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REALIZE YOUR OPPORTUNITY!

"I AM not sure you realize, my dear friends, who are engaged in teaching, your wonderful opportunity. You speak of the opportunity that the minister has; he has it sometimes with a tough lot, a hard lot, a gospel-hardened lot. You have the children and the young people at a formative period in character and life, and if you are the right kind of teacher you may bring an enormous influence, under the guidance of the Holy Spirit, to lead your young people for Christ and the church. Childhood has a right to expect from you the recognition that Jesus Christ gave to it. You remember the object lesson, when the ambitious disciples wanted this, that and the other, 'Except ye be converted and become as little children ye shall in no wise enter into the kingdom of heaven.'

"I wonder what became of that little boy that Jesus took and set in the midst. Tradition says it was Ignatius of Antioch who became a Bishop of the Church of God and a martyr for the Lord Jesus Christ; but oh, that beautiful passage in the tenth chapter of Mark! You know, a mother always wants the best for her child, and so I can fancy an aggressive mother coming from the neighbors one morning and saying, 'John, you know that the great prophet of Nazareth in Galilee is not far away. Would not it be a lovely thing for us to take the children and just have the great Rabbi put His hand upon their heads and give them a blessing?' And she generated hope in the minds of others, and they journeyed to where Christ was, and those disciples that hardly ever understood the heart of the Master would have sent them away; but Jesus said, 'Forbid them not!' Teacher, next Sunday listen and you will hear the Great Teacher saying to you as you go to the school and to your class, 'Suffer, permit, allow, encourage the children to come unto Me for of such is the kingdom of heaven.'"—From an Address by Rev. John Potts, D.D.

Parents and Church Members.

To build up the school and give it the standing it ought to have, we notice that some 65 letters call for a more general interest and co-operation on the part of parents, and about 35 more emphasize the need of bringing about a closer union between the school and the body of church members. A number recommend the organized Adult Bible Class for this, and that we most heartily approve of the plan, any one who will notice the prominence this issue gives to this movement will easily see.

This article is already long enough. Has our correspondence made plain the great fact that into our Sunday School life is coming more and more the conviction that though we may have all possible organization, the most complete machinery, a thoroughly modern outfit, well-paid and devoted teachers, and all human aids, we cannot do our work well without a Divine endowment that will give us power to succeed? That is the position as it appears to us, and we believe it is equally clear to the great body of our Sunday School members that "what then? Study! Work! But above all pray, and the old-time truth will be ever in evidence, "God giveth the increase."

The Sunday School Superintendent

A Composite Photograph.

Over sixty ministers have told us, in writing, recently what they like in their superintendents—not imaginary or ideal officers, but real men as they are at work from Newfoundland to British Columbia. They represent cities, towns, villages and country circuits. Our idea in this article is to present some of the qualities that actually characterize our working superintendents, and so give what may be likened to a composite photograph of the man and the position he would like to see him in all our schools.

Many of the ministers write that they most like the consistent character of their superintendents as Christian men. With this such words as "devoted," "faithful," "spiritually-minded," and "prayerful" are combined. From these expressions we learn that the man him- self, as a Christian, is first in demand.

In relation to his office, many and varied adjectives are used. We note, with satisfaction, that a goodly number are reported as ever bearing in mind that "the chief business of the school is the spiritual awakening and growth of every scholar." Nine or ten pastors make definite reference to the desire of the superintendent to counsel with them regarding the spiritual welfare of the members of the school.

This is gratifying, for it goes to show that the ordinary Sunday School superintendent is conscious of the important place the school occupies in the work of evangelization, and that pastor and superintendent should be "workers together" in the great enterprise of soul-saving.

As the chief officer of the school, the characteristics most frequently mentioned are "regularity" "punctuality," "promptness," "up-to-date-ness," "discipline," "earnestness," "courtesy," "optimism," "loyalty," and "good temper." Then follow "generalship," "perseverance," "business methods," "attention to details," "fact," "enthusiasm," "variety," "kindness," and "sympathy."

Some of the adjectives used to describe the superintendent at work in the school are suggestive. He is liked because he is "active," "bright," "lively," "quick," "firm," "spirited," "zealous," "patient," "apt," "persistent," "thorough," and

"thoughtful." One minister says of his superintendent that "he is a perfect stranger to laziness." All of this goes to show that the qualities most liked in the officer are those suggested by one who writes "he does things, and he does them well."

Now, superintendents, you may form some idea of the kind of man you should strive to be. Perhaps you will say: "No man is all the above calls for." True, but all superintendents should aim to be it all, and none should be satisfied with less than all he can be.

The following are a few of the statements made by some of our pastors:

The editor cannot know just who these several men are; but it may be your pastor was writing about you. See if you can recognize yourself in any of these exact quotations. Here they are:

"Geniality and devotion; a good supervisor, who knows the boys and girls; is profoundly interested in young men, sees spiritual possibilities, and counts his the chief office in the church."—(We like those last eight words.—Ed.)

"His upright walk and pure conversation. His freedom from objectionable habits. His steady interest in the work in hand. His willingness to receive suggestions."

"Promptness, tact, consideration, politeness, and the kind, earnest Christian atmosphere which he carries with him."

"He loves children. He has a genius in allotting suitable work to each worker. He is loyal to connexional interests. He works like a beaver between Sabbaths in the interests of the school."—(Note that last statement. It explains many things.)

"His never falling optimism. No matter how things go, he is always hoping for better things. No matter how poor the behavior, he has seen schools that were worse, and even the most mischievous boys have a streak of goodness in them."—(And the "bad" boys will call him "blessed" after years have passed. God bless that superintendent.—Ed.)

"My superintendent is eager to adapt the best Sunday School methods to his conditions, is never impatient, exalts the spiritual, keeps self in the background, and seeks consultation with his pastor regularly."—(Please study the import of that word "seeks." Too often the pastor is the seeker. We like the way it is used here.—Ed.)

"He is thinking of and planning for his Sunday School seven days in every week."—(That doesn't mean that he thinks of nothing else.—Ed.)

"I like his earnest, sympathetic, manly character. I like his unswerving faithfulness to duty in times of discouragement. I like his splendid optimism, which inspires every teacher with the supreme importance of the work."—(Yes, helpfulness is important. The true superintendent goes into his school with hope in his heart and shining out of his eyes. A dull, spiritless session is impossible where he presides.—Ed.)

"His deep devotion to the work of the school. It is on his heart every day. His interest in the individual pupil. His prayerful remembrance of those who have gone out from the school."—(Good! Follow those who have left your fold with your sympathy, prayer, and correspondence.—Ed.)

"Abiding interest in the welfare of the Sunday School. The faculty of attracting and retaining a lot of interested helpers in the work. His determination always to keep before the school a definite aim. His constant endeavor to edu-

cate the school in the needs of world-wide evangelism, varying the programme of the school so as to enlist all and develop latent talent in scholars."

"He has given nearly thirty years faithful service, a most thorough student of Sunday School lessons, conversant with the most up-to-date methods, above all things taking a deep spiritual interest, both individual and collective, in the work."

"Because he has the Sunday School not only on his heart, but also on his brain. He gives his very best thought to the work of the Sunday School."—(Heart plus brain—a first-class combination. The superintendent needs to employ all the powers and capacities of both for the largest measure of success.—Ed.)

"He is a Christian, an organizer, a Bible student, a disciplinarian, an inspiration to his staff, a friend to his scholars, and is whole-hearted in Sunday School work."—(This card is signed, but the stamp of a Newfoundland land one. They surely have some good ones down there.—Ed.)

Here is a contrast. It is only discordant note in a harmonious chorus of praise. Never mind the post-mark; but does it mean you?

"What I do not like in my Sunday School superintendent is:

Long prayers.

Lack of system.

No control of school during session.

A new superintendent is needed!"

(We wonder if this man, who otherwise is both "faithful" and "earnest," could not be made into "a new superintendent." We do not know you, pastor, nor your superintendent, but whoever you are—consider one another to provoke unto love and good works!)

We could fill pages with such testimonials as the foregoing (extending the list). They all come from living pastors regarding real, living, superintendents. Surely these are a godly, devoted, and wise lot of men.

We thank God for you, brethren, and for your work. And if the excellent features in this composite photograph include yours we congratulate both your school and you. That you will seek such qualities of heart and such methods of work as shall make you capable overseers of the flock, we are sure, and that you may realize them, we earnestly pray. The Church may not always seem to appreciate your services, nor may your efforts be commensurate with the visible results; but "in due time ye shall reap if ye faint not."

