion will add to the interest of the programme.
Order literature and helps from F. C. Stephenson, Methodist Mission Rooms, Toronto.

worth League topic cards). Every wide-awake Missionary Committee will plan the programmes for the missionary meetings at least three months in advance. This will allow those asked to take part time for preparation. Members of mission study classes should be invited to help with the missionary meetings in the League.

3. *The Missionary Givings.* Missionary gifts should be the outcome of prayer and a knowledge of the work our church has undertaken. The money should be given systematically and proportionately. It may be collected either weekly or monthly. Every member giving something should be the standard.

4. *Missionary Literature, Missionary Library, Missionaries' Letters.* The distribution of the free missionary literature which may be obtained from the Forward Movement Office; securing a missionary library; the cost of which may be met by subscription, supplemented by a lantern lecture or entertainment; circulating letters from the missionaries; appointing members of the League to write a letter every month to the missionary assigned to the district for supervision; keeping before the members a list of the missionary books in the Sunday School library; hanging, in a conspicuous place, an honor roll of ministers, missionaries and deaconesses who have been members of the League; which will be a constant appeal to others to consecrate their lives to missionary service, are all means of spreading missionary information which is necessary to intelligent prayer and giving.

The Epworth Leaguers of to-day will be the missionary leaders of tomorrow, therefore the importance of the work of the Missionary Committee cannot be overestimated.

THE DISTRICT CONVENTION.

The annual District Convention is an important factor in the training for missionary leadership. Here the work of the past year is reviewed, aggressive work is planned for the coming year, the most successful methods are discussed, and workers are inspired to greater effort for winning the world to Christ.

SUMMER SCHOOLS FOR THE STUDY OF THE BIBLE AND MISSIONS.

The Summer School for the study of the Bible and Missions has perhaps done more than any other agency to prepare our young people for missionary service and to discover missionary leaders. From a school held in a small tent at Killarney, Man. in 1900, a vision came of the possibilities in the Summer School for the training of missionary leaders, and during the past two months over twenty such schools have been held, extending from British Columbia to Nova Scotia. In these schools many hundreds of our young people have studied under missionary experts the conditions and needs of other lands. Methods of work have been presented by specialists in the several departments. Missionaries from many fields have told of the things they have seen and heard. Quiet groups have been set up for prayer, and to many a deeper purpose and a wider vision have come. Hundreds have been brought face to face with the question, "What shall I do with my life?" Many have heard Christ saying to them, as did the disciples of old, "Follow Me, and I will make you fishers of men," and like the disciples, they have answered the call. The hours spent in Bible study under the leadership

of Bible scholars brought the missionary message of the Bible and God's plan for the world as a fresh inspiration.

The young people who gathered in the Summer Schools are back again in their home churches, ready and willing to give to their fellow-Leaguers what they can of the benefit they received in the summer gathering. They will begin to lead others to a deeper missionary purpose, to a wider missionary vision, and to life-long and world-wide service under a Leader who never knew defeat and whose Kingdom shall never end.

Christ and the Children

Note.—The following is a section of a paper read on June 13th by Rev. R. L. McAvish, of Winnipeg, before the Manitoba Conference, on the subject, "The Teaching of Christ on Conversion." We are privileged to give our readers the benefit of his personal and thoughtful, thoughtful consideration as an eminently clear and wise statement of the Master's teachings concerning the little ones, and the Church's duty to them.—Ed.

"What is the teaching of Christ concerning the child? Must all children be converted? We must not forget that Christ's discourses and parables were uttered to adult hearers. We must further note that when He taught men the necessity of conversion or turning, He said it was to be such a turning as would make them child-like. He gave solemn warning also to His hearers that they should not ill-treat children, 'for,' said He, 'of such is the kingdom of heaven.' Surely such passages make clear two points in the teaching of Christ regarding the essential nature of man, as represented in the little child; first, that it is God-endowed; and secondly, that it is God-inclined.

And surely these passages warrant us in believing that the child, taught to love and trust God, may never be conscious of a definite experience such as a prodigal adult may know—that of turning from sin to God. The prodigal in the parable knew it because his experience as a son was abnormal. He came to a realization of his father's love and of his own love for the father, through the bitter experiences of the far country. But the normal life does not run thus. You cannot tell when you began to love your father. You came into an atmosphere provocative of love, and you responded to it spontaneously and unconsciously. Should we not expect that where our homes, Sunday School, and churches are doing all they may, our boys and girls will from infancy grow up in the very presence of God, breathing the sweet atmosphere of heaven and responding to it as naturally as the flower to the sunlight. It is manifestly our sacred duty to teach the children their glorious and precious birthright, and to lead them to a definite and public confession of their faith, and an acceptance of the duties and privileges of membership in the church of Christ at such time as the child has come to a clear apprehension of these facts, and can intelligently and heartily take action in the matter. Strictly speaking, then, the child of Christian parents, correctly taught and responsive to the teaching, need never turn so far as the purposes of his life are concerned. What is needed is that he be led to an intelligent consciousness of his relation to God; to a declaration of his faith and love, and to the assumption of his true place in the Christian church."

Masterpieces of Hebrew Literature

IV. David's Song of Victory

(2 Sam., 22.)

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

THIS splendid ode of victory or song of deliverance is not solitary. It has great companions in the psalter, notably in Psalms 124, 126, 138 and 142; but it soars supremely above its fellows in both devotional feeling and poetic beauty. The fact that it appears twice in the Old Testament writings—here and (with a few changes and additions to make it suitable for temple service) in the 15th Psalm—speaks volumes for the Hebrew people's recognition of its literary excellence and of its almost unparalleled expressions of trust in God. Of all the literary productions of David, the historian of 1 and 2 Samuel has seen fit to preserve in his record only a few, and notably this magnificent song and that of our last month's study. It is well fitted practically to give us an example of the poet David weeping and of the poet David rejoicing. Literary critics are a unit with him in thinking that the lament over David and Jonathan and this song of victory are the very best of David's writings; but they further agree the song we are now to consider surpasses the lament and is, therefore, the most magnificent of the songs of the "sweet singer." Its style is strikingly majestic, and its thought more than ordinarily poetical.

A close study of the historian's introduction in verse will make it clear that the song is not what has been called an "occasional ode," i.e., it does not celebrate any particular victory or deliverance, as some of the Old Testament poems do, but is rather David's long-thought-out tribute of praise to Jehovah for the victories of almost a lifetime. The song was probably written after his phenomenal military successes, when the surrounding nations were doing homage to his kingdom and were sending their tribute to fill his treasury, and when his sufferings at the hand of Saul were only an unpleasant memory. But it must also have been written before his fateful sin with Bathsheba; for the song, at least in its middle-section, expresses an unclouded sense of personal moral purity such as David never felt again after his great sin had been sinned.

After the sore wound made by the prophet Nathan's sword-thrust, David sang much of the pardoning mercy of God, and learned that the Eternal shows Himself gracious even to the sinner and rewards the penitent as well as the righteous. Here, however, he can only explain to himself the saving provisions he celebrates in the redemption of his "clean hands" and his "pure heart."

"The Lord rewarded me according to my righteousness,
According to the cleanness of my hands
hath He recompensed me."

Like Sir Galahad he sings:

"My strength is as the strength of ten,
Because my heart is pure."

By and by he discovers that his heart is not pure, and he learns to sing after another fashion of a strength that has its source in the free grace of God.

The song is altogether too long to warrant an attempt to make a minute study of it in this article, but it will perhaps aid in its interpretation if we study it in connection with its strophic structure. Students are not quite agreed as to its strophic divisions, but the following plan of division is probably as good as any that has been suggested.

I. Introduction, verses 2 to 4, in which

David sets forth his theme, "Jehovah is my deliverer and I will praise Him."

II. *The perils from the midst of which the Psalmist cried out to God: verses 5 to 7.*

It will be noticed that the perils are very poetically described in two very impressive metaphors. Alexander MacLaren's fine interpretation of the section will bring out the double metaphor and its high poetic power:

"The psalmist," he says, "pictures himself as standing on a diminishing bit of solid ground, round which a rising flood runs strong, breaking on its crumbling narrowness. Isolated thus, he is all but lost. With swift transition he casts the picture of his distress into another metaphor. Now he is a hunted creature, surrounded and confronted by cords and snares. Sheol and Death have marked him for their prey, and are drawing their nets round him. What is left for him? One thing only. He has a voice and he has a God. In his despair one piercing cry breaks from him; and, wonder of wonders, that thin shoot of prayer rises right into the heavenly palace-temple and the ears of God."

This gives us the transition to the third section, in which the poetic power of the writer reaches its sublimest manifestations.

III. *The great theophany or manifestation of God for the psalmist's deliverance: verses 8 to 20.* Here David's pious imagination takes its highest and most daring flight. Dry-as-dust critics, without one atom of poetry in their make-up, have got out their prosaic canons of theological criticism, and after measureless thereby of David's utterances in this section, have damned the passage as grossly "anthropomorphic." Anthropomorphic it is in very truth, but it is poetry and not prose; and probably the psalmist was quite as well aware of the fact as his critics that the rolling clouds were not smoke from Jehovah's nostrils, and that the lightning shafts were not fire from His mouth. But it pleases him to put it that way. His cry of need had stirred up Jehovah to wrath against the psalmist's foes, and God's anger showed itself in the darkening clouds, the rolling thunder, and the fierce darting of fire that crossed the skies. The anger of God shakes the very firmament. It is a picture of the hard breathing and wild energy of an angry man, and as such is a bold image to apply to God; but the psalmist is not afraid of being misunderstood, and he goes on still in his high poetic way to describe his angry Saviour bowing down the very heavens as He descended to his relief. He sees God riding upon a cherub, and darting along with the wings of the wind, or bringing into play the batteries of heaven that rain lightning shafts upon his foes until they are discomfited, and then the anthropomorphic Saviour grasps the psalmist as a drowning man is grasped and draws him

"Out of many waters."

The poetry is superb if you read it as poetry and not as theology; no true reader of the poem feels that the divine majesty is one whit lowered or the divine glory dimmed by the psalmist's modes of speech any more than the reader of Tennyson's "Maud" feels that the poet has sullied nature when he makes the speaker endow the red rose, the white rose, the larkspur and the lily with messages for his lover-soul as he waits for Maud in the garden.

IV. *The poet's explanation of the causes of his deliverance, i.e., his deliverance as a reward of his righteousness: verses 21 to 28.*

Theologically speaking this section is open to more objection even than the preceding description of the divine theophany in a thunderstorm. It gratifies our sensitive Christian ears to hear David declare:

"The Lord rewarded me according to my righteousness."

According to the cleanness of my hands hath He recompensed me.

For I have kept the ways of the Lord, and have not wickedly departed from my God, etc."

But let us remember we are not bent upon theological criticism in this study, but upon an examination of the poetic beauty of the passage. That beauty is as great here as anywhere in the psalm outside the section we have just examined.

V. *Another description of the psalmist's deliverance, but this time in more matter-of-fact language and without the element of the Divine theophany: verses 29 to 46.* Here, still, Jehovah is the poet's deliverer—not, however, through a great convulsion of nature, but by a reinforcing and supplementing of the psalmist's own powers.

"By thee I run upon a troop.
By my God do I leap over a wall."

"He teacheth my hands to war,
So that my hands do bend a bow of brass."

It is in this section of the poem in particular that the soul in its devotional waiting upon God is apt to find the largest comfort and strength. Some of the psalmist's utterances here have almost become classics:

"God is my strong fortress."

"Thy gentleness (meekness) hath made me great."

"Thou hast enlarged my steps under me, and my feet have not slipped."

"Thou hast girded me with strength unto the battle."

Perhaps it would be quite correct to say that as the sections dealing with the peril of the psalmist and the divine self-revelation for his deliverance describe what the poet is saved from, this long section describes what he is saved into; for here David praises God as his lamp and shield—the One who has made him a successful warrior, who has brought his enemies into subjection to him, who has unified his people under him, and who has made him overlord of nations.

VI. *Closing Doxology, verses 47 to 50.* This brief closing poem reverts to the laudation with which the ode began. That is, the poem closes with the same high note with which it opened. This is quite after the manner of some of the other great psalms. Indeed, Prof. Moultou has pointed out this as a frequent feature in poetic sections of the Old and New Testaments, and has given to it the title of "The envelope structure"; i.e., the introduction and the closing strophe being more or less similar in their thought and regarded as enclosing the body of the poem between them. Hence the name "envelope structure." A more exact illustration of this peculiar form will be found in the eighth psalm, which begins and ends with the words:

"O Lord, our Lord!
How excellent is thy name in all the earth."

SHOW THIS COPY TO A
FRIEND.

The Undermining of the Home

DR. J. H. MCARTHUR, ERIN.

