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A YOUNG MAN'S CREATION

From a recent Baccalaureate Sermon by
REV. SAMUEL V. LEECH, D.D.



YOUNG MEN! Life is before you. What will you create from it? * * *
In Europe, among many others, there are six sculptures of celebrity. But they are not equally fascinating. Six artists faced uncut blocks of stone. They all had equal opportunities to win immortality of renown by the production of masterpieces of beauty. Three made repulsive and ingenious creations. These others won fame by winsome works of art. In fancy I watch them at their tasks. * * *

The sculptor of Rhodes chisels. He presents to art his Florentine group, known as "Laocoon and His Sons." Serpents entwine around the agonized victims to crush them. * * *

Sir Francis cuts his stone. He transfigures it into "The Athlete Struggling with the Python." It is artistically magnificent and repellent. * * *

Alfred Wolff confronts his marble. He produces "The Lion Leaping on the Horseman." Only the hand of a master of the chisel could produce this sculpture, but about this group the human affections never linger. * * *

Three others step to the front. Their imaginations have revelled in a realm of high artistic conceptions. * * *

Michael Angelo looks on a great cube of stone. From it he cuts his famous "Twin Cherubs," worthy of the admiration of men and angels. * * *

Pilon lavishes on a splendid specimen of marble his genius. It is transfigured into the radiant creation known as "The Three Graces, Bearing in Their Urn the Heart of the Second Henry." * * *

Canova applies his sharp tools to an impressive rock. From it he gives to the world his three graces, "Faith, Hope, and Love." * * *

Before you, young men, I stand in the sunset hours of a ministerial career covering more than half a century. In each one of you I behold a sculptor—a sculptor for time and a sculptor for eternity. Before each of you is the block that we call life. You are divinely directed to cut from it the priceless product of Character. Your tools are thoughts, words and deeds. What kind of characters will you carve for the vision of men and the verdict of God? What will you create—Serpents or Angels, Pythons or Cherubs, something repulsive or what the poet Keats calls "a thing of beauty and a joy forever?" You cannot shape character rightly unless the hand of God steadies your arm and guides each stroke of the chisel. Try patiently to shape character after the divine model placed before you in the ethics and example of the divine Teacher to whom Nicodemus came. So carve the block of Life that the progressive evolution may daily gain in symmetry and attractiveness. Then the figure of character will, in the after life, be invested with immortal beauty. * * *

My prayer for each of you is Charles Wesley's sublime invocation—

O that each in the day of His coming may say

"I have fought my way through,

I have finished the work Thou didst give me to do."

O that each from his Lord may receive the glad word,

"Well and faithfully done!

Enter into My joy and sit down on My throne!"



The sincere thanks of the Editor are hereby tendered to all who, by their strong and timely contributions, assisted Mr. Farewell, who had full charge of the paper, in providing such excellent number as the last issue of THE ERA. It was a great help to the Editor to know that during his absence "on the road," the interests of our readers were so well looked after, and he heartily joins in the general approval of Mr. Farewell's fine work as Editor of the July paper.

This issue contains a lot of excellent summer reading. It is not arranged after its usual form, but our young people will find much to interest and entertain them. The topics will be found in order towards the end of the paper. Special attention is called to the Round Table. There will be found a number of live questions propounded at the Wellington Summer School. Study them. The pictures running through these pages are for the most part from "shots" made by the Editor during the B. C. Conference and at the San Francisco Convention. His camera was busy at odd times during his Western trip, and many attractive and instructive pictures may be looked for in forthcoming issues.

Our next issue—the September number—will be particularly helpful in preparing for Rally Day in the Sunday School. Some exceedingly suggestive articles on Robert Raikes and his times will be given. Some of the choicest addresses of the San Francisco Convention have also been secured and will provide excellent material for study by our teachers. Enough additional copies of the September paper should be ordered by your league and school to put one in every family in the congregation. Any number of copies may be obtained at five cents each, postpaid, if ordered in time. Do not overlook this important item.

Already many orders are being received for Rally Day Programmes. Every Sunday School Superintendent and Minister has been written to on the



THE CANADIANS WHO CELEBRATED AT SAN FRANCISCO, CORONATION DAY.

matter. A splendid service commemorating of Robert Raikes, the immortal founder of the modern Sunday School, has been prepared. It is in a neat eight page folder, is clear and comprehensive, yet simple enough to be easily rendered by an ordinary Sunday School. See your Superintendent at once, please, and if he has not yet placed his order, remind him of it, and ask him to send in his card to the General Secretary at once. The printed services are supplied absolutely free of cost to the local schools. We want every one to enjoy them.

Several of the Annual Conferences have asked that October be especially devoted to a campaign for an increase of membership in our Leagues, and that the General Board make provision for the work involved by guiding the local societies in their general plans. This we believe to be quite feasible, and more will be heard of it by personal correspondence with the League Presidents, to whom the General Secretary will address a letter as soon as the Executive of the Board has consented to the campaign and expressed itself as to the best method of procedure. This preliminary note will prepare the Presidents for the enterprise, and, we trust, will set all of them thinking, praying, and planning for a year of unprecedented prosperity.

The Thirtieth International Sunday School Convention was held in San Francisco, Cal., from June 20 to 27. I need scarcely say that it was a great gathering. All such are. But few, if any, previous conventions have been as great in the character of the themes discussed, the prominence of the speakers, and the issues involved. In point of numbers, every International Sunday School Convention is large, and this was no exception.

The Coliseum, where the main meetings were held, is capable of accommodating several thousands of hearers, and after the opening session, this huge building was quite constantly occupied with audiences averaging perhaps three thousand people. Various churches

were used for Departmental Conferences. At no previous convention have these separate sessions contained so full or so strong a programme. No person could attend them all, and it was my privilege to be present at those devoted to Teacher Training and Graded Lessons. The conference on the latter was exceptionally large, the First Congregational Church being quite inadequate to accommodate those who wished to attend. The findings of the Convention will be reported later in both of these important interests that are commanding so much attention and study throughout the whole Sunday School world.

The Convention contained many other striking features, the principal one of which was, perhaps, the impressive parade of organized Men's Bible Classes. Probably the streets of San Francisco never witnessed such a procession before, and it will be a long time till anything in the line of public march commands more attention. There were approximately eight thousand men in line, systematically marshalled according to their respective States or Provinces, and every man provided with a Bible, which afterwards went to help supply every room in the hotels of the city. These books were the gift of the Gideons, an order of Commercial Travellers that is doing untold good throughout the States by supplying Bibles to public houses. The Canadian contingent of men marched in the very centre of the parade, and did its part to impress the thousands lining the sidewalks, boulevards and parks on the route of march with the importance of the occasion. The Union Jack was uniformly greeted with applause, and our poor, yet lusty, efforts to sound forth the harmonious strains of "The Maple Leaf" and other patriotic songs were well received on every hand. Altogether, this parade was not only impressive as a spectacular display; but it was very evident that on all sides it stood for great truths and vital principles. The class emblem was everywhere displayed, and numbers of both men and women not in the march wore it. Among others, I noticed a number of police with the emblem conspicuous, and it was worn not simply for adornment, but as an actual sign of membership. The most skeptical onlooker was simply forced to the conclusion that the Bible so conspicuously displayed, is far from being an obsolete book, and that its use is anything but unpopular.

To us Canadians, no incident during the Convention was more pleasing than the treatment accorded us on the occasion of our King's Coronation. A cablegram of congratulations was sent him on behalf of the great Sunday School hosts of the North American Continent. This was evidence of the utmost good fellowship prevailing between the nations. But an something even nearer home than that took place. Under the enthusiastic leadership of the General Secretary for the British Columbia S. S. Association, Rev. I. W. Williamson, as many of the Canadian delegation as could assembled in front of the McKinley monument in the park adjacent to the Coliseum, and, with H. J. Knott of Vancouver as standard-bearer, marched through the main entrance of the great hall, up the centre aisle and on to the platform, all the while singing, amidst the cheers of the large audience, "The Maple Leaf Forever." It stirred the crowd to great enthusiasm, and did not a little to add emphasis to the unmistakable fact of Canadian loyalty to the Crown and Throne of the British King. There was certainly unrestricted reciprocity in good feeling, in mutual respect, and in no way did our friends of the United States show any disposition to annex us. For the success of this

patriotic demonstration all praise is due Bro. Williamson, whose genial countenance and portly frame are shown in our snapshot picture of him. He is a splendid cornetist, and though the chorus of applause from the audience might sometimes rather mar the harmonies of our songs, Williamson's ringing cornet notes kept us in time and made up for what otherwise might have



REV. I. W. WILLIAMSON.

sounded somewhat discordant. The group picture of the Canadians when forming for their patriotic demonstration will show you that we had no occasion to apologize either for our good looks or for the quality that composed the personnel of our party. In fact, we voted ourselves "all right." And the crowd voted our demonstration "ditto." So everybody was happy and contented.

To give a detailed report of all the Summer Schools held at various points throughout the connexion during the past month, would be a lengthy task and make great demands on our space. From Newfoundland to British Columbia such gatherings for a week's study and recreation have been held. As far as we can learn, these schools have all been more or less after the one general form. Perhaps the following extract from a report sent in by Rev. W. S. Daniels, of the first Hamilton Conference Summer School, held at Elora, July 3 to 10, will in main outline describe all. He says: "Each forenoon was spent in continuous study, each afternoon in recreation and sight-seeing, while the evening was taken up with listening to inspiring addresses. The day's work opened at 8.30 with Bible study. Then followed four mission study classes. The third period was the Institute hour, and the morning programme was concluded with a short address by a returned or an outgoing missionary. In the evening addresses on life problems were given, followed by other addresses by widely known speakers." Just what actual results accrue from those schools no one can tabulate. But much good must certainly follow. Miss Hall reports that at the Bay of Quinte Summer School at Wellington, "twenty-six declared their

intention of offering their lives for service in deaconship work, the Christian ministry, foreign or home missionary work, or teaching in the great West. Seventy promised to keep the morning watch, try during the year to lead some one to a knowledge of Christ, form mission study or teacher training classes." What measure of spiritual harvest may result from all this in the actual work of the Church from East to West during the year, no one can measure. That the Summer Schools ought to be centres of great inspirational influence is certain. A larger number of young men in attendance is very desirable, and a strong effort should be made to induce them to attend. The great majority of delegates are young women, and if the preachers were left out of the calculation very few males would be found. This we must all try to improve. We want the young women, we need the preachers; but, most of all, young men are indispensable if the work is to be sustained and the obligation God has given us is to be met.

The activities of the Church are all more or less interrupted by the vacation season. This is the inactive month in a great many places and with a large number of people. But while there may be sound reasons why Christian workers must rest and recuperate, there is no good reason why they should not, even in the holidays, both plan and pray for renewed energy and a larger measure of success during the approaching autumn and winter months. Every League, or Class, or Club President, every Sunday School Superintendent and Teacher, should be making provision for the coming term. It is the one who returns to his loved work with both restored vitality and well-laid plans that will get the best start when the business is resumed once more. Especially thoughtful should all our League officers be during this lazy month of August. In a few weeks the young people will be in their accustomed places again. If the President is alert he will see that they do not come back to a league bill of fare that is either "hash" or "scraps," but to one that is both wholesome and attractive. Plan now for your first Fall meeting. If your executive members are likewise thoughtful you will have no trouble in making a splendid start for another season. But if your League is completely out of your thoughts you will find it impossible to "catch up" later on, and the very haste you then

make will mean superficial and consequently unsatisfactory preparation. The truly successful League officer must have his work so much at heart that he will be thinking of it and planning for it all the time. Such officers alone can truly lead their members on to larger enterprises and unquestionable success.

The prospects for our Teacher Training Department are excellent. The statistics for the Conference year show that some two thousand persons are taking the course. This is the first year in which this work has been so reported. We have hardly got going yet, and inasmuch as the Department was only ordered less than a year ago by the General Conference in Victoria, B.C., we think the figures must be pleasing to all interested in the progress of the Sunday school. There is little need to argue the necessity of better trained teachers, or to plead with teachers and intending teachers to prepare themselves as well as possible for their work. Nearly everybody admits the need and feels more or less desire for personal fitness for the teaching office. But the difficulties have been common enough and sufficiently numerous in most cases to discourage a number from the formation of Teacher Training classes. Of course a class is desirable; but it is by no means necessary. It is quite practicable to take the course alone. The Canadian First Standard series of lessons provides a way whereby in easy stages the individual student may go on step by step to a diploma. Any young person can master the prescribed lessons without trouble, and as soon as any one section of the book is covered, an examination may be written on it and credit for the work done be obtained. If a class seems impracticable in your school, enroll yourself as an individual student, and as much attention will be paid to you as if you were one of a class of twenty. Our next issue will contain some excellent Teacher training articles that should lead to the formation of a number of classes. But you need not wait. Write to the General Secretary if all is not clear, and he will gladly advise you. Remember that from first to last there are no charges for either examinations, certificates or diploma. The privilege is freely extended to all who desire to take it, and every young person would greatly profit by taking up the First or Elementary course during the coming winter months. Now is your opportunity.



THE HAMILTON CONFERENCE SUMMER SCHOOL AT ELORA.

(Photo by Webster.)



HOW JOCK NESBIT SAW THE KING

BY LIZZIE REID

THE grey tenement houses rose on each side of Wilson's Wynd, with only a narrow strip of sky between. It was an entertainment to Jock to watch the changes of the weather as he lay, week in week out, on his little cot in a corner of the bare room. On windy days the clouds scudded merrily across the blue, and the opposite neighbor's washing, that she had hung out on a pole from her window, flled into funny shapes, and executed a jolly dance.

Then there were days when the clouds covered all the blue, and Jock could count the raindrops on the grimy panes and watch them running races with one another. Then the sun came out, and the raindrops turned to diamonds. "It's poor fun for a bairn like you, laddie," said the kindly Mrs. McNab. "You should see the wind on a field of clover, with the big purple an' white heads o' the bonnie flowers sweepin' this way an' that, like the waves o' the sea." Jock's grey eyes beamed on her; she was the best of company, with her talk of clover fields.

"Tell me more," he said eagerly. "Tell me more!"

His good neighbor came to sit with him when his mother was out chiring. He loved to hear her stories of the country that he had never seen. The late Andrew McNab had been a gardener, and Mrs. McNab had helped Jock to tend a scraggy rose-bush on the window-sill, till it was showing a pale pink bud at last.

"An' the sun glintin' on the gillowans, an' the red poppies among the yellow corn"—Mrs. McNab warmed to her beloved theme—"an' the bit hirdies singin' on the thorn. In your rose? Ay, laddie, it's geys improven. But ye should ha' seen my Andra's garden! Heaps o' roses, red an' white an' pink, an' v'lets in the springtime."

Tears of memory filled her eyes, and Jock's were wet in sympathy.

He was a cheery little lad as a rule, making light of the pains that gnawed at his crippled limbs; but sometimes a wild longing for green fields surged over him as he listened to Mrs. McNab. His thin face grew more eager; he pushed the damp, red curls from his brow.

"It'll be maist like heaven in the country, will it no?" he asked.

"Ay, laddie, but heaven's a deal bonnier. There's nae sorrow there, there's neither cauld nor heat, the day is aye fair," as the song says."

"Missus McNab," said Jock one day to his friend, "d'ye ken they're sayin' the King's comin' to Glesca? He'll maybe come doon Wilson's Wynd, will he no?"

"Eh, laddie! What pit sic a notion in your head?" she asked. "Na, na, I'm fearin' the King's no' like to come doon the Wynd; a queer-like place yon for a king to come doon."

"Then he's no' like yon King of Glory that Miss Lou sings about," said Jock disappointedly. "He aye comes doon from heaven itse' to save us."

"Eh, but Jock, ye ken He was the Lord," said Mrs. McNab reverently. "The King is a real guid man an' a

wise-like King, but he's no' like the King o' Glory."

"D'ye think, Missus McNab, if the King of Glory cam' to Glesca, would He come doon the wynd?"

"Ay, would He!" said Mrs. McNab heartily. "Mo'ly a time He has come doon, an' mony a pair sinner He has ta'en by the haun an' led them oot o' a darksome room into the light o' heaven. He cam' for my Andra as he was enterin' the Valley o' the Shadow, an' a wee bit feat for the gloom o' it. Puir body! He was sair wearit wi' the rheumatics that had gotten into his bones wi' the gardenin'. But one night he stretched oot his haun, an' the light that dazzles mortal eyes was on his face—a bonnie face it was aye to me. 'Jessie, woman,' says he, 'it's the Lord Himsel!' An' syne he left me."

It was not the first time Jock had



MR. NOAH SHAKESPEARE.
The Nestor of S. S. Supts. in B.C.

heard the story, but he never wearied of it.

"Missus McNab," he said, "will he come for me?"

"Ay, will He, bairn. But, maybe, no' for a while yet. Ye're but young, an' maybe ye'll mend an' grow up to be a man," she answered hopefully.

"I'd like fine to see yon other King," said Jock wistfully. "D'ye think I'd get a chance to see him when he comes to Glesca?"

Somebody came liting up the stairs before Mrs. McNab could answer him.

"It's Miss Lou!" he cried.

A girl in a white serge frock and a wide, white chip hat, wreathed with pink-tipped daisies, came in like a ray of sunshine to the poor room.

"Why, Mrs. McNab and Jock! How

are you both?" she asked, giving a hand to each.

"I'm fine, Miss Lou, an' real pleased to see ye."

A wide smile wrinkled Jock's thin cheeks.

"Ou ay!" said Mrs. McNab. "Jock an' me's in the best o' health. There's seldom aught the matter with Jock, by his own showin'; he ne'er loses heart. Him an' me's divertin' oorselves by a bit crack about the King comin' to Glesca."

Miss Lou sat down by the cot.

"Yes, Jock," she said, "it's quite true the King is coming, and the city is being all decorated. You can't think how lovely it will look with the flags and banneters and the flowers. And then the King's carriage with the lovely Queen beside him, will sweep through the streets, and the soldiers, with their waving plumes, will prance along so gaily."

"Eh, my word!" Jock's eyes glowed. "It would be geys sport to see them. I wish he would come doon the wynd. Dada, dadda, might get a peep at him. But Missus McNab says he willna."

Miss Lou laughed.

"No, no, Jock! We can't expect him to come doon Wilson's Wynd. Though I do think if he guessed there was a little sick lad that wanted awfully to see him he would come; for he's a real kind-hearted king. But—stop a minute—let me think! Couldn't we fix it up somehow that you would get a peep at him? I do believe we could!"

Miss Lou's cheeks grew pinker than the tips of the daisies in her hat.

"Yes, yes! I know! I have a plan, Mrs. McNab! I'll send my hammock and two of the men from the warehouse; we'll put Jock in it, and set him in one of the windows; the King is to pass father's warehouse. Now, dear woman, don't look so dubious! See Jock's face! Why it's shining!"