The Promotion Exercises

Make your promotions publicly. Let the occasion stand for something big in the mind of the scholar, and represent an important event in the life of the school. We were present at Newmarket, on Easter Sunday, when the class of ten primaries was being advanced to the Junior Grade. The six girls and four boys were brought to the platform, the superintendent, Mr. L. G. Jackson, presented them to the assembly, and after describing the studies in which they had been tutored, tested their proficiency by a number of questions which were answered. An opportunity was given for public questioning, the pastor welcomed the class, each member was presented with a durable copy of the Bible and the promotion was complete. The service will be remembered during after years by the members attending. Such exercises are worth a great deal to the life of a school.

The Teacher that is Liked

What Some of Our Bright Girls and Boys Say

We are writing with a pile of post cards before us, on which are given straightforward answers by scores of Sunday School scholars from ocean to ocean, to the question "why do you like your Sunday School Teacher?" We have been analyzing these cards. They are manifestly honest throughout, and show just the things girls and boys like most in their teachers. Here are a couple of the cards which we reproduce in exact form as samples. We have many more just as good as you will see if you read this article through.

And yet fifteen make special reference to the teacher as a "good Christian" who "lives right," "keeps the rules of the church," and is a "good example" for the scholar to follow. Personal characteristics that are most valued seem to be "kindness and patience." One says the teacher "never gets cross," another "is always smiling," another "looks on the sunny side," while another is liked because "he knows boys will be boys." Evidently the scholars place a high sense of appreciation on consideration and forbearance on the part of the teachers.

EDUC. DEPT. HAMILTON, ONT. DEPT. OF
15 Wesley Buildings,
15 Richmond St. West, Toronto, Ont.

FOR CORRESPONDENCE

WHY I LIKE MY S. S. TEACHER

I like my teacher because she explains the lessons so clearly and so that we can understand them perfectly and also makes them more interesting. Because we see she is so much in earnest.

WHY I LIKE MY S. S. TEACHER

Is because her teaching makes Sunday School the most attractive place to spend an afternoon, and she, in everyday life, brings Christ into the most prosaic occupation, thus proving the reality of religion.

An analysis shows that the personal interest of the teacher in the members of the class comes first. Many refer to it. This is what we would expect, and the lesson for you teacher, is that if you would interest your class in the lesson, you must be personally interested in your members. Several write in the strain of the following, "I like my Sunday School teacher because she takes such an interest in me, and is not only my teacher but my friend." That word "friend" is most suggestive.

The next excellent quality in order of value according to our cards, is in explaining the lesson and making it interesting. Twenty-one refer to this definitely, and many others mention it indirectly. One says the teacher always "tells a story," another "uses the blackboard," another "does not lecture," eleven speak of the teachers using "simple language" and being "easily understood." Four say their teacher always comes "well" or "thoroughly" prepared, one tells how the teacher interests the class by sometimes letting a scholar teach, and several refer to their teachers as always doing their best. "Teacher, you can spend a very profitable half-hour in quiet self-examination on points suggested by these references.

The teacher as a Christian is referred to less frequently than as an instructor.

But a few sample cards will express the sense of the whole quite clearly, and all we ask is, that every teacher, having read this through, will honestly seek to so improve in all that pertains to good teaching that there will be in his or her own mind a satisfaction of doing one's best, and that there may be no reasonable ground of complaint in the minds of the class.

SAMPLE STATEMENTS OF SCHOLARS.

"Her teachings are brief but beneficial."

"After teaching the lesson our teacher points out the practical applications for every day life which occur in the lesson, so that we have something out of the lesson to help us after we have left Sunday School."

"I like her because she is so patient and kind to her class, treating everyone alike, and she has an interesting way of teaching the lesson."

"Because she teaches us thoroughly. Because she is very nice. Because when she went away she supplied us with a teacher whom she knew we would like."—(That last reason is worth thinking over.)

"I like my teacher because he teaches me to live my life more like Christ's life."

"1. Because he takes an interest in his pupils. 2. Because he prepares his lesson. 3. Because he practices what he preaches." (Three good words, "prepares," "preaches," "practices.")

"I like my Sunday School teacher because she makes the lesson interesting by the use of a blackboard, and for the interest she takes in each of her scholars outside of the Sunday Schools."

"I like my teacher first on account of her unselfishness and earnestness, and I like her on account of the way she teaches the lesson, how she puts her whole being into it and seems to fairly make it live. She never brings any half-prepared lessons or tries to make excuses. She spares neither her time nor her money in trying to benefit our class. I like her also as a personal friend."

"She is so kind to us, and takes an interest in our everyday life. She is at Sunday School when it is as late as possible, and often at an inconvenience to herself. She is a true Christian and I am sure we are benefited by her prayers. She tries her best to teach us the way to Christ. Although we are often very inattentive, she never gets cross. She is pleasant in disposition and always smiling and looking on the sunny side."

"I like my Sunday School teacher because she takes such an interest in her class. She has a family, yet she devotes a great deal of time to her 'boys,' as she calls us. She presents the lesson truths in such an interesting manner that the most mischievous among us sit up and listen amazed. They very look on her face brightens the classroom the moment she enters and everyone in the class would do anything for her."

Now, teacher, "who is who" but more practically where and what are you in this glorious calling?

A Good Superintendent

The following note has been received from an Ontario village: "Our greatest need is a good superintendent. Please tell us how to distinguish a person who will make a good one, and how to train him when we have found such a one."

At a recent Sunday School Institute, considerable time was spent in Round Table Conference on the qualities of a good superintendent. The summary of these as given by the secretary of the meeting at its close was as follows:

1. He should have "a good head."
2. He should be a "consistent Christian."
3. He should "carry the school in his heart."
4. He should "be always present."
5. He should "have ability in generalship."
6. He should be "sociable out of school."
7. He should be in all school duties,
 - (a) Active.
 - (b) Systematic.
 - (c) Prompt.
 - (d) Progressive.

These points were not presented by the speaker, but were suggested by the members. The assent of the Conference being given to the various items in the bill, the leader (who was none other than the Editor who writes this), asked if there was any such a man present. Of course, none claimed to possess all these qualities; but the consensus of opinion was that all should cultivate them. A first-class Sunday School superintendent cannot be made to order. But find a man who has the first two qualities named, and who will consent to the next two, and the others will come by experience if he be but devoted and faithful.

Let none be discouraged, but all aim at such good qualities in conducting the school affairs. Growth in experience will bring increase of usefulness. We do not

say that the above list includes all good qualities; but the Institute at Blackstock on February 23rd deemed them satisfactory. Do you?

Why Sunday School Teachers Teach

A Talk With Teachers

The editor has no finely spun theories to present; but just a few encouraging statements to quote. The moralizing you may do for yourself. We have been having a pleasant post card that lately with quite a number of our teachers in different parts of our field. Some have written from our Eastern Conferences, others from the Central, and still others from the West. But all have given us some insight into their motives and purposes, their hopes and desires, their prayers and expectations, in their teaching work. We have not discussed plans, but have sought to find just *why* teachers teach, and what, if anything, makes them really like to meet their classes weekly. The cards include teachers in various grades, and in schools of many kinds; but the best of it, all seem to enjoy their work. Not one murmur or complaint, not one heavy sigh or discouraged heart is discoverable in the lot.

Every testimony is bright, and all unite in convincing evidence that some thing higher than stern duty is impelling our teachers to join in this Sunday School work.

They all seem to like it! Some are primary teachers, others have sturdy boys, not a few are in charge of growing girls, and teachers of older grades of scholars are all represented. But the best of all is that they all seem to like it *equally well*.

"God has called me to it," "My Master has called me to the work" "I want to do something for my Saviour who has done so much for me," "I am doing work for the Master in this way," "It gives me an opportunity to serve my Lord and Master," "It affords a great opportunity for Christian service," "because of the chance it gives me to do a little work for the Master," "It gives me joy to be of some use in the Master's service," "It gives me something to do for my Master,"—these are samples only, but how clearly all of them emphasize the high calling of the teaching office. It is God's work, it is the Master's service, it is the Lord's business you are doing, teacher. Let your hearts throb with joy at the very thought of it.