WITH the growth of the city there is a deplorable change in the character of its home life. In all our cities there is a large and ever-increasing class of people who may be said to be practically homeless. A member of this class has the use of a bedroom which perhaps he shares with another, and sometimes a seat at the table, though just as often he gets his meals at the restaurant. He shares neither in the responsibilities nor in the privileges of home life. The members of this class, being deprived of the privileges of the home, and freed from its restraints and responsibilities, are robbed of many of the influences that tend to make beautiful and well-rounded character. Such persons are forced to go elsewhere to satisfy the social instincts of their nature, while the instinct for home is sadly impaired. The care-free life becomes attractive, and the idea of marriage and home-making is not always favorably regarded, especially when small salaries and high living enter into the question.

Many of our industries and constructive works call for large armies of unskilled workers. Their pay is small, their work is unsteady, and they are shifted from place to place, so that it is most difficult for them to keep up a good home. They take advantage of a cheap lodging-house and live in crowds. By adopting this mode of living many people save themselves from becoming dependent on charity. The foreigner in our midst finds it easier to adapt himself to this mode of life than does the Anglo-Saxon. Hence, it happens that the Anglo-Saxon is more frequently reduced to a state of need and dependence than the foreigner, as is easily attested by statistics. The Associated Charities of the city of Winnipeg, in speaking of the homeless men that are dependent on charity, have the following to say: "We feel satisfied that in not less than 80 per cent. of the cases intemperance was an important factor." Again: "Some factors seem so clearly responsible for this condition of affairs that we venture to record the same." "The lack of good, attractive accommodation for casual and seasonal laborers

"On the one side business life may broaden a girl's outlook on life, create a spirit of worthy independence, give her a chance to develop, make her self-reliant, teach her economy, system and thrift, bring her into touch with all kinds of people and give her a splendid knowledge of human nature. On the other side it tends to destroy her womanliness, to lower her ideals, to destroy her individuality and break down her health. It exposes her to severe temptation and makes her less anxious to assume the duties of wife and mother."—From a Business Girl.

visiting Winnipeg 'between jobs,' such as would compete with the 'dollar-a-day' licenced houses.

"The absence of healthy amusements, attractions and places of social intercourse to compete with the camaraderie of the bar-room." In other words, laborers."

The case of working girls brings us nearer to the home. Some are employed in domestic service, but many of these are practically homeless, inasmuch as they must resort to the street as the only possible place in which to meet a friend. With long hours and inferior status,

many of these girls escape from housework to the more independent, if worse-paired work in shops and factories. In this kind of life only girls of fine instincts, high character and good training will escape a sad coarsening as the months go by. Some live with their parents, whose homes are unattractive, and some in boarding houses, and of the most part they have little accommodation, no comfort and no privacy.

Among those who do lay claim to homes only a comparative few own them. The detached house in the middle of the lot with its front and back yards, is giving way to the apartment house and the tenement. In many of these so-called homes there is but little of real home life. On account of the large number of boarders and roomers in many of these houses they are so overcrowded that the home is deprived of all comfort and all privacy.

Apart from the question of ownership, it is a struggle for the majority of city dwellers to furnish and maintain a home. Living is proportionately higher than wages. In order to supplement the income, boarders or roomers are taken in, or the wife and mother, as well as the older children, go out to work, which means the sacrifice of the best time of the wife should yield. Children are left to themselves, to grow up without discipline and instruction, and thus qualify for a life of crime. It ought to be a fixed rule with social workers that such arrangements should be made as would leave the mother free to take care of the home and children. Another fixed rule ought to be the prohibition of any work by a child that would in any way mortgage his future. The community cannot afford to allow its future citizens to be weaklings, or illiterates, or criminals.

Government Commission has brought to light the following facts, that so far as the factory girls in Winnipeg are concerned the majority of them left school at an early age on account of hard circumstances at home, or sickness at home, or haggardness through not being allowed to attend regularly. It is the duty of a Christian community to see that all children are permitted to obtain a common school education, and to remove the causes that prevent them from doing so. Every boy and girl should have a chance in life. When the future of the child is mortgaged the future of the country is imperilled. The deaconesses working in our cities tell us of so-called homes where the wife and mother know little about sewing, nothing about keeping house, little about sewing, nothing about economy, and nothing about hygiene, but who, nevertheless prefer the unsanitary life of the slum and crowded tenement rather than the pure air of the open country where they are unable to see anything but vacant fields and stumps. The fault does not lie so much with these women as with the conditions under which they grew up. It is the duty of the Christian Church to remove these conditions.

A few decades ago the entire life of parents and children was in and about the home. The study and the play of the child were under the eye of the parent, and the work of the parent was done in the presence of the child. Under these conditions of the ideal home the child grew up. The mother baked her own bread, and wholesome bread it was. Of plain homespun she made dresses for the children. Her family was healthy, but if any one should be taken sick, she tenderly cared for such a child. The father dressed his own meat, grew his own potatoes, and painted his own gate. In all these activities, the children were present and were unconscious learn-

ers. But what a revolution has taken place. Now the baker supplies the bread, the butcher supplies the meat, and the sick are sent to the hospital for treatment. The children's stockings are factory made. The knitting needle has been discarded in the home, and the women is sometimes forced to leave her children while she goes to the woolen factory or other factory to earn a little that she may supplement the income of the home. A great revolution has taken place which, while it tends to the increase of wealth, tends also to the deterioration of the home. In the working out of this revolu-

"We forget that the home is, for the working people, a few rooms in a crowded, yardless tenement, and that the individual parent cannot save the child from the deadening and aimless life of the city's streets. We may not give him work with his father, for there is no room in the tenement where the child can work; the parent may not watch him at his play, for he is in a factory, and not in a home workshop or in the adjoining fields. In a word, the working-man cannot, as things are now, supervise the play of his child. We must therefore go farther than to liberate the child from slavery; we must see that his hours of freedom are spent in those kinds of recreation and occupation which shall most develop him."—Huxter.

tion the child has never been thought of, one thing only has been thought of, the increase of material wealth.

"Oh, room for the lamb in the meadow,
And room for the bird on the tree!
But here, in stern poverty's shadow,
No room, hapless baby, for thee."

—E. M. Mills.

The Glory of the State

What constitutes a state?
Not high-raised battlements of labored mound,
Thick wall, or moated gate;
Not cities proud, with spire and turret crowned,
Not bays and broad-armed ports,
Where, laughing at the storm, rich navies ride;
Not starred and spangled courts,
Where low-browed baseness wafers perfume to pride.
No; men, high-minded men,
With powers as far above dull brutes ended
In forest, brake or den,
As beasts excel cold, rocks and brambles un-
mened.
Men who their duties know,
But know their rights, and knowing, dare maintain.—Sir William Jones.

Quotable Poetry

O friend of mine, in the midst of toil
I bid you cheer. Work cannot spoil
The soul of peace when the Prince is
near,
While perfect love still casts out fear.
The brotherhood of toil is yet to be
The heir of earth's real royalty.
Who suffer with Him soon shall reign
With the Prince who bore the cross of
pain.
The crown of thorns is the symbol still
Of the conquering life and the conquering
will.—Charles Blanchard.
O, make thou us, through centuries long,
In peace secure, in justice strong;
Around whom draw
The safeguards of Thy righteous law;
And, cast in some diviner mould,
Let the new cycle shame the old.

—John G. Whittier.

The Epworth League

MISS EMMA B. GALLOWAY, TORONTO.

THE Epworth League stands for young people's work "for Christ and the Church," and is to-day such an essential and important factor in our church life that we are apt to think that it has always been a part of our beloved Methodism. But not so; our fathers and mothers did not have all the privileges and opportunities of organized young people's work that we now enjoy.

We often hear of the "good old times," but I am glad that I live in the "better new times," when we recognize the fact that the Church needs the young people and that the young people need the Church.

Long before the Epworth League movement was inaugurated there were Young People's Societies in our churches, but there was no general organization.

In 1883 the Young People's Methodist Alliance was formed in the United States. Shortly after this the Oxford League was organized, and during the next five years four other societies were organized, but none of them seemed to exactly meet the needs of our Methodist young people.

In May, 1889, the leaders of these societies met in the city of Cleveland, to try and unite them into one. After two days' discussion an agreement was reached, and the Epworth League movement was started.

John Wesley, the founder of Methodism, said: "I desire a League, offensive and defensive, with every soldier of Jesus Christ." When this new society was organized it was called the Epworth League after the old Epworth Rectory, where John Wesley was born.

In October, 1889, a mass meeting was held in the Metropolitan Church, Toronto, and the Canadian Epworth League was inaugurated. The first society in Canada is supposed to have been organized in the Elizabeth Street Church, in Barrie, by the Rev. R. N. Burns.

What is the Epworth League? It is a young people's society composed of the brightest, brainiest, and most consecrated energetic young people of Methodism. It is the pastor's most valuable assistant. It is the biggest and best organization in the local church. I say "biggest and best" because it includes both young men and young women.

This is a young people's age. In every walk of life, in every line of business, the call is for young men and women in church work, the call is for the energy, earnestness and enthusiasm of young people. We include in this all who are young in heart, whether they are fifteen or eighty years of age. We need the counsel and wisdom of our elders.

Our motto is "Look up and lift up" for Christ, the Church and Canada. What an inspiring watchword! It tells the story of our work. Looking to Christ for personal salvation; by our daily lives lifting up the Christ, that those who do not know Him may see, and learn to love Him who said, "And I, if I be lifted up, will draw all men unto me." Looking up to Christ for wisdom and guidance, and lifting up others to Christ.

Our badge is the Maltese cross. Our colors, red and white, have the same significance as the A.B.C. button. The white is the symbol of the desire of every Leaguer to be pure in heart and life. The red represents the way to obtain and maintain purity of heart in life, and is a symbol of the blood of Jesus Christ cleansing us from all sin.

The object of the League is fourfold. First, to save souls; second, to promote in its members an earnest, practical Christianity; third, to bring them in the study of God's Word; fourth, to increase their usefulness in service to God and their fellow-men.

The programme of work outlined by our constitution is big enough and worth while enough to appeal to the best in our young people. It affords such a great variety of work that it preserves the individuality of its members. There is work for all classes. We aim to discover and develop the talents of our members, and to train them for service. We have five departments of work. No department is sufficient of itself. All are needed to build up an all-round, symmetrical Christian character.

First, we have the *Christian Endeavor* department, which has charge of the spiritual work of the League. Its aim is to inspire the members to high ideals; to bring them into close personal touch with Jesus Christ; to lift them up to a high standard of Christian experience, and then to send them out, under the direction of the Holy Spirit, to win others to Christ.

matters of government and reform, and the uplifting of humanity, and make our fair Dominion a land where Christ is honored and His laws obeyed.

The Citizenship department aims to educate our members along the lines of patriotism, municipal politics, social and moral reforms, temperance and athletics. "But," you say, "that department is only for the young men; the questions of politics and social and moral reforms are not in a woman's sphere at all." I do not agree with you.

"You talk about a woman's sphere as though it had a limit; There's not a place in earth or heaven, There's not a gift to mankind given, There's not a blessing, or a woe, There's not a whispered 'Yes' or 'No,' There's not a life, or death, or birth, Nor aught with feather's weight of worth, But there's a woman in it."

Pure lives count. Every woman should have a high standard of life for herself, and she has a right to expect her gentle-

IF

RUDYARD KIPLING

From "Rewards and Fairies."

If you can keep your head when all
Are losing theirs and blaming it on
you;

If you can trust yourself when all men
doubt you,
But make allowance for their doubt-
ing, too;

If you can wait and not be tired by
waiting,
Or being lied about don't deal in
lies,
Or being hated don't give way to
hating,
And yet don't look too good, nor
talk too wise;

If you can dream, and not make
dreams your master;

If you can think, and not make
thoughts your aim;

If you can meet with Triumph and
Disaster

And treat those two impostors just
the same;

If you can bear to hear the truth
you've spoken

Twisted by knaves to make a
fool's

Or watch the things you gave your life
to, broken,

And stoop and build them up with
worn-out tools;

If you can make one heap of all your
winnings

And risk it on one turn of pitch-
and-toss,

And lose, and start again at your
beginnings

And never breathe a word about
your loss;

If you can force your heart and nerve
and sinew

To serve your turn long after they
are gone,

And so hold on when there is nothing
in you

Except the Will which says to them:
"Hold on!"

If you can talk with crowds and keep
your virtue,

Or walk with kings—nor lose the
common touch;

If neither foes nor loving friends can
hurt you;

If all men count with you, but none
too much;

If you can fill the unforgiving minute
with sixty seconds' worth of dis-
tance run,

Yours is the earth and everything
that's in it,

And, which is more, you'll be a man,
my son!

Second the *Missionary department*, to assist our members to obey our Saviour's last command to carry the Gospel to every nation. In the study of missionary problems we see the awful need of those who do not know Christ. We also get a vision of the Christ who came to supply that need, and we see ourselves as the ones who are responsible for bringing the supply to the need, by giving our lives, our money and our prayers. We cannot all go as missionaries, but we can all give something, and we can touch and help all nations by way of the Throne, by prayer.

Third, *Literary and Social department*, to assist us in the study of the Bible, Christian literature, Church history, etc. To train and develop our minds. To develop us socially. To extend a hearty welcome to strangers, and to exert a helpful influence on all we meet.