"I'm no' meanin' to be a spoil-sport. I'd like fine for him to see it a', but"—she drew Miss Lou aside—"he's geys an' far through, ye ken, an' he isna well cared for exceptin' when I can spare a while to sort him. He'd go oot like the snuff o' a candle if it werena for the spirit o' him."

Jock watched their faces anxiously. Miss Lou calmed Mrs. McNab's fears.

"Well, well, have your way, missie," she yielded. "It'll maybe put new life in the bairn."

So it was decided that Jock should be taken to Mr. Cameron's warehouse to see the King pass. His hard pallet became a bed of roses in the joyful outlook.

"Sing me about the King of Glory, Miss Lou," he begged.

The girl's sweet voice rang through the shabby little room; the power that of a Glasgow wynd was glorified by a Gracious Presence.

"Who is He in yonder stall, At whose feet the shopherds fall?
"Tis the Lord; O, wondrous story!
"Tis the Lord, the King of Glory!
At His feet the angels fall,
Crown Him, crown Him, Lord of all!"

The child's weary eyelids drooped; he had not slept for two nights. Miss Lou rose softly and kissed the sleeper's brow.

"I really think he is a little better, Mrs. McNab, don't you?"

The good woman shook her head.

"He's no' far frae the kingdom, Miss Lou," she whispered. "Ay! tho' I'll miss him I'll be real glad when he's in."

Some hours later Jock waked from a sweet dream of rose gardens and fields golden with gillowans. A smoky lamp sent an ill odour through the room; it cut a woman's wavering shadow on the ceiling. She was pouring something from a black bottle into a glass, the

shadow raised a gigantic arm and hand to its mouth.

"Mother!" said Jock. "Ye're home!"

"Ay, laddie; I'm here. I thought ye were sleepin'," she answered.

"I was dreamin', mother. I dreamt I was in heaven gatherin' roses."

"Heaven?" Mrs. Nesbit laughed harshly. "There's no' much sign o' heaven in Wilson's Wynd; it's more like the other place."

"I'm to go to see the King when he comes to Glesca!" Jock announced joyfully.

"You? See the King? Hoots, laddie! Who'd take a cripple bairn to see the King? He's no' wantin' ye to see him."

"Miss Lou says he'd come doon the wynd if he kent I was lookin' for him; but she's goin' to take me in a hammock to see him."

"Well, haud yer tongue an' gie me peace. I'm fair wearit to death wi' wrestlin' through."

Jock lay with his face to the grey square of the window; the summer nights were scarcely dark at all. His favorite star twinkled at him, and strange, happy fancies thronged his brain. He was awake, but far away from that dingy room—away among the

that night from the black bottle, lying down without a glance at Jock.

In the dawn of the morning she awoke, her dulled senses on the alert; fog darkened the window, and the rain plashed drearily on the stones below.

Jock was sitting up in his cot, his wide grey eyes fixed on the window, his thin arms outstretched.

"Ye're no' to see the King the day, Jock," she said. "Miss Lou wilna' send for ye in that rain."

He did not seem to hear her. He was murmuring to himself with smiling lips.

The mother-heart in her that had not been quite benumbed by hardships leapt to her throat; she jumped out of bed, going over to him and grasping his shoulder.

"Lie doon, laddie! Lie doon, I tell ye! What for are ye wakenin' me up at the dawnin'?"

"Eh, mother! D'ye no' see Him? It's the King o' Glory! See He come on His crown! It's no' a crown o' thorns. He—has—come down the wynd for Jock!"

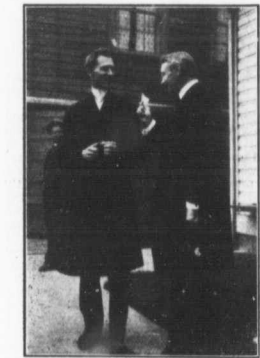
Miss Lou's tears fell, but they were not all of sorrow; for the ineffable happiness of a fulfilled hope was on the wan face of her little lad.—*The Sunday Companion.*

Workable Plans

What Young People Can Do—Hints for Your Society

The organ of the Young Men's Christian Association gives some axioms or principles of religious work, which are as follows:

- Young people can pray.
- Young people can study the Bible.
- Young people can do personal work.
- Young people can be unselfish.
- Young people can be reverent.
- Young people can testify in public.
- Right alongside of this is another set, quite paradoxical, yet just as true:
 - Young people need to be taught to pray.
 - Young people need to be induced to study the Bible.
 - Young people need to be urged to do personal work.
 - Young people need to be taught to be unselfish.
 - Young people need to be taught to be reverent.



PREACHERS LANGFORD AND RUTHERFORD "YARNING."



MR. AND MRS. C. E. MAHON. Mr. Mahon is Supt. of Mt. Pleasant S. S., Vancouver, the largest S. S. in B.C.



CAPTAIN OLIVER AND INDIAN MISSIONARY PIERCE SAY "GOOD MORNING."

never-fading flowers that Miss Lou sang of, in the green pastures by the still waters, and his hand was in a Hand that had been pierced for him.

Nobody, not even Mrs. McNab, guessed the strong thrills of joy that shook the little lad's frail body through the long, lonely days. Only a few hours more, and he should see the King.

His mother was openly scornful of the project, but she did not stand in the way. Miss Lou was too good a friend to estrange.

Mrs. McNab came in with wonderful stories of the decorations.

"My word!" she cried. "Glesca is lookin' real fine! An' to think that, when the King o' Kings cam' to His ain city, there was naught but the hairnets to strew branches in His way; an' syne they gied Him a crown o' thorns."

The words sank into Jock's mind; he pondered them in his careful way, and his ideas got mixed between the heavenly Monarch and the earthly.

"The bairn looks gay weakly, Mistress Nesbit," said her neighbour. "His heart's ower big for his frail body."

"He's a' right if folk didna put notions in his head," she answered sharply. She had had a long day's chargin', and she took a deeper draught than usual

The weak little voice rang out in shrill notes of joy. Even in the dim grey light she could see the ineffable sweetness of the smile that spread from eyes to lips; his outstretched fingers closed as if clasping a Hand; he fell back on the pillow. Jock had seen the King.

Miss Lou came up the stairs lifting "God Save the King." Two men were behind her, carrying the hammock.

"Hi, Jock, here we come!" she cried, as she stopped panting on the upper step. "Are you ready for the King?"

Then, on the threshold of the quiet room, she became aware of the presence of a Gentle Guest.

Mrs. Nesbit sat huddled together on a stool by the window. Mrs. McNab came forward softly.

"He's awa', missie," she said. "The King cam' doon the wynd at the break o' day—the King o' Glory!"

Miss Lou laid a tender hand on the white brow and smoothed back the red curls. The stunted bud of Jock's rose lay on his breast, where Mrs. McNab had placed it.

Young people need to be influenced to testify in public.

The devotional meeting is the place to encourage prayer and testimony and to promote a knowledge of the Bible and a spirit of reverence.

"Prayer is neither a notion nor a sentiment." It "moves the arm that moves the world." "The effectual fervent prayer of the righteous man availeth much." From week to week let the resident or devotional committee chairman announce some special object for prayer; such as, for the pastor, the church, the sick, the unconverted friends, or the missionary interests.

If a definite object for prayer is before the society, it intensifies the work of the Spirit and the young Christians are encouraged and are stimulated to pray. They will become interested in seeing answers to their prayers and their devotion will thereby be increased.

"True prayer always has its reflex influence on character. In the ways named one will become more prayerful, and being more prayerful will become more spiritual, and being more spiritual will become better fitted for Christian work." "The presence of the Holy Spirit should be keenly felt in every devotional meeting."—*Service.*

A Call to Service

BY H. H.

"HELEN, dear, are you prepared for a piece of serious news?"

Two blue eyes looked up questioningly from a summer Missionary Conference folder which had been under discussion into a pair of thoughtful brown ones; but for a few moments no answer was vouchsafed.

Then, in a half-serious, half-bantering tone the girl addressed replied: "You are not going to say, Harold, that it necessary for you to change your plans and that you will not be able to come to Knowlton. That would be serious news, indeed."

"Would you be very much disappointed at not going?" asked the young man, quietly.

"Surely, Harold, you have no need to ask," was the earnest reply. "You know that we have looked forward to that time of help and inspiration for next season's work. And there was a softening in the voice as she looked up half-shyly, "don't you think Knowlton has attractions for its own sake and for what its past associations must always mean to us?"

"Yes, dear, I need not have asked that question," he replied, "but to return to the news I have for you. I think it is of far greater importance than even our going to Knowlton—though it is largely due to the inspiration that has come from our associations there that I have it to tell."

"I have received a call to the mission field," he continued after a slight pause, and then hesitated as if uncertain how to proceed.

"To the mission field," slowly repeated the girl, seemingly not certain that she had heard aright.

"Yes, to the mission field; to the work on behalf of which you and I have spent so many happy hours in trying to awaken and increase the interest of those about us."

"But, Harold, do you mean that there is a real possibility of your going?" and a troubled expression crossed the fair face as she looked up at the young man beside her.

"Yes, I feel it. It is the call of the Master. Do you not think it is the noblest work a man can enter into?"

"I suppose it is," was the trembling, hesitating answer. Then a little more steadily she asked, "When do you expect you will have to go?"

"In a few weeks at most. The post has been made vacant through the sudden illness of the missionary charge, and the work will suffer unless the vacancy is filled at once."

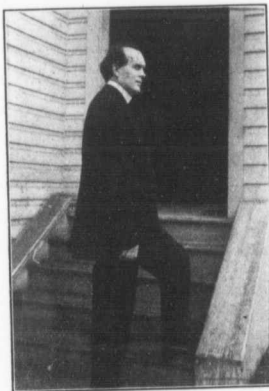
There was silence for a few moments. Then, looking up bravely, she said, in a quiet, even voice, "Harold, it will be hard for your friends here to lose you, but it would be wrong for me to say or do anything that might influence you against doing that which you feel called to do. But—and there was a catch in the voice and a lowering of the eyes, "would it not have been better to have hinted at such a possibility earlier in our friendship? Was it right that you should win my consent to an engagement which would have to be broken should such an opportunity which has just come to you present itself?"

A look of pain passed over the young man's face, and his voice was deep with emotion as he replied, "Helen, how can you say such things? Do you think that if such a possibility had entered my mind before you had pledged yourself to me that I should not have spoken of it?" Then, more calmly, he continued, "In considering this call it did not enter my thoughts that it need

necessarily change our plans in any great extent, except that our work would be in a different field to that which we have been looking forward to. Your deep interest in this cause, and the active part that you have taken in its advancement amongst those around you left no doubt in my mind that you, too, would consider this as a call to higher service. Why should this separate us? Could we not work together at the front—in the ranks of the noble men and women who have so bravely left all for His sake—as we would have tried to do here at home?"

"Harold, you know I have given up a great deal for the sake of the work; but to leave father, mother, friends, home comforts and the work I love so well, to go amongst a people little better than savages—No, the sacrifice is too great, Harold! Such exile, even with you, would be unbearable."

"This is perhaps a little sudden, dear," gently said the young man. "I know the sacrifice is great. I would not ask you to even think of taking such a step were it not that it is for Him who thought it nothing to lay



FIELD SEC'Y REV. J. P. WESTMAN.

down His life for our sake. Helen, you know that I love you too sincerely to let any worldly or personal consideration—that might even suggest the possibility of our being separated—weigh with me in the choice of my life work. But in this I feel that your happiness, as well as my own, depends on answering the call. Should I refuse to go, even though in going I should risk losing that which I was looking forward to as the crowning joy of my earthly happiness, I know we should never again have the same blessing, peace and happiness in the Master's work. Would not the thought continually be with us, that when the opportunity had come to show our sincerity we had failed Him? And, Helen," he softly continued with a note of tenderness in his voice as he bent toward the downcast head, "even though the difficulties will be great and the discomforts many, ripened into a strong attachment, which, several months before the opening of our story, ended in an engagement, subject to the young man's appointment. A few weeks previous he had passed his final examinations with honors, and the prospects of an early

how many of us are willing to toll and work for a cause in which we believe with all our heart as long as we may do so where surroundings are congenial, but when the call comes demanding self-sacrifice, then is the test of our sincerity, and we often find it is not as facile as we had thought.

The answer came slowly and with perhaps a slight tremor of the voice, but its decisiveness could not be mistaken. "No, Harold, it would be of no use to delay my decision. My mind is fully made up. If you feel that you must take this step it is best that you understand now that I cannot go with you or follow you; and to consider the matter further would only be painful to both of us. It is therefore best that this be our final parting. Glad, indeed, will I be to hear of your work, but it is wisest that we do not meet again. It may tend to weaken your resolve and I cannot help to change mine," and the fair head lowered to hide the threatening gleam of trembling lip.

"Helen, listen to me," earnestly exclaimed the young man, as he grasped her hand and tried to look into the averted face. "Do not let a hasty decision spoil the happiness of your lives. Do not bid me not to see you again, but let us pray over it and ask for guidance of Him who has given the call. Perhaps to-morrow or in two or three days you will have been able to see me clearly."

"Don't, Harold, you know it almost breaks my heart that we should be parted. But your pleading cannot alter my decision. Believe me, it is best that you take this as my final answer."

For a minute or two Harold stood looking down on the bowed head of the girl who had been so much to him in the past months. At last, realizing that further discussion at that time could be nothing but painful to her, he quietly said: "I can fully understand what a sacrifice it would have been to you, and perhaps there was a touch of selfishness on my part to think of it. If this is your final decision no doubt it is best that I should not trouble you again; but if you should change your views, and God grant that you may, you know how glad I will come at your call. I have every confidence in the goodness and power of the Master, whom I had hoped one day we would unite to serve in whatever field He saw fit, to believe that if it is best for His work and our future happiness that we should be brought together, He will accomplish it in His own good time. Good-bye, Helen, God bless you, and may we both be led to do that which He willeth us to do," and, with a last tender look turned, he picked up his hat and slowly passed out into the night.

Harold Copland and Helen Ewing, two years before, had met for the first time at a missionary conference at Knowlton, widely known for its beauty of situation and now fast becoming to "Northville"—the centre for the training of religious and temperance workers in Eastern Canada. Both were deeply interested in the cause of missions, and this bond of common interest had drawn them into many friendly discussions. It was applied to his future work in the ministry, for which he was then studying, and she, as it affected her work in the Young People's Missionary Society, of which she was the leading spirit.

The friendship thus begun and renewed on their return to the city, ripened into a strong attachment, which, several months before the opening of our story, ended in an engagement, subject to the young man's appointment. A few weeks previous he had passed his final examinations with honors, and the prospects of an early

appointment seemed bright. But now all hopes and plans for a useful, united life seemed but the dream of a happy past.

Two weeks after the scene which formed the opening of our story, which whose pale face showed marks of the mental suffering she had undergone, though she bravely tried to hide it, answered the postman's ring one morning and was handed a letter addressed in a hand which brought back the color for a few moments to her cheeks. Hastening up to her room, she stood several minutes with the letter in her hand before opening it. Hope and fear chased each other in her mind. Was this a last appeal to reconsider her decision or to bid her a final farewell. If it could be the former how gladly she would call him back and tell him that she had sincerely repented of her hasty decision and had learnt to say "Thy will be done," no matter where that "will" might lead her, and that but for her pride she would have long since sent for him and confessed her mistake.

It was, however, but a brief note, stating that he had received orders to prepare to go to his post, at once and that he was leaving the next morning by the "Imperial Limited" for Vancouver, where he would take passage for Korea. He would gladly have come to bid her good-bye, but in consideration of her wish expressed at their last meeting—that it should be their final parting—he did not want to cause her further pain; closing with a few sincere wishes and prayers for her future happiness.

For a few minutes she sat as one dazed, hardly able to grasp the reality that he was going, perhaps never to return. She had hoped and prayed that something might happen before he left to open the way to a reconciliation. But now all hope was gone. What could possibly happen in a few short hours that remained? She might send word to him to call on her that evening, but again her pride stood in the way.

The morning after Helen had received his letter, Harold left his lodg-

With such thoughts he entered the station, where awaiting him were a number of friends who had come to wish him God-speed, among them students and professors at the college and several clergymen. Owing to a delay in the arrival of one of the trains from the south, which should connect with



SECRETARY KENNY AND HIS BRIDE.

the westbound train, there would be a wait of something over an hour, and the party seated themselves in the general waiting-room immediately of the train shed.

In the next row of seats, almost opposite Harold, sat a lady heavily veiled, evidently waiting for the same train. Her apparent deep mourning for a few moments caused a feeling of sympathy to pass through his mind, but she was soon forgotten, as he joined in with his friends in the animated discussion regarding the field he was leaving for.

Suddenly on the ears of the waiting travellers and their friends there came the sound of a rapidly approaching train, and Harold, thinking that it must be the delayed train from the south, prepared to gather his bags. As he stooped to raise one of them from the floor there was a loud, rending sound behind him. Turning quickly, he saw the wall next the train shed part in two like a curtain, and a large black object came crashing into the waiting-room. In its path were a number of people, and nearest to him the lady who had attracted his attention on entering. She seemed paralyzed with fear and unable to move. Like a flash he sprang forward, grasped her with both hands and, swinging around, flung her with all his strength into the arms of one of his companions.

Before he could regain his balance, however, and step out of its path, the engine caught him squarely on the right shoulder and dashed him violently against a marble column. As he fell he heard a wild cry of "Oh, Harold!" coming seemingly from the woman he had saved, and he knew no more.

Those who were in the waiting-room of the Montreal Windsor Station on that fatal morning in March, 1903, will never forget the terrifying spectacle of the engine of the northbound Boston train (the control over which, owing to the loosening of a small bolt, the engineer had lost about ten miles from the station) crashing through the wall, scattering masonry, brick and plaster as though made of cardboard, knocking

over two large columns supporting the rooms above, like a couple of nine-pins, and not stopping until almost through the opposite wall. Many were the homes saddened by the loss or crippling of dear ones, who, one moment sat in quiet conversation without the least thought of danger, and the next lay crushed or maimed.

When Harold awoke to consciousness he found himself on a soft bed in a bright, pleasant room. As he made a motion to raise his head a sharp, shooting pain ran down the back of his head and caused him to lay back with a groan. The next moment he felt a cool hand on his forehead and heard a gentle voice say, "Is there anything you want?"

At the sound of the voice a look of perplexity came over his face as he asked, "Is that you, Helen,—how did we come to be here?"

"You met with an accident a few hours ago, and when mother heard of it over the 'phone she insisted upon your being brought here. You must not try to move. The doctor has ordered that you be kept perfectly still—for a few days at least."

For several minutes he lay quiet, as though trying to recall something. Gradually the memory of the events of the morning came back one by one to his clouded mind—the farewell to his friends at his lodging house, the walk to the station, the wait for the delayed train, and—as the remembrance of the engine crashing in upon them, his effort to save a woman and her agonized cry as he lost consciousness flashed upon him, he suddenly asked, "Helen, were you at the station when the accident happened?"