Another class of reasons clusters around the thought of *servicing others*. See these statements: "No work furnishes greater opportunities to follow the example of the Saviour, and have personal talks with one," "to bring the young men in the class to know Christ as their personal Saviour and friend," "I experience the joy that comes to one interested in others," "I have found it the work in which I have most ability to *serve*," "opportunity for service among young men," "the place where my life can count for the privilege I have to point them to Jesus as their Saviour, and to encourage them to strive to make their lives useful," "to bring my scholars into living vital touch with Jesus Christ,"—these too, are but samples, but of a sense of glorious privilege than which there is none higher—that of Christian service. Thank God, teacher, for the incomparable opportunity you have for being useful and training others to be equally if not more so.

Another class of reasons centres in the teachers' *personal profit* from Bible study. Consider what these quotations

suggest: "The benefits of systematic Bible study," "so deeply interested in the study of the Scriptures," "It stimulates me to deeper Bible study," "It leads me to a better knowledge of the Bible," "it gives me the most excellent chance to become acquainted with God's Word,"—Surely the Sunday School teacher can say of the Bible: "Oh, how I love thy law."

One more class of answers relates to the *character* of the work in the light of the scholars' future lives. Several speak of "laying foundations," building "for eternity," "forming lives aright," and in similar words they emphasize the truth of the future and abiding results in maturer character and useful lives when the present youthful scholars shall have become men and women grown.

Had we space, we would like to tell of the benefits expressed by our correspondents in the work of preparation, in the social life of the class, and other additional happy results, but we have given you enough to think about, to study and pray over, and to work out in your own experiences.

We add three cards just as specimen testimonies, and in answer to the simple question *Why?*—

"Because I am greatly interested in each member. I have been permitted to see great and blessed results, and so can confidently thank our loving Father for the unseen ones, for they are just as sure. I am resting on the promise in Isa. 55: 11. I have had the great pleasure and privilege of being associated with many others in this great work nearly forty years."

"My intense love for the Word, the work, and my class. I delight to teach the Word, and my class are appreciative, interested, co-operative, regular, and I am sure it does me good to teach, and I am sure it does them good."

"The thought that I have eight girls looking forward to each Sunday inspires me to try to live better and truer. Each one appeals to me differently, but I aim to help them build for eternity. Teachers! Have faith in God, in His word, in your calling, in your message, in your class, and if ever cast down, look up and say the words referred to above, Isa. 55:11. They can never fail."

What Kind of a Class is Yours?

A Chat with Boys and Girls

The Editor has been finding out quite a lot of things lately, and perhaps some of you are about your or your class. He has had a large number of letters from Sunday School teachers, and has been finding out from them what kind of a class they most like. It doesn't matter whether it be a boys' or a girls' class—the conditions seem to be the same. One teacher speaks for many others when she says she likes *attention* in the class. Another wants to have the boys *interested*. One says, again, that scholars always *regular* are the kind he wants, and still another says he wants to see his boys *appreciative*. One lady says that her girls are always *looking forward* for Sunday, and, of course, she likes to meet them; and another tells us that her little primary boys and girls *like her* so much she cannot help liking them. One doctor, who is a teacher, says he likes his class "because they are growing, healthy boys from 15 to 19 years of age, because they are increasing in numbers, because individually they are becoming better, physically, morally, and spiritually, and because my *boys* of to-day will be God's men of to-morrow." Do you think that doctor has a splendid class? We think, too, if the truth were known, those boys would say of their teacher: "He's all right." Well,

that class is a ray east of our office. But that doesn't matter. A lady writes from away west, in Alberta, and says pretty much the same: "My joy the future will tell. When my boys shall become Christian men, such as this world needs, then, and not till then, shall I count my labors great gain." How much such teachers see in boys to like! Well, here's another. She says her girls are so *bright* and have such confidence in her that she cannot help liking them. And, doubtless, the girls love their teacher for her own sake. Don't you think so? A man writes from a large city school, and says he has "the best class in the school," and that "it is an honor to be their teacher." So, you see, teachers like a class they can be proud of; and surely, it is no harm for a teacher to boast of his class when it is the best in the school. By the way, the superintendent says the school is the best in the city; the teacher says his is the best class in the school; now, who is the best boy in the class? Another teacher writes that her girls are so responsive and *obedient* that she loves to be their teacher, and quite naturally so. But what we like most is the reason given by one teacher, who says that the class "*helps me* so much she cannot but like her." That's surely a good reason. The scholar is a help or hindrance, and can do a great deal to assist the teacher or to prevent the success of her work.

Now, girls and boys, what kind of a class is yours, and what kind of a scholar are you? We are not going to preach, but shall just ask you to try, to try hard, to try hard together, and to try hard together every Sunday, to make your class the best liked in all the school, that your teacher may always be proud of you, and better than all else, that God may be well pleased with you. Make your class "the best in the whole school."

Church Membership in the Sunday School

Our latest statistics show that there are upwards of a quarter of a million persons in the Sunday Schools who are not church members. This we believe to be an error. We call the personal and special attention of our superintendents of circuits and of schools particularly to the column in the schedule dealing with "Number who are now members of the Church." Will the ministers please be very particular in filling out this column? We recommend the form of card given below in order to obtain a correct record from the members of the school. The pastor or Rev. Dr. Rose, and the Sunday School superintendent, Dr. Stombie, of Sherbourne Street Church, Toronto, working together thus, conduct a Decision Day and take a church census at the same time. Some such system must be followed or our statistics are but guess work.

Sherbourne Street Methodist Church Sunday School

1. Are you now trying to live the Christian life?
2. Do you propose by God's help to do so?
3. Are you now a member of the Church?
4. Are you willing to join the Church?

(N.B.—Only one of the above questions should be answered.)

(N.B.—If the third question is answered "yes" no answer is needed to the fourth.)

Name

Address

Evangelism in the Sunday School

BY REV. J. A. DOYLE, WESTERN ASSOCIATE SECRETARY, REGINA, SASK.

WHAT IS EVANGELISM?

The Church has accepted her commission and has gone out to make disciples of all nations. We, as a Methodist Church, are among the Evangelical denominations. Our programme contains more than the mere making of nominal members for the Christian Church. Disciples are what we have undertaken to produce; not just the securing of an experience of religion, but the production of a true, strong, Christian character, and a life that is marked by sacrifice, service, and love; this is the task we have set for ourselves.

The call for the Evangelist and for the evangelistic method and meeting the demand for an experience of a conversion of a certain type, and the emphasis on our watch-word "To Save Souls" as the business of the Christian Church, have to some extent at least caused us to regard the securing of religious experience, the leading of people to commence the Christian life, and qualifying them to enter heaven, as the be-all and end-all of the Church's work. The evangelistic effort which stops here falls far short of being true evangelism.

The religious experience is the foundation, the consistent Christian life is the superstructure. The coming back to God on the part of the wanderer is "The right-about-face," the development of the Christian character is "The forward march." The qualification to enter Heaven is the starting point; true Christian citizenship in this life is the desired result. Evangelism then is, mightily, a bigger business than securing so many decisions for Christ. The achievement of a warm and habitual spiritual fervor, strong moral fibre, well grounded faith in God, and a permanent Christian character; this is true evangelism; this is the Church's work.

THE PLACE OF THE SUNDAY SCHOOL IN THIS WORK.

The Sunday School is called the great right arm of the Church; it is the institution or organization through which the Church can work out the solution of almost all her problems.

It was stated by one of the most prominent speakers at the last International Sunday School Convention, that the sowing of temperance seeds in the Sunday School for the past twenty years is now resulting in the great prohibition harvest that is so rapidly driving the liquor traffic out of the United States. "In two decades," says Lawrance, "the Church can solve the great missionary problem, but she must do it through the Sunday School." "If the Church," says another, "would reduce her difficulties of finance to a minimum, let her teach the principles, and train in the practice of Christian stewardship and giving in the Sunday School." If the Sunday School is the field where the solution of these important questions is to be worked out, surely it is the very organization where the problem of evangelism is to find its solution.

OUR STARTING POINT AND SACRED TRUST.

We boast our British maxim "What we have we hold." "Keep that which is committed to thy trust," said Paul to Timothy. The great majority of those who pass through our Sunday Schools came to us when they were members of the Kingdom of God. Our

first and perhaps our greatest work of evangelism in the Sunday School is to keep these children of God from ever going away from Him, and to bring them, as one has said, "to a sense of oneness with the Father before they have realized a sense of separation from Him."