Fourth, *Citizenship department*. We are proud to say that we are Canadian citizens, and as Christian citizens it is our duty to take a lively interest in all

men friends to live up to the same standard.

In the case of intemperance and social evils women usually suffer the most. We cannot vote, but we can influence those who do vote. We can do much to arouse and influence public opinion in favor of temperance and moral reform. We should do all that we can to make Canada a truly Christian land.

Fifth department, *The Junior League*, which is doing a grand work among the children and youth of our church. We often sing "Bring them in from the fields of sin, bring the little ones to Jesus"; but, as I understand it, the work of this department is to keep them in rather than to "bring them in." To train them up from childhood to love and serve Jesus Christ. To not only save souls, but to save whole lives for our Master. Not to let them wander away and then "bring them in," but to "keep them in." Keep them in from the fields of sin, keep the little ones for Jesus.

All this means work—work for Christ, the Church and Canada. God calls for workers upon whom He can depend, workers who realize that they are responsible to Him for the use of these great opportunities.

Are you not proud to belong to a society whose aim is so high, whose work is so noble, and whose leader is Jesus Christ?

What of the future? Who can tell what the united forces of our Epworth Leagues and other Young People's Societies can and will do when we eagerly and enthusiastically answer the call, and follow our Leader in loving, loyal obedience?

Let us be ambitious to do our best and make our lives count "for Christ, the Church and Canada," and a world-wide evangelism.

"We'll bring Him our time and our talents,

We'll bring Him a heart service sweet,

We'll bring Him our best and our brightest,

Our all we will lay at His feet."

Weekly Topic Calendar

AUGUST 15.—DAVID'S SONG OF VICTORY. 2 Sam.: 22.

The fourth of the series of "Masterpieces of Hebrew Literature," which we are studying on our Literary and Social evenings during the current League year, will be found on page 176. You will find it most instructive, and under the skilful guidance of Mr. Lennon you should enjoy a rich treat in the study of the Scripture. The Third Vice-President may easily make ample provision for a delightful presentation of the Topic with Mr. Lennon's splendid article to work from.

AUG. 25.—UNDERMINING THE HOME.—Ephesians 5: 22; 6: 9.

This subject is dealt with on page 177. After carefully reading chapter four of "My Neighbor," and following Dr. McArthur's article, you will begin to grasp the seriousness of the problems involved. In your meeting a Round Table discussion of the question, not only in general, but as it relates to your own community, should be in order, and prove profitable.

SEPT. 1.—THE MIDNIGHT FRIEND AND THE IMPORTUNATE WIDOW.

—Luke 11: 5-13; 18: 1-8.

On page 174 you will find this Topic dealt with under the heading, "Does God Answer Prayer?" Whatever else you are not able to treat in this September consecration meeting, be sure to emphasize the vital fact that it is the practice of prayer rather than a study of its philosophy that we most need. Start a Prayer Circle in your League if you have not one already, and pledge your members to observe the Morning Watch.

SEPT. 8.—THE CALL FOR MISSIONARY LEADERSHIP. Romans 10: 10-17; Jer. 1: 6-10.

At the foot of the first column on page 175, where you will find Mrs. Stephenson's article on this important Topic, you will see a suggestive note regarding your Missionary Meeting. On the Editorial pages you may also find some help in your own study, as well as in preparing for your public service. You surely have a wealth of material before you in this issue on this great subject of Leadership.



Life Talks With Young Men

BY ONE OF THEMSELVES



DO you ever get away off alone, and, shutting out the outside world, just think, and think, and think? If you don't, you ought to. It is a wonderful, beautiful practice, and one which might be cultivated with profit.

Some people do not appreciate their own company. They do not like to be alone with their thoughts. There are times when, if we are honest, our thoughts will give us uncomfortable moments. But that is a good sign, and when we get it all straightened out, our lives are sure to be bigger and richer because of these *alone thoughts*.

Every man needs a time when he can be alone to think. He cannot give out continually without refilling. If he doesn't get off and think he is going to get into a rut so deep that he'll stick. Have we stuck? If we have, let us make a mighty effort to get started again, for none of us should want to be *stickers*.

Now I suppose the first question that comes to your mind is, "What shall we think about?" I answer, *ourselves*. We are going to sit down and look at the "genus homo" in his proper aspect. We are going to talk things over with ourselves. We are going to do some straight, serious thinking. And when we get through we are going to own importance, and, I hope, go out to live bigger, broader and more sympathetic lives.

That seems to centre a good deal around the "ego," doesn't it? Well, that strikes me as a pretty good point from which to start. Our lives should begin with ourselves, and then extend outward. Some lives start in self and seem to work inward. Let us keep the motion going outward, but let us be sure it emanates from a true and unselfish purpose and from an intelligent conception of ourselves and our relationships.

When a man sits down to think about himself—not his troubles, not his condition, not the circumstances which surround him, but just himself—about the first thing that strikes him is how small he is, a mere atom of humanity, one amid millions; and too often that thought overwhelms him and he gets no farther. There is a better thought than that. Good old Abe Lincoln used to say "that God must have loved the common people or He would never have made so many of them." Can you be small and insignificant when God made you and God loves you? You—*man*—the only creature on which He has stamped His own image, in which He has placed the hope of immortality, to whom He has revealed Himself. Not a product of the Divine mind you are great. Every man in every condition is great. It is only his diseased sight which makes him little. A man is great as a man, be he where or what he is. His power of intellect, of conscience, of the power of knowing God, of perceiving the beautiful, of acting by his own resolve, on outward nature and on his fellow-creatures—these are glorious prerogatives. Man's relation to God, his Father, and to his fellow-men, his brothers, make him great—the greatest being in the universal creation of an Omnipotent Creator.

I am not going to preach on the great themes of the fatherhood of God and the brotherhood of man. They are great things to talk about and to enthuse over, but greater and grander still to live by. This is the thought. Man! you are a being of relationships. You cannot get away from it. Your common origin

makes it so. You cannot live unto yourself. You cannot die unto yourself. You are a part of a vast system inaugurated and maintained by God Almighty, and as such you are great. Are you becoming impressed yet with a sense of your own importance? You dare not hide it from yourself, nor deny it.

Take a bee and separate it from its hive relations, and it loses its identity. It dies, not from hunger, but from loneliness. It has been separated from its natural conditions. Separate man from his fellows and he loses his identity. His growth ceases. In a sense he dies. The greatest badge of a man's sanity is his ability to cooperate and to sympathize with his fellow-men. His personal life is rooted in the life of humanity; it flourishes in that soil and draws its richest nourishment from it. Man comes to perfection only in and through fellowship.

The great trouble with most men is to get them to really appreciate their true greatness. They feel that the possibility of that statement being misunderstood, and that arises from a wrong conception of greatness. One writer says: "The truly great are to be found everywhere. Real greatness has nothing to do with a man's sphere. It does not lie in the magnitude of his outward agency, in the extent of the effects which he produces. Grandeur of character lies wholly in the force of soul—that is, in the force of thought, moral principle and love, and this may be found in the humblest conditions of life."

You can elaborate this thought and verify it in your lives. Realize that you are great because God made you and God loves you—that life is a matter of relationships Godward and manward; that those who surround you are necessary to your growth; and that Christianity will help you solve the whole problem of relationship. Apart from human life to act upon; apart from the relation of men with one another, there can be no such thing as Christianity. Growth in grace and progress of character are to be measured by the degree in which one has fulfilled the relationships of his being Godward and manward. A man's relations to his fellow-men are only truly measured by his relations with God his Father.

The thought of relationships is the thought of present-day Christianity. The days of the monk's cell and the devotee's closet are past. To-day you must play a whole man's part in the social world, and take an interest in whatever concerns you. You must touch the lives next to you. Christ's life was one of contact and relationship, and he who would be Christ-like must live with and for his fellows if he would approach nearest to the thought of God.

A parish priest of austerity
Climbed up a high church steeple
To be nearer God; so that he might hand
His word down to the people.

And in sermon script he daily wrote
What he thought was sent from
And he dropped it down on the people's head
Two times one day in seven.

In his age God said, "Come down and die."
And he cried from out the steeple,
"Where art thou, Lord?" And the Lord
replied,
"Down here among My people."

Junior Topics

AUG. 18.—BIG LITTLE THINGS. Luke 19: 11-17; James 3: 4.

The lesson of the talents is not so much the difference between the faithful and the unfaithful servant as the fact that the first man took the small amount given him and did his best. "Whosoever thy hand findeth to do, do it with thy might."

"What is worth doing is worth doing well." Illustrations may be found in the "discoveries of Franklin, Bell and others. Our lives depend much on little things. Some one has said: "The big, beautiful deeds which may come our way to do are the flowers, but the little, everyday thoughts and acts, which so often God only knows about, are the roots reaching deep and making flowers possible." Emphasize this truth by getting from the Juniors themselves, illustrations. Sixty years ago among the British soldiers at Hong-Kong, was a consecrated Sergeant who used to write to friends in England telling them in his letters how the Chinese were without a knowledge of Jesus. One of these friends, a young man named George Piercy, rich in faith, was led to give himself for work there as a missionary. At his farewell meeting in Pickering Chapel there was present a little boy named Thomas Crosby, who was so impressed by the words of Piercy that he too resolved in his heart to be a missionary when he became a man. Soon afterwards the Crosby family came to Canada. Years passed. Rev. Thomas Crosby had been preaching at Cache Creek, and spent the night with some friends on a ranch. The cook was a Chinaman. After supper the preacher asked him, "John, do you know Jesus?" "Yes, three little words," he replied. "Then let us pray," said Mr. Crosby. They knelt down and prayed, and to his surprise the Chinaman began to pray. When they arose from their knees John looked at the missionary, and said, "We saviour Mr. Piercy, Canton, China, Mr. Piercy tell me about Jesus." It then dawned upon the missionary's mind that the man referred to was the George Piercy who long years before had gone to China from Pickering. The little boy of that night became our own beloved Dr. Crosby. Who will follow in his footsteps?—C. G. W.

AUG. 25.—WHAT THE MISSIONARIES SHOWED THE BOYS AND GIRLS IN AGRA. Luke 7: 36-50.

We have now reached Agra, the capital of the Mughal Empire during the reign of Akbar, the greatest of their monarchs. We spend a day here, and visit many places—the Mughal Palace, the Taj Mahal, a Mission College and come to Lucknow. We attend a midnight meeting. Then we spend a morning in the schools. We peep into Hindu homes, spend a little time in a zenana, see a little girl widow, and have an interesting talk about families. Regarding each of the above much valuable information may be found in the text book. Reference might also be made to the various people whom we meet—Hindus, English soldiers, Sepoys, tourists and beggars—telling of the different duties or occupations of each. A Junior might be asked to write a paper on the work of the Bible-women in the zenana. A description of the Palace or the Taj Mahal might be given by another Junior. In as vivid a way as possible let the boys and girls see into the various institutions named. There is a vast difference between the Canadian and the Hindu home, and as we pass through the courtyard of the Hindu we learn more fully the meaning of the verse, "Use not vain repetitions

as the heathen do, for they think that they will be heard for their many words." For we see the Brahmin priests employed by the family to "pray without ceasing," sitting in some of the rooms on mats, praying and counting their beads. We feel so sorry for the girl widows, a number of whom we saw. "We want all you girls to do what you can first by your prayers and then by your gifts, and we hope by giving yourselves, that the girls of India, and other parts of the world, may know of Jesus, whom you love and serve."

"Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."—C. G. W.

SEPT. 1.—THE SECRET OF VICTORY. Eph. 6: 10-13; 1 Sam. 17: 45, 46.

Truth.—The strength of God is all a Christian needs.
Point of Contact.—The story of David and Goliath.

Lesson.—Why was David wise in rejecting the armor which Saul offered him? Would it have made him the equal of Goliath? He would have been trying to meet the giant in the very way where in Goliath excelled and would have certainly been defeated. If he would conquer he must go about it in some other way.

The description of the giant's armor is the most complete of any given in the Bible; from it we may learn almost exactly the kind in use at that time. The head and body were protected by a helmet and sleeveless tunic composed of tiny flakes of brass, overlapping like the scales of a fish. His legs were covered by shields somewhat like those of a football player, made of brass. The weight of the coat, or tunic, was over one hundred and fifty pounds; of the spear he carried the head alone weighed nearly twenty pounds.

The armor of Saul was far lighter, heavier for a man of ordinarily large size, but it was still far too heavy for the slight lad who tried it. He would have been surely overborne by the sheer tremendousness of his opponent, and it was well that he chose to cast aside all human assistance.

The ancient armor grew heavier and heavier as the centuries passed, until, by the sixteenth century, the soldier was enclosed from head to toe in a complete suit of iron mail. Jointed plates covered shoulders, elbows, hips, and knees, a visor lowered over the entire face, and a huge shield was carried before him. It is easy to see, then, why Paul spoke and wrote so often of the "armor of Jesus Christ." In our chapter for to-day he compares, piece by piece, the armor of brass with that of God. Let us see the new names which he gives to the many pieces.