"Yes, dear," she replied gently, "and I was the one for whom you so rashly risked your life and almost made one worker less for the mission field."

"I am afraid," he said thoughtfully after a slight pause, "I will not reach my post for the time I was expected. But perhaps—," and he stopped as though uncertain whether he should



PRESIDENT ROBERTS AND CHIEF-GUNNER SMALLWOOD, OF H.M.S. "RAINBOW."

give utterance to the hope that had suddenly come to him.

"No, dear, you will not, but," and there was some emotion in her voice, though it was accompanied with a slightly bantering tone and a twinkle in her eyes, as she bent over him, "we will try to make up for lost time, for when you do reach your post there will be two workers instead of one. That is, if you have room for a helper."



REVS. BROWN AND ROWELL CAN ENJOY A JOKE.

ings, accompanied by a fellow student. How different was this setting forth on his journey to what he had hoped it would have been when the call first came. How his heart had swelled within him at the thought that the Master had counted him worthy to be called to such a glorious work for Him; and how that happiness had been doubted by the thought that not to him alone had been the call, but that he would be joined by her whom, next to the Master Himself, he held dear above all else.

The Helping Hand

By CLARA SPEIGHT, GEORGETOWN, ONT.

"WELL, of all things, to send Fred Wilmor to Burton," said Joe Martin, as he and a few of the Jamestown League boys gathered outside the church door. "I know, he isn't such a bad sort of a fellow, but just think, there are so many more popular and better educated fellows than Fred. For example, there is Bob Green, the doctor's son, and young Lawyer Averson. I tell you, fellows, we should be proud of him. I know we've got the best and jolliest preacher in the whole country, but what could he have been thinking of to send that Wilmor on such an important occasion, and worse still, for Mr. Jenkins, the superintendent of the Canada Foundation, to get up and second the motion."

"Shut up, boys, here come's Wilmor now, so it's up to us to make the best of it," said Harold McCane.

Wilmor came towards them. He was a manly looking fellow of about twenty-three.

"Fellows, I don't know how to thank you for the honor the League has conferred on me. I know that there are so many more capable than I. I certainly appreciate the confidence you have shown in my poor ability, and I shall try and prove myself a worthy representative."

The boys looked at one another. At last Harold McCane gained courage enough to say, "Why, of course, you'll do splendid. Some of the boys from here must go down to hear you and clap for their leader."

The Rev. Mr. Murdock and his friend, Mr. Jarvis, came out of the church together, and, proceeding some distance, Mr. Jarvis said, "Say, Jack, didn't the boys look rather dissatisfied when you mentioned that Mr. Wilmor as the representative from your League?"

"Yes, I'm sorry to admit that they did. This is how this special meeting occurred. A business man from Burton, our neighboring town was staying here over night and attended our League meeting. He was impressed by the interest shown in it by our young people, so, on his return home, he told the president, and at the League's request, the secretary wrote inviting us to send a representative to take the topic for their Christian Endeavor meeting."

"But, Jack, why didn't you choose that brilliant young lawyer, Mr. Averson?"

"Indeed, he declined to go, should he be asked and suggested Wilmor's name to me. Perhaps, if I don't bore you, you would like to hear young Wilmor's history."

"Yes, indeed, he has such an interesting life. He looks such an honorable young man. He is a credit to this grand country of ours."

"Well, he was always a great student from the time he was a little chap, but owing to his father's illness and finally his death, the poor boy was compelled to go to work in the foundry. He was an industrious workman and made good wages. He and his mother were very comfortable until, about three years ago, Mrs. Wilmor took a stroke. Her illness was of comparatively short duration and poor Fred was left without a home."

"He went to the hotel to board. I remember the boys said he always complained of being so lonesome."

"At last he took to drink, and, for about a year, he went a swift pace. His former friends turned against him, and to all appearances he was lost. His manner became sullen and insolent.

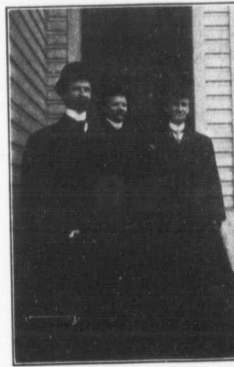
Cursing was more frequent on his lips than anything else.

"Bert Averson, that clever young lawyer, took his meals at the same table, and, during his conversations with Wilmor, found him exceedingly well read and quick to calculate the results of anything."

"It seemed such a pity that the young man should degrade himself if a helping hand could save him. Averson, who was a great reader himself, invited Wilmor over to his room to see his books and talk over current events."

"Gradually, unconscious to Fred Wilmor, the influence of the delightful evenings spent with his new friend began to tell on the young man. He went less and less to the bar-room, and finally, one night in one of those heart-to-heart talks that young people appreciate so much, he solemnly promised his friend that he would be a man, and if he should have to face difficulties he would do so like a man, taking as his motto that famous one of Julius Caesar's 'Venit, vidit, vici' (I came, I saw, I conquered), and he has lived up to it ever since."

That night Fred Wilmor went to his



DRS. OSTERHOUT, HARTWELL AND MORGAN.

room and, looking over his books, wondered what subject he could talk on that would interest the young people most. He thought of several important questions of the day, but none of them seemed to satisfy him. Then, when he seemed discouraged about finding something suitable, something seemed to tell him, why not just get up and give them a heart-to-heart talk, and then show the influence of a brother saved you. Perhaps it may interest and help them. One who has lived in the midst of temptation and suffered understands the dangers better."

It was one Monday evening that the Burton League had a good attendance. One of the young gentlemen from the Jamestown League was to give a talk on the subject "Judge not that ye be not judged, but rather lend the helping hand." "Sounds like a good subject," said one man to another.

At the back of the room sat a dozen young men, wondering how Fred Wilmor would represent their home league. Jim Averson turned to Joe Martin and said, "Don't you worry yourself needlessly, because Fred can safely be trusted not to disgrace us. You will

be prouder of our League than ever, if I understand Fred as I think I do."

After a few introductory remarks, the president, Mr. Randal, introduced the speaker of the evening, Mr. Wilmor.

Fred rose, thanked the people for their kind invitation, and proceeded to discuss his subject, "Judge not that ye be not judged, but rather lend the helping hand." He asked them to pardon him for speaking personally. He gave them a brief outline of his own life, and how he had been saved from ruin. "You may blame if you will, but when one's mother is gone" (here his voice showed hesitation) "and one does miss so many of the little acts that make home dear, is it any wonder that one would feel? I didn't intend to be a drunkard, but I enjoyed company. Now, to the young man that saved my life I will always owe a debt of gratitude."

"Never be timid, be bold about extending your hand to the stranger in your town. The bar-rooms do so, all the more reason for us. Our minister was telling me the other day about one of New York's most brilliant physicians, who drew a salary of seventy thousand dollars a year. One morning he came out of a sleep. He had travelled all night, and the patient was dangerously ill, so the doctor was greatly wearied. His host offered him a glass of champagne. Thinking it would revive him and in this case could do him no harm, he drank it. It brought to life a dormant appetite that proved the man's downfall. To-day, he is one of the most degraded among humanity."

"I remember a boy I once boarded with; we played many a game of pedro and euchre together. If it had ended there there was no harm. But Kenn got tired of such humdrum playing, and said, 'Let's bet five cents apiece, it won't break us and it's more sport.' The boys were all game. Kenn was a good player and often won. From time to time larger sums were played. Kenn became so fascinated that he went to a low gambling house. He borrowed his employer's money and one night after playing high lost heavily, and to-night, he is doing time in the penitentiary. Don't judge him too harshly, because maybe to-morrow night you intend to have a friendly betting game like he had many a time, but be warned by him and hesitate before yielding to temptation. If it was the first glass or the first game, I feel confident in saying, that there would be no criminals or drunkards because our country has few cowards, but it is the sneaking, underhand and cunning ways that the devil uses to obtain that which he has no right to. Don't be afraid to lend a brother a helping hand, even if you are not received kindly at first. If you are sincere and really desire to help him, I'm confident you will attempt to be a failure. We are all human and there is that which is divine in all of us, so go in with the good work and there give three cheers for the grand work that is done in moral reform."

After he had thanked them for their kind attention, several young men crowded around him and thanked him for the kindly advice he had given in sowing the seed of good-fellowship.

The Jamestown boys, in speaking of it afterwards to Mr. Murdock, said, "Fred gave us all a lesson we badly needed. He seemed to give us new ambition and energy. After this we will trust in our own judgment in everything. It is a noble motto, 'Judge not that ye be not judged, but rather lend the helping hand.'"

SHOW THIS COPY TO
A FRIEND.

School Teaching Among the Ruthenians

(NOTE.—The following letter was not written primarily for publication. It is none the less interesting on that account, however. By the kindness of a friend we are able to print it, and because it gives in simple yet graphic language the experience of a teacher, it will be read with pleasure. The writer is Miss Mary G. Howard, daughter of Rev. E. Howard, of the Montreal Conference, and a sister of Mrs. (Rev.) Rufus H. Garratt, of Arden, of the Quinte Conference. The section in which Miss Howard is teacher, Wootook, Alta.—Ed.)

"If you young people could come to school with me some morning, and receive some of the bright smiles and 'Good mornings' that I receive, or stand with me at four o'clock, for some of the hand-shakes and 'good-byes' that come my way, I think you would like little Ruthenians, too. Some of them may have little bare feet as black as mother earth itself, (and it is black out here), and some of them may have little tumbled heads that look as though they did not receive more than a weekly combing; they are dear little things, all the same. They seem to like to come to school, and often are enthusiastic little workers.

"My experience in Ruthenian teaching has not been very extended, as this is only the beginning of a second year among them. The first school I had was a new one; that is, there had been no teaching in that community before, I will remember that first forenoon. There I was, with a roomful of little youngsters, who could not understand a word I said to them. All the available standing space was filled by big Russian men, their fathers, who apparently were waiting round to see me teach. What do you think you would have done? By sundry signs and gestures, and by going to them and leading some of them up by the arm, I got the children standing before me in a class. Then I picked up a book and said, 'Book.' Following this were more gestures on my part, by which I got some of the larger of them to say 'Book.' After they all had said it, I



DR. GRAHAM IS AN INTERESTING TALKER.

picked up a pencil and said, 'Pencil,' and so proceeded with 'Box,' and 'Chalk,' etc. When they had said them a sufficient number of times, I wrote them on the board and had them read them. Thus these little foreigners started out on their quest for a knowledge of the English language, which they as a people are beginning to realize is more or less of a necessity.

"Some of them were bright little things and went along rapidly enough. In a year's time the larger of them were about ready to pass from the Second Primer; could write very nicely and do creditable work in numbers. Some of them corresponded with me when I left. Their sentences were not always couched in the simplest English forms, but they usually made me understand. I got such information as this at times: 'I do not go to school now; is no school in that school where you are before now.'

"I would have liked to go back to this same school when I came again this summer to teach, but a student from Queen's College was teaching there, and consequently I was placed elsewhere. The school I have now had had six months' previous teaching, so most of the children who came to me had got past the 'book and pencil' stage of the course.

"We teachers are frequently asked, 'Are they intelligent?' 'Yes, they are. Some of them are remarkably so.' I have a little ten-year-old girl in this school, with a bright, pretty face, and I feel that she could compete with most English-speaking girls at ten years. It is an all-round intelligence, too, a grasping of language and of numbers, and she is very apt (in trying to make me understand what she is telling) to step to the board and make a drawing, that for its exactness would seldom be surpassed by a child of her age. One day I mentioned 'horns' to my class, and found they did not understand the word; so I undertook to make a rough sketch of a cow's head on the board. When I put out the horns I heard a gasp go round the room, and I thought, 'What have I done now?' Although I knew there was something wrong with my drawing, I could not right it; and called Mary to my assistance. She soon put the horns round up, pointing in the proper direction.

"Of course, there are some who still stand and say 'six' when I ask them what two and two make; but that happens in most schools, whether they be Ruthenian or not.

"Although I am living entirely in a Ruthenian community, I do not see as much of the people as I would like. If the parents could only understand me, I would be very much more inclined to visit them. My neighbours, where I get milk and vegetables, I am beginning to know very well. They invite me to come in and sit down at times, and show me how they do things, or give me a taste of something they are cooking: 'One day Mrs. Andryazhko was cooking something when I went in. She coughed and held it up to me and said 'Russian Pie.' It was a sort of dumpling filled with curds made from sour milk to be boiled in a kettle where vegetables, including garlic, were stewing. I have even had a loaf of bread that has been to church presented to me.

"These people have not fallen into our ways and methods very much as yet. But I feel that they will in time. So much depends on what is done for the children in the way of education. This first generation, those who have come from the Old Country already grown up, cannot be expected to change very much. It is surprising to me, however, to see how much machinery they use in their farm work; machinery which I do not imagine they had in the Old Country; they are even beginning to shingle their houses, and put in board floors in some instances. The use of oxen in the field or on the road in place of horses is very prevalent with them.

"When I took my first drive out through their settlements, I had a

strange sort of feeling, as though I was in a foreign land. They have their own way of building their houses: mud-plastered walls, then nicely white-washed, and straw-thatched roofs. The floors are mud, or a sort of cement. The houses are all built to stand lengthwise, east and west, with one door on the south side, so if ever you are lost in a foreign settlement you can easily get your points of the compass. The



REV. J. F. AND MRS. BETTS.

house usually consists of two rooms, sometimes with a sort of hall entrance. The kitchen is pretty well filled up with a big cement oven, in which they build a fire, and then draw the fire out, and put the bread in to bake; the stove is also a cement affair, with a piece of sheet iron on top. I have seen one little modern cook stove in some of their houses. Their habits of eating and sleeping are very crude; and they are not what they would call clean. It is not entirely out of the way to see a hen sitting on her eggs in one corner of the kitchen. The women do a great deal of the hard work: they do all the gardening, putting in the seed, caring for and taking in the crop in the Fall. They have splendid gardens, too. All the vegetables that will mature here they have, and they are well looked after. The women also go to the hay fields and work like men. Of course, it means the children at home are simply neglected. One time I drove up to a house in search of the parents, and found only two little children, not much more than infants, shut up in a little yard. There were two little empty tin cups on the ground, and the babies' faces were smeared with crying. Their mothers had probably left them there while they went to the fields. They grow up, however, some of them, not all by any means,—it is a case of the survival of the fittest.

"I would like to have you see my neighbor's daughter, 'Cratta.' She is a big, good-natured girl. She tries to come to school, but has to stay at home to work most of the time. Although she is out of school so much, she makes an attempt to keep up with her class, at least in reading, by coming to me evenings and studying. After a day's work in the field she will have a long walk for her cows, then the three cows to milk, and other chores to do about the barnyard. It may be half-past nine before she can bring me my daily supply, but she usually wants to stay and have her lesson, and will work away for an hour or more. She is 16 or 17 years of age. Her progress is not very rapid.

(Continued on page 180.)

OUR TABLE

(The following questions were propounded at the Bay of Quinte Summer School, recently held at Wellington. They are eminently practical, and being of general interest and application are given right of way here.—Ed.)

"How can the Epworth League and Adult Bible Class, composed of practically the same persons, in a country neighborhood, co-operate to the profit of both?"

Presumably the Bible Class concerns itself with the study of the Bible on Sunday. The League work is more particularly related to the interests of the young people between Sundays. Both the Sunday study and week-day industry are necessary. Just which is the more important is not the supreme question now. As the class and the league are composed mainly of the same persons, an understanding may be reached where, by this division of interests shall be made. On principle, one organization for the same young people is better than two; but that one must do all that is necessary for the young people all the time, everywhere, and in everything. The Bible class perhaps is incapable of this. So perhaps is the league. But between them, all that both stand for, all that each represents, may be done without friction and to mutual profit. But they must not be considered in any sense competitive, but complementary. A conference of the officers of both organizations may be held and the interests of both there considered, and the work of each planned. In process of time it may be deemed wise to merge the two into one in such a way that the union would preserve the essential features of both and carry on the work even more advantageously than the two as now managed could possibly do. But this merging must come naturally, and should not be forced.

"What books would you advise for a teachers' library in the Sunday School?"

Every Sunday School library should have a teachers' section. This may be small at first; but if the teachers appreciate the use of it, it will certainly grow. As far as possible the teachers' books should be graded so as to supply some helpful material for all. With a view to the purchase of a small library of this character, I would suggest the following as a commencement:—Black's "Principles and Plans," Mrs. Lamoreaux's "The Unfolding Life," McKinney's "After the Primary, What?" Du Bois' "The Point of Contact," Miss Slattery's "Teachers' Candlestick," "Living Teachers," "The Seed, the Soil and the Sower" and "The Charm of the Impossible," Foster's "The Boy and the Church," Forbush's "The Boy Problem," Axtell's "The Organized Sunday School" and "The Teaching Problem," Lawrence's "How to Conduct a Sunday School," Meyer's "The Graded Sunday School in Principle and Practice," Cope's "The Modern Sunday School," Gregory's "Seven Laws of Teaching," Koon's "The Child's Religious Life." Of course there are many others, and in fact teachers must become interested as they read. Such books as Cope's "The Spiritual Life," "Education in Religion and Morals," Starbuck's "The Psychology of Religion," Burton

and Matthews' "Principles and Ideals," and Hazlitt's "The Pedagogical Bible School," should all be read, but these will come as teachers cultivate a taste for reading along the course they are to tread in their work, and starting with such books as Miss Slattery's named above, it will not be long before they will be reading and studying such as Brumbaugh's "The Making of a Teacher" represents in the ordinary school it is better to get a few books at the start and add to them gradually than it would be to buy a lot at once. Try it and report.

"Can the Sunday School replace the League in effective mission study?"

This is a difficult question on which to pass an opinion. It is a most encouraging fact that the Sunday School is introducing the study of missionary problems into its curriculum as never before. The new system of Graded Lessons proposes just such systematic study of missions in the regular session of the school as the League has conducted in and through its Missionary Department. With this no reasonable fault can be found so long as missionary text books are kept subordinate to the Word of God. Sunday School classes may be properly organized for the study of missionary problems supplementary to the regular lesson as taken in class on the Sunday. Where such study is conducted under an efficient leader it must result in great good. Whether in League or Sunday School, that form of organized missionary study is the best which imparts the largest measure of missionary information to the pupils and enthralls them to the greatest possible degree with the spirit of personal service for the advancement of the Kingdom of God. As we see it, at the present time, neither Sunday School nor League is accomplishing all that might be expected, and it may take still further steps in the evolution of plans and methods in both to achieve what is desirable. Relax your study in neither, but utilize each to the fullest degree.

"Which should be the most effective agency in bringing the young people into the work of God, the Sunday School or the League?"