We have taken the privilege while visiting a number of the Sunday School and League Conventions in the West, of making some tests as to the early religious experience of the workers present. Here is a result of three of these tests, the others reveal similar proportions. Out of a total of one hundred and eight workers, eighteen, or one-sixth of the total number, have no recollection of conversion; that is, they do not remember the day when they did not love God and realize, more or less definitely, that Jesus was their Saviour. Thirty-six, or one-third of the number



"WHY DON'T THEY LET US IN?"

have a distinct memory of enjoying a child's religion until after ten years of age, and then, or in their early teens, they went away from God. Some of these have very significant stories to tell as to the cause of their discouragement in the Christian life and losing their conscious relationship to Christ. Thus in a total of one hundred and eight, fifty-four, or one-half, were awakened to a sense of membership in God's family in very tender years. The other half were not. Two-thirds of the awakened ones broke faith with God in early adolescence. But where is the Sunday School that has had in its programme a clearly defined plan or purpose to keep their children in the Kingdom of God? Our methods, and even to some extent our Decision Day, the adoption of which was a great step in advance, presupposes that we must lose them first and win them later; that we must give Satan

his innings with them for a while, and then seek their conversion. If our vision, our love, our faith, our teaching, our prayers, and our untiring efforts, had been centered upon keeping them might not the great majority of our children have been led into a bright and strong Christian experience, and life, without passing through the experience of conscious separation from their Saviour? Construction is easier than reconstruction, and formation is better than reformation.

WINNING THEM BACK.

But the work of winning back to Jesus Christ those who have wandered from him is pressing upon us. We know a number of schools where wonderful success is being achieved in this. And after seeing the success and studying the methods which have secured it, we offer the following suggestions:

First: Let every teacher realize that the responsibility for the spiritual welfare rests upon them. They are pastors as well as teachers.

Second: It is, then, the teacher's first business to become acquainted, in the most tactful way possible, and as thoroughly as it is possible for one soul to know another, with the religious and spiritual condition of every boy and girl, or man and woman in the class.

Third: The teachers who have succeeded in winning their classes for Christ are those who have entered into a ministry of intercessory prayer on behalf of each member of their class. This method brings success. One young man, a teacher of a very large class of boys, ranging in age from thirteen to eighteen, saw the conversion of over seventy of them in one year; but he spent fifteen minutes three times a day in pleading "in God, and laying each name and life before Him. Another of these devoted teachers who had won every member of her large class of girls to Christ and Christian service, was called away by sudden death. In her Bible was found what she called "My Rosary." It was a sheet of paper, beheaded with many tear drops, upon which was the name of every member of her class, which she took daily before God in prayer. One of the greatest Sunday School superintendents in the United States is reported as having a prayer list containing over five thousand individual names, which he regularly presented before the throne of God. Jesus gave us the method and it succeeded.

Fourth: When the teacher realizes this responsibility and knows the spiritual condition and prays daily for each person by name, fraternal and loving dealing in religious matters with the individual is sure to follow. This method also is essential to the best success.

Fifth: Then let every school and every teacher prepare for and make the best use of, what we call, for want of a better term, "Decision Day." The above suggestions outline the preparation for that day. Most of the decisions have been reached before the day comes, and to them it is a day of "confessor" or "acknowledgment," rather than "decision," but the others whom the teacher has not been able to win by personal dealing and effort, may then be led to surrender their lives to Christ by this public means.

To the teachers and officers who have in this way kept the lambs in the fold, and have won back the wandering ones, the work of building up the Christian life and leading the boys and girls, and others, to active Christian service, will follow as the day and night. And true evangelism will be a continuous work in the School.

The Boy Problem

REV. F. L. FAREWELL, B.A., ASSOCIATE SECRETARY, TORONTO.

THE BOY PROBLEM VS. THE GIRL PROBLEM.

Frequently I am asked why emphasize the boy problem and say nothing about the girl problem? The question is quite in order. I think I am safe in saying, however, that many of the principles laid down by writers and speakers, and confirmed by observation and experience, are equally applicable to boys and girls. Of course they are not all applicable, nor are they applicable in the same way. On the other hand there is a sense in which the boy problem differs in degree at least from the girl problem, and is the more acute and immediate. It differs in the fact that the boy responds more intensely to impulse, is swayed by stronger passions and is less restrained by the influences of the Church and home, and to this extent his problem is the more urgent. Moreover, I am not so sure but that a solution of the boy problem will make for a solution of the girl problem inasmuch as a strong, heroic type of boyhood exerts a powerful influence upon the girl of similar age. And so we are coming more and more to believe that the holding of the boy for Christ and the Church and training him for world-wide service, is the most potential work in which the Church of the twentieth century may engage.

THE URGENCY OF THE PROBLEM.

We have said that the solution of the problem is urgent. This cannot be emphasized too strongly, and for these reasons:

1. The adolescent period, that period, say from twelve to twenty-one years of age, is the time of greatest responsiveness to moral and religious ideas.
2. It is therefore the time of most frequent conversions. Dr. G. Stanley Hall, in his "Psychology of Adolescence," gives a table showing the ages at which 4,654 boys and young men were converted, as follows:

Age.	Number.	Age.	Number.
6.....	6	18.....	442
7.....	17	19.....	351
8.....	32	20.....	320
9.....	50	21.....	245
10.....	90	22.....	139
11.....	101	23.....	136
12.....	193	24.....	68
13.....	190	25.....	59
14.....	284	26.....	33
15.....	336	27.....	27
16.....	448	28.....	18
17.....	439	—

From the tests that I have made at Institutes from time to time, the above figures showing the conversion age to be largely from 14 to 20 years have been confirmed. I am of the opinion, however, that as the laws of human growth are studied and applied, this period will gradually fall until it extends from 12 to 18 years of age.

3. It is the "savagc" and "semi-criminal" age. Surely it is a paradox that a boy should manifest at the one and the same time the strongest criminal tendencies and the greatest responsiveness to religious impressions. But this is true. The two sets of forces are engaged in deadly conflict. The outcome will depend upon the nature of the influences that are brought to bear upon him at this time.

4. It is the period of will-training and character-formation, when all the forces at our command should be utilized, not to break and destroy will, nor even to repress the enthusiasms, but to con-

trol and direct them along the lines that make for the largest life.

And so the problem of the boy is urgent.

THE BOY PROBLEM VS. THE LEADER PROBLEM.

I sometimes ask is it the boy problem after all, or is it rather the leader problem? The Young Men's Christian Association says the latter. Has it answered rightly? A principal of one of Toronto's Boys' Industrial Schools, who has had to crack some "hard nuts" in his time, declared a few weeks ago that he had never seen a "bad" boy. He certainly ought to know. But is he wrong or right? It is a question of definition. If "bad" means the specific violation of criminal and moral law by a single act, then he is wrong. But if it means, as I suspect it does in the mind of the principal, a continuously and deliberately perverse attitude toward the good—if it be a condition and not simply an act—then it may be that the principal is right. Certainly most boys have in them the "potential" good, and it is up to someone, and we may call that someone a "leader," to learn the law of the



"YOURS FOR SERVICE IN CHINA."

boy and to lead out and develop the potential to the full. And so we say that the problem is the leader problem rather than the boy problem.

A POSSIBLE SOLUTION OF THE PROBLEM.

If it be the leader problem, then upon the Church is the task of educating and training the leaders for work in this department. The first essential bit of knowledge that the leader should possess is the laws of growth through which the boy seeks to express himself. This is as necessary as it is that one should know the laws of bridge-building before attempting to construct a bridge. Let me illustrate. I take a contract for the building of a bridge. The beams, planks, cement, steel, bolts, spikes, etc., are all brought to the river's edge, but I remember, alas, I do not know the "how." Never mind; that makes no matter. I put the material together some way. The job is finished. The tracks are laid. The construction train comes along, and *crash*, down goes the bridge, train, human life and all to destruction and death. Was it a bridge problem or was it a contractor problem? Who was the criminal, the engine-

driver or the builder? And so I stand as a teacher or leader before a boy of fourteen to lead him up to perfect manhood. Here are the raw materials—physical life, throbbing almost to the bursting point, emotions, enthusiasm, dreams and ideals, social instinct, intellectual possibilities, moral and religious yearnings. Shall I, knowing nothing of the laws of manhood building, accept the contract and proceed to construction operations? Dare I do such a thing? Or shall I study the laws of boyhood and learn the laws of these raw materials might be moulded and fashioned and grooved and chiselled and put together and built up into the symmetry and beauty of a noble character? Is not the boy problem a leader problem after all, the leader being perchance a parent or a superintendent, or a pastor or a teacher?

SOME HELPFUL QUESTIONS TO THINK ABOUT.

In closing let me ask a few questions as to how you, Sunday School teacher, are seeking to keep fourteen-year-old Joe in the school and to save him for Christ and for service. Have you attempted to bring Joe's chums into the Sunday School or to find him chums among those who are already there?