Heart Talk.—The last command of Jesus Christ was, "Go ye into all the world and preach the Gospel to the whole creation." So long, therefore, as there is any sin left in the world the Christian must fight as a good soldier of Jesus. In years past, men took this to mean that they must press their own religious views upon others at the point of the sword, and many terrible wars were the result. But more and more men are learning to put on the true gospel armor and to carry only the sword of the Spirit. In years past, men took this to mean that they must read once more the words of our defence, "Truth, righteousness, peace, faith, salvation, the word of God, prayer." Emphasized with these we cannot fail.

Hymns.—Stand Up for Jesus.

The Son of God Goes Forth to War.

—The Junior Workers' Quarterly.

SEPT. 8.—A MASTER OR A SERVANT. James 1: 26; 3: 1-10.

In our Bible lesson for to-day (use the Revised Version) James shows us pic-

tures of four things, each of which may be a good servant, though they are all strong enough to be our masters.

First he shows us a horse. The horse is big and strong—stronger than his master—yet the master can guide him the way he wants him to go and make him draw heavy loads. How can he do this? (Draw the illustration.)

Then here is a big ship out on the sea. The winds and the waves can drive it before them, but men get on it and cross the sea in the way they want to go. Have you ever seen the pilot-house of a large steamer? How does the quartermaster guide the vessel? What does the wheel do? As James says, the ship is "turned about by a very small rudder, whether the impulse of the steersman willeth."

Have you ever seen a great building burn to the ground? All the work that man has done on the building may be destroyed in a short time. Some of our Juniors have seen the smoke of the forest fires, and, perhaps, have had to ride on a train through the burning forest, leaving the homes of many of our people. And yet what a good servant fire may be! It warms our houses and cooks our food and gives us light and runs our trains and steamboats.

A cage is used to hold wild beasts so that we can see them without danger. But even wild beasts may be tamed and trained by man so that some of them, like the elephant and camel, become very gentle and useful.

James shows us these four pictures to teach us a lesson about ruling ourselves. Each of us have a little tongue that is like the rudder of a ship. The person who masters his tongue can direct his whole self for good. (Write, "The tongue is a little member.") The man who can bridle his tongue has a stronger servant than the horse. If we do not bridle our tongues, they will be our masters, leading us into all sorts of trouble. (Write, "Bride the tongue.") Our words are worse than fire, for they may burn up human happiness and success, but if they are our servants they give warmth and encouragement and light to all around us. (Write, "The tongue is a fire.") Man has tamed the wild beast but he can't tame his tongue without God's help. (Write, "The tongue can no man tame.") Let us ask God now to help us make our tongues into good servants.—*Epworth Herald.*

The Love of a Dog

For several years a small business-like dog sold newspapers to hundreds of people in Boston every day. The little dog, so loving, patient and faithful to his crippled master, was always to be seen near the Park Street subway entrance, trotting around with a paper in his mouth, until a sale was made to a regular customer or a stranger. The money must first be deposited in a small leather pocket attached to the dog's collar with bells which the dog wore, before the paper was to be had; then the dog would return to his master for another paper to sell.

Silently, yet persistently, this dog of business approached the men, women and children with the latest news of the day. Patrons dropped their pennies in the pocket about the dog's neck and hurried away, more thoughtful and considerate of others because of this friendly morning greeting. Often the shopping people and children would linger for a friendly talk. It was not unusual for the dog to bring fifty to a hundred persons waiting their turn to buy and say a few kind words to the intelligent little worker.

Each week the dog earned about twenty-five dollars for his master, who in return shared with him his food and his bed, his heart, with his companion. Such love and service were as the love of David and Jonathan!—*Our Dumb Animals.*

All About the Make-Believes

ALICE A. LARKIN.

"It rains pitchforks, Helen Mitchell, and now we can't go on any picnic to-day."

"Nor make sand pies."

"Nor have strawberry ice cream."

"There won't be any fun at all."

"Maybe the sun will come out before dinner, Grandpa says, 'Rain before seven, clear before 'leven,' you know."

"O, but it won't, 'cause it's dark as dark can be."

Grandma and Aunt Nellie at work in the kitchen heard the plaintive voices and knew that now was the time for something to be done.

"I'll finish these dishes," grandma said suddenly, "if you'll attend to those children. I don't want them to be homesick the first week of their visit!"

But Aunt Nellie was already halfway up the back stairs. "Don't you worry one minute," she called back cheerfully. "I can manage, and I'll be down in almost no time at all."

These were busy days at the old farm in Glenwood and the old house was well filled, for Grandpa and Grandma Mitchell were entertaining their eight grandchildren. There were the four Mitchells, Herman, Elsie, Raymond and Helen; the three Pierce children, Roger, Frank and Mary; and Dorothy Vose, the smallest of them all.

This was the first stormy day since they came to Glenwood. Perhaps it wouldn't have caused so much disappointment if grandpa hadn't promised to take them all on a straw-ride to Dover, five miles away; but now that was altogether out of the question.

"Grandma," Helen Mitchell began, coming into the big, old-fashioned kitchen, were grandma was putting away the last dish. "Have you got any—?" But she suddenly stopped, for Aunt Nellie was coming down the back stairs with her arms full of red and white crepe paper, while a toboggan cap of the same light material, all covered with red stars, crowned her head.

"O! O!" Helen exclaimed excitedly. By this time Aunt Nellie was completely surrounded with boys and girls.

"O, Auntie Nell, what are they?" they cried. "And who is going to wear them? Aren't they too funny for anything?"

"These caps and sashes belong to the make-believes," Aunt Nellie hastened to explain.

"The what?" Herman Mitchell expressed the wonder of them all.

"Why, to use make-believes, of course. Some of my little school folks used them in an entertainment last winter. Now if you know of anyone who wants to be a make-believe for one whole day just tell him or her to say 'I'!"

"I! I!" came a loud chorus of voices.

All right then; now we're ready for business. First you must all make believe you're somebody else. Herman isn't a Mitchell at all to-day; he's Bobby Bumper.

How the children did laugh as Aunt Nellie decorated him with the white sash with red letters on it, and put the red cap with its stars and tassels on his head. Elsie Mitchell soon became Mollie Muffitt, while her sister was Bettie Budget. Raymond suddenly turned into Billy Biscuit.

The three Pierce children weren't PIERCES at all, but Andy Antic and Peter Peanut and Bonnie Bopeep, while Dorothy Vose became Millie Midget. By the time the caps and sashes were all arranged everybody was laughing and talking at once. How could anybody with such a funny name look sorry even if it did rain pitchforks outside?

"Attention!" Aunt Nellie commanded as each one stood up for her inspection. "Now we're ready for the make-believe

motto; everybody say it after me. Ready!"

"We're the jolly make-believes;

Here's our motto true,

If the sky is black with clouds,

Make believe it's blue.

If you find on every hand,

Work that must be done,

Don't you care a single bit;

Make believe it's fun."

Over and over they repeated it; then Auntie Nellie taught them to sing it. At last even Dorothy could tell it almost by herself. Then such a day of making believe as those children had. Mollie Muffitt and Betty Budget helped grandma make sandwiches. Bobby Bumper turned the ice cream freezer, a task that he didn't usually like. Peter Peanut and Andy Antic helped grandpa with his work at the barn. Then, when everybody was ready, they put on their wraps and took their umbrellas, and, though it still rained very hard, they made believe it was a fine picnic day, and went out to the big farm, where grandma and Aunt Nellie arranged the dinner near the hay-mow. The boys had swept and cleaned the room and even put up a swing in the carriage house.

The rain on the roof sounded louder and louder, but nobody cared, for weren't they having a real picnic?

When it was all over, and grandma and Aunt Nellie had told all the stories they could think of, the dishes were packed up, and everybody went back to the house. Then the older girls made believe that it was fun to wash and wipe dishes, while grandma and Aunt Nellie rested.

"It's been the nicest picnic we ever had, grandma," Mary Pierce declared, as they sat in the cosy sitting room an hour later. "I just love to make believe things." And every one of the children agreed with her. The last thing Aunt Nellie heard from the little folks that night was somebody singing very softly the words of the song she had taught her niece and nephews that rainy day:

"We're the jolly make-believes;

Here's our motto true,

If the sky is black with clouds,

Make believe it's blue.

If you find on every hand,

Work that must be done,

Don't you care a single bit;

Make believe it's fun."

—In *Junior Epworth Herald*.

Boys

There are ever so many kinds of boys—
Rollos and Tommys and Fauntleroy's;
Boys that are crude and blunt and rough,

And boys that are made of finer stuff.
Boys who try, in their blundering way,
A kindly, chivalrous thing to say,
And only succeed in stammering out
Some words whose meaning is left in doubt.

Boys who are awkward, boys who are bold,
Boys who will never do as they are told;
Boys who are bashful and painfully shy.

Boys who can't be at ease, however they try,
Boys who are dull and boys who are bright;

Boys who are always ready to fight,
Boys with ambition and boys without,
Boys who whistle and boys who shout;
Boys who wheedle and boys who tease,
Boys who wear holes in their trousers—
knees.

And, of them all, which is the best?
Away ahead of all the rest?
'Tis not a matter we need discuss—
He's just the boy who belongs to us!

—*Carolyn Wells, in Life.*

Scripture Alphabet

And we know that all things work together for good to them that love God. (Rom. 13: 28.)

Be not overcome of evil, but overcome evil with good. (Rom. 12: 21.)

Come unto me, all ye that labour and are heavy laden, and I will give you rest. (Matt. 11: 28.)

Draw nigh to God, and He will draw nigh to you. (James 4: 8.)

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. (James 1: 17.)

For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. (John 3: 16.)

Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. (Luke 6: 38.)

How shall we escape, if we neglect so great salvations? (Heb. 2: 3.)

I am the way and the truth and the life; no man cometh unto the Father but by Me. (John 14: 6.)

Jesus wept. (John 11: 35.)

Keep thy heart with all diligence, for out of it are the issues of life. (Prov. 4: 23.)

Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength and my Redeemer. (Psa. 19: 14.)

Make me to hear joy and gladness: that the bones which Thou hast broken may rejoice. (Psa. 51: 8.)

Now is the accepted time: behold now is the day of salvation. (2 Cor. 6: 2.)

O satisfy us early with Thy mercy: that we may rejoice and be glad all our days. (Psa. 90: 14.)

Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. (John 14: 27.)

Quench not the Spirit. (1 Thess. 5: 19.)

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them. (Eccl. 12: 1.)

Sing unto the Lord a new song, and His praise from the end of the earth. (Isa. 42: 10.)

Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. (Psa. 37: 3.)

Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. (Isa. 8: 6.)

Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. (John 3: 3.)

Whatever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. (Matt. 7: 12.)

'Xamine yourselves, whether ye be in the faith: prove your own selves. (2 Cor. 13: 5.)

Ye are the light of the world. A city that is set on an hill cannot be hid. (Matt. 5: 14.)

Zealous of good works. (Titus 2: 14.)

The above alphabet may be made a very interesting social exercise in any Junior League or other company of boys and girls.—Ed.

Why I Am a Methodist

LINDA K. HOARE.

ADMIRATION and reverence for John Wesley, for the history of the church he founded; affection for the memory of Wesleyan forebears; these are reasons, but not sufficient nor the most important, why I or anyone else should be a Methodist.

Before a boy or girl in a Christian home is twenty, he or she should have faced this question deliberately and solemnly, and found an answer.

The members of the church that Methodism needs urgently are not those that are Methodists merely for historical and family reasons, but those that have come to the parting of the ways, have considered and have made a deliberate choice. For I cannot help thinking, that those who more or less mechanically carry on the family traditions are those who will most easily slip away to other churches, or break away from a religious life and society altogether, simply because the root of their belief is not in them.

On the other hand it is those who are Methodists by deep personal conviction that are going to do the church's best work and leave their mark on their day and generation, for only they can be enthusiastic; their words and their actions will be impelled by a power within that will overcome difficulty and influence others helpfully.

The merely hereditary Methodists are not those who study deeply the history of the Church and its institutions, nor are they those who most share in and profit by its deeper religious life and means of grace. There came to me in my teens, as to thousands more, a time when I wavered, and asked myself this very question: "Why am I a Methodist?" I was strongly tempted to leave my church for professional reasons and these very potent. Then, the Church of England attracted me by its beautiful liturgy, but the reverence shown towards the house of God, so often lacking with us, by its attention to music and architecture. For long I weighed matters carefully, and eventually decided to remain a Methodist, for which decision I am every year more devoutly thankful to God.

To-day I am not only a staunch Methodist, but I am proud, ever so proud, to bear the name.

There are many things about Methodism that have convinced me that it is *the* church for me.

Its creed, while demanding full belief in the great and vital points, does not harass with petty dogmas and details that restrict and narrow down faith and membership.

Its organization seems to me to be nearest the ideal; while there is great unity of sympathy and interest, there is ample scope for individuality whether of person or community. The control is careful, yet it allows freedom.