It is hardly fair to set these two organizations up in comparison and contrast in this way, because each of them has its own place and responsibility. It is likewise not correct to say, as many do, that the Sunday School and League are alike in their plans and purposes of work. The Sunday School is coming gradually to the incorporation into its activities of the industrial features that have characterized true Epworth League work. In the past the Sunday School gave hundreds of inexperienced and untrained young Christians to the Church. The true province of the League has been to develop and train these. That was what the Epworth League was primarily for. It was never intended to compete with the Sunday School, but to do what the school had failed to do. If the Sunday School is, as someone recently termed it, the people's religious university, the League is the school of practical science. When the Sunday School becomes in every sense a real educational institution, not only for the

promotion of Bible knowledge, but for the practice of Bible truth and the preparation of its students for the actual work of the Kingdom, the Epworth League may be unnecessary. But till now, and at the present time, both agencies are necessary and are likely to be for some time to come. Don't compare them, work them.

"How can we introduce systematic giving into the League?"

Systematic giving cannot be introduced except as the result of conviction. It is largely a matter of education, and not of legislation. You must first see what the doctrine must be informed as to the basis as taught in the New Testament. Instruction in the stewardship of money is essential to its right use in the Lord's work. Any motion to introduce systematic methods of giving among the League's members, unless backed by the individual convictions of the members, will fail. I would advise, therefore, that you encourage the young people to study such chapters as 2 Cor.: 8 and 9, and therefrom see what the doctrine expounded by St. Paul really is. If they both understand and admit his argument, they will reach his conclusion, and thereafter systematic and proportionate giving will be easy. I would instruct before I legislated on the matter.

"Would not united meetings occasionally, of Junior and Senior Leagues, be beneficial?"

They certainly would, and should be held. Too many adult leagues ignore the Juniors, forgetting the fact that no league can retain its vitality and enthusiasm that loses its youth, and that any league that fails to introduce into its membership members that are younger than those already enrolled, will certainly grow old. The Junior element is necessary in every sense to keep the older body young. Give the Junior members an occasional opportunity to present a programme. They can do it, and if time should be allowed for preparation, their programme will both interest and edify their older brothers and sisters. Take care of the boys and girls, not only for their own sakes, but for your own's. Your league will become an older people's society before long if you neglect them. Keep young, and keep the average age of your league members down.

"Our League has taken too much the form of a mere place of entertainments. How can it be remodelled?"

I am glad you are coming to realize the need of something higher and better than a mere entertainment. The highest form of entertaining is by doing so not as to be manifest or advertised in intention, but by so engrossing the attention and interest of those present that they are held unconsciously to themselves, and incidentally find entertainment. If, for instance, you present a programme that is of absorbing interest, there is no doubt or difficulty about the entertaining part of the business. But if you set out merely to entertain you will soon run out of material, and in it all will have failed to cultivate a real good taste for that which is really worth study, but by so engrossing the entertainment has no legitimate place in the League. It has, but it is a subordinate place, and comes incidentally not as the main object or purpose of the meeting. Make each successive programme a little more informing, put a little more of your subject matter into each of your programmes, bit by bit introduce a more solid element, and before long you will find your members entertained in spite of themselves. I would not advise any violent break in the meetings, for if you attempt to "remodel" the

League too severely you may defeat the whole purpose you have in mind. Go slowly, educate the young people, to a taste for something of permanent value, help them form a taste for that which lasts, and you will gradually reform what at present seems to be a regrettable state of affairs.

"Should the older members give place to the younger ones in the society as workers?"

Generally speaking, yes. The actual work of the League should for the most part be performed by the young people, with the older and more experienced members to guide and counsel. These older people were young once, and then they learned to work by having an opportunity given them for working. Young people are grasping up and grasping all the time. If they are to become skilled workers they must be employed. The older ones must be content, and more, they must be anxious to give place to the young recruits. Now, do not jump to wrong conclusions as to my position. I do not say, never have said, that there is no place in the League for persons who are getting up in years; but their place is advisory rather than executive. Any person who has spent fifteen to twenty years in League work has done his or her part faithfully, and it is no reflection on them to ask them to give place in the actual working ranks of the League to those who are now where they were fifteen years ago. It is no sin to grow old, but it is a sin to fail to train those who are still young. Think this over.

"How can the Epworth League convince those who are prejudiced against its social and literary work that the League cannot be truly Christian Endeavor unless it is social?"

Perhaps your socials have not been of such a character to commend them to some extremely sensitive or critical souls about you. Some people have conscientious scruples on these matters and their convictions are not easily changed. What is the real purpose of the League's third department? It is to equip the young people for intelligent and attractive ministry. If the department merely caters to the popular demand for amusement, serious minded people will become prejudiced against it. But if the social work of the League is shown by loving ministry in the neighborhood, everybody will praise it. It is proper and right for the young people to come together to enjoy themselves, but if their idea of a good time is simply confined to getting rather than to giving after they have gotten, they will err. The whole league machinery exists, not simply to minister to its members, but to give them a fitting opportunity to minister to others. Get all you can, but give it out again. The Church should be not so much a place for people to come to in order to get something good as one from which people are to go to carry something good to those about them. Set your third department to work to carry good cheer and abundant blessing to the aged, the sick, the shut-in ones about you, and you will soon find the best of all good times and be truly social.

"Is it practical to combine the Junior League with the regular meeting? If so, how would you advise?"

As a regular thing it is not practical. An occasional thing it may be well find an answered question bearing on this point on these pages.) Suppose you combine the two meetings, what must happen? Either your programme must become unduly juvenile or your juniors in attendance will fail to be appropriately helped. You will cannot treat little children and adults after the

same method and serve the best interests of both. If your programmes become unduly juvenile in character in order to hold and inform the children, they must necessarily lack the strength they require to impart permanent benefit to the grown-ups. Keep each separate, bring them together for an occasional visit that will be pleasant for both, but don't try to fold and feed your little children with your adult league if you want both to profit and grow.

"Should we keep our League open during July and August?"

As I do not know who you are, nor where your League is situated, I cannot answer as definitely as you may wish. But, if your league cannot be maintained (mind, I say cannot,) during the hot months, with some degree of success, better close it. A young lady asked me a similar question very recently, in person, and said that it was a case of close up or have the meetings die out, and I commended her as president for closing up until September. Personally, I do not think it as hard to conduct meetings through the summer as some people find it. But I would not have indoor meetings. I would go



PRESIDENT FINDLAY, OF THE GRANDVIEW, VANCOUVER EP. LEAGUE.

out on the lawn, into the park, take a short walk into some tall woods or meadow, and completely change the character of the meeting if necessary. I believe young people can as truly worship God under the open sunset as in some close, stuffy, ill-ventilated room or down in some dull, dark and unattractive basement. And I don't blame them for not visiting these latter places during the hot months of midsummer. But I also believe that they would support and greatly enjoy such an open-air meeting as I recommend. I know they would, for I have seen them at it. Try it.

"Would you kindly suggest briefly a missionary programme for the Sunday School?"

This request is, I presume, for a programme to be given in the whole school. Such may be a special affair, taking the whole time of the session, or a supplementary half hour after the lesson for the day has been presented in the classes. The latter is preferable. And if a close watch is kept on the lessons the opportunity for an half hour missionary exercise will occur more frequently than one would suppose, for lessons are capable without undue license of interpretation, of a real mis-

sionary application. In such a case I would apply the missionary truths of the lesson to modern conditions and needs, and illustrate them by incidents in missionary enterprises. If the whole session is given up to a missionary programme, perhaps the quarterly review day would be generally acceptable, and the programme might consist of a study in some one country. Or a missionary biography might be equally attractive. Or, if there has been a mission study class in the school or league, members ought to be able to present some of the main teachings of the book they have last studied. In any event, if a detailed programme is desired providing a material throughout, you had better write Dr. Stephenson for such. He has made these his special study and has worked them out to approximate perfection.

"Failing to have a mission study class, would you advise taking up some mission study book at the regular monthly missionary meeting of the League?"

Where do you live, dear friend, that you do not know that that is just what we have been doing in our regular topic studies for a long while past? Every month on the missionary pages of this paper a chapter in Dr. Kilborn's excellent book, "Heal the Sick," has been followed. When this book is completed, we were treated with Mr. Woodworth's recent book, "My Neighbor," and if you really want just such a plan as you suggest all you have to do is follow the list of topics put out by order of our General Board. Queer, you didn't know that what you suggest has been our practice for several years. But you know it now, and I am sure will not mind that your excellent suggestion has been long since adopted. Fall in line, and make your missionary meetings both attractive and influential.

"A year ago we had the Red and Blue contest. It was fairly successful, but we did not keep enough of the members. To warrant our trying it again. Could you suggest some new way in which we could again secure new members?"

There is no new way. If members are to be gotten into the League they must be personally persuaded to come, they must have at least some desire for what the League offers them, and they must also find in the League what is worth while coming for after they have joined. The danger of all "contests" for the increase of membership is that many are coaxed to join without any previous thought as to what is involved in membership. Any unworthy motive (I need not catalogue such) will certainly be followed by relaxation. And it may be that some who have the best of motives in uniting are not long held because of the failure of the League to give them what is necessary to their retention in its membership. It is not enough to get new members. We must get new members who mean business, we must feed them after we have them, we must give them a share in the business we are carrying forward; for lacking these essentials they will surely leave us. Numbers are not of greatest importance. Thoroughness is. And unless we are honest in our canvass for new members and surround them with an attractive home atmosphere after we have them among us, we need not expect to keep them long. The one way to secure them is by personal acquaintance and by honest acceptance of membership, the way to retain them is to make them partners in the concern and all its interests from the very beginning. I would sooner have twenty young people who honestly mean to do business according to the League standard than under the League sign than a hundred who were simply corralled they scarcely know why. Wouldn't you? But I would

not be content with fifty such if I could secure a hundred, and all about us there are young men and women who might be well numbered with us if we did towards them as we should. I believe the leagues could double their membership in hundreds of cases if they were willing to pay the price in intelligent, systematic, personal canvass, this year, and I believe also that they could hold ninety per cent. of all they got in members if they made all possible provision for the incomers.

"How can we get the missionary committee to work?"

It is like the game of "follow the leader" that we used to play when we were children. If the second vice-president is the right sort, the rest of the committee will be more or less active. More depends on the leader than can be stated on paper. The convictions of this officer will be caught by the others, and his spirit will be to some extent contagious. If he realizes the greatness of the undertaking and shows a generous enthusiasm into the committee will be the gainer. But if he is only half-hearted in the work, it will be very easy to find excuse for doing nothing. The second vice-president must be a missionary student, a capable business manager, systematic, thorough, wide-awake at all times. He must plan the work of the committee and evolve ways and means of carrying it on. The monthly missionary meeting must be pre-viewed a long way ahead and provided for well in advance. The regular collections for the Forward Movement must be systematically looked after. The newcomers must be canvassed, the laggards must be visited, all must be taught the Lord's control of his servants' property. There is plenty to do in the missionary committee is rarely called to meet, if the work is not properly apportioned to the various members, if the giving of the contributors are not collected until the end of the year, if in short the whole matter is not intelligently studied and pushed, it will lag and ere long probably die. But this is a case in which you need not die if you don't want to. See?

"As a fifth vice-president of a district league, I know my duty, but hardly know just how to go at it. Please tell me how I can get the different circuits efficiently interested in Junior work to organize a Junior league."

I wish I could. I would gladly tell you if I knew. I have been face to face with this problem for years, and it is not solved yet. The responsible man for the Junior league or Catechumen class is the pastor. Nothing in the whole discipline is clearer than this. On every circuit, in every congregation, there should be a class of catechumens or its equivalent in a Junior league. The Junior league is not merely the primary department of the whole League. It is much more than this. The constitution sets that forth clearly. But in many congregations there is positively nothing for the spiritual culture of the children but the Sunday School and the public Church service. The latter they do not as a class attend. Thousands of our Sunday School scholars only visit the public services of the Church occasionally. The Sunday School at the best is very limited in its means of personal work for the spiritual welfare of the children. By what means does the Church expect to hold them? Or does it expect to let all the discipline provided a way through the catechumen class or the Junior league. Then why are there not more of these? I do not like to attribute it to indifference, to carelessness, or sloth. I think it is because of preoccupation about other

and less weighty concerns. But all we can do is to agitate. Wake the ministry up and the children's work will boom. So, at least, you can write every minister on your district and make a start.

"Should we strike off any member from the roll for not supporting the financial interests of the League?"

Certainly not, unless you have added a condition of membership that involves the payment of some fee or financial tax by the members. And this would be quite unconstitutional. Every leaguer should be encouraged to contribute to the general treasury, not only of the local society, but of the church in its varied congregational and connexional concerns. The League should educate its members in the New Testament doctrine of money, and should train them in the stewardship of it; but to seek by any method of compulsion to make them give would be both unwise and unkind. Constrain by the cultivation of a right inward motive rather than compel by the force of any arbitrary law, and you will find your members both loyal and liberal.

"Should the business of the League be left entirely with the Executive, or should the Executive seek the ratification and endorsement of the League for its transactions?"

"All matters of business requiring debate, recommendations concerning finance, and proposed changes, shall be brought first before this Committee, and by it reported either favorably or adversely to the League." This clause in the Constitution of the local League perhaps answers your question. Certainly, the League as a whole is superior to the Executive, and may endorse or reject any of its recommendations. No wise Executive Committee would act arbitrarily, and no conflict of authority is at all necessary in any proceedings of the Society.

"What progress has been made in doing Methodists Sunday Schools? Does it always give satisfaction?"

Every school is more or less a graded school. The general division of the school, even after the old fashion of "Infant Class," "Main School," and "Bible Class," means some basis and plan of grading or sorting out the scholars. From this rather general and unsystematic method, progress has been made along lines of a more thorough and in some ways scientific plan. This is by no means arbitrarily fixed; but might be classified generally as follows: 1. *Elementary*, including the Cradle Roll for infants up to four, Beginners from four to six, Primary from six to nine, and Junior from nine to twelve. 2. *Advanced*, including Intermediate from twelve to sixteen, and Senior from sixteen to twenty. 3. *Adult*, for all over twenty. 4. The *Home Department*, for those who cannot attend the regular school sessions. 5. The *Teacher Training class*. Our schools are gradually adopting some such basis of grading, and with great advantage and profit. At present, the only system of grading capable of general application is that of age; the time will doubtless come, however, when promotion will be made according to the scholar's ability and after examination. More and more the Sunday School is becoming a school, and some of us will live long enough to see it managed according to true educational principles and methods. Let us "work and wait" for this happy state of affairs.

Never Give Up

Never give up! there are chances and changes,
Helping the hopeful, a hundred to one;
And, through the chaos, High Wisdom arranges

Ever across, if you'll only hold on.
Never give up! for the wisest is boldest,
Knowing that Providence mingles the cup;
And of all maxims, the best, as the oldest,

Is the stern watchword of "Never give up!"
—Oliver Wendell Holmes.

Sunday Smiling

Kissing on the Sabbath was not the only offence against which the rigours of the law were invoked by the early Puritans. Even smiling was prohibited. It is recorded of an unfortunate couple, named Jonathan and Susanna Smith, that they were "each fined five shillings and costs for smiling on the Lord's Day during service."

Mrs. Earle, in her "Sabbath in Puritan New England" recalls the case of "two lovers, John Lewis and Sarah Chapman," who were tried in 1670 "for sitting together on the Lord's Day under an apple-tree."—*Sel.*

Sing Your Cares Away

We can sing away our cares easier than we can reason them away. The birds are the earliest to sing in the morning; the birds are more without care than anything else I know of. Sing in the evening. Singing is the last thing that robins do. When they have done their daily work, when they have flown their last flight, and picked up their last morsel of food, and cleaned their bills on a napkin of a bough then, on a top twig, they sing one song of praise. I know they sleep sweeter for it.

Oh, that we might sing every evening and morning, and let our tongues sound all the way through! Oh, that we could put song under our burden! Oh, that we could extract the sense of sorrow by song! Then sad things would not poison so much. When troubles come, go at them with song. When griefs arise, sing them down. Lift the voice of praise against cares. Praise God by singing; that will lift you above trials of every sort. Attempt it. They sing in heaven, and among God's people on earth; song is the appropriate language of Christian feeling.—*Becher.*

SCHOOL TEACHING AMONG THE RUTHENIANS.

(Continued from page 177.)

Of course, for one who has never had any schooling, even in her own language, requires a great deal of drill to get to reading and understanding in a strange one. She has a round, rosy face, and likes to get herself cleaned up and looking nice. She was delighted the other evening when I told her that some day we would take her picture.

"There are many interesting points about these people. I am very interested in what I can learn of their religions. I say 'religions,' because they do not all think alike, and their churches are not all under the one authority. There are distinctive features to their garb; and their matrimonial affairs are not just like ours. But I fear I must not weary you with any more detail this time. Trusting that you have kindly feelings for these strangers who have come by thousands to our fair land of freedom, to make new homes here with us."

Sunday School Origin and Growth

(NOTE—In his admirable address at the Sunday School Anniversary in the British Columbia Conference meeting at Vancouver, Mr. E. S. Learn, who is Superintendent of the Sixth Avenue Sunday School, Vancouver, gave the following outline of the early organization of the Sunday School. In preparation for our forthcoming Rally Day, this article will be of value and will open up the way for a much more elaborate treatment of Robert Raikes and his work, which will appear in our next issue.—Ed.)

The development of the Sunday School in the closing years of the eighteenth century is supremely the record of a divine movement. Like all other great religious movements, it is the result of a life inspired and directed by the Holy Spirit. Robert Raikes, to whom rightly belongs the honor of founding the Sunday School, was born in the year 1736, in the old town of Gloucester, England. He developed into a man with many of the sterling qualities that go to make a successful business man, and with a tenacity of purpose that meant success in most of his undertakings. He is pictured as "a fair, well-looking man," about medium height, and comfortably stout and stylish in appearance. He was accustomed to carry a stick in his hand when it was not occupied with his gold snuff-box, or plain horn one for common use. He was a man of "gay and joyous temperament," kindly and benevolent, but not without a touch of the vanity that often marks the "self-made" man.

He was a man like "The Man of Nazareth," with a big, loving heart that was moved with compassion at the sight of the filthy, degraded condition of the children of the poorer classes of his native town. These children were employed, many of them, in the pin factories of Gloucester during the weekdays, and on Sunday were turned loose to riot in all sorts of sin and vice.

Raikes began his work first among the prisons of England, but soon came to the conclusion that the wretched, degraded conditions in which the children, especially of the poorer classes, were reared was in a very large measure responsible for the ever-increasing multitude of criminals that were being gathered into the prisons of the land. He also concluded that "it is far better to save a child from a life of sin and misery than to try to reform a life after it has been wasted and ruined by years of evil doing."

In 1759 he began an experiment which he pursued for a year or two without publicity. He gathered a few of the little street waifs in a room in "Sooty Alley," and engaged a woman at a shilling a day to teach them. Thus was started the movement that was destined to become one of the greatest agencies in the building up of the kingdom of Jesus Christ on earth.