2. Have you some kind of boys' organization in the school or church into which Joe might nicely fit as a member or perchance as an officer?

3. Have you tried to organize Joe and his friends into some kind of an athletic society?

4. Have you done anything to give him the privilege of gymnasium work or of manual training?

5. What do you know about Joe's course of reading?

6. Have you made his hobby of gathering picture post cards your hobby meanwhile?

7. If Joe is not already in the Kingdom, what efforts are you making to lead him to Christ?

8. If he is already in the Church, what regular and continuous work are you doing with him in order to develop him?

9. How would it do to have Joe and the other Christian members of the class lead the rest into the Kingdom? He is especially interested in the lives of the modern missionary heroes?

11. To what extent does your personality play a part in the moulding of Joe's character and does your comradeship with him inspire confidence, trust and respect?

12. Do you know that this is the age that Joe is naturally critical of your dress, manner, general demeanor, moral conduct, etc., and that he is easily influenced thereby?

13. How far what conditions do you see in the work of the week, and how do you propose to interest him in the school during the hot summer days?

14. Do you know Joe's dreams and ambitions, and to what extent are you controlling and directing them so as to make for the largest and best life?

15. Are you seeking to give Joe a vision of the world's needs and to train him for world-wide service?

If Joe's teacher is finding a way into his heart, these questions can be readily answered.

The work of the Sunday School is to bring to perfection and fruition the possibilities of the boy by meeting his every need and by utilizing his every motive force in ways that wisdom and prayer and human knowledge and Holy Spirit may direct. This is its greatest work. And the work of the Sunday School is the greatest work of the Church.

The Elementary Department in the Sunday School

BY MRS. W. C. MATTHEWS, ST. JOHN, N.B.

There seems to be some uncertainty in the minds of many people just what is meant by the Elementary Department of the Sunday School. It is quite a modern term. For many years those who have had the Sunday School work at heart, felt we were not doing our work in the very best way. We lacked system, and in that lack we missed many of the blessings that might have been ours.

After much thought and many prayers, a committee was appointed to study the situation, with the result that now we have the Sunday School divided into Elementary, Junior, Intermediate, Senior and Adult Departments, each of these having its own peculiarities (if such we may call them) which cannot be ignored. The Elementary, of which we wish to speak briefly, consists of children from birth to the age of thirteen years.

In dividing the school as above, the idea was to so grade the pupils that the teaching done should be in accordance with that followed in the public schools, regarding age and development. In former years the Primary Department of a Sunday School consisted of children ranging in age all the way from four to thirteen years.

Picture such a class. Try to imagine yourself the teacher. You are tired before beginning to teach and so are the children. We are so glad that the Father gave a seed thought to some one of the great importance of doing the Sunday School work well, especially among the younger children. For out of that nightmare of a class has evolved three well-defined classes, the *Beginners*, three to five years; *Primary*, six to nine years; *Junior*, nine to thirteen years.

The idea of grading has always been a difficult one, until we were given the Graded Supplemental Lessons, and now we have the new Graded International Lessons. So our work will be much easier in future. As we study these new lessons we wonder how and why we taught so long over the heads of our little ones. We had no consideration for the character, the interests and requirements of the pupils at different ages, nor did we stop to think of the teaching that would minister to the spiritual life at different stages, so that the development might be normal and continuous.

In the day school we find that the amount and character of the material are decided by the pupils' capacity. Simple concrete lessons give place gradually to more complex and abstract instruction, the progression being always indicated by the advance in the child's powers and changing needs. Realizing that the child has the same brains on Sunday as on Monday, the Committee appointed worked out a series of lessons suited to the three classes being mentioned. The purpose is to meet the spiritual need of the pupil in each stage of his development.

In the *Beginners' Class* we have the truths presented through stories from the Bible. We who have to do with children know how they ask over and over again for a story. In the *Primary* we find it is the stage where the child's brain is growing rapidly and is very susceptible to impressions. This is also the school age, but as yet the pupil is only able for the tiny truths, as his powers of sustained attention are limited. The lesson selected for this class cannot help but appeal to the teacher who is awake to the importance of early impressions. The Juniors are so different from either of the others that we feel almost in despair as we think of

the importance of our task. Here we find habits being formed and strengthened. In this class of all classes, we must deal gently but firmly with the pupil. The Junior teacher has a privilege as perhaps no other has for obtaining results in helping boys and girls to know God's Word, to obey His Commandments, and to love both the hearing and doing of His Word.

To any one who will sit down prayerfully and study the Elementary Department of our school as outlined for today, I am sure there will come the conviction that this Department demands our most earnest and consecrated efforts. It is the foundation of the Sunday School; of the Church, yes even of the State. Here are being formed habits which will be carried throughout the future stages, and if we can do anything to help strengthen these for good, should we not use every Heaven-directed means given?

Never before has the Christian world so felt the need of solid work being done in this Department of the Sunday School. Today when we are so enthusiastic over the Adult Bible Class, let us not for



"OF SUCH IS THE KINGDOM."

one moment forget "The Child in the Midst," and the importance placed upon him by the dear Master.

Teachers in the Elementary Department, we are favored above many. We have been entrusted with humanity at its most impressionable stages. Yet with the privilege comes our responsibility.

"Up to us sweet childhood locketh,
Heart and mind and soul awake,
To us of Thy ways, Oh Father
For sweet childhood sake.

Father, order all our footsteps,
So direct our way,
That, in following us the children
May not go astray."

Baby's Skies

BY MARY C. BARTLETT.

Would you know the baby's skies?
Baby's skies are mother's eyes.
Mother's eyes and smile together.
Make the baby's pleasant weather.
Mother keep your eyes from tears,
Keep your heart from foolish fears,
Keep your lips from dull complaining,
Lest the baby think 'tis raining.

The Cradle Roll

BY MRS. PETER BRYCE, TORONTO, ONT.

"Buds and bells! Sweet April treasures,
Springing all around.
White and gold and crimson treasures,
From the cold, unlovely ground.
He who gave them grace and hue
Made the little children, too.

"When the weary little flowers
Close their starry eyes,
By the cold and dewy hours,
Strength and freshness God supplies.
He who sends the gentle dew
Cares for little children, too."

F. R. H.

In these days of many organizations, one of the latest, most interesting, and most justifiable, is the Cradle Roll Department of the Sunday School.

When first this organization was brought to our notice, it seemed to be but another burden about to be added to the already heavily taxed shoulders of the faithful workers; but upon looking more deeply into the subject we were led to feel that this part of the work may indeed, if properly carried on, become to a great source of help and blessing to a church.

1. Why should we have a Cradle Roll Department in connection with the Sunday School?

(a) Because, this provision is made that the children belong to Christ; redeemed by Him, they form part of His Kingdom, and that at no time should they depart therefrom.

(b) Because, this provision is made for the children, which grants them, from earliest infancy, a home and a welcome in the church, which was named by Jesus "My Father's house."

(c) Because, through the children, we reach the hearts of the parents and may thus interest them greatly in the church.

2. How may the work of the Cradle Roll be carried on? First, we need a superintendent, earnest, energetic, and in whose heart there is love and sympathy both for the mothers and the babies.

From the minister the superintendent receives the names of all little ones under five years of age belonging to his charge, or the names of the families in which these children are to be found.

Now the superintendent must choose the helpers. The district may be divided into wards, each worker being responsible for one ward.

Each visitor calls at the homes of the children, explains the object of the visit, and asks that the baby may become a member. The name is inscribed on a beautiful certificate, and on each succeeding birthday the child receives a pretty card or little gift.

The superintendent, obtaining the names from all the workers, places them upon a large and beautiful roll which is hung in the Sunday School room.

Now these little ones form part of the Sunday School, and are in evidence on special days. On the glad summer day when the bigger children have their annual picnic, with them will come the mothers and their babies, and again when Santa comes to visit the school at Christmas time, the little ones will be remembered by that kindly old gentleman.

Thus the home and the church are bound more closely together, and we feel that we are all members of the Father's one great family, and we are reminded of the words of the Master when He said—"For of such is the Kingdom of Heaven."

This department of the Sunday School has been worked with great success at Beon Avenue Methodist Church, Earls-court, Toronto, and now we have an enrollment of over three hundred little

folks. During the Christmas season we held our Cradle Roll Christmas Tree, and it was touching to see the large gathering of mothers and children crowding the little church. Santa also was there presenting gifts from the trees to the little folks—these little folks, whose parents, having come from the older lands, seeking to make homes for themselves in this new land, are desirous to bear their part in the making of the greater Canada which is to be.