Methodism seems to me to be the church that has studied most the conditions of the time, and adapted itself to them. Thus it has at all times won its way and appeal to the race at large.

It has been the pioneer in methods of reaching the masses. It was John Wesley who to any great extent began work in prisons, hospitals, the army and navy. It was Methodism, too, that urged and worked for the education of the lower classes, before any other community took the matter up.

Another point that endears the church to me is its devotion to foreign missions. Never spake Wesley a truer word than when he said: "The world is my parish," and our own Society holds an honored place in the record of missionary labors in all parts of the world.

For the lonely soul, Methodism does more, it does God's work; for the Psalmist says: "He setteth the solitary in families." To my mind Methodism has proved to be most homelike, hospitable and friendly. Our much-berated itinerant system has this good result at any rate, that it is difficult to go anywhere without meeting someone who knows your old or present minister; the constant changing, and our particular system of government, bring members of the Methodist Church in all parts of the world into close relationship. Years ago someone said to me: "The Methodists are the kindest people living, and the most sociable;" an opinion I endorse with all my heart. In these days of compulsory removal notes and careful looking up, it is impossible to get lost. If we are not attached to the church in a new town, then it is its own deliberate fault.

Methodism has made it possible for any one, whatever our gift or power may be, to use it on behalf of the church; indeed, there is not only room for such gifts, but they are urgently needed to complete the whole scheme of the society's life. Gifts, social, artistic, scholastic, domestic, spiritual or secular, unique, common-place,—all are wanted and all can be used.

Systematic Bible Study Popularized

REV. W. S. DANIELS, B.A., B.D., Taox, Ont.

IT is possible to lead Epworth Leaguers to study their Bibles carefully. This ought to be assumed and carried out more widely, for why can it not be accomplished? Our young people in these days have excellent public school privileges and a very large number of them pass the High School Entrance Examination, thus reaching a standard of mental activity by no means low. Moreover, they read many books and glance through papers and magazines in abundance. The Epworth League in its Bible Study may provide an excellent means for its members to continue their mental activity after leaving public school to engage in business life, and that too in a field vastly more inviting, if properly presented.

Acting with this conviction, the writer suggested to his Leaguers the necessity of a systematic study and gained their assent to engage in the same at each regular meeting of the League for at least one month.

St. Paul's beautiful and suggestive epistle "First Corinthians," was chosen, as a basis of study. The pastor agreed to act as teacher and guide, and the Leaguers with note-books and pencils, constituted a class. At a meeting for example—after devotional exercises, lasting about twenty minutes, during which time singing and prayer for Divine guidance were the order, the balance of the hour—forty minutes—was spent in study. All were requested to listen carefully, to a exposition of a portion of the Epistle for about twenty-five minutes and then for fifteen minutes remaining, as dictated by the teacher, they recorded in brief synoptic form the chief points previously taught. Thus all could listen comfortably, knowing that time would be allowed for the purpose of recording what was being taught.

To this seemingly crude or kindergarten method of procedure, it is believed, much was owing. The course was lengthened to six weeks and was carried out with no small amount of

Lastly and most importantly, I am a Methodist because this church supplies my spiritual needs as I firmly believe no other can.

Behind, above, below, around all her social, communal, systematic life there is the intense spirituality which we inherit unchanged, undimmed, from Wesley's day and from himself.

There is nothing so lofty, so devotional, so heart-searching, so awe-inspiring as our covenant service, rightly entered into. Other churches are recognizing the value of this and kindred institutions of ours, and are copying them. And this, the first great service of the year, is the keynote of our spiritual life as it is expected to be. If we can live through each year in the spirit of that covenant, then we are Methodists indeed. Our watch-night service is akin to it. And our class-meeting, rightly used, is not only the distinctive feature of our church, but one of the finest means of grace evinced by earnest members of other churches. We cannot afford to let this go if we are to keep our church's right place, and our own place in the ranks of that church.

Let every member of our great church be a Methodist from the bottom of his heart, and from honest, devout conviction, and Methodism will be once again—as in the days of Wesley—a power to keep Old England sane, tranquil, safe, and to keep her also the standard-bearer for righteousness, liberty and holiness, the wide world over.—From *The Guide*.

satisfaction to the majority, although some withdrew when they learned that close attention and hard thinking were required. After a brief space allowed for review all were invited to write an examination based on the notes taken.

Eight of the most studious presented themselves for the work, one very warm afternoon in the church, and acquitted themselves nobly, obtaining an average of 70 per cent. Their answers indicated an intelligent comprehension of the chief problems in the Epistle. The following is a list of the questions asked:—

1. Describe the ancient city of Corinth and its people.
2. Name the parties into which the church at Corinth was divided. What advice did St. Paul give them?
3. Give St. Paul's advice to women concerning their conduct in the church?
4. Name the chief spiritual gifts mentioned. To which did St. Paul attach most importance?
5. What did the Corinthians believe about the Resurrection of Jesus Christ?
6. Quote Chapter 13?

It is fair to say that throughout the course all critical questions were left untouched and only the unquestionable results of modern Bible scholarship found statement. Occasionally reference was made to passages of exceptional literary merit.

Above all, the spiritual significance of the Epistle was emphasized in its manifold and unique application to modern life. Prof. G. G. Findlay terms this Epistle "The Epistle of the Cross in its social application."

We believe it is par excellence the "Epistle of Christian Citizenship." Throughout its chapters much valuable advice and admonition are given also that has a personal bearing. Who can fail to be elevated by the refreshing strain of the immortal "Love" chapter and where in the realm of theological adventure is there such a deliverance as we meet in the Resurrection chorus?

Our Full-Page Photographs

(NOTE.—These pages will be interesting to young photographers, showing what may be done with a camera of only very moderate cost. All the pictures were taken in the West and are mainly of Western men. They were taken on the street, station platform, church steps, porch, lobby; indeed, wherever the opportunity offered or the subject happened to be. The prints were all originally of quarter-plate size (three and a quarter inches by four and a quarter), but, of course, are reduced in size on the pages shown. Yet all are clear and distinct even now, and you will have no difficulty in easily recognizing any of the faces if you know the men. All, except perhaps two, were what you would term "snapshots," and the exposures were made without any regard to possible movement on the part of the subject. The Editor has a large number similar taken during his recent visit to the Western Conferences. Any young person with ordinary care, may easily equal these pictures, and I shall be glad to give any pointers or answer any questions regarding any part of the process. I have a number of queries relating to enlarging, showing slides making, flash-light, and such subjects; but as they will be more appropriate when the fall and winter are approaching, I shall reserve several articles on them until then. Meanwhile, let every reader who has a camera improve the delightful summer days, and secure as many attractive and beautiful pictures as possible. The negatives may be made of good use later on.—Editor.)

One meets all kinds of people when travelling; but I have chosen from among the many persons and groups secured only a few of some well known persons; and here they are, in various places under different conditions and in various places. Who are they? How many do you know?

Of course everyone of you will readily recognize the very first face and figure as our honored General Superintendent, Dr. Carman. No. 1 on first page shows him as I saw him just outside the Conference Church, Edmonton, as he was about to enter Mr. Coone's automobile. See him again on the second page, in numbers 7 and 9. In the former he is shaking hands with Rev. Dr. Fraser, of the Presbyterian Board of Publication, on the Fort William station platform. Dr. Fraser was returning from the great Presbyterian Assembly at Edmonton. In 9 the General Superintendent is taking a walk while the train is at rest for a few minutes. Dr. Carman is a great advocate of lots of fresh air and plenty of exercise, and can stand more even now than many much younger men. He greatly impressed the Western Conferences by his vigor and strength.

Many will recognize Dr. Kerby as he stands in No. 2, just outside Mount Royal College door. His genial smile and hearty welcome greet all visitors to this growing Calgary College, and his happy disposition endears him to all his pupils. Of course, you know Dr. Crews. See him in 3. He was walking along the main street in Edmonton when he saw me near by, with my camera open. He smiled and turned away, for he does not like too much publicity; but I got him all right, smile and all. In number 4 you see two brothers who occupied a unique place in the Manitoba Conference last year. They are the McCulloughs, one (full face) the Conference President, and the other the Conference Secretary. They are both of them capable men and much beloved by their brethren. No. 5 in each page is a striking group, isn't it? The Alberta Conference was being "lined up" for the official

Conference photograph, and while the man with the "big gun" was getting ready to shoot, my little fellow "popped" a couple of times, and I got the expressions that don't show on the "Conference photograph" you may be sure.

Who hasn't heard of the Steinhauer brothers? Grand men, devoted missionaries, earnest workers; there they are in 6, as I saw them on the sidewalk outside of Alberta College, near the Conference Church. From 7, you would almost think that Dr. Moore was a multi-millionaire with a splendid "electric" at his command; but—well, you may guess the rest. If you cannot, just ask Mr. Armstrong, with the straw hat, or Mr. Hull, the stalwart giant, who are with the Doctor, and they will explain all about the "machine." But they make a handsome "trio, don't they? Number 8 (first page still) shows a quintette of preachers on Red Deer station on their way to Conference. Mr. Westman seems to be reading a letter, but perhaps he is only quoting statistics. They seem happy and contented; certainly, the station agent that Westman is reading. See that big man in 9! His name is Connolly, and he is one of a number of just such stalwarts in the Alberta Conference. Mr. Webber, facing him, isn't a giant in size, but he is a mighty man of work, and as Conference Secretary for successive years is making himself abundantly useful.

Number 10 shows you one of the leading Boy Scouts of the West. Mr. Salton (son of Rev. Dr. Salton, of Moose Jaw) is seen leaving the parsonage. He was one of the favored few who enjoyed a delightful trip to the Old Country on the occasion of the Coronation, and is an influential leader of the boys in Moose Jaw. May his years bring added powers of usefulness for his fellows.

Look at Mr. Westman on the hillside in 11. On Saturday afternoon we enjoyed a band concert on the hill adjacent to the McDougall Memorial Church, and he looks as if the music were pleasing, sure enough. The two men in 12 are the brothers Dr. and Prof. Brand—men who are among the most influential of all Western leaders, and that whom one is more worthy or trusted by their brethren, especially the younger men, their students in the colleges. The addresses of these gentlemen at Edmonton and Moose Jaw were greatly appreciated.

No. 1, page 2, shows you a gentleman as capable of talking Sunday School as real estate, and he knows about all that is to be known of the latter round and about Edmonton. They say Mr. Butchart is quite as happy as he looks, and from all I could see, he has abundant reason to look like that way. To him and his motor car, Dr. Crews and I were greatly indebted for some most enjoyable rides about Edmonton.

If you can't get a "car," take a broncho. That's Mr. Powell's philosophy, as you may judge from his looks in 2. He may not have as much to smile over as Mr. Butchart, but certainly he looks good as an example of the novelty of the experience, for Mr. Powell went to Alberta from Newfoundland, where he saw more boats than horses; but whether on horseback, in boat, or in the pulpit, Powell can give a good account of himself I assure you. He's a lot bigger man than many you see. He's twice his size.

The Superintendent of Missions, Mr. Buchanan, looks every inch a man in 3, and he is every inch as big a man as he looks, too. He has a great time keeping "the boys" (probationers) satisfied; and acts towards them as a father, and enjoys their confidence. He is a modest and judicious handler of young men.

The couple in 4 are Bros. Stevens and

Harton (white vest), Secretaries respectively of the Epworth League and Sunday School Committees of the Saskatchewan Conference. They are both "hustlers." In 6 you see two men worth looking at, and better, worth knowing. This man with the long coat, though he doesn't generally wear one, is John A. Doyle. We used to call him one of our Secretaries. Bro. Cross, another man of weighty influence because of his recognized sterling character and ability. They make an excellent pair. The men in No. 8 are Alberta Conference members, just outside Butchart's real estate office, and look as if they were "in" on some good "deal"; but I guess it's the sunshine of good-fellowship that makes them smile so pleasantly. One sees very few dull faces in Edmonton anyway.

On the last row, in 10, you see Drs. Moore and Cooke as they appeared just outside the latter's apartments in Winnipeg. Dr. Cooke is an ex-President of Manitoba Conference, and is the present member for his Conference on the General Board of this Department. He is pastor of Zion Church, Winnipeg, and serves a large constituency. His church is doing an important work among the strangers and foreigners that crowd the growing city. Number 11 shows us the well-known and popular President of Alberta College, Dr. Riddell. He has made this new institution a centre of wide influence in Alberta, and under his capable leadership a growing future awaits the college. Many probationers already acknowledge their great and lasting obligation to Dr. Riddell's influence. In 12, you see the two leading probationers of the Alberta Conference, that is, officially, they are the President and Secretary of the "Probationer" Association, and what this fine body of young fellows look like together you may see from the other picture referred to in my opening article of this number. The "boys" of the Western Conferences are our hope, they need our support, they merit our confidence, and our joy should be to keep their ranks so recruited that the work they must do may be well done, and their numbers ever increase as occasion requires. Give money; but raise men. The former is good, but without the latter, all the money the church has will be of little use in building up a greater Canada.