He did not receive very much encouragement, but enough to warrant him in undertaking a larger scheme of education, which seemed to have become very popular and to have had a very rapid growth; for, by the end of 1794, there were about 250,000 scholars in the schools that grew out of the movement, the meetings of which were held on Sunday so as not to interfere with the wage-earning of the children. This new movement was not to go on without opposition. The cry was raised that "the education of the masses made them restless and dissatisfied." That, "the masses must be kept in their place." That "this scheme would destroy all family religion." Many of the clergy were opposed to it, such as the Bishop of Rochester and the Archbishop of Canterbury. These men attacked the movement, and even called

a conference of the bishops to consider plans to stop the movement. Men were even persecuted for the "crime" of conducting a Sunday school. A historian, writing of Sunday School work in England in 1793 records: "The opposition which Sunday School workers encountered was dreadful. Every species of insult was heaped upon them. They were pelted with filth and dirt of every description, and filthy water was frequently thrown out of windows upon their heads."

Raikes, in writing to a friend, said: "It seems as if I had discovered a new country where no other adventurer chooses to follow." But the Sunday School had many friends, among others the founder of our beloved Methodism, John Wesley, who, with prophetic vision, wrote as early as 1784, "Perhaps God may have a deeper end thereto than men are aware of. Who knows but what some of these schools may become nurseries for Christians."

Robert Raikes retired from business in 1802; in 1804 the "freedom of the city" was conferred upon him. He died



MR. E. S. LEARN,
Supt. of Sixth Ave. Vancouver S. S.

In 1811, after a very brief illness, and as the children of his own Sunday School followed his body to the grave they sang Sunday School hymns.

He had seen his first Sunday School grow to an army of a quarter of a million and it spread into Wales, Scotland, Ireland and America, and which has now grown into a gigantic movement that has given to the nineteenth century and the world the most potent instrument for moral and religious advancement to be passed on to the twentieth century for a development beyond the dreams of the most sanguine.

Do you know that your sponge was an animal once? It was. It grew on the bottom of the sea. While it was alive it was covered with a sort of jelly. It was a dark red when taken from the water, then it was buried in the sand until the jelly decayed, and afterwards it was washed and bleached until it was all clean; then it was put on board a vessel with many other sponges and travelled over the waters to you.

What Is Life?

"What is life?" I asked a child,
Care-free, happy all the day.
"What is life?" the child replied,
"Lady, life is play."

Next I turned to a maiden fair,
Sweet as a lovely beyond measure,
"What is life?" I questioned her;
"Life," she murmured, "Life is pleasure."

Turning to a soldier brave,
Like to those oft sung in story:
"Just a moment's time I crave,
What is life?" "Why, life is glory."

Mother, tolling all the day
For the child whose radiant beauty
Brightens all the weary way—
"What is life?" "Ah, life is duty."

Father, sailing o'er the sea,
Where the angry waters foam,
"What is life?" I asked, and he
Quickly answered, "Life is home."

Then I whispered to my heart,
"What is life where'er we rove?"
Soft and sweet my heart replied:
"Life? Ah, life is only love!"

—Golden Age.

Getting Ready for Somewhere

Bro. R. H. Smith, writing from South Man., records the following incident and makes the accompanying application and appeal. Both are timely. He writes:

"As a young man was passing by me the other day I said to him, 'I suppose you are getting ready for camp.' He came back a few steps and said these words, 'I am gettin' ready for hell!' I have been thinking much since how true it is that we are getting ready for somewhere. And now, at the beginning of a new year in our leagues, I wish that every leaguer would ask themselves the question, 'What am I getting ready for?' There is much to be done in the different departments, and we are getting ready to run in the same old rut or we are getting ready to make this year the best one in the history of the league in winning our young people for Christ and the Church. This can only be accomplished by every leaguer, from the presidents and vice-presidents down to every member, getting ready for personal work now. And the letter H is the gateway to both work, to prepare for the other just drift. And we are getting ready for somewhere."

Trained Teachers

A Sunday School in Wilkingsburg, Pennsylvania, has had a permanent teacher-training department for five years. The following results have been noted. The first line reading crosswise reads "Trained Teachers." The first column reading downward reads "Trained Teachers."

T—rained Teachers.
R—egular Preparation.
A—dapted Teaching.
I—ncreased Spirituality.
N—ew Inspiration.
E—nlarged Vision.
D—irected Energy.

T—eaching to a Purpose.
E—fficient Workmanship.
A—dditional Zeal.
C—onsecrated Effort.
H—igher Ideals.
E—nthusiastic Service.
R—esponsibilities Met.
S—econd Timothy, Two, Fifteen.

—Pennsylvania Herald.



THE WEEKLY TOPICS



Early English Manuscripts

REV. PROF. MISENER, VICTORIA COLLEGE.

Topic for the Week of August 20.

Read Chapter 4 of Smythe's "How we got our Bible."

Suggested Scripture lesson for meeting: Psalm 119: 33-48.

The three kinds of material we have thus far been studying constitute the sources now available to Biblical scholars for purposes of textual study. "By the judicious use of them they can count out scribal errors; they can eliminate what were originally marginal notes made by copyists and ecclesiastics, which have since been incorporated into the text. By a careful comparison and weighing of the evidence at hand they can, as it were, rub off the excrescences of the true text, and give us almost the polished shaft of the original, the very writings of the apostles and evangelists."

We have now to turn to the story of the English Bible, and see how far its versions have been made to represent this original text. In following this story, in brief outline, we shall have two objects before us:

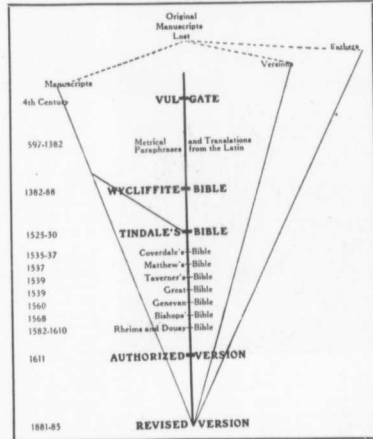
(1). To ascertain, in a general way, what reasons we have for believing that the Bible, as we now have it, represents, in substance at least, if not in exact form, the words of the first writers. (2). To understand why we should welcome the work of students of the text, who give us, from time to time, revised versions of the Bible.

Remembering, now, that the documents we have been looking at are available, and are being carefully studied by our best textual scholars, it becomes necessary to ask how much of all this documentary material was at hand a thousand years ago when the history of the English Bible began? "For it is evident that the value of a Scripture version at any period depends on the value of the old manuscript material accessible, and the ability of the men of that day to use it."

How much was known, then, of all these ancient manuscripts and versions, and writings of the church Fathers in King Alfred's time (849-901)? For our answer we turn to our chart. You will see by it that the Revised Version of 1885 is the first version which uses all these sources. Even the Authorized Version of 1611 did not use them all, but is largely (as we shall see) a result of revisions of the various English Bibles that had come before it. You will observe that it is in the line which comes down from the Vulgate, through the English versions.

When the history of the English Bible began, back about the ninth century, there were in the monasteries of England a few faded, worn-looking copies

of the Bible, some of them copies of Jerome's Vulgate, and others, copies of the older Latin versions. These, and these only did England possess as her Biblical resources. Now to get a very clear idea of what our Anglo-Saxon forefathers, in Alfred's time, began with, as their Biblical possessions, let us recall what this Vulgate was. Jerome's Vulgate was a revision of the old Latin versions by comparison with certain Greek and Hebrew manuscripts. (See June Epworth Era.) Hence, with only a few copies of these Latin versions in her possession England was not very rich in Biblical documents. (Of course, those that she did possess were all in manuscript form, for they knew nothing then of the art of printing.) There was nothing at all known to those old and very valuable manuscripts which we studied (viz., Vaticanus, Sinaiticus and Alexandrinus.) The translations of the Bible into other languages (the versions) had of course been made, but England had none of them save this Vulgate. There were also many works of the early Christian Fathers in those



old monasteries, but as no one thought at this time of using them for purposes of textual criticism, we need not take them into account. This, then, was England's Biblical capital to begin with—some manuscript copies of the Latin Vulgate, and some also of the older Latin versions. And this Vulgate was the source, and the only source of our English versions down to the time of William Tyndale.

Now let us look at some of the very interesting early attempts to render parts of the Bible into Anglo-Saxon speech. As early as the second century Christianity was introduced into Great Britain, but its progress was very slow until the sixth century. What progress there was was due to the active preaching of the gospel, rather than to translations of the Bible. Indeed, very few people could read, and there were but few copies of the Bible to be read. The version used was the Latin, and the preachers were usually the educated monks who inter-

preted this Latin Bible in the speech of their hearers. England had no complete Bible until the time of Wycliffe, but efforts were made from very early times to present parts of the Scriptures in the Anglo-Saxon speech. "The vigorous Briton mind very soon began to put its thoughts into writing. That quaint Celtic-Saxon poet-singer, Caedmon, began to attune his words to his native harp about the middle of the seventh century." The story goes that he was at first a farmer, but was translated through a vision of the night into a forefetter of harp. We are indebted to Bede for the story. He tells us that this poet was an ignorant farmer of Northumbria, who worked for an official of the Abbey of Whitby. At the festive gatherings in the great hall it was the custom to pass around the harp, requiring each one present to play and sing. For several years Caedmon had left the hall just as his turn came, for he could not sing. One night after he had thus gone out to care for his horses and cattle, he fell asleep in the stable; and as he slept he heard a voice saying, "Caedmon, sing to me." And he said, "I cannot sing, and for that reason I have come away from the feast." Again the voice said, "Sing to me." And he answered, "What shall I sing?" "Sing to me the first beginning of created things." Thereafter words came to his lips, and he sang in his dreams a hymn of praise to God his maker. The next morning the story of his dream brought him before the Lady-Abbess, and he was found to be possessed of a divine gift. For as soon as the monks translated any portion of the Bible story out of the Latin text he immediately sang it to the accompaniment of his harp in short lines of Saxon verse.

The earliest piece of Anglo-Saxon sacred literature extant is the somewhat celebrated paraphrase of this monk. Here is a short extract from it, telling of the appearance of Christ to his disciples after the resurrection. It is rendered in modern English, for it were presented in Anglo-Saxon we should probably not recognize our mother tongue:

"What time the Lord God
from death arose
so strongly was no
Satan armed
though he wore with iron
all gilt round
that might that great
force resist;
for he went forth,
the Lord of angels,
in the strong city,
and bade tetch
all gilt round
and even bade say
to Simon Peter
that he might on Galilee
behold God
eternal and firm,
as he ere did."

It will be observed that, as important as this paraphrase may be as the earliest Anglo-Saxon work presenting Scripture in any form, it has no claim to rank among translations. On the chart, below the word "Vulgate" there appear the words, "Metrical Paraphrases and Translations from the Latin." It is here that this paraphrase of Caedmon's belongs, about 670. In the same category also belongs the work of the next four men whose names will come before us—

Aethelwold and *Guthlac* (709 A.D.) were the first translators of whom we have any information. To each of these is ascribed a version of the book of Psalms, now probably lost. The manuscript in Paris, thought by some scholars to be the Psalms of Aethelwold, was probably written as late as the eleventh century. *Bede* (673-735).—The first real piece of

Anglo-Saxon Biblical translation about which we know anything is connected with the name of the "venerable Bede," who has been called "the brightest light in Western Europe in the eighth century."

This man stands at the head of the long procession of translators of the Bible into English, which reaches from the eighth to the twentieth century. The story of his translation of the gospel of St. John when he was so decrepit with old age, and so wasted away by disease, of the excellent Latin he wrote, but had to dictate to his "fair-haired Anglo-Saxon scribe" is one of the most deeply pathetic in all the history of our English Bible, and shows us the devotion of these early scholars to the task of translating the Scriptures into their mother-tongue, for the benefit of their fellow-countrymen. His devotion to his task and his eagerness to complete it before he died, are touchingly described by his disciple, Cuthbert, in a letter to his fellow-reader, Cuthwin, at the time of their master's death.

"During these days," Cuthbert writes, "he labored to compose two works worthy to be remembered, besides the lessons we had from him. . . . He translated the gospel of St. John as far as the words. 'But what are these among so many' (chap. 6: 9), into our own tongue for the benefit of the Church, and some collections out of the book of notes of Bishop Isidorus, saying, 'I will not have my pupils read a falsehood, nor labor therein without profit after my death.' When the Tuesday before the Ascension of our Lord came, he began to suffer still more in his breath, and a small swelling appeared in his feet; but he passed all the time he had left carefully, and now and then, among other things, said, 'Go on quickly, I know not how long I shall hold out, and whether my Maker will not soon take me away.' But to us he seemed to know very well the time of his departure; and so he spent the night awake in thanksgiving; and when the morning appeared he ordered us to write quickly what he had begun. There was one of us with him, who said, 'Most dear master, may I still one chapter wanting, do you think it troublesome to be asked any more questions.' He answered, 'It is no trouble. Take you pen and write quickly.' Having said much more, he passed the day joyfully till the evening, and the boy above-mentioned said, 'The sentence is now written.' He replied, 'It is well you have said the truth. It is ended. Receive my head into your hands, for it is a great satisfaction to me to sit facing my holy place where I was wont to pray, that I may also siting call upon my Father.' And thus, on the pavement of his little cell, saying, 'Glory be to the Father, and to the Son, and to the Holy Ghost,' when he had named the Holy Ghost he breathed his last, and so departed to the heavenly kingdom."

Such is the pathetic story, and it gives one an idea of how the early Christian Fathers of our English race prized their Scriptures. Of Bede's translation, unfortunately no trace is left. It probably was lost when the country was laid waste by the Danes. But the part this devout man had in translating the Latin Bible into the vernacular language of England in the eighth century is admitted by all Biblical scholars.

Departments of Government

Topic for the week of August 27: Chapter eight, including pages 79 to 86 in Canadian Civics.

Scripture Lesson—Psalm 145 suggested.

Everybody knows that the affairs of the Government of the Dominion of

Canada mean a tremendous amount of varied business. Some of our members will have visited Ottawa and know that many of the chief buildings of the capital city are devoted to Government offices. Whole "blocks" are thus occupied, and more are required as the business increases with the growth of the nation.

That all these intricate business matters may be carried on systematically and thoroughly, they must be in charge of different "heads" or chief officers who make a special study of their own separate and individual branches, and, then, as we have already seen, come together to consider the interests of the whole.

These branches of Government business are termed departments, and the "heads" of these departments are called ministers. All together they com-

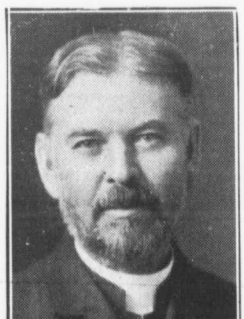
A man who is thoroughly acquainted with the work of the department is indispensable, and no frequent change would be possible without great danger of loss in efficiency.

The Cabinet of the Canadian Government consists of eleven members—the Premier, who is President of the council; the Secretary of State, and thirteen heads of as many different departments. These departments are Trade and Commerce, Justice, Marine and Fisheries, Militia and Defence, Education, Lands, Labor, Agriculture, Public Works, Finance, Railways and Canals, Interior, Customs and Inland Revenue. In addition to the ministers thus connected is the Solicitor-General, who is really the chief counsellor in all matters involving the Government in procedures at law.

The names of the present ministers

A President's Message to the Sunday School and Epworth League Workers in the Montreal Conference

The Parsonage, Kemptville, July 15th.
Dear Fellow Workers.—At the request of our General Secretary and Editor, I send you greetings and a brief message.



REV. S. J. HUGHES, M.A.

Sunday school. May I not say to all our workers such hours are well worth working for. Most of the young may have such hours as well winners and seek them in the spirit of our Lord. Yours for service.

God has given us a great field to cultivate; none greater exists. When we consider its vastness and study its possibilities for spiritual harvest, and look at actual results, we must admit that not enough fruit is being gathered. Still we are satisfied that more than eighty-one of our schools observed Decision Day with better results than have been reported.

However, that may be, the longer we labor for God, and the more closely we examine into our work, the more deeply we are impressed with the importance of bringing our young people into vital union with Christ and the Church at as early an age as possible.

Our best workers come from the Sunday School and League. How much, then, must we depend upon the wisdom and faithfulness of those who are set to teach and train them? When we look at a child in the Sunday school class, and find question arises, "What manner of child shall this be?" And upon whom does the scintilla largely depend if not on the teacher? We, as under shepherds, should hear God saying to us, "Where is the flock that I was given thee, thy beautiful flock?" (Jer. 13: 20). And, faithful to the charge, we may be assured that "When the chief Shepherds shall appear, ye shall receive a crown of glory that fadeth not away" (1 Pet. 5: 4).

The best hour I have had in my ministry for the past three years was an hour spent at your table in our Sunday School Hall. With me sat three of our Sunday School Teachers. The table was surrounded with earnest seekers after Christ from our Sunday School. First, I spoke to the whole group; then I spoke to each separately. Every one of the group accepted Christ gladly. We were all melted to tenderness and tears. The cry of those seeking was, "Give me Christ. One teacher said, "Now, every member of my class is gathered into the fold."

We may have such hours as well winners and seek them in the spirit of our Lord. Yours for service.

S. J. HUGHES.

pose the Cabinet. Hence the meaning of the office Cabinet Minister.

Each of these ministers is responsible for the prosecution of the business involved in his branch or department of the Government, and is expected to find answers to all the questions which the Opposition members particularly delight to ask concerning the affairs of the country, on the floor of the House of Parliament.

These ministers, being members of the Government (or Cabinet), hold offices just as long as their particular party is in power, and when the Government changes, of course they change too. But, under each minister is a deputy (a second officer, so to speak), who permanently in place. This is really necessary for the safeguarding of the vast amount of business in the conduct of the affairs of the country.

are not given here. Let your members supply these and make a list of them on the board. Memorize them.

We all hear more or less about the Civil Service. This general name covers the army of officials who occupy positions of varying responsibility in the different departments. All these thousands of persons, bookkeepers, clerks, stenographers, messengers, and all the rest, form quite a little army. To obtain a position in the service an applicant must not have simply the influence of some one in position. Political friends have doubtless obtained places for many in the past, but the introduction of written examinations to test the personal ability of all applicants will reduce the dangers of favoritism to a minimum. A Civil Service Commission is in charge of all appointments and promotions.

[Note to reader: This topic gives you a good opportunity to have an impersonation meeting. Choose as many young men as are necessary, appointing each one to impersonate some Cabinet Minister. Let him be introduced by the chairman (who might well be called for the occasion the Premier), by the name of the office he is supposed to fill, and let the members call his name. Suppose, for instance, that the Minister of Railways and Canals is being presented. The chairman (Premier Laurier) would simply name the office, and the meeting would name the man, and perhaps be able also to state the constituency that elected him. And so on through the list. The Minister thus introduced would give just a brief statement of the business involved in his office, and make way for the next. If each on retiring takes a seat in full view of the audience, the Cabinet will be formed as the meeting progresses, and the whole personnel of the Government be at the close arranged before the congregation. In this way, by a little ingenuity and considerable beforehand preparation, you may have a high-class and most instructive programme. If you haven't enough young men in your league to do this, get them in. Here is your opportunity to make it interesting for them and to use them for "the good of the order."—S.T.B.]