The Pastor and the Cradle Roll

Among the hundreds of superintendents' letters recently received, none has given us more pleasure than one from Brother A. Fulford, of Port Hope. He writes that the greatest satisfaction he had in the work of the past year was "the help and co-operation of the pastor of our circuit in the home work of our Methodism. I refer more particularly to the Cradle Roll of the Primary Department. Over one hundred names have been handed in by the pastor to the keepers of the Roll of this department, which means a future membership. . . ."

Rev. W. G. Clarke, B.A., is the minister referred to, and in interesting himself in the infants of his flock he is setting an example that every minister should follow. Chapter 3, Section 2, of our Discipline is good doctrine and wise policy, but it is far from being both understood and practised throughout our circuits.

The method followed by Rev. W. T. D. Dunn, pastor of Gower Street Church, St. John's, Newfoundland, might well be introduced universally. He states that some months ago he suggested a simple plan which the Sunday School Committee of Management readily adopted. The following reduced form will explain:

No. 3.	No. 2.	No. 1.
BAPTISM.	CRADLE ROLL	CERTIFICATE OF BAPTISM.
Date of Birth.....	GOVER ST. SUNDAY SCHOOL.	THIS IS TO CERTIFY THAT
Date of Bapt.....	Name
Place	Born	son
Name	Parents	daughter } of
Parents	Address
Trade or Profession of father	<i>The parents desire this child's name to be placed on the</i>	Born
Address	CRADLE ROLL	was baptized according to the rites of the
	Pastor.	METHODIST CHURCH
		on
		at
		by
		Pastor of GOVER ST. CHURCH.

These schedules are bound in cheque book form, and are easily carried in the pocket. Mr. Dunn says: "At every baptism I explain the value and importance of having the child actually connected with the Sunday School, and have not yet met any parents who hesitated to give consent to enrolment No. 1 I leave with the parents, No. 2 is passed to the superintendent of the Cradle Roll, and No. 3 serves as a stub from which to fill in the circuit records. The plan works easily, is gladly accepted by the parents, brings an our baptized children into actual connection with the Church, and involves the minimum of trouble for the pastor." No wonder the Gower Street Cradle Roll contains 268 names.

If pastors and superintendents everywhere really co-operated in the two

SPECIAL OFFERS!

1. In our "Composite Photograph" of a S. S. Superintendent we have given thirteen statements from as many ministers of what they like in their S. S. Superintendents. Which of these do you think most fully expresses the qualities of an ideal Superintendent? We will give a copy of "HOW TO CONDUCT A SUNDAY SCHOOL," by Marion Lawrence, to the person sending us the best answer with reasons for the choice,—answer to contain not more than 300 words, and to be mailed not later than June 1st.

2. In the same article the last item quoted tells what one minister does "not" like in his S. S. Superintendent. What would you advise for the improvement of the Superintendent in question? How could he be made into "a new Superintendent?" You notice the "man" has at least two excellent qualities. We will give Henry Clay Trumbull's "A MODEL SUPERINTENDENT" for the best suggestions in the case. Answer on same conditions as above.

3. For boys and girls under sixteen. When you have read our article "What Kind of a Class is Yours?" sit down and think. Then write us. For the best essay of not over 500 words on the topic "How the Scholars Can Help Their Teacher" we will give a magnificent book of travel; copiously illustrated with beautiful pictures, entitled "CAIRO TO THE CATARACT." Article must be mailed not later than June 1st.

cases cited above, our Cradle Roll membership would be doubled inside of a year. There is too much truth in Mr. Doyle's article, found elsewhere in this issue. Let us make an honest, earnest Christ-like effort to claim and hold every infant in all our congregations. You cannot neglect the Cradle Roll with impunity.

Some Vital Questions

BY REV. DR. CARMAN, TORONTO, ONT.
Can little children, boys and girls, know what sin is? Can they feel and

ought to be very loving and helpful. Does not this show that there is some thing wrong in the heart?

And out of these bad feelings, thoughts and tempers, there will come evil plans, evil desires, evil deeds. Children see this. Children know this. Children see drunken men, they know there are men that are dishonest, men who lie, and swear, and do many wicked things. Do our Sunday School children wish to grow up in this way? Would they like to be bad men, bad women, while they live, and when they come to die?

Sin is separation from God, and grows to be rebellion against God. The carnal mind is enmity against God and does not, cannot, love His law. Sin is a spiritual disease, and if not cured brings death, banishment from God for time and eternity.

Is there any cure, anything to help, anything to save?

There are different things that can help us in this world. A wise parent's good training will help. A boy's or girl's own carefulness and good sense are great helps. Good companions, good boys and girls for playmates and school-mates and work-mates are wonderfully helpful. Good habits of attention and industry help immensely. But with all these and in all these, and through them all, and around and above them all, there is another thing, indeed there is the *one thing needful*, and it is hard to get and keep the others without it. That one thing needful is finding Jesus, accepting Christ as our Saviour. It is what the Bible calls the new man, being "born again," "born of the Spirit."

Have our Sunday School children got it? Have our officers, teachers, and scholars got it? It is the only salvation from sin in this world and the world to come. This is life eternal, but the wages of sin is death.

Four Things for May 22

See if you cannot have them.
1. Special Sunday School *Sermon* from your Pastor. See him early. 2. Special Sunday School Programme. You will find the official order of service in all our Quarterlies, the *Banner*, and the *Adult Bible Class Monthly*. Use it. 3. Special *Prayer* for the whole Sunday School World, and 4. Special *Work* in your own neighborhood to build up your own School. If you will, you may make World's Sunday School Day stand for something worth while.

see sin in the heart, and sin in the life? Can they know the results of sin, and what is its cure?

The word "sin" is found very often in the Bible. It is found in the Old Testament. "Cleanse me from my sin." "My sin is ever before me." It is found in the New Testament: "Now they have no cloak for their sin." "The blood of Jesus Christ His Son cleanseth us from all sin." Have the children and the young people in our Sunday School anything to do with all this?

Children are sometimes selfish when they ought to be generous. They are sometimes self-willed and obstinate when they ought to be submissive and obedient. Sometimes they are proud and scornful when they ought to be meek and kind. Sometimes they have envy, jealousy and even hatred when they

"Workers Together": The Home and Sunday School

BY REV. ERNEST E. STILES, FOWNAL, P.E.I.

The danger of emphasis is to obscure; the stress laid upon one particular point leaves, for the moment, all other points in the background. Because of this in the case of the home and Sunday School, it is necessary from time to time to reiterate that any function of the Sunday School is not to substitute but to supplement the home in the training of the children. Speaking of the Jewish child, the writer says: "From his teacher the boy must receive his first impressions of God, and from him he must learn what God hath done and what God requires him to do. Other teachers might cooperate with the father in his great work, but the responsibility never left his door." The words in italics aptly describe the ideal relationship between the home and the school.

This relationship is one of mutual responsibility and obligation. "What manner of child shall this be?" is the natural question which occurs to the parental mind in connection with each little one. But the Church as well as the parent is interested, inasmuch as Christ has said, "Of such is the Kingdom of Heaven." One cannot relegate to the other the whole duty of the training of the child, for each is responsible. This mutual responsibility is emphasized in our baptismal service, in which the Church formally "receives the child in the congregation of Christ's flock, that he may be instructed and trained in the doctrines, privileges and duties of the Christian religion." On the other hand the Church, in Christ's name, lays upon the parents "the obligation to bring him up in the nurture and admonition of the Lord."

Individual dealing with each child is the great privilege and opportunity of the home. While every teacher ought to take a personal interest in each scholar, his (or her) work, for the greater part, is of a general nature, dealing with the aggregate rather than the unit. To the parent is given the supreme opportunity for personal dealing, for guiding and encouraging each child to a personal appropriation of the Gospel blessings, and a practical application in the daily life of Christian principles.

"Workers together" suggests the existence of a common object, towards the attainment of which, home and school are directing their united efforts. This is the religious education of the child; the raising up of "a new generation" of soundly converted, devoutly consecrated men and women. This goal involves an ideal so high and an obligation so great that apathy on the one hand and resentful rivalry on the other may not be tolerated for a moment.