Where Water is Used

What water is used in painting? (Water color.)

What water is a creeping herb? (Water cress.)

What water has blue or lilac blossoms? (Water hyacinth.)

What water leaves a mark? (Water mark.)

What water is fine for eating? (Watermelon.)

What water furnishes ample shade? (Water oak.)

What water grinds? (Water mill.)

What water keeps off water? (Water-proof.)

What water turns a wheel? (Water power.)

What water is picturesque? (Water-fall.)

What water is a city? (Water-town.)

The significance of the water lily is "purity of heart," and quite a beautiful and lasting lesson may be learned from its study, with Bible reference from the beatitudes. White and green should be the color scheme, and light refreshments may be easily arranged (appropriate for the occasion).—*Epworth Era*.





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Co-ordination of Religious Education in the Local Church

(Summary Extract)

REV. A. L. PHILLIPS, D.D., SUPERINTENDENT SABBATH SCHOOLS, PRESBYTERIAN CHURCH, SOUTH.

This article is a "Summary Extract" of a comprehensive paper prepared by the author at the last Annual Meeting of the Sunday School Council of Evangelical Denominations, meeting in Toronto. The situation, as seen by Dr. Phillips, exists in Canada as well as throughout the United States, and the treatment of the subject by the writer of the paper is well worth careful study by all our leading officers, interested in and concerned for the success of both Sunday School and Epworth League. We trust that this thoughtful article will receive the attention it merits from all our readers.—Ed.

THE three chief educational agencies in the local church are the pastor, the Sunday School, and the Young People's Society. That they are closely related to each other is obvious from the essential contribution which each makes to the life of the church. Can any of these agencies be abolished in the interests of economy of time and energy? Most of us are agreed that the pastor owes his position and influence in the church to a divine decree, permission not to be taken away. While some of us might consent to the release of a pastor, none of us would consent to the abolition of the pastoral office. Whether or not a Sunday School is necessary in an ideal congregation may be debatable; but under present conditions it is necessary. It is not to be tolerated simply. It is no mere appendix with unknown origin and function, chargeable with myriad pains and destined to be cut off. It is a vital, appropriate and digestive organ. The Young People's Society is doing work that must be done. If it should be abolished, its functions would have to be performed adequately by another agency. A modern church cannot afford to be without the work done by an efficient Young People's Society. How shall the work of these three agencies, not to mention others, be reduced to harmonious efficiency?

Most emphatically I am for pastoral leadership, intelligent, informed, progressive, tactful and masterful. And this does not in the least interfere with the responsibility of the officers of the local church, who, by direct authority or indirect influence, should sanction his leadership by approving his programme and helping to work it out. Pastors and officers will surely see that effective co-ordination means economy of time, energy and workers. Before the beginning of a new church year, the pastor and officers carefully plan the whole work of the whole church for the whole year. Thus only can the educational work be relatively and symmetrically placed.

What is to be done about the work of the Sunday School and Young People's Society? Some general hints need to be said. Whatever changes may be proposed there must be no loss of power, no decrease of desired results. Changes are out of order unless there is to be improvement. There must not be fewer workers, but more and more and yet more. We cannot patiently listen to a new scheme that promises the same amount of Bible study, of prayer, of Christian culture, and of consequent activity. We must have improved quality in addition to enlarged quantity. On the other hand, we are economically and morally bound to make any changes, if however radical a type, if we can be assured of their spiritual efficiency. The Virginian railroad stretches by easy grade from the Virginia and West Virginia coal fields down to deep water at Norfolk. Near this city it has built enormous piers for the economic discharge of coal from cars. It picks up

a whole loaded car and empties it at once into the ship. Not far away its competition is using magnificent piers for the discharge of its coal by old methods. There can be little doubt as to which road will pay the larger dividends.

It will be agreed by all that the Young People's Society cannot do the work of the Sunday School. Can the Sunday School do the work of the Young People's Society? For myself I have no hesitation in saying that at present it cannot. It cannot because it has not the vision. That would seem to settle the matter, at least until a prophet arise who shall see and tell and lead. At present the Sunday School do the work of the Young People's Society, and does not put the premium on the discovery and training of young leaders. It has not taken up with power the Mission Study Class, though it has made notable progress in missionary intelligence and zeal. It certainly has not notably developed the social conscience and activity of its pupils, though its picnics, Christmas and other special-day exercises have had considerable influence in this direction.

The programme of the organized Adult Bible Class, in some of its most important details, covers the same ground as the Young People's Society, and is making its appeal to the same persons to a certain extent. Bible study, the devotional side of life, social service, both in its recreational and more serious phases are common to both. The extension of the principles of the organized Adult Class to the pupils of the secondary division has already begun and must be greatly extended. The points of contact between the school and the society will then be multiplied. It has been said with some degree of truth that the social life of these organized classes is often so intense as to be narrow, confining its benefits too exclusively to its own membership. It is thought by some wise men that the sharp separation of the sexes in most of the largely successful Adult Classes tends to an unnatural cleavage in the church life. Sex-consciousness is not the only, though it is surely an influential basis, for class organization.

The Young People's Society is not now prepared to yield up its life to the Sunday School, if, too, for the sake of vision. It claims that its weekly Bible topic for study and discussion, and its weekly meeting for prayer and testimony, are mighty forces in the lives of thousands upon thousands. It insists that the social conscience and sense for which it stands is purely democratic, furnishing the young folks of both sexes protected opportunity for pure and uplifting social enjoyment and service without reference to national or class distinctions. Surely we cannot ask these devoted workers to surrender to these holy influences, making so directly for efficiency and happiness, without the strongest assurance of a liberal compensation?

There are some who are trying to believe that both Sunday School and Young People's Society may in the near future have altered visions because of changed conditions. We realize that the demand for organic efficiency and economy is becoming very insistent. Some declare that the Sunday School can take up the work of the Young People's Society. Why should they not, without needless obstruction, be given an opportunity to work out a plan and put it into execu-

tion in some favorable environment? For example, let some competent pastor, superintendent or worker among young people organize the elementary, secondary and adult divisions of their Sunday School so that each, in addition to the work already being done, may take up the work being done by an efficient Young People's Society. The already crowded Sunday School hour will not give time enough for all that will need to be done. Then let them plan for week-day meetings, or for a two hours' Sunday School session Sunday afternoon, with no night service.

Whether it is possible to lessen the number of agencies at work, not only without loss but with added efficiency, is clearly debatable at present. But there is something that can be done now in the interests of co-ordination. The General Assembly of the Presbyterian Church, United States of America, has a committee on religious education, which has been studying co-ordination along with other subjects. Upon the recommendation of its committee, the General Assembly in 1910 passed the following resolution: "That the churches be advised to appoint a Council of Religious Education with a view to a unification of their educational agencies, and the vigorous promotion of systematic religious instruction within their bounds." In a leaflet entitled "Council of Religious Education in a Presbyterian Church," published by the Presbyterian Board of Publication and Sabbath School Work, Philadelphia, the objects of this Council are declared to be:

- "1. To co-operate with each organization in the church, so that it may accomplish more perfectly its best work."
- "2. To secure a more thorough and complete covering of the educational field, so that there may be no important part of it neglected."
- "3. To bring all existing organizations in the church to a more intelligent and effective co-operation, so that there may be no overlapping or conflict of effort."
- "4. To furnish a medium of communication between the educational agencies of the Presbytery, Synod and General Assembly with the educational agencies of the particular church."
- "5. To furnish the church a clearing-house for educational plans, ideas and efforts."

Among its duties are these:
"It should study the whole field, know the subjects that ought to be taught in its church, the best agencies for teaching them, and the agencies best suited to local conditions in its church."

"It should be alert to all of the educational interests of the church and know the work that needs to be done in its own parish and the work that is being done elsewhere."

"It should seek the interest and co-operation of the whole congregation."

"It should report annually to the session, and through it to the church."

Its powers are thus set forth:
"That it may be most effective, the Council should be wise, tactful and patient in devising plans and in their prosecution. Thus it will win assent to and co-operation in its work. Where these cannot be won, it frequently would be better to defer putting into operation plans that may have much to commend them than to attempt to carry them through by the exercise of authority."

Nevertheless the Council should have certain powers, which may be somewhat like the following:

"It should be understood that the Council may ask of any educational agency in its church for any information it desires to have."

"2. It should be its function to establish educational standards to guide any agency in its work."

"3. It should be its duty to recommend

to the session, at any time, action that it thinks should be taken relative to any educational agency and its work.

"4. It should have this power to invite advisory members, without a vote, to sit with it and aid it in its work.

"5. It should have the power to receive, hold and disburse whatever income it may find needful for the doing of its appointed work."

It is earnestly urged that any local church can create such a council or committee of education. It might be composed of the pastor, a representative of the official board of the church, the Sunday School superintendent, a representative of each division of the Sunday School, a representative of the Young People's Societies, and a representative of the chief agencies doing special educational work. This committee might make up the whole educational programme of the church for a year, or better for a series of years, which should be submitted for adoption to the governing body of the congregation, or to the congregation itself.

It seems that there is more likelihood of getting early results from co-ordination in regard to missionary education than any other phase of religious education, and this chiefly because the great missionary boards and societies of the Protestant denominations of North America and the International Sunday

School Association are working in harmony under the masterful and inspiring leadership of the Missionary Education Movement.

It is a matter of profound regret that the prospects for reaching similar results in Bible study are not so bright. But we should not give up the effort. We need to relate to the subject more as seekers after the truth than as advocates of any system old or new. Further progress in this particular might be made if the Sunday School lesson and the weekly topic of the Young People's Society could be correlated in some effective way. For example, it is worth while to consider whether, as regards the uniform lesson, the Sunday School may not take the impressionable side of the subject and the Young People's Society the expressional. A similar attempt might be made with regard to the graded lessons also.

In conclusion, I beg to record my keen appreciation of the help extended to me by brethren scattered throughout several denominations and over the States and Canada. If this paper has any merit, it is due to them. If nothing more is accomplished by it than the opening of a frank and full discussion, I believe it will not be in vain. My hope is that I may not be able to bring some persons and some churches here and there, through the blessing of God, to the discussion of a higher degree of modern efficiency.

Neglected Treasure

WILLIAM J. HART, D.D.

A fight among some boys in front of a jewelry store in the city of Philadelphia, on a recent occasion, led to an investigation which revealed some very strange surprises. The wife of the jeweler learned that the boys were fighting over an ash barrel in front of the store, and immediately began to investigate. Quickly she discovered that the boys were scrambling for diamonds. Some had been found among the ashes, and were being sold for nominal sums by the boys. These diamonds were soon recognized by the wife as the jewels as part of the Christmas of the jeweler as she was asked to return them. One hundred and fifty of these small but perfect stones found their way into the ash barrel "after some tissue paper in which they were wrapped had been knocked off the counter by accident."

Forty-four of the diamonds were returned. But the missing ones were said to be worth one thousand dollars. Yet it was not surprising that the boys who found the glittering gems in the ash barrel in such large numbers regarded them as cheap glass imitations. The ash barrel is not the place to expect to find real diamonds. "Things equally strange, however, sometimes happen."

A London newspaper was just stated that a woman living in Sydney, Australia, has for many years hoarded a collection of postage stamps left her by her father. These stamps, which the father had spent fifty years in collecting, of the daughter carelessly threw into an old trunk. This she did because she had no knowledge of philately, and had never interested herself in her father's hobby.

Some time later, the daughter visited a stamp exhibition. Examining the various collections, she became alive to the fact that the stamps in her possession were of considerable value. Then her interest was aroused. Expert advice was secured, and to her amazement she learned that the collection of stamps she had treated as worthless was worth about one hundred thousand dollars.

The extraordinary manner by which a Cornish woman came into possession of an article of furniture of immense value has aroused a great interest. The story

came back to Cornwall, and the local papers have copied some accounts of the incident from the Johannesburg papers. The woman concerned went to South Africa and, settling in Fordaburg, began to run a boarding house. Needing some furniture, she went to an auction. In one corner of the room she noticed an old and very comfortable chair. She said, "It seemed substantial enough, even for the rough and ready treatment of a boarding house. I was also struck by the beauty of the design and carving." Bidding was not very brisk for the chair, and the woman secured it for fifteen shillings. The family and the boarders admired it immensely when it was taken home. Becoming a little curious about its real worth, the woman had the chair examined by an upholsterer. He promptly offered her five pounds more than she had paid for it, which she refused. The news then began to circulate that she was in possession of a chair of great value. Dealers and experts hastened to the home. Offers of larger amounts were made for the chair. Finally she was offered the sum of five thousand dollars, but the owner declined to part with the chair. It is said that the chair was once in the possession of Louis XIV. of France. Mrs. Harvey, the fortunate owner of the chair, is quoted in *The Cornubian* as follows:

"Experts assure me that the chair is backed and seated with real black walnut wood stuffed with flax. It is dark walnut wood and carries the royal browns and colors of Louis XIV., with his crest, coat of arms, and fleur-de-lis, woven and carved. Engraved upon the left side of the chair are the initials 'L' and 'F.M.F.' All I know about its Johannesburg history is that it was once in the possession of a gentleman who died suddenly at Manor house, Jeppes, and it was subsequently sold for 7s. 6d. Later on it came into my possession. As regards its earlier history, I have discovered that the chair was one piece missing from a suite of furniture dating from Louis XIV. period, and that experts had been searching the whole world over for it. There are two versions about its arrival in South Africa. One is that it was brought here by Count de Plessius or

Plexex, one of the Huguenots who fled from France with his invalid wife and settled in the Cape. He was a wealthy nobleman attached to the French court. The other story is that when Napoleon left France for St. Helena he conveyed certain articles of furniture from the Tulleries. The British authorities refused to allow them to be transhipped at St. Helena, and the ship with the valuable St. Helena, and the ship with the valuable cargo subsequently wrecked. The chair came ashore, and sold on the beach, passing into the possession of a voo-trekker, whose family retained it as an heirloom until it passed out again, probably during the war, when it was finally stranded in a Fordaburg auction room.