Studies in Bible Biography—

Elijah

BY THE EDITOR.

Topic for Sept. 2nd. Lesson suggested, 1 Kings 18: 29-46.

The facts concerning Elijah's work are easily found. The main recorded events with which he was prominently associated are familiar to every Bible reader. That which is especially given above is perhaps the best known. It may be dealt with at length in the meeting; but, in my judgment, it would be more profitable to seek some of the principles that actuated the prophet and that made him valiant and strong for God and His cause.

One phrase more than any other that I have noticed in the record, gives me an insight to the heart of the man, and explains his strength of character and close affinity to the Father. It contains but four short words, but they are weighty ones: "Before whom I stand." Look them up and study them well.

The phrase occurs four times. See 1 Kings 17: 1; 18: 15; 2 Kings 3: 14; 5: 16. Here are four incidents in which a tremendous weight of responsibility is consciously felt. It was the Father who was true of Elijah was also true of his successor, Elisha. The words, "Before whom I stand" were spoken in these four recorded instances: 1. By Elijah to Ahab. 2. By Elijah to Obadiah. 3. By Elisha to Jehoshaphat. 4. By Elisha to Naaman.

But let us not concern ourselves so much about the history as with the spirit and purpose of the prophets themselves, and particularly so because our young people need the same source of abiding strength for character as these old-time heroes required. There is no short-cut, or modern, or new method for the attainment and display of real greatness.

The outstanding fact in the prophet's life was his deep consciousness of the imperative obligation laid upon him as the advocate of Jehovah. To him, God was real, the commission urgent, the responsibility personal, the issues clear. Such depth of conviction made his purpose strong and sustained him in his work. And such convictions regarding

God and duty are still needed. Without them we lack force, and our labors are fluctuating and weak. Strong souls are always in demand to do the Lord's work. Elijah's strength of inner purpose grew out of his consciousness of an imperative Divine commission given to him, and for which he was personally responsible. Perhaps, in a less degree, but none the less really and actually, we should every one of us realize that God has a work for us, that he calls us to it, holds us accountable for it, and that if we fail to do it, it will be left undone. These two great thoughts—the personal sovereignty of God and my personal call to service for Him—are at once both the source and secret of a strong character and a faithful life.

It may profit us to notice how this sense of Divine control affected Elijah, and at the same time remember that it will influence us in similar manner in proportion as we give it right of way in our lives.

1. Elijah was a commissioned man. He was sensible that God wanted him to represent Him. Hence, he could say, "I stand before whom I stand"—or *obadiah*. He spoke with the assurance that deep convictions prompted. We know the results. And is there any other way? There is none, and none other shall ever be discovered. In these days every Christian is commissioned to represent his Master. In proportion as he feels the weight of personal responsibility will he put forth his best efforts for God. There are still evils to be denounced, errors to be eradicated, wrongs to be righted, and idols to be overthrown. Nations as well as individual ideals need to be elevated and purified, social as well as personal habits need to be cleansed—all life must be brought into harmony with Divine law. But if we lack Elijah's spirit we can never speak with emphasis against vice and for virtue; but, having, in some measure, his clear inward sense of God's sovereignty over us, we shall show, to the extent of our capacity, his heroic opposition to all prevailing sins.

Elijah was not on the popular side, but he was on God's side, and sure of this, he was unafraid and spoke with authority in rebuke of wrongdoing and in appeal to the practice of righteousness. Let us not fear to advocate all measures that make for purity in every sphere and avenue of life. If we are God's representatives we must not compromise; but ever advocate His cause and substantiate His claims.

2. Elijah was a thoroughly human man, subject to discouragement; hence, it was "Before whom I stand" for strengthening in the execution of his commission.

Let us not make the mistake of supposing that the prophet found it always easy or pleasant to stand for the things of God. It was no light matter to confront Ahab. It was a daring contest to which he summoned the priests of Baal. Little wonder if he retired from the frenzied Jezebel. Put yourself in his place. But in some sense you have already been in it. The life of a righteous man is not an easy one if the righteous man has a true appreciation of his duty to God and his nation. To make one's daily life a standing reproof to sinners is good, but to keep one's lips shut, and one's tongue still in the face of numerous popular and deadly evils, is not good. And we may secure all needed moral courage to do our duty in this regard, if, prophet-like, we cultivate "the practice of the presence of God."

3. Elijah was God's representative, speaking for Him, advocating His cause, and it was "Before whom I stand" for judgment. Approval or condemna-

tion by the world was by no means of such concern to him as the judgment of Jehovah. God was the final arbiter, and to merit His praise, to stand before Him accepted, was the great aim and controlling desire. (Study in this connection our Lord's words in such passages as John 4: 39; 5: 30; 8: 12; or 8: 23. Also see what Paul says in such statements as 2 Cor. 6: 9, Gal. 2: 20, etc.)

Such thoughts of God have moved some of earth's mightiest men to perform their greatest works. "What does God think of me?"—This is an important question! "Am I seeking to please Him?" This is perhaps even more important. For God has no favorites. To those whose supreme aim is to do His will, He gives His abundant blessing. All others withhold it from themselves.

Our Pledge comes in most fittingly here, and I think if I were leading the meeting, I should not wait for the formal calling of the roll; but ask for voluntary statements of personal consecration right at this point. And as opportunity offered during these testimonials, I should try to make clear that only by bringing God into our lives, and by keeping ourselves consciously in His sight, can we find strength for manhood, obtain purpose for action, make character pure, influence others for righteousness, add dignity to service, give nobility to daily living, gain supremacy over self, and eventually find our way into the holy and heavenly company which stands before Him in a sense we can neither know nor appreciate till after the portals of life eternal in glory.

Canadian Methodist Missionary Work

BY REV. J. H. M'ARTHUR, S.T.D.

Topic for week beginning Sept. 10.

Text-Book, "Heal the Sick," by Rev. O. L. Kilborn, M.A., M.D.

Study Chapter II.

Suggested Scripture Lesson—Luke 10: 30-37.

The Spirit of Prayer. One result of our study of missions should lead us to pray more for missions. Prayer and study should go together. On the one hand, prayer will help us to better understand and appreciate what we study; and on the other hand, missionary study should help us to pray more earnestly and intelligently. Study will help us to understand the needs of men, and prayer will help us to understand the will of God. Prayer is a gift which God has given to us all. We cannot all go to the mission field; we cannot all give large sums of money for the support of the missionary cause; but we can all pray. To pray for missions is to truly serve the cause of missions. Missionary work cannot successfully be carried on without money. But while money is necessary, prayer is still more necessary. The Motto of the Forward Movement for Missions is "Pray, Study, Give." We cannot do any one of these if we willfully neglect the others. These three must go together. Prayer, study, give, are all essential to Christian life, but the greatest of these is Prayer.

But for what and for whom should we pray? Pray for yourself that you may have the mind of the Master, and a sincere desire to extend His kingdom to all the earth. Pray for your fellow-leaders that they too may catch the true missionary spirit. Pray that God may call some from among the members of your league who will actively engage in missionary work. Pray for the missionaries in the field, and for their families. Pray for the native

church, that she may become a mighty power of God to break down sin and establish God's kingdom in her native land. Pray for your own missionary who represents your league in the mission field.

If you study, you will learn to pray, and if you pray you will learn to give, and if you give you will learn to study more, to pray more, and to give more. Thus you may grow into a true missionary.

Suggested plan for this meeting. At this meeting it would be wise to cultivate an acquaintance with our missionaries in China. You can do so by reading their letters, which appear in the Missionary Bulletin. Always have the quarterly letters from your own missionary which appear in the Bulletin read before your league. At this meeting you might show the photos of our missionaries. The photos of our Chinese medical missionaries are found in our textbook, "Heal the Sick." Others may be found in the Missionary Outlook or in the Bulletin or in a large sheet supplied by Dr. F. C. Stephenson, Methodist Mission Rooms, Toronto.

Sing such hymns as "The Great Physician Now Is Near," and "At Even Ere the Sun was Set."

The one who takes up the topic is expected to give the history of the founding of medical missions in connection with our Church in West China. The following questions will serve as a sort of guide.

1. Who were the first two medical missionaries sent to China by our Church? When did they go? When did they commence medical work and how many patients had they?
2. How did they divide their time between medical practice and language study?
3. When was the first hospital built?
4. Where is Kiating and when was mission work started there?
5. What was the cause of the riots of 1895?
6. What false rumors were circulated about our missionaries at that time?
7. When and what was the Boxer uprising? How many missionaries suffered death at that time? And how many native Christians were martyred?
8. Why did the missionaries go to Shanghai in 1900, and how did they spend their time?
9. When did our missionaries return to their work in West China, and in what condition did they find their mission property?
10. In what year was medical work opened up at Jenshow? Who had charge of the work?
11. What new station was opened by Dr. Smith in 1905?
12. Describe the new hospital in Chentu. Who has charge of it?
13. How many doctors are now laboring in West China under our General Board of Missions?
14. What new mission property has recently been acquired by our Church in China? Describe it.
15. Who was the first medical missionary sent out by the Woman's Missionary Society?
16. What other missionary doctors have been sent out by the W. M. S.?
17. Who was the first nurse sent to China by our Church? What others later?
18. How many medical missionaries of both sexes are now connected with our work in West China?
19. How many hospitals have we in West China? How many beds? How many patients may be treated each year?

Junior Topics

AUG. 13TH.—FEEDING THE HUNGRY.

John 6: 5-13.

In our study we have a beautiful picture. Paint it yourself before the mind's eye of the Juniors, taking for materials: the Sea of Galilee, the green mountain side, the tired Master seeking rest, the hungry crowd, the boy, the provisions.

Ask a Junior to prepare before hand the story of the widow who fed Elijah. Draw from the Juniors ways of helping others. Emphasize the need of the Bread of Life as well as bread for our bodies. The article, "The Boys are Hungry," on these pages will give ample material to work into this topic. There is a story told of an old shoemaker named Martin, who lived in a basement in a little room with one window. Through the window he watched at times the people pass by, and knew them by the boots they wore. After the day's work was done he studied the Bible until the oil in his little lamp would burn out. He was bright and happy in heart, but poor. One day he saw an old man tired from shovelling snow, leaning against the wall, so he invited him in to have a cup of tea and get warmed. The visitor thanked him, saying, "May Christ reward you for this. My bones ache." Another day Martin noticed a woman poorly clad, with a child whom she was trying to shelter from the storm. "Come into my room where it is warm," he said. A woman looked in astonishment at the old man in leather apron, with spectacles on his nose, but followed him down the steps and warmed herself and child by his fire, where she partook of some soup and bread from his scanty store. At night as he again read from the sacred page, he saw these words: "Inasmuch as ye have done it unto one of the least of these ye have done it unto Me." We can find many ways of serving Christ by sharing what we have with those who need help.

AUG. 20TH.—CARING FOR MOTHER.

John 19: 26, 27.

These verses reveal to us the thoughtfulness of Christ for his mother. There by the cross of Jesus stood His mother and the disciple whom Jesus loved, who leaned on his breast at the table while they were eating the feast of the Passover. Because He was going to die and leave her, Jesus wanted John to take care of the sad and lonely woman. Therefore he told him to let her be the same as him, from that time, as if she were his own mother. From that time John took her to his home and cared for her, and provide her with all she needed. What talks John and Mary must have had about Jesus. How amply John would be repaid for all his attentiveness and devotion to her! To each of us is also given the trust of loving devotion to mother. Let the Juniors tell you of the many ways they can honor the Fifth Commandment. Someone has said "God sends many beautiful things to this world, many noble gifts; but no blessing is richer than that which he bestows in a mother who has learned love's lessons well." A mother's crowning jewels are love, sacrifice, service, instruction. To mother we should bring always love, honor, help and obedience. Develop these thoughts in your own best way. You can recall many beautiful stories of the love of a mother, which you can tell the boys and girls. Have them also tell you of how they should care for mother. Repeat to-

gether the Fifth Commandment. Kate Douglas Wiggin has said, "Most of all the beautiful things in life come by twos and threes, by dozens and hundreds. Plenty of roses, stars, sunsets, rainbows, brothers and sisters, aunts and cousins. But only one mother in all the wide world." Love her well and show your love every day.

AUG. 27TH.—MACKAY OF UGANDA. Ps. 34: 4-7.

"The best missionary after Livingston." So much often depended upon a person's action. A letter written by Stanley (1874) from Africa implored the "practical missionary" to offer himself for Christian service in Uganda—a missionary who could "teach the people how to become Christians, cure their diseases, construct buildings, teach farming, a missionary who could turn his hand to any kind of work to"—prompted eight men, among whom was the "engineering missionary"—Alexander M. Mackay—to respond to the appeal.

Twenty-nine years after Stanley's letter had resulted in Mackay's taking that long, perilous march from the coast to the interior, up into the country of King Mutesa, a newspaper correspondent made the journey by rail to Lake Victoria, and then sailed to Uganda's port by means of a modern, beautiful lake steamer. Those twenty-nine years could tell the story of a great struggle for the introduction of Christianity into Uganda, in which several times Mackay's life was threatened, while many of his converts were put to death. Although at first the black king—Mutesa—had favored the coming of the missionary (whose engineering skill had again and again been called on, especially at the burial of the king's mother, when he was ordered to build her coffin), and dally had required the presence of the missionary for the instruction of himself and council in the teachings of Christianity, yet, so great was the opposition and influence of some, the Arabs among them, that Mackay's plans were frustrated, and his labors seemed apparently fruitless, for the "two-faced Mutesa" forgot his promises to the missionaries and the missionaries (God and his) and at his death, some two years after his mother's, was not a professed Christian.

The new king, Mutesa's son, seemed quite determined to destroy the Waganda Christians and to clear his country of the missionaries. At last arrangements were made for the departure for England, but when everything was in readiness, Mr. Mackay contracted fever and died.

But were all his labors in vain? The letter sent to London from the second newspaper correspondent twenty-nine years after Stanley's letter told of a Christian country whose Christian king upheld the religion Mackay held so dear. —B. H. F.

SEPT. 3RD.—OBEDIENCE THE TEST OF LOVE. John 14: 15.

From the Juniors we may obtain stories from the Bible to illustrate the thought of our topic. Give out slips a week previous, so that special preparation may be made by them, and have them bring neatly written to read at the meeting all or some of the following:—The story of the boy Samuel, Gen. 1: 3; 1-10; the story of Abraham and Isaac, Gen. 22: 1-4; the story of the Catch of Fishes, Luke 5: 1-11; the story of Peter "Lovest thou Me?" John 21. Others might bring Scripture texts of their own choosing to illustrate the topic and repeat them on memory in the evening. From the recent Coronation ceremonies you can find excellent illustrations of a nation's obedience the test of love.

The superintendent can show how loving obedience transforms lives, and should emphasize the thought that when we work with God our lives are every happy and useful.

A TWO-ENDED STORY.

A commandment is simply the expression of a wish. Suppose the wish is not expressed with you particularly in mind. Will you let somebody besides yourself perform the wish? Mamma is busy sewing; Frank and Lucy are playing. "Please bring me the scissors," she calls. Frank and Lucy both begin to look for the scissors. Lucy finds them and starts running to her mother with them. Frank stops her, crying: "I want to take them." "No, I want to take them," Lucy persists. Thus they each try to gain the privilege over the other. Why?

Now suppose you turn the story round. When mother calls, Frank and Lucy keep on playing. Mother calls again, again. Why don't you take mamma the scissors?" angrily demands Frank. "You do it yourself," retorts Lucy. "She didn't mean me," declares Frank. "Well, she didn't say me," answers Lucy. Which one of the children is disobedient?

Can you think of any better way to show your love than by being obedient?

Picture Talk.—Obedience is carrying out the known wish of someone whom we greatly love.

Use hymn 392 (Canadian Hymnal). You would do well to teach your Juniors also commit the verses to memory.

SEPT. 10TH.—LOVE FOR OTHERS.
John 13: 34.

Love to God is often shown by the love we show to others. You may love your playmate, but if unkind to those who do not dress as well as you or live in as fine a house as you, then you lack real love. You might illustrate by using a piece of rope. Ask the Juniors if they know what a rope is. Tell them it is a number of small threads twisted into a cord and then a number of cords twisted together into what we might call a cable. The more threads the stronger the cord, the more cords the stronger the cable. The cable represents our love for God. The threads in the cable are the single persons we love; the cords are the groups or classes of people that we love. When we truly love everybody, then the cable of love that swings us on to God is so strong that it cannot possibly be broken.

The subject of choice of companions in the adolescent period may be introduced by the superintendent. We all know that much depends upon the right friendships being formed at this time. Then, as boys and girls must have friends, we can use for links in a chain of friendship, the words love, loyalty, helpfulness, forbearance, usefulness. The story of the home at Bethany, or any other from the Bible in the life of Christ, may be aptly used to emphasize the topic.

The suggestions herein given must necessarily be developed by the superintendent.

SEPT. 17TH.—LOVE PROVEN BY SERVICE. John 21: 15-17.

The League motto, "Look up, lift up," may be used, showing that by looking up we want to lift up, and thus be helped to see Christ more clearly.

The following talk may be used:—
—Let the leader draw up on the blackboard a lever and fulcrum (a straight line resting on a little block placed nearer one end). Place upon the blackboard the motto, as follows:—

LOVE IS THE LEVER. FAITH IS THE FULCRUM.

If two of your boys are "teetering," and one is heavier than the other, the lighter boy has to have more of the board in order to balance it, doesn't he? Or, if the board is fastened in the middle, the heavy one has to move up. Quite a heavy boy on the short end can be balanced by a small boy on the long end. Have you ever seen an iron lever which worked like a teeter? A man can lift quite a heavy weight by putting the short end of the lever under the weight and pushing down at the other end. There is an old saying that if one had a lever long enough he could move the world. As Juniors we want to live the world up to Jesus, and the lever by which we can do it is love. (Print "Love is the Lever.") The block on which a lever rests is called the fulcrum. The fulcrum on which our lever rests is faith. We need faith to help us use the lever of love. (Print, "Faith is the Fulcrum.")

We can put the shorter end of the lever which we might call our love, under the sorrow and sin, and take hold of the long end—God's love—and, with the help of faith, we have plenty of power to lift any load. Our love is proven by service. (Read the Bible lesson.) Jesus knew that Peter would want some way of showing his love for Him after He had gone to heaven, so

OUR GROWING SUNDAY SCHOOL FAMILY

The report of the year's work, as tabulated by the careful and painstaking General Conference Statistician, Rev. Dr. Cornish, contains many encouraging facts. Chief among these is the splendid growth of Sunday School membership. We had 385,938 scholars enrolled, with 37,450 officers and teachers. Our total Sunday School membership is therefore 391,426, an increase of 20,939 for the year. In our next issue we shall be better able to report details of membership. Let everybody work to bring our grand total well over the 400,000 mark on Rally Day. WE CAN DO IT IF WE WILL.

he told him how to do it. He had often taught the disciples this lesson in other ways, but He wanted them to be sure and remember it after He had gone—and he meant the lesson for us too.