We hear to-day two great complaints. The first is that family religion is declining. To this the following quotation is a sufficient reply: "If religion is to be restored to the home, obligation must be restored to the parents. They must see that the spiritual development of their child depends on them, that they are his guardians before God. They must realize that Christ, God. They must realize that Christ, God. They must realize that Christ, God living in them, can make Himself apparent to their child from his earliest years. The Church must say to them, these are yours under God, to make or mar. He has committed them into your care (McNeill's 'Child in the Church')."

Again we hear complaints, perhaps not without reason, that the Church is declining in spiritual force. The great remedy for this is in the Sunday School. Let teachers and officers both "be filled

with the Spirit," let them realize the spiritual possibilities of the young souls committed to their care, let them bravely and prayerfully shoulder the responsibility which such possibilities involve, and soon there will be no need to inquire, "why were the former days better than these?" for a new generation "will come forth bringing into the Church a fresh access of spiritual beauty and power."

There are certain conditions under which it is impossible for children to attend the Sunday School. But the Church has a legitimate claim upon the families of its adherents, and it is imperative that this claim should be urged early lest the world steal a march upon the Church and capture the young hearts and lives for itself. Many Christian parents mourn the fact that their children not only fail to join the Church but have no regard for religion. The parents must co-operate with the Sunday School in its endeavors to educate the children in spiritual things. At every point the ideals and obligations of home and school are identical, and neither can afford to withhold from the other its heartiest co-operation in bringing



CHILDHOOD JOYS.

ing the children to a definite and intelligent decision for Jesus Christ. Both parents and teachers need an increasing conception of the child as a subject of spiritual influence. Some imagine that spiritual awakening is impossible under a certain age. By the time such an age is reached, however, the erstwhile child has frequently left home and drifted right away from the Church. What use is it for home or Church to call him back then? Both have refused responsibility in the matter hitherto, neither has allowed that the child has had part or lot in the matter, and it is not to be wondered at if the young man or young woman refuse to be "converted" to a condition into which they might have grown by a natural process had they been properly trained.

Observe some ways in which there should be practical co-operation between the home and the school.

First, the importance of *regularity and punctuality*. As a teacher, I used to find that the absence and late-coming of my scholars was a great discouragement to careful preparation. The teacher is conscious that the lessons, like a series of stories, become uninteresting when some chapters are missed, and despairingly asks: "What is the use of troub-

ling to prepare?" On the other hand, there are teachers more to blame in this respect than the scholars. I can think of some to-day who are habitually and proverbially late. And it is by no means an unknown thing for a class to sit during the entire school hour wondering and discussing why the teacher is not present. The remedy is twofold. Let the parents so arrange their domestic affairs that the children can always have ample time to arrive at school punctually. Let the teachers make a point of being there a little sooner in order to welcome their scholars.

Home and school should co-operate in teaching. It is not enough to study the lesson in the school; it should be gone over at home. One morning or evening let the ensuing Sabbath day's lesson be the Scripture portion for family worship, and the features being emphasized. In this way the child will not go to school unprepared. The "thin edge of the wedge" having been inserted at home, it will be easier for the teacher to "drive it home."

The Sunday School is under the disadvantage of having the opportunity of dealing with the children only *one day out of seven*. During the other six days they are exposed to various influences, some of which are decidedly adverse to religion. Here is an opportunity, yea, a necessity, an obligation for the parents to surround their children with better influences. Let the attractiveness of coarse, ignoble sport be counteracted by the introduction of physical and morally healthful games. Keep the children from going out into bad company by bringing good company into the home. The child naturally craves for recreation. Let him have it. It would be an injustice and an injury not to. But let the home, and the school in its social enterprises, provide such attractive and edifying recreations as shall leave neither room nor desire for baser ones.

Interchange of visits between parents and teachers is a point too often neglected. Children should not only be sent to school but sometimes taken. I shall not forget the disappointment of my own children when, on the occasion of the closing examination and entertainment of the public school last term, they found that I was obliged to go to the city and could not possibly be back in time for the school exercises. The whole thing became grey and dull because I could not be there. And I verily believe that the Sunday School would be more attractive and the children more ambitious, if father and mother were often present to see and hear. On the other hand, the work of the school will be greatly assisted if the teacher is sometimes found in the scholar's home. I do not here advocate a formal, official visit. Let it be a social visit of such a character that the children can participate in and enjoy it. By this means the teacher will come to be more than a teacher to the children, he or she will be counted a friend.

We must not overlook the fact that religion is both personal and incorporative. As a personal religion it is to be done with the responsibility which every man must shoulder in respect to his own salvation. Incorporative religion refers to a man's relationship to the Church, the body of which Christ is the head. If religion were of a personal character only, home training alone, perhaps, might be sufficient. But the Sunday School, while carefully and primarily fostering personal religion, also educates the children in that wider Christian life and service which are associated with the Church.

The Home Department

BY REV. O. M. SANFORD, KAMLOOPS, B.C.

Every religious organization must justify its existence in these utilitarian days by fulfilling some necessary mission in society. This is especially true of the newer organizations, for there is no place in the Kingdom's workshop for merely ornamental machinery. The Church's burden in the matter of institutions, departments, or committees, is now so great and the cry for relief so general that a movement of comparatively recent origin must have specially good credentials to receive even fair consideration.

The Home Department has had to meet the test of utility. After more than twenty years of useful service, it is no longer a probationer, but in full membership and in good standing with the Church. So much so, that a Sunday School without a Home Department making its report to the denominational and interdenominational associations is promptly and unceremoniously denied claim to rank as an up-to-date, first-class school.

The need for this department exists everywhere. There is probably no community so ideal and heavenly that it does not need this home-reaching agency. We can scarcely imagine a church or school covering its entire constituency and ministering to the various needs of all, without the Home Department. The need has always existed but the general Sunday School consciousness had to be developed before the special need of this particular department was realized. It is now safe to say that any community which needs a church or school needs also the Home Department.

Just in proportion as a pastor, superintendent, and school believe in the necessity for systematic Bible study on the part of the people, will the Home Department make its appeal and be put into operation. If we are counting on popular addresses, social entertainments and such like in the Church (all very well in their way) as the chief factors in the spiritual and social regeneration of the community, we will not trouble ourselves much about such old-fashioned things as home Bible study. But if the conviction is well-founded that we need a society regeneration based on knowledge of a spiritual, cumulative, systematized and practical kind—of such truth in fact—we will see in the Home Department an organization divinely ordained to help bring about that result. As such it has been hailed by many.

Some have seen in it a providential plan to arrest the decay of family religion, so much deplored by patriotic and religious leaders. That promise by father or mother or both, to study a selected Scripture lesson, will give some support to the crumbling family altar. It savors of an effort to keep the Bible from being buried alive under the mass of our popular magazines and daily newspapers. The attractive Home Department publications with their suggestive and illuminating comments and illustrations are helping to make the old Book interesting in its best sense to the home students. Undoubtedly Bible study is becoming more interesting to the masses, as it is to theologians and teachers, a most important gain to be sure. In cases where parents cannot attend Sunday school, the Home Department relation is a blessing in which they and their children and the school all participate.

And to those for whom it was specially designed, the aged, the invalids in

their homes or in hospitals, mothers at home with young children, men deprived of church privileges because of duties which must be performed, indifferent people, those who think themselves too poor to attend, some who are too far away from church to come regularly, and many other classes; how beneficent has been the ministry of the department! True and most touching incidents are recorded of cheer and comfort, instruction and salvation, which have come to many as a result of this best kind of home missionary work.

From the Church's standpoint it would be real and Christian statesmanship to cover especially the rural districts of Canada with a network of Home Departments. The department is often possible where a school is not. On

keep this thought more prominently before our people in prayer meeting, Sunday School and Epworth League?

This is not one of the parade religious movements, marching with flying colors and beating of drums, announcing its importance to the world; but rather one of the unostentatious movements illustrative of the principle "that the Kingdom of God cometh not with observation."

(Our Home Department leaflet will be gladly sent to any person interested. A post card request to the Editor will bring it to you promptly.—Ed.)

The Sunday School and the Home should be intimately and affectionately united. In the earliest springtime of life, the Cradle Roll, and in the later autumn-tide, the Home Department give entrance to the homes of the community. The school that neglects either of these important departments is remiss in its duty.



OUR HEARTS DELIGHT.

some of our scattered missions no better work could be done by the pastor or missionary than to make himself the centre of such a work.

Concerning the failures recorded, they cannot be charged to the idea of the plan, for of all flexible, adaptable organizations known, the Home Department is chief. The supreme, and so far as we can see the only, difficulty is that of finding the proper person or persons to enter this field as superintendent or visitors. Faith, hope and love are here as everywhere the conquering elements. Some who are singing: "I'll go where you want me to go, dear Lord," might find a rich opportunity not far away from home. Would it not be well to

The Reason

A certain minister not long ago was making his first call at the cottage of one of his poorer parishioners in the suburbs. It was early spring, and for a long time he sat at the window with the little daughter of the house.