"It is a nice chair," Mrs. Harvey concluded, "and so long as I can get a reasonable price for it, I would like to see it safely anchored in the Johannesburg Art Museum. It may go to America or France, but I would much sooner have it remain in Johannesburg."

Diamonds in the ash barrel on a city street; a valuable collection of stamps cast into an old trunk; a broken chair and worth an immense sum of money placed on sale with ordinary second-hand furniture—all this is so very unusual in our times, and lives that it is open to attract great attention. Yet time, more than the furniture and precious stones are often treated as though they were of little worth. Here the richest treasures mortals may ever have are being sadly neglected.

Gems and relics are worth caring for. But what shall it profit if we have these and do not carefully guard the choicest treasures of life?—In *Michigan Christian Advocate*.

Heart Work

REV. R. O. ARMSTRONG, M.A.

"We need to do more heart work," said a visiting clergyman to a League meeting, when he was called on to give an address. In this we think that he put his hand on the weak point in our Young People's work to-day—possibly in the work of our Church work. The heart is the centre of life, and lives are not safely reaching the man until we reach his heart. Our fathers were right in talking about a "change of heart," if by that they meant the turning of affections and instincts toward God.

As a substitute for the heart work we have a tendency toward entertainment. Quality is oft sacrificed to quantity, inner worth to outer show. The didactic is overdone. Pulpit and Sunday School exercise unduly the teaching gift. We believe in Christian education, in religious training, but it is possible to overlook the emotional element in the heart which also is its training.

Look at the common expressions of real human experience. We have "sick at heart," "weary hearts," "lonely hearts," "burdened hearts," "sad" and like phrases. This shows us where people live; it is a heart life, rather than a mental, or social life. People fall back in normal moments to the heart. The other is the fictitious life. Out of the heart are the issues of life. Jesus always laid emphasis on that part of the being as the vital part. There is where all reform must begin.

Is there at a lesson here for all Christian workers? Why lose time "beating about the bush"? Go straight to the point. Men look for that. The message that goes from the heart goes to the heart. When a man's heart is reached you have a hold on him surer than any other way. Get his affections, and you can tell him the truth because you are his friend. The great things are done through "heart work."

Among the Austrians

MISS ELLA M. MACLEAN, SMOKY LAKE, ALTA.

MY introduction to Austrian life began three and a half years ago in the schoolroom. I shall never forget that first morning when Miss Weekes and I scrubbed the little shack floor, put up shelves and made a table, with the assistance of the first arrivals at school. Mike, a lad of fourteen, was very prominent with an overgrown suit of clothes and a hard back that rested on his ears. She shook them out at right angles. The shack, which we named "Katchka Kata"—"duck cottage"—stood on the brow of a hill that sloped abruptly to an almost circular lake, fringed with poplars. It was a place to see visions and dream dreams, had not the mosquitoes kept one otherwise occupied.

The parents at first brought the children to school, as this was a brand new school and a brand new "professorka," and each must be duly inspected. At first the work was disconcerting. Every sentence or word used was repeated by the school in chorus. The teacher, with encouraging gesticulations, says, "Stand," when every child, with similar motions, says, "Stand," and remains glued to the seat. After repeated attempts, pantomimes, etc., someone got a bright idea, jumped up, and all followed like sheep. One day a small lad couldn't understand "Forward." The mother, at the back of the room, came bravely to the rescue, ran up the aisle, grabbed poor John by the coat-collar, landed him out on the floor, and started him forward on the run.

Dear little folks! How they loved to sing, and how wonderful were the first games they ever played. At first they could hardly be coaxed out of the room at recess, slates and pencils proved so fascinating; then the first attempts at play were rough-and-tumble, like so many puppies. At noon they lunched on coarse black bread, and occasionally hard-baked eggs. They were always delighted to trade eggs for slate-pencils, and sometimes onions and other tempting things were offered for a precious scribbler or lead-pencil. Nothing was ever refused, except garlic, and it was distinctly understood that this was the forbidden quantity.

One rainy day a sturdy youth, off work because it was a church holiday, happened in. I gave him a chair at the back of the room, and said, "This is fine. Metro, you can keep on the fire." He looked up and said, "Am I woman to make fire?" Another very cold day I came in at noon to find a circle of boys warming their feet at the stove. The girls had been sent out to bring more wood. This is just what they had learned at home, and they were quite surprised when I had them reverse the order.

A walk to a neighbor's, a mile away, once a day, for water, and half a mile in an opposite direction, for milk, gave a chance for nature study. Everything is measured off by the scale of abundance out here, and the flowers are no exception. First come the blue anemones, with the soft fuzzy stems; then the violet and wild cyclamen, followed by the sweetest and simplest of flowers, the prairie rose. Close up in the procession comes the field lily, then the fireweed, willow-herb, princess feather, trailing off in the autumn to golden rod and various kinds of aster. There were tramps over the hills and through the woods and around the lakes in the long June days, when the sun seems to have forgotten the old geography statement we learned long ago, "The sun rises in

the East and sets in the West"; he kept going farther North, and tried staying up all night. He failed in this, but left a glow that gradually merged into the crimson of dawnning day. The wild ducks nested near the lake, and the young ones had their first swimming lessons there. By October the lake was sheeted in ice, and they had soon to seek a warmer country. Great flocks of wild geese went South. The chickadees sang his cheery note, and the whiskey jack became very friendly, coming close to the door for pieces of meat or bread. One morning we woke to find winter upon us. The children were poorly clad for cold weather, mittens and stockings being considered luxuries. The days rapidly shortened, and the sun, in some unaccountable way, kept in the South. At night the whole sky was sometimes brilliant with northern lights.

The trails were a great mystery at first. To see someone follow confidently an almost invisible track over stumps, through the bush, around, and sometimes into, sloughs, was a puzzle. Gradually a "bush" and a "hay" and a "main trail" disentangled themselves, and there is a joyous sense of freedom in driving a team on the open prairie or through a jack-pine forest. With the coming of fences and civilization, we have had much to do with bars, and our watchword is, "Down with the bar!" In one drive of eight miles from our Mission home here to a neighbor's, where we hold school once a week, we have six sets of bars and three gates to encounter, each way. Of course, horseback riding was attempted, and "Jimmy Gunpowder" was the souvenir. He was named, not for his speed, but for his tendency to go off unexpectedly. After seven miles, most of it on his back, one was tempted to doubt the story of how the minister in London days composed their sermons on horseback. He was famous for his laziness, until he managed to break his tether (which frequently happened), then his age dropped from him, and he sported over the prairie like a colt. One 24th of May we had gathered at Mr. Gard's shack for a holiday. Jimmy broke loose, and we spent most of the day in the rain trying to catch him. At dusk we got him by strategy, tied him to our chariot wheels, and rode round the shack in triumph, singing the National Anthem. Then we gathered round the fire on boxes and improvised seats and enjoyed a chicken supper. That shack was the scene of many a famous debate, and more than once echoed to the college yell.

The people are very fond of being photographed, sometimes walking for miles to get a picture taken. They are delighted to send pictures back to the fatherland to prove they are still alive. One morning we looked out the window and saw ten people climbing over the fence and coming toward the door. Two or three carried guns. I went out to meet them, went through the crimson handshaking all around, and an old man, the spokesman, clad in bright blue overalls and a brown jacket, said they had come for a photo. The young men wished to pose with their guns, and one old man had his prayer-book carefully wrapped up in a red handkerchief. He wished to be reading. They are usually disappointed, when they go to so much trouble to prepare, that the "snapping" only lasts a second. I drove ten miles one day in winter, with the thermometer 30 degrees below zero, to take a picture of a man who had died. It was

a small, one-roomed house with mud floors and walls, not even whitewashed, as is customary. One tiny window, thickly frosted, was all the light available, but the light came out well and when the wife saw the picture she kissed it and cried.

The three years of missionary life have brought us more in touch with the people than the teaching alone could do. We have been at their feasts, and have been given the seat of honor; we have dipped in the common dish of soup in the centre of the table and eaten strange mixtures; at weddings, the wine and whiskey were poured out like water, and we had a chance to explain our temperance pledge; we have sung in a house where forty hens under the bed were cackling, a brood of pigeons cooed in one corner, and a calf in another, looked on amazed, while four children sat on the bed enjoying it all. We have eaten lunch in the woods when it was below zero, by the roadside in half a hundred different places, under an umbrella when the lunch was anything but dry, in shacks, in Austrian houses, and we have had it stolen by a dog and didn't eat any at all. People come to our home on all kinds of errands, for letters to be read and to be written; for toothache and other ills to be cured, for garments to be cut out, to learn how to can fruit, to borrow money, scales, flat-irons, or umbrellas, and to sell all manner of farm and garden produce. As we go to know these our brothers and sisters better, the term "foreigner" seems to apply less and less, and we get a vision of clean homes and clean hearts, in the better day coming, when this colony in Northern Alberta shall be a credit to our land.—In *Acta Victoriana*.

A Little Bird's Song

BY KATHRYN WALLACE.

There came to my window at break o' day
A dear little bird in speckled gray.

He sang so sweet, and stayed so long,
I went to the window to hear his song.

He flew away, and up so high,
He seemed to pierce the very sky.

But he came back another day,
And this I heard the birdie say—

"I'm always happy, I never fret,
Though the sky be dark and the day be wet.

I soar and fly, and sing my song,
And glorify God the whole day long."

—Our Dumb Animals.

Charles Dickens placed a Bible in his son's trunk as his boy went to become a colonist in Australia. He afterwards wrote to him: "I put a New Testament among your books, who tries to make reason and 'with the very same hopes that made me write an easy account of it for you when you were a little child, because it is the best book that ever was, or ever will be known in the world, and because it teaches you the best lessons by which any human creature who tries to be faithful and truthful to duty can possibly be guided."

If you take out of your statutes, your constitution, your family life, all that is taken from the Sacred Book, what would there be left to bind society together?—*Benjamin Harrison*.

Bible Reading for Busy Boys and Girls

MARION B. KNIGHT.

THE tercentenary of our King James Bible, with its celebrations, incited a keen and widespread interest in the study of the Bible. This revival of interest has come none too soon, especially for the rising generation.

Occasionally the lamentable ignorance of the Bible displayed by our young folk is deplored in the educational and religious papers. Examinations containing questions which involve the explanation of the most common biblical allusions have been given to college and high school students with most mortifying results. In these tests Jews and Roman Catholics have shown a greater knowledge than the children of our Protestant homes. Teachers of English complain that a large percentage of their students are handicapped in their study of English literature by their lack of familiarity with the Bible. A teacher writing some time ago in the *Epworth Herald* justly called the home to account for this lack. With the decadence of the family altar, the training of children in Bible study has almost vanished.

Educators, aware of the loss to the intellectual life alone which will follow the loss of the Bible's rich store of simple, forceful language, are calling attention to the matter. In the requirements for English for entrance to college we now find selections from the Old and New Testaments. In the "required readings" of the freshman course in English at Harvard there are copious selections from the Bible. Other colleges have provided either required or elective courses in Bible study, and are thus helping to establish the value of the Bible in the minds of the people. Before long we shall recognize what has been true all the while, that no one who remains ignorant of the Bible can claim to be educated.

Not only a small percentage of the young people go to college. What of the rest? The Sunday School and Epworth League are providing better than ever for this study. Yet in spite of the abundant supply of elaborate "study courses," and in spite of the testimony of eminent men like President Taft to the value of the Bible teachings for culture as well as character building, the number of boys and girls who read their Bibles regularly is pitifully small.

Why is this so? The teaching in the Sunday School was never so good as now, and yet it fails to make Bible students of many of our young people. The average Christian boy or girl, eighteen years of age should tell the truth as to why he does not keep the resolution so often made to read the Bible regularly, he would say, "I do not find it interesting and it is too hard work and takes too much time to make it so."