In the "Home Messenger," Dr. Morgan tells the story of how he became a preacher. "It is three-and-thirty years," write the minister of Westminster Chapel, "since I first addressed a company gathered together in an actual service. From that moment the passion for preaching flamed within me. I kept on, in cottages, in the open air, and amongst the boys in my school."

Morgan also gives the true account of why he was not accepted for the Wesleyan ministry. "Because I had home responsibilities which could not be set aside, my offer was conditional upon my being sent immediately into the work, without the training of the theological institutions. As I have heard many interesting stories, more or less true, about my rejection, it may be well to say that what I have now written concerning my reason for making my offer conditional is exactly true. It is incorrect to affirm that I objected to go to a theological college. I should have welcomed the opportunity with all my heart, but it was impossible. My offer was declined, and I went on preaching!"

The Boys Are Hungry

"The trouble with our boys is they are hungry." That analysis of the "boy problem" as it was being considered by the anxious members of the teachers' council of a Sunday School elicited its instant attention. "The boys hungry?" inquiringly though the teachers. "Our boys all come from homes where they are well fed." The statement required explanation, and the teacher went on to show that the boys were naturally hungry. The normal boy is naturally hungry. When a mother exclaimed to her boy, "Charlie, I had two dishes of cookies in the pantry and there is only one there now; how do you account for that?" his explanation was entirely natural: "I couldn't find the other one; that's the reason there's only one there." But boys are hungry for more things than food for the stomach.

The boy is hungry for companionship—the social instinct. You never saw a boy stroll out alone. A little fellow was whining at the door of the school when he concluded to stay in doors, and finally said to his mother: "Do you know what I wish I was?" "I know what I wish you were," she replied. "I wish you were a good boy and would quit your whining." Presently her curiosity led her to ask: "What do you wish you were?" "I wish I were two little dogs, so I could play with myself."

Boys are hungry to follow a leader. They are loyal to a hero, and their unconscious worship of their heroes greatly influences them. They will take an interest in the heroes of the Bible and of literature, but they want live heroes, leaders who will come into their street. They look to older boys or to men. Their strong tendency to seek association with their heroes of an older age, even up to manhood, is not safely satisfied with the average group of boys in a town. In the country the boys work with their fathers and the men in the fields; in town the fathers and worthy men are usually too busy to give any time to the boys, and they find their companionship with men among the class who have time to loaf on the streets or about livery stables. Thus the hunger to follow the leadership of those who are older is often satisfied in a very dangerous way.

Boys are hungry to struggle and to win. They desire to excel, and have a passion for adventure. All this is seen in their combativeness, often leading to fights, and in their emulation of others, which will not permit a boy to be satisfied unless he can surpass the other fellow. It is seen in the daring things they venture to do and in their love of adventure stories.

Boys are hungry for affection. The use of caresses and endearing terms must be left to the parents, to the privacy of the home. It will not be tolerated in public, even from them. Just how to love a boy in a way that he knows it and in a way that it does not make it apparent to others is difficult to do. It requires a sympathetic appreciation of boy nature, an appreciation that parents do not have sometimes, and, lacking it, their genuine love lacks in effectiveness.

Boys are hungry for God. They have a religious instinct; they will not talk about it, but their nature calls for God. But boys are hungry for more things. They are hungry to know. This gives them a large degree of curiosity.

They are hungry to own things. They are hungry to make things, having the constructive instinct.

They are hungry to test things by action—imitation. They are hungry to protect and help the weak—the spirit of chivalry.

They are hungry for fairness—the sense of justice.

There is no use to try to instruct a boy while he is hungry. In Chicago in some of the schools a penny lunch is provided, giving a sandwich an inch and a half thick, with jam between the slices, a cup of milk, and a piece of candy. While the public school has been designed to teach, it has been found that pupils who are hungry cannot be successfully taught. Hence provision is being made to satisfy hunger as well as teach arithmetic.

The Church that hopes to teach the boy the truths of religion must remember that the boy is hungry. An effort must be made to satisfy the hunger of the boy for companionship, for proper hero material, for the utilization of his spirit of emulation, his desire to know and to do. True, it is the duty of the home to satisfy the hunger of the boy, both his physical and mental hunger; but the Church also has a responsibility, and the Church and the home should co-operate in their efforts.

Furthermore, it should be remem-

bered that in satisfying this natural hunger of the boy you are teaching and training him in the most effectual way. These hungers implanted in the nature of the boy by the Creator are designed to make him seek the things that will make a man of him.—*The Watchword.*

Scots looked on it with reverent adoration.

In 1296 Edward I. of England invaded Scotland, captured the Abbey of Scone, ripped the sacred stone from its place and sent it to England. There it was placed in Westminster Abbey, and every English sovereign but one since that time has sat on it during his coronation.

The stone is fixed in the lower part of a huge oaken chair that is nearly seven feet high and over three feet broad. It is called St. Edward's Chair. Under the oaken seat and supported by four metal lions is the Stone of Scone. The chair itself has become battered and mutilated through centuries of ill-usage. Marks where the cloth of gold covering, used for the various coronations, has been tacked on and torn off are plainly visible. And across the oaken seat, scratched with a jackknife, is this queer inscription:

"P. Abbott Slept in This Chair Jan. 4, 1801."

"P. Abbott" was a schoolboy who made a bet that he would spend a whole night in Westminster Abbey. He did so, and to prove he had won his wager he left that ruddy carred testimony. History does not tell what happened to "P. Abbott" when the inscription was discovered.

Queen Mary I. was the only English ruler who was not crowned in St. Edward's Chair. She used instead a throne sent her by the Pope. When William III. and his wife, Mary, were crowned together the question arose as to which should occupy St. Edward's Chair. It was decided to let Mary take this seat, while a companion chair was built for William. But he was a very short man, and she was a very tall woman. So, to keep their heads on a level, the second chair was made much higher than the first.

Living Questions on the Sunday School Lessons

For Personal Study and Public Discussion

To be assigned in advance to members of the class.

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

Aug. 20.—Text, Jeremiah 37.

1. Why was the prophet's message not acceptable to the people?
2. What kind of message would have been acceptable to the people?
3. Judging from his message, what kind of man would you take Jeremiah to be?
4. What kind of man would you take Zedekiah to be (17-20)?
5. Contrast the two men as to their fidelity to truth, their courage, their independence of thought and action, and their trust in God.
6. What was the real cause of Jeremiah's persecution?
7. What is the motive of the false prophet? What the motive of the true prophet?
8. What heroes in Christian history have met with Jeremiah's fate?

Aug. 27.—Text, Jeremiah 39.

1. Was the downfall of Judah due to the strength of the enemy without or to weakness within?
2. Wherein did the weakness of Judah consist—in the lack of courage or in the lack of moral strength?
3. Which is more to be feared—a foe within or a foe without—in national life, in individual life?
4. To what extent was the king responsible for the overthrow of the kingdom?
5. Was the captivity of Judah a result of her own sins, or an act of divine Providence?
6. Does retribution always follow wrong?
7. How might this calamity prove to be a blessing?

Sept. 3.—Review. Lessons I-IX.

Suggestions to teachers.—Ask someone to state the facts of each lesson and someone else to repeat the Golden Text; then discuss one question on each lesson as follows:

1. How is the truth of the Golden Text illustrated in this lesson?
2. Recount the sufferings of our Saviour as suggested by this lesson.
3. What led Manasse to repentance and faith in God? What led you to God?
4. How does the work of Josiah emphasize the importance of the Golden Text?
5. In what ways has the Bible influenced our national life?

6. In what different ways is our fidelity to truth and God tested?

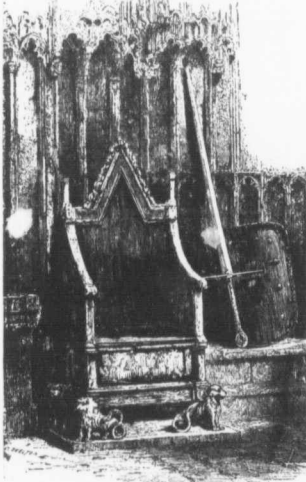
7. Explain the difference in the mental, moral, and social life of the people in those nations (a) where the Bible is read, (b) where the Bible is suppressed, (c) where the Bible is unknown.
8. Show how the truth of the Golden Text is illustrated in the life of Jeremiah.
9. Can we take the responsibility for criticizing Providence for our so-called misfortunes?

Sept. 10.—Dan. 1: 8-20.

1. To what extent is poor health due to improper food taken in improper quantities?
2. Discuss a recent statement that 65 per cent. of the infants dying in Montreal during a recent month died because of improper diet.
3. To what extent does intemperance with reference to food prevail among us?
4. Does right eating and pure living contribute to good looks? What is their value as compared with cosmetics?
5. Is there any connection between plain living and high thinking?
6. According to modern tests in athletics which class of men has the greater power of endurance, total abstainers or moderate drinkers?
7. Which class of men have the brightest intellects?
8. Which class is most in demand by railway companies and business firms?

Sept. 17.—Dan. 3.

1. What is the difference between having courage of one's convictions and self-will, between standing for a principle and being set in one's opinion?
2. Is it possible to surrender one's opinion and yet not sacrifice principle?
3. Is a mere opinion worth fighting for?
4. Is any principle of such little importance that one can afford to surrender it?
5. Is any possible excuse ever a sufficient reason for sacrificing the truth?
6. Which is the stronger motive in leading men to sacrifice truth—the desire for gain or the fear of punishment?
7. Can we always depend on God to be with us when we suffer for the sake of truth?



ST. EDWARD'S CHAIR.

The Coronation Stone

In the ancient Abbey of Scone in Scotland was once a stone cavern with mystic hieroglyphics. On this Stone of Scone all the Scottish monarchs were crowned. The stone was supposed to have magical powers to insure good luck to the king and kingdom alike. Old legends said that this was the very stone whereon the patriarch, Jacob, rested his tired head when he slept on the hillside of Bethel and had his vision of angels ascending and descending the heavenly stairway. The stone was believed to have been kept later in the Temple of Jerusalem and to have been stolen by a runaway Eastern prince who brought it to the British Isles. The

How Henry M. Stanley Conquered

BY DIXON SOMERVILLE.

EVER since Henry M. Stanley became famous through his discovery of Livingstone in Africa, and his later explorations in the Dark Continent, there have been rumors of the adventures of his early life. But the complete story has not been known until a few months ago, when his widow, Dorothy Stanley, gave to the world a record, of which one reviewer has said:

"Not even the circumscribed youth of our own Lincoln, perfect type of the self-made American, equaled in pathos the early experience of John Rowlands, better known as Henry M. Stanley."

In the introduction to the first chapters of the book, which are autobiographical, Stanley says: "From the soft, tender atom in the cradle I became a football to chance, till I grew in hardihood and learned to repel kicks." Whether he was right in making this statement may be judged from an outline of the years of preparation for his lifework as an explorer.

His father died when he was a few weeks old. His mother soon left him to the care of his grandfather, who was one of the retainers of Denbigh Castle, in Wales. The grandfather treated him cruelly, often beating him; he died with a threat on his lips to give the boy a sound beating. After his death, his uncles agreed to pay the man and woman who kept the Bowling Green of the castle half-a-crown a week for his maintenance. But one of the uncles soon married, and both seemed to lose interest. The half-crown a week was no longer paid and those who boarded him became alarmed at his appetite. They determined to get rid of him, and on the pretense that they were sending him to see his Aunt Mary, they delivered him over to the tender mercies of the keeper of the St. Asaph Union Workhouse.

And what a tyrant the workhouse keeper proved to be! He was always beating the boys committed to his care.



REV. R. FORBES STILLMAN,
Conference Secretary,
Vancouver, B.C.

Here is the description of his habits of discipline:

"Though a tremendously rough and reckless striker with his fists or hand, such blows were preferable to deliberate punishment with the birch, ruler or cane, which, with cool malice, he inflicted. These instruments were always kept ready at hand. It simply depended

upon how far the victim was from him, or how great was his fury, as to which he would choose to castigate us with. If we happened to be called up to recite our lessons, then the bony hand fell mercilessly about our faces and heads, or rammed us in the stomachs till our convulsions became alarming. If, while at the desk, he was reading to us, he



REV. S. J. THOMPSON,
On board the "Princess Mary."

addressed a question to some boy, the slightest error in reply would either be followed by a stinging blow from the ruler, or a thwack of his blackthorn. If a series of errors was discovered, then a vindictive scourging of the offender followed, until he was exhausted or our lacerated bodies could bear no more."

On at least one occasion it was known that a boy was beaten to death by this cruel man. How many other deaths were caused by him could be only guessed. The boys were in constant fear of such an end for themselves.

"Day after day little wretches would be flung down on the stone floor in writhing heaps, or stood, with blinking eyes and humped back, to receive the shock of ebony ruler, or were sent prouetting across the school from a ruffianly kick, while the rest suffered from sympathetic terror during such exhibitions, for none knew what moment he might be called to endure the like. Every hour of our lives we lived and breathed in mortal fear of the cruel hand and blighting glare of one so easily frenzied."

But punishment was not all. The boys were made to do hard work, beyond their strength.

"The hard tasks imposed upon us, such as sweeping the playground with brooms more suited to giants than little children, the washing of the slated floors when we were stiff from caning, the hoeing of frostbound ground, when every stroke on it caused the nerves to quiver, the thinly-clad body all the while exposed to a searching wind; the compelling us to commit whole pages to memory during the evenings; in these, and scores of other ways, our treatment was ferocious and stupid."

But Stanley's memories of the workhouse were not all bitter. He declared that to the training there he owed his reverence for God and his love for the Bible. He declares that the fear of doing wrong intentionally, the feeling of reverence, the impulse of charity, the

possession of a conscience, were all due to the religious instruction at St. Asaph. "Without this teaching," he wrote, "I should have been little superior to the African savage. It has been the driving power for good, the arrester of evil. It has given me an acute and perceptive monitor, able by its own delicacy to perceive evil, no matter how deceptive its guise. It has formed a magnet by which to steer more straight than I could otherwise have done."

When Rowlands was twelve years old, his mother was an inmate of the workhouse for a short time. How his heart burned within him when he learned that she was near, and how eager he was to look upon her face. The reality, however, was very different. She received him very coolly.

The end of the horrible days at the workhouse came in consequence of the brutality of the master. Some one of the boys had slightly injured a new deal table. When all denied guilt, they were ordered to prepare for punishment in a most humiliating manner. John Rowlands' manhood revolted. He refused to do as he was told, saying, respectfully, that he had not told a lie. The master went for him like a wild beast.

"The words had scarcely escaped me ere I found myself swung upward into the chair by the collar of my jacket, and flung into a nerveless heap on the bench. Then the passionate brute pummelled me in the stomach until I fell backward, gasping for breath. Again I was lifted and dashed on the bench with a shock that almost broke my spine. What little sense was left in me after three repeated shocks made me aware that I was smitten on the cheeks right and left, and that soon nothing would be left of me but a mass of shattered nerves and bruised muscle."

The bruised boy used his own chance to protect himself, planting a kick at the cruel master. The brute fell to the floor senseless. Frightened, Rowlands determined to escape. With a companion, he left at once, and made his first attempt to face the world.

His first thought was of his relatives.



REV. J. P. RICE,
Overlooking the North Thompson River,
Kamloops, B.C.

Perhaps his grandfather on his father's side, a farmer in comfortable circumstances, would assist him. Wearily he trudged over the miles to the grandfather's home, sleeping out of doors and begging bread from door to door, only to be received coldly with the message, "You go back the way you came, I can do nothing for you and have nothing to

give you." A visit to one of his uncles, a butcher, brought no better result. The second uncle had no place for him. As a last resort, he went to a cousin, a school teacher. "My cousin was my last chance," he wrote. "If he refused his aid, my fate must necessarily be that of a young vagabond."

The schoolmaster promised to help him if he would first go to his mother's farm, where he would be fitted out with clothes for his new life at the school. At the farm he had no vacation, for he was ever "at the plow." "I trimmed hedges," he says of his tasks, "attended the sheep, cleaned the byre, fed the stock, swept the farmyard, cut and stacked fuel, drove Dobbin to Rhyl station for coal." Then he churned, or milked, or prepared the oven for baking, played tag to the son of the house, a year younger than himself, mowed, plowed, sowed, sheared sheep and mixed pig-swill.

At the school he was made monitor of the second class. At first he was kindly used, but after a while the cousin seemed to regret that he had taken in the homeless lad. He treated him so miserably that he was glad to leave the place.

The next scene was in Liverpool, where disheartening experiences at making a living made him ready to listen to the seemingly kind words of a sea captain who urged him to ship as cabin boy. The kindness lasted until the vessel was at sea. Then Rowlands learned that he was the victim of the captain's often-worked trick to secure a strong boy without having him sign the ship's papers; in this way he could not be held accountable for what happened to the lad.

Rowlands accordingly was made to do the hardest work on the ship. His life was made unbearable. At New Orleans he was glad to leave the vessel, without receiving a cent of pay. This, he learned, was just what the captain wished; he proposed to treat every boy so badly that he would be glad to steal away at the end of a two months' voyage, leaving his pay in the captain's hands.

Absolutely penniless, he knew that he must find work. But how could he do this in a strange city? He started up Tchaptoulas Street. Seeing a kindly appearing man in front of a large store, he asked, "Do you want a boy, sir?"

"That question was the turning point of Rowlands' life. The man was Henry M. Stanley, who was so favorably impressed with the lad that he took him inside, introduced him to the proprietors, and secured him a position at five dollars a week. Faithful work made him invaluable to his employers, and he was soon receiving better wages. Establishing himself in the attic room of a small boarding house, he saved his money and secured necessary clothing. Then he began to invest in books, at a little stall. Gibbons' "Decline and Fall," Spenser's "Faerie Queen," "Paradise Lost," "Plutarch's Lives," and a history of the United States were among the volumes which he read with eagerness.

He was received in the house of the St. Steeps. Mr. Stanley's business kept him from home most of the time. During one of his absences Mrs. Stanley was taken sick and died. She sent for John Rowlands, who cared for her as if he had been her son. Then the body was taken to St. Louis for burial.

Not long after the boy lost his position through no fault of his own. He went to St. Louis to look for work, hoping to find Mr. Stanley. But Mr. Stanley had returned to New Orleans. When Rowlands' money was gone, and no work was open he worked his way on a raft to New Orleans. There he found Mr. Stanley, who at once told the

homeless lad of his intention to adopt him in remembrance of his kindness to Mrs. Stanley.

Then followed a season of helpful companionship. Mr. Stanley was an unusual man, whose ideas about life and duty, God and religion, were most helpful to his son.