With such a deluge of papers and magazines treating of present-day interests as is forced nowadays upon the young people's attention, the situation is quite different from that of fifty years ago, with its meagre supply of papers, but the Bible in almost every home. From the standpoint of nature of the Bible as a small chance with the young people of to-day. Unless possessed with an already well developed spiritual hunger, such as leads many in heathen countries, the youth is not likely to persevere in Bible reading; for, frankly, he does not realize immediately the promised results. And yet there are many Christian boys and girls, young men and women, who are honest in their spasmodic attempts to form the habit of daily Bible reading. For these who really want to be Bible readers, but "somehow cannot stick to

it," the following suggestions, the result of actual experience, are given.

Few find the old-fashioned way of beginning with Genesis and reading "from cover to cover" the best way. Most young people get switched off before they have finished the Pentateuch. The "chapter a day" portion, regardless of length, interest or character, often leads to an early discontinuance of the reading. Picking up the book and turning at random to a passage gives only barren results, though it is better than nothing, for sometimes it means a frequent reading of the few favorite chapters. Many have failed because they set themselves too big a task, assigning too long portions for each reading. This necessitates a hasty reading, which left no room for thought. We need to remember that it not the thought which we merely grasp that gives us the most help or enjoyment, but the one which we turn over and over in the mind and make our own.

Some method must be found which will increase, not lessen your interest, and begin with some parts of the Bible which are already interesting to you. Then, instead of reading a detached portion and leaving off just as the story is well begun, try reading the whole of some short book or story which is complete in itself. In this way you will find an interest which you have heretofore missed. Choose Daniel or Mark and read the whole book through on a Sunday afternoon, when you have plenty of time at your disposal. Any one over sixteen years of age can easily do this; those younger can take it at two sittings. You will be surprised at the different impressions you receive when you have the whole story at once. The whole book of Mark has been read at a watch-night service, and it proved a most interesting life of Christ. Try this next Sunday. Then during the week following, review the book, reading short portions and thinking about those passages which appeal most to you. Read the Epistles in the same way, choosing the shorter and more easily understood ones, as James, 1 and 2 Peter and 1 and 2 Timothy. Do not feel obliged to understand every word of each chapter. Some utterances can be understood only as life interprets them to you. Take that which your short life can interpret and be not disturbed because some of it is beyond you. Selecting those portions the meaning of which is clear to you, think about them.

When you have spent a few weeks or months as best suits us in this way, if you are not eager to study some of the larger books of history in sections, vary your method by studying characters for a time. Choose a character—David, Paul, Daniel, Peter—and by the help of the scattered references learn all that the Bible tells about him. Borrow some book on his life from your minister or Sunday School teacher and read it. After a while you may like to return to a study of the Epistles or Gospels, or take up the poetical books—Job, Psalms, Proverbs.

Look up every biblical allusion which occurs in your other reading, either newspaper, books, or school work, and when you have found the matter referred to, fix it in your memory by telling it to somebody—your father, mother, sister, playmates or neighbor. Mothers and babies are splendid listeners, who will not be bored. The best literature is full of allusions to the Bible. Try to connect two such references and quotations were noted in thirty-seven consecutive pages of one of Dr. Crothers's latest books. Even the daily papers contain many references which are biblical in origin. If you take

the pains to look up these references you will acquire a better understanding of your general reading as well as a new interest in the Book of books.

Correlate your Bible study with your school work in English. When assigned a "description" or a "narrative," why not describe some battle or scene given in the Bible, or narrate the story of Daniel or Esther? A high school pupil of our acquaintance wrote out the story of the battle between Saul and the Philistines for her composition on the subject "An Account of a Great Battle." Her exercise received the highest commendation of her teacher. Teachers of English, if quick to see their opportunity, might do much to encourage Bible study without in any way offending against the rule of no religious teaching in the schools. When a "character sketch" is assigned, there is no reason why a sketch of Paul's wanderings should not be an acceptable one. Paul Revere's, John the Evangelist's as John Knox's. "A Description of a Journey" may well lead a boy or girl to read that fascinating journey of Paul from Caesarea to Rome.

These methods will help to interest you in the Bible as literature. But you want more than that; you want somehow to imbue your life with its spirit. For this purpose read daily, preferably in the morning, a few verses which will give you strengthening thoughts. Here again random work will not profit you much. Make selections of a few verses, and write their references on the blank leaves of your Bible. Better begin with those others have found helpful. The chapters John Ruskin learned under his mother's instruction are famous: Ex. 15 and 26; 2 Sam. 1 from verse 17 to end of chapter; 1 Kings 8; 1 and 2, 3 and 4; Job 31, 38, 39, 41, 109, 112, 119, 139; Prov. 2, 3, 8, 12; Isa. 58; Matt. 5, 6, 7; Acts 26; 1 Cor. 13, 15; James 4; Rev. 5, 6. To these add Luke 12:1; John 14, 15, 16; Rom. 12, and Eph. 6. Gradually make your own list of passages short enough for use on hurried mornings and long on the nights when you are well and disheartened. Read these selected portions over and over again.

A college student some time ago, while reading the thirteenth chapter of first Corinthians, was so impressed by its breadth that he resolved to read it every night for a week, trying to live it during the day. At the end of the week he decided to take it by single verses, but to read that chapter daily till he had lived up to its requirements. For three months he pursued this course, and says it was the most illuminating and fruitful reading he ever did. Testing one's own life by the standard of learning by heart is a wholesome and profitable exercise.

If ever so busy, take time for this short selection every day. On Saturday or Sunday read at length, either in review or preview, or just for pleasure. Select a verse and memorize it, repeating it each day during the following week. One verse a week is enough. Memorizing used to be learned by heart, by you in the heart were surer than the mind. It is quite true. If one new verse each week is learned by heart, incorporated into your life, you will have a reserve stock of great value to you in later years. Precepts and promises suited to every need of the human heart, and which you in temptation and trial. A "Thou God seest me" may stay the hand stretched out to take money not your own when you had thought it "no harm to borrow for a few days." A "Fear not, for I am with thee" may nerve your arm in a crisis when many have given up in despair. One final word. Do not be easily discouraged. If you give up a dozen times, begin again. God gives us a new day every twenty-four hours, and expects us each morning to begin anew every good work.—*The Christian Advocate.*

Notes

A Junior League, under the special care of the Pastor, Rev. Burns, was organized three months ago at Omnes, and is flourishing.

At Six Nations, Ont., Rev. Mr. Kendall has organized an Epworth League, and the outlook is bright. We wish him and his workers among the Indian young people great success.

Almalee St. League, Galt, Ont., report a year of increased membership, and increased contributions to the Epworth League of their church. Each department is aiming at greater achievements than before.

At Rock Chapel, Millgrove Circuit, an Epworth League was organized a short time ago, and believing they do more efficient work if they subscribed for the ERA, subscriptions were sent for ten copies.

In Bridge St. Epworth League, Belleville, during the past year much attention has been given to Bible study, and more to prayer. The subject of missions has been systematically studied. The Fifth department of the League reports great progress.

The League of London District arranged that during June and July Rev. E. Hibbard, Missionary under appointment to China, would deliver illustrated lectures on the circuits. The district office also visited the Leagues with him and delivered addresses. Much good was accomplished.

"Ladies Night" at Bellefair Young Men's Club, Toronto, was a great success. Vocal and instrumental selections were given, and recitations. A debate was heartily participated in—Resolved, "The Pursuit is Better than Possession," the Epworth winning. An excellent illustration was given a large audience that woman could play her part as well as man, and that the League and Club could work harmoniously together.

A report from Fredericton, N.B., says:—"Our Adult League is filling a large part in the life of our Church. The Junior League is also flourishing. In the Epworth we are not taking up any definite line outside of religious instruction, and a training in our church history, and in the Epworth in Methodist institutions. While Seniors are being trained the nature of our civilization, our Juniors are being trained in our church institutions."

One of the largest gatherings of Epworth Leagues ever assembled in Montreal met in St. James Methodist Church, on the evening of May 27th, for their annual spring rally. A good musical programme was provided by the Verdun Methodist Church School, assisted by Mr. Kearns, violinist. Rev. J. Clarke Hotly addressed the Leagues on loyalty to the church and church organizations. Rev. W. Ernest Baker emphasized "A consecrated membership."

Westmoreland Avenue League, Toronto, gave to missions this year \$601, an increase of \$148 over the previous year, representing approximately the same ratio of increase, they are aiming at \$800 for this year. Will they realize it? Yes. Nor have their other departments been backward in comparison. The spirit of Christian Fellowship has been cultivated, the literary and fund-raising have been well looked after, while the programmes of the Citizenship Committee have had a positive tendency toward patriotism. The Junior League also reports a record year.

An encouraging letter was received some little time ago from the Epworth League, District Vancouver District League. We quote from it: "All our departments are organized. We have efficient leaders in each department, to the best of their ability, to do something. We are endeavoring to put first things first. We have moralizing classes being organized as far as possible throughout the district. We have arranged for an evangelistic campaign among our Leagues for six weeks. We are to meet in the six larger churches and hold a week of special services, and the Epworth League will service to get some one to take a definite stand for Christ. In the Citizenship Department we are supporting Rev. D. V. Ganton on the mission boat that runs up the west coast to Alaska. We have moralizing classes a debt of some \$600 due the estate of the late Dr. Robson on the old mission boat. We are aiming at two missions boats in the field next year."

The Citizenship Department is working in connection with the Epworth League. A special feature of our work also is the organization of Junior Leagues wherever possible. We try to have at least one meeting at least every two months or oftener, thus keeping in touch with all the societies. In our view, it is a real society for young people under 20 one evening took a definite stand for Christ. We feel the existence of our District League is justified." We hope more of our District Leagues will have similar notes of rejoicing to raise.

A striking illustration of the fact that even good men do not always agree or see eye to eye in matters of procedure comes recently to hand. One minister writes objecting to the frequent portraits of General Conference officers and another tells how his Epworth League greatly enjoyed a social evening with these men, anticipating our suggestion made last month. Never mind who the critic was; he spoke his mind honestly, no doubt; but in my judgment any society of young Methodists will be all the better for having some familiar acquaintanceship with the Departments of our church work and the men who are responsible therefor. It is Mr. McQuade, of Queensboro', Bay of Quinte Conference, who sends the following:

OUTLINE PLAN FOR A SOCIAL EVENING.

"The Social Department may plan a bright and helpful meeting by spending an evening with our Connexional Officers. First, make a collection of portraits or photographs of all the Connexional officers; your Conference president; District chairman; your pastor and E. L. president. Most of these have appeared back numbers of the *Guardian*, the

Era, the *Outlook*; and the S. S. periodicals. Cut these out and mount them on cardboard or matting. Old covers of reports and catalogues make splendid mounts. Then clip from a calendar numbers from 1 up and paste a name with each picture, being careful not to use any number twice. Possibly your pastor can help you in learning the names of these officers, and he may have some portraits. Pin up the mounted pictures in prominent places in your Epworth League parlors.

On the evening of your meeting have someone (perhaps your pastor) give an address, naming the officers of our church, and clearly but briefly review the names. To fix this information questions might be asked by way of review.

Then follow the social hour. Those present are divided into groups of two, each group provided with a card ruled and each line numbered to correspond with the numbers on the pictures. They each visit the Connexional officers, guess their names, and write particulars on their card opposite the proper number. After sufficient time has been given, the proper names are read for each number, and the cards are tabulated."

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To Be Sure!

Speaking of common sense, Dr. Faulk-
ner, head of the Vineland, N.J., Hospi-
tal, told the following story:

A mysterious building had been erected
on the outskirts of a small town. It
was shrouded in mystery. All that was
known about it was that it was a chem-
ical laboratory. An old farmer, driving
past the place after work had been
started, and seeing a man in the door-
way, called to him:

"What be ye doin' in this place?"

"We are searching for a universal solv-
ent—something that will dissolve all
things," said the chemist.

"What good will that be?"

"Imagine, sir! It will dissolve all
things. If we want a solution of iron,
glass, gold—anything, all that we have to
do is to drop it in this solution."

"Fine," said the farmer, "fine! What
be ye goin' to keep it in?"—*Everybody's
Magazine.*

Luther Burbank, "the wizard of horti-
culture," is subjected to constant annoy-
ance at home and abroad by obtrusive
and inquisitive strangers. He was walk-
ing on the street in San Francisco re-
cently when one of them seized him by
his arm, captured his reluctant hand and
pumped it vigorously.

"How are you, Burbank? How are
you?" he inquired effusively. "What
miracle are you working on now?"

"Well, it's a secret," replied the ex-
pert; "but I don't mind telling you. I'm
grafting milkweed on eggplant!"

"Yes—yes? What do you expect to
produce?"

"Gustard!"—*Saturday Evening Post.*

Bobby, aged four, often called on his
nearest neighbor, Mrs. Brown, who
usually gave him cookies. If she forgot
it, he sometimes reminded her. His
father told him he must not do so any
more. A day or two later Bobby came
home with cookie crumbs in evidence.
"Have you been begging cookies from
Mrs. Brown again?" asked his father
rather sternly. "No," said Bobby, "I
didn't beg for any. I just said, 'This
house smells as if it were full of cookies,
but what is that to me?'"—*C. E. World.*

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