After a time Mr. Stanley was called to the West Indies. He never returned, but died there. The boy, Henry, went to Arkansas, and was at work there when the war broke out. He did not enlist for some time, because he felt no interest in the struggle of the South. Finally he did go to the war, was taken prisoner at the battle of Shiloh, imprisoned near Chicago, became a Union soldier, and then a man-of-war's man. When the war was over he became a newspaper correspondent. It was as a newspaper correspondent that he was sent by the New York Herald to find Livingstone.

This is a bare outline of the early years of one who was long adrift, but who found that—to use the words he himself quoted in his autobiography:

The world was all before me, where to choose,
And Providence my guide.

He did not hesitate to go out into the world, to trust in God to guide him, to pray to God to be shown how to do his work. And the world knows the result.

—*Scripture.*

The First Railway Coach

The accompanying picture represents the first railway coach ever used. Our young people will do well to fix in their minds the following interesting bit of history. The first railroad in the world was from Stockton to Darlington in England, and September 27th, 1825, stands out as the birthday of railroads. This bit of road had been intended for a horse draught, but George Stephenson had for years been working on a steam locomotive, and because of undertaking to do what everybody thought an impossible thing, was accounted the craziest man in England. But he persisted in trying his steam locomotive on the new rail road, and the directors consented. Great crowds came. Nearly all ridiculed the new-fangled enterprise and made sport of its originator. A long procession of vehicles was formed, and to the covered coach the "puffing Billy" was hitched. A man on horseback was sent on ahead to herald the coming of the train, and generally warn all persons, and drive out of the danger zone all animals. Before long, however, he had to leave the track or he run over himself. Great astonishment was manifested when the locomotive actually passed the horse and its rider, and when the little train really attained a speed of 15 miles an hour, the gaping crowd who had come to jeer was forced by the evidence of their own eyes to acclaim Stephenson's invention an actual success, and soon the craziest man in England was accounted the very smartest man in the mechanical world of his time. The crude outfit of Stephenson's day, of course, presents a wonderful contrast to the lightning expresses of our day, but to the great inventor is due everlasting gratitude for his persistency in introducing his invention even in the face of violent opposition and open ridicule. Think of him when you take your next railway journey, and remember the birthday of railroads, September 27th, 1825.

Give Them Now

If you have gentle words and looks, my friends,
To spare for me—if you have tears to shed
That I have suffered—keep them not,
I pray,
Until I hear not, see not, being dead.

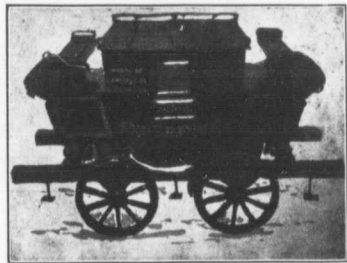
If you have flowers to give—fair lily buds,
Pink roses, daisies (meadow stars that be
Mine own dear namesakes)—let them bloom and make
The air, while yet I breathe it, sweet for me.

For loving looks, though fraught with tenderness,
And kindly tears, though they fall thick and fast,
And words of praise, alas! can naught avail
To lift the shadows from a life that's past.

And rarest blossoms, what can they avail
To offset to one who can no longer gaze
Upon their beauty? Flowers in coffins laid
Impart no sweetness to departed days. —*Selected.*

Lore of the Wedding Ring

In the Isle of Man the wedding-ring was formerly used as an instrument of torture. Cyril Davenport, in his book on "Jewelry," remarks that there once existed a custom in that island "according to which an unmarried girl who had



THE FIRST RAILWAY COACH.

been offended by a man could bring him to trial, and if he were found guilty she would be presented with a sword, a rope, and a ring. With the sword she might cut off his head, with the rope she might hang him, or with the ring she might marry him. It is said that the latter punishment was that invariably inflicted.

In the old English Marriage Service it was the custom for the bridegroom to put the ring on the thumb of his bride, saying, "In the name of the Father," then on the next finger, saying, "and the Son," and then on the third finger, saying, "and of the Holy Ghost," finally on the fourth finger, with the word, "Amen."

The ring was left there because, as the Sarum rubric says, "a vein proceeds thence to the heart." In the modern Marriage Service the ring is placed at once upon the fourth finger, the invocation to the Trinity being understood.—*Ed.*



Notes

The League at Saltcoats, Sask., on June 25th, took up the topic for Dominion Day. After an interesting program, the members enjoyed a pleasant social time together. During the evening, they presented their pastor and his wife with a silver pudding-dish as a token of their esteem and appreciation of the services rendered by the young people. Rev. Mr. and Mrs. Shier carry with them to their new field of labor very many good wishes for a most successful pastorate.

A live League exists at Canniford, Ont. A brief report received says: "It does not seem that we are doing anything extraordinary. We find the Era a splendid guide and follow the suggested topics. Recently, we have had two excellent missionary evenings, each calling forth much independent effort. One was a volunteer meeting, when two members impersonated volunteers seeking support, and representatives from the various mission fields asking for support. In June we used the Missionary Mock Trial, as given in the April Era. Already we have a goodly sum systematically subscribed. Our Literary Department is active in the May and June programmes. We had in May an evening with Canadian Heroines, and in June, "Dr. Green-

Endeavor Department are fully as well attended as any of the others, and much good has been done in the spiritual uplift of the young people. Their motto is: "Saved to Serve." The Missionary Department is doing much in the development of character. Besides studying and talking about missions the Leagues make practical sacrifices that others may be blessed. In six months, over \$20.00 has been raised, which is good, indeed. The meetings in connection with the Citizenship Department are as interesting and as instructive as any. Enthusiasm is manifest in the study of civic and provincial problems. Some of the subjects taken up were: "The Resources of Canada," "The Literature of Canada," "Our Government," "Our Future Problems."

The Epworth League at Rockwood, Ont., raised during the last year \$65.00 in offerings and maintained a lively interest in other activities. The membership is thirty-five. Each department is thoroughly organized. A baptism in the League's meeting may seem a novelty, but these Epworthians propose to start the newest generation in this way, which will augur well for the future of our Young People's Society. Non-residents are enrolled as "Corresponding members," and are heard from by letters to the League occasionally.

influence of our League a League was organized at another appointment on the circuit. In the summer months we have a Junior League, a Mission Study Class was organized, and we are studying the book entitled, "Strangers Within Our Gates." On the regular missionary night two of three papers are given on the chapters assigned for the evening, and afterwards the pastor sums up the work, by giving questions and answers on the part taken up. When we finish the book we intend having an examination.

The Epworth League at "Falls Line," (Peterborough) District, recently had a very successful patriotic social. After opening choruses and devotional exercises, a splendid address on the "Duties of a Canadian Citizen," was given by the Citizenship Convener, Mr. N. Belch. Another member gave an interesting talk on the dracooness work in Toronto. A "Nation Contest" was next brought on, in which all "nationalities" were privileged to compete. The "Union Jack" was awarded the successful competitor. Home-made candy and the approval of all present. Patriotic and instrumental music completed the programme.

The Junior League of Comber, Ont., entertained the Seniors a few weeks ago at their regular meeting. The young folks gave an excellent program of short paper readings on the morning of the Epworth League and its work. They also had a contest on "Man" and his "Creation." The evening was well enjoyed and the instruction imparted was valuable.

The Epworth League of Berwick, Nova Scotia, has just closed its most successful year of its twenty-one year's existence. It raised during the year from various sources over \$100.00; has four departments in good working order, viz., Christian Endeavor,



A GROUP OF SPLENDID EPWORTH LEAGUERS OF THE JAMES BAY CHURCH, VICTORIA, B.C.
(Photo by Gibson.)

fell." The Temperance night took the form of a contest, a double-headed one, wherein eight children competed for a silver medal in elocution, and seven others for a similar medal in singing. In the Citizenship Department, we study the book, "Canadian Civics." In May when taking the topic, "Political Parties," the Boy Scouts sang appropriately. This League has only about twenty-five members, but it certainly is a live factor in the character-building of the village.

At Dresden, Ont., the League and Sunday school being in need of a piano, the young people decided to raise some money by means of a contest. Sides were chosen, red and blue. Slips of pockets were made, there being sixteen pockets in each slip, and each member took one for himself, and as many more as could be disposed of. The contest lasted a month, and it was decided that whichever side obtained the most money, the losing side should provide for the program, and give a lunch at the first meeting after the contest closed. Into those pockets some put 25c, some 50c, and others filled them with nuts, but money counted, however, and our efforts were rewarded by receiving the sum of forty dollars towards the piano. Great interest and enthusiasm prevailed throughout the entire month.

At James' Bay, Victoria, B.C., the League last winter had a membership of but twenty-five, which now has nearly seventy. (See photograph). The devotional meetings in connection with the Christian

The Citizenship Department is in charge of a capable leader. Let others be encouraged and do likewise.

On a circuit of three appointments, four new Sunday schools have been organized by Rev. Fred Whitworth, in Saskatchewan. The largest attendance is fourty-five to each school. This is a splendid record.

The various departments in the League at Little Britain are well worked. Missionary contributions last year amounted to \$18.00. The young men provide for one meeting each month. During the winter, after an interesting program of about three-quarters of an hour, no hour was spent in playing progressive crokinole, little tables being arranged down one side of the basement. Light refreshments were then served.

One beautiful moonlight night, the League at Mount Forest walked out into the country to the home of one of the members and spent a social evening. They have a young man as President, and five other young men in office, and in the success of the working of the various departments we are sure much good will be accomplished.

From Selby, Ont., we received the following: "Sometimes as we had a very interesting meeting on the Life of Moses. We chose sides and our pastor gave fifty questions, which we wrote down. Four had correct answers for all the questions. At the next League meeting the losing side treated to candy. Through the

Missionary, Literary, Social and Citizenship. The membership is small but all are very active members.

At Bear River, N.S., they vary the social evenings considerably with great success; sometimes they have an "At Home." A series of papers on the "Home" and "Invitations being issued. All meetings are arranged so that they be bright and helpful. New members are sought and won.

A Junior League has been organized at Carberry, Man., and is proving a great benefit to leaders and members.

Recently the Leaguers and their friends assembled in St. Paul's Lecture Room, Montreal, Man., to hear one of the young ladies of the town, Miss Somerville, who was going as a missionary to Central Africa. A pleasing incident was the fact of a young lady resident in Vancouver, who is a book-keeper, from whom a letter had been received, enclosing a cheque for fifty dollars to help pay Miss Somerville's expenses to her mission, and recently another letter from the same young lady contained the pleasing information that she was prepared to undertake her full support so soon as she reached her station in Central Africa. The President, Mr. Norman Miller is to be congratulated upon his enthusiasm and leadership, and the excellent results from his efforts.

An evening on "Patriotism" was given by the League at Fort William which was in charge of the ladies. The following week the young men assumed control, and ad-

dresses were given on "How we got our Bible." The young people are carefully working the Citizenship Department, impressing lessons on Temperance in view of an anticipated Local Option campaign during the coming fall.

A Sunday School Institute was recently held for Bowmanville District in Newtonville. Representatives were present from Oshawa, Maple Grove, Newcastle, Orono, Bethesda, Salmon, Bowmanville, Haysville, Woodloch, Solina, and Caesarea. At the afternoon session, Rev. Chas. Adams, Newtonville, read an address on "Deeds, Not Words," in the Sunday School." A short discussion followed. A Round Table Conference was conducted by Rev. John A. Doyle, one of the Western Field Secretaries. Tea was served by the ladies in the schoolroom. Rev. Mr. Garbutt, Bowmanville, addressed the evening session on "The Importance of the Sunday School." Rev. Mr. Doyle gave an address on "The Purpose and Possibilities of our Work."

Some weeks ago the Juniors of Montreal held their Rally in St. James' Church. At the roll call a number of beautiful plants in bloom were carried to the platform by the children that afterwards the gifts of sick and lonely ones would be cheered by these tokens of love from the little ones. A song programme was rendered by the children and banners awarded as follows:—Inspector St. J., first, for highest average attendance at regular meetings; Mount Royal Ave., second; Verdun secured first for attendance at Rally, Mount Royal taking second.

We are pleased to see an increase of interest in Junior work in many Churches, and hope that the seniors will make much greater efforts to secure workers for this most important work, and see to it that the Junior Superintendents have the best up-to-date helps possible.

At the expiration of his pastorate at Orono, the League there presented their pastor with a fine walrus club bag and an appreciative address.

Peterboro District

The 16th annual convention of the Peterborough District Epworth Leagues and Sunday Schools was held at the Central Street Methodist Church, Peterborough, May 17th. During the afternoon session three addresses were given: by Rev. S. W. Dean of Toronto, on "Better Sanitarianism"; by Rev. W. P. Rogers, on "The Problem of the Cradle"; by Rev. F. W. White, Rev. Dean of "Personal Work." Three papers were read on the best method in the Missionary, Epworth League and Junior League Department by Miss Mary Collins, Miss Pearl Burnham and Miss Beulah Jackson.

In the evening Rev. Dr. Crews addressed the Convention on "What the Church can learn from the business world."

A large number partook of a bounteous supper prepared for the delegates by the League of George St. Church. The Convention was a great success.

The newly elected officers are as follows: President, Rev. J. G. Brown, Peterborough; Vice-Presidents, (1) J. J. Goodwin, Peterborough; (2) Miss Aggie Davis, Peterborough; (3) and (4) Miss Pearl Burnham, Millbrook; (5) Miss F. V. Jackson, Millbrook; Treasurer, Mr. W. Smith-Kelly, Bridgenorth; Secretary, Mr. C. J. Frowde, Peterborough.

Mosmosin District

The eighth annual Convention of Epworth Leagues and Sunday Schools of the Mosmosin District was held at Grenfell on Tuesday, May 23rd, in the Methodist Church.

The morning session opened at 10.30 under the chairmanship of the Rev. H. Dobson, B.A. A paper was then read by the Rev. P. I. Thacker on "The work of the Citizenship Department," which took a comprehensive survey of the possibilities of this phase of Epworth League activity. In the discussion which followed, Mr. A. Branton, Rev. H. Dobson and Rev. G. H. Bennet spoke of educative work being done, the two last named telling of mock Councils and Examinations held in connection with their Leagues. Principal Andrews also joined in the discussion, pointing out that the public holidays and Empire Days afforded opportunities for educative work on the duties of citizenship.

A Round Table Conference on "Methods in relation to the Church's work through young people." The Conference was conducted by the Rev. T. Jackson Wray, and resulted in the discussion of many questions of vital interest, such as "How can the Church get the hired men on the farms to take an interest in the Church's activities?" and "What is the Church doing to help to secure earlier Saturday evening closing of stores?" Along such lines helpful discussion took place.

The afternoon session was opened by devotional exercises, followed by the reading of a paper on "The Beginner's Course," by Miss Travis, of Elkton. In this paper as well as to the utility of pictures, methods of teaching the lesson and making it intelligible to the young folks, and the place that the musical exercises may take in making School attractive to the children. In discussing the paper, Rev. J. B. Taylor said that the aim of the course was not to teach dry history in which they young children were not interested but to lead the child to Jesus, the Children's Friend, by means of simple lessons on the love and care of Jesus. Mrs. Koppin, of Broadview, also recommended the use of this course, and an enquiry elicited the information that Mosmosin, Elkton and Broadview were the only schools in the district that used the Course. Rev. H. Dobson followed with an address on "Decision Day—before and after."

A Round Table Conference on "Sunday School Methods," conducted by the Chairman of the District, Rev. G. H. Bennet. A profitable hour was spent, the subjects discussed covering a wide range of Sunday School work, and many hints suggested to solve difficulties encountered by the teacher constantly.

Two splendid addresses took up the time at the evening session. Rev. Dr. Andrews, of Regina, had for his subject "The Church's work among boys," while that of S. J. A. Branton, LL.B., was on "Teacher Training."

The election of District Officers resulted

as follows: President, Rev. Hugh Dolson; Vice-Presidents, (1) Miss Hazle, Wolseley; (2) Mrs. P. I. Thacker; (3) Miss Harold, Mosmosin; (4) Mr. Albert Richardson, Grenfell; (5) Mrs. G. Faulkner, Broadview; Conference Rep., S. J. A. Branton, Esq., B.A.; Secretary, Rev. F. Lansford, Wapella; Treasurer, Mr. A. Daykin, Wapella.

Juggling With Glasses

Four some water into a wine-glass. Stand another empty glass on the top of it. Invite anyone to pour the water from the bottom glass into the top glass and then to drink it without touching the top glass with the hands. It looks impossible, but it is not.

Raise the two glasses with the right hand, and hold the bottom part of the top one between the lips. You can hold it quite still while you pour the water from the bottom glass into the top one, which will not be held firmly in your mouth. You then lower the empty glass, put it under the one that was in your mouth, and let the one in your mouth stand on the empty one. You have now poured the water from the bottom glass into the top one without touching the top one with your hands, and in order to drink the water all you have to do is to raise the two glasses together by holding the bottom one.

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Smiles

An American was being shown over
an old English church, beneath which
hundreds of people were interred. "A
great many people sleep beneath this
roof," said the guide. "Is that so?"
exclaimed the tourist. "Same way over
in our country. Why don't you get a
more interesting preacher?"

A farm labourer once espied an es-
caped parrot sitting on a cottage roof.
It was the first time he had ever seen
such a bird, and, getting a ladder, he
proceeded to climb up after the un-
known treasure. But when he reached
the roof the parrot flapped its wings
at him and sternly demanded, "What
d'ye want?" There was a pause; then
the labourer touched his cap and stam-
mered, "I beg your pardon, sir, I
thought you was a bird!" The parrot's
answer is not recorded.

At a marriage service performed some
time ago in a little country church in
Berkshire, when the minister said in a
solemn tone, "Will thou have this man
to be thy wedded husband?" instead of
the woman answering for herself, a
gruff man's voice answered:

"O! will."

The minister looked up, very much
perplexed, and paused. He repeated the
sentence, and again the same gruff voice
answered:

"O! will."

Again the minister looked up, sur-
prised, not knowing what to make of it,
when one of the groomsmen at the end
of the row said:

"'Er be deaf. O! be answerin' for
'er."

It is singular how often a smile is
raised by the words engraved on tomb-
stones by those who wish to do honour
to their departed ones. In one church-
yard the legend runs: "Here lies the
body of Obadiah Wilkinson, and Ruth
his wife. Their warfare is accom-
plished." Another epitaph seems to be
answering the question, "Is marriage a
failure?" "She lived with her husband
fifty years and died in the confident hope
of a better life." In Wayland there are
some who believe there are no political
struggles after death: "Here lies the
Lady of Dr. Hayward, a man who never
voted. Of such is the kingdom of heav-
en." The following is very brief and
suggestive: "A bird, a man, a loaded
gun. No bird—dead man—Thy will be
done." Of course, we expect quaint say-
ings from Ireland, and here is one:
"Here lies William Green, who died in
Manchester, Sept. 18, 18—." Had he
lived, he would not have been buried
here."

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