"In looking out-of-doors, you notice how bright is the green of the leaves and grass?" he asked presently.

Little Katie nodded. "Yes, sir," she said.

"Why does it appear so much brighter at this time?" he next asked, smiling benevolently.

"Cause ma has just washed the window, and you can see out better," she said.

The Organized Adult Bible Class and Christian Service

BY J. A. JACKSON, B.A., TORONTO, ONT.

Gradually are the followers of Jesus Christ awakening to the fact that Christianity consists more in doing than in believing. As this consciousness impresses itself upon believers, varied indeed are the forms of service which have been introduced in recent times. Moreover, these multiplied activities appear to be necessary in order that the energies of the whole church may be utilized, because that which one believes to be fundamental to the well-being if a community possesses no attraction for another equally earnest in seeking the best interests of his fellows. The Organized Adult Bible Class movement provides for great variety of service, though it aims specifically at interesting all persons over sixteen years of age in the study of God's word.

class might, as many are now doing, support its own missionary and by its enthusiasm rouse the whole school to greater efforts along this line. Another class in the same school might, however, think its opportunity for service lay in developing higher ideals of citizenship among its members. It might, therefore, resolve itself into some form of legislative body, and by holding debates, preparing papers on social and moral topics, and hearing addresses by leaders in commercial, professional, and political life, do just as earnest and active Christian service as the other by thus producing a higher type of manhood.

From such examples it will be seen that the methods of operating the class, outside of the Bible study hour, are in-



Rev T. W. Neal. THE BEREANS OF NEWMARKET, ONT.

The organization does not aim at independent existence. It is, therefore, very simple and easily adapts itself to becoming a working part of the larger institution, the main school. Every other society introduced into the church for the purpose of enlisting adults in active Christian service aims at operating independently of the Sunday School. On this account, we believe that the first suggestion to leave the school often comes when some earnest worker approaches the older scholars with an invitation to join an outside organization, thereby implying that another sphere must be sought in which to engage in missionary or other forms of Christian service. The sad part of it is that in scores of cases the transplanting of one organization to another is not effected satisfactorily, and the young person's allegiance to either is, therefore, soon severed, with disastrous results. On the other hand, in the school properly graded, promotion to the organized class results naturally, at the proper age, without any dangerous transition or a wrench which dislocates the scholar for a time.

In a school large enough to have a number of classes, these may work together on a federated basis, or each class may pursue some distinctive line of operation. Thus a dozen organized classes might co-operate in one school or on a circuit, to support a missionary; or one

finite in their scope. Assuredly though, whatever form of effort the class may adopt as its specific field of operations, the foremost aim should be, so far as possible, to win the non-Christian members to accept Jesus Christ as a personal Saviour.

The possibilities here are enormous. One young men's class, with only fifteen on its roll, formed a prayer-circle to pray specifically for the conversion of those who thus far had not consecrated themselves to Christ. Prayer naturally produced effort to bring this about, and soon the entire membership was included in the prayer-circle. In a short time one of the fifteen offered himself for the foreign mission field and for more than a year and a half has been telling the story of the cross in the Congo country, supported, not only by the prayers of his former classmates in an Ontario town, but also by their gifts.

A large men's class decided to observe the first anniversary of its organization by a decision day campaign amongst its own membership. The teacher so managed the lesson as to actively co-operate by teaching so as to emphasize the obligation to make such a decision. The services of the pastor were also enlisted, and for a number of Sundays before the public reception into church membership, opportunity was given to meet him for conference on the subject. By such means

thirty-four mature men were won to Christ, and during the next six months twelve more were added to this number.

A large mixed class, after studying the "Life of Christ" for a period, concluded to give a practical application to their work by ascertaining what portion of the class had accepted Christ, and then to make an effort to win the others to do about this matter." After thought and prayer another young lady would say: "I do not know her very well, but I notice that she sometimes goes to the same skating rink as I do and on Tuesday night I'll arrange to call for her, which will enable me to skate with her, and as we enjoy ourselves thus I'll tell her the old, old story and try to win her." Thus the work went forward on skating rinks, in business places where they worked together, at restaurants while they took lunch, in short, wherever an opportunity could be found or made, decisions for Christ were sought and won. Small wonder therefore, that at its next reception service the church in which this class has its home had the largest number on record coming into membership, at one time, forty-seven of whom belonged to this class.

From a knowledge of facts like these, some who have observed them are quite ready to say this organized adult Bible class movement is one of the strongest evangelistic forces the church possesses to-day. If all the thousands of classes now organized, were engaged in such work what could not be accomplished? Then, with an aroused and re-consecrated manhood and womanhood, much would be done to remove the forces of evil from our communities and to give our growing boys and girls a fair chance to grow up into a noble manhood and a chaste womanhood.

Such work can only be undertaken, however, with reasonable hope of success, under wise leadership. The pastor and the teacher may do much to aid in their respective places, but it is the specific duty of the devotional committee to seek out such methods as may be applicable in its own class and operate these energetically. On the members of this committee, but more especially on its chairmen, must therefore rest the responsibility of making the class what it ought to be, an active soul-winning agency.

Berean Bible Class, Newmarket, Ont.

BY STEWART H. QUICK.

A class which has since organization, three years ago, made rapid progress in all its committees, is the Berean Bible Class, of Newmarket, Ont.

From the first this class has been a great help to the young men of the town.

The story of the class is the story of many other classes, that is, increasing vitality and usefulness.

The credit of the organization is principally due to the present teacher, Mrs. Atkinson; the pastor, Rev. T. W. Neal, and a few enterprising young men of the Methodist Church.

The class started out with but few members, but within a very short time the membership was increased to fifty.

It has been said that lady teachers cannot, to any great degree, successfully manage a class of young men, but that is certainly not so in this case. Mrs. Atkinson, from the beginning, as teacher, has been an unqualified success, and

by her inspiring leadership has won and retained the confidence and co-operation of the entire class.

"Something to do for everybody" is the class motto. There is no department of drones. Everybody is placed on a committee, and is expected not to be an ornamental member, but to be a factor in the social and religious life of the class.

The principle of helpfulness and the feeling of brotherhood are exemplified in the everyday work of the class. Quite a number of young men have connected themselves with this class, who were not previously associated with the Church. They have found a hearty welcome, and have made the discovery that there is no fellowship like that enjoyed among those who are seeking to help themselves and others to a better life.

Combination social and business meetings are held once a month, and frequently entertainments are given.

The Bereans give regularly to Foreign missions, the collection for the first Sunday in each month being devoted to that purpose.

There is also a splendid hockey team, which, under the efficient work of the captain, Mr. C. Lundy, has made a reputation of being one of the best teams in the town. During the past season, out of twelve games only one has been lost.

During the summer months baseball is the favorite class sport. The team has this year joined the Town League, which embraces six teams in all, including one from each factory, Pickering College, and the High School.

The aim of the class is to spread a spiritual and social influence in the community, and at the same time to show how attractive and enjoyable is a life of Christian service.

The officers of the class are: Hon. President, Rev. T. W. Neal; President, Fred Sherwood; Vice-President, E. Lurbridge; Secretary, Frank Bothwell; Treasurer, Bert West.

How the Boys Turned Out

Lesson for Boys

BY REV. G. H. COBELAND, DESERBONTO, ONT.

It is sometimes said "boys will be boys." We had better say "boys will be men." But what kind of men? That is the question of questions. Let me tell you of some boys I have known and you will see what I mean.

Many years ago I was a student in the Grammar School in the town of L. In the senior class there were three lads from the country, the rest were town boys. I have followed the history of those boys during the interim, and I have never found a more practical illustration of the Scripture, "Whosoever a man (or boy) soweth that shall he also reap."

R. B. was a bright fellow, the son of a hotel-keeper. He died while he was yet a young man, a victim to strong drink. William McD., was a son of an infidel father, and in after years became the leader of an infidel club in his native town. T. A. was the son of a Government officer, but because of his dishonesty was reported in disgrace, started as a money broker, and by his craft and graft became one of the most intolerable of citizens. He died before he had reached middle life. J. C. C., the son of a saloon-keeper, was a very unreliable fellow. He married a beautiful young lady, whose home was near the village of O. His dissipated habits made their short married life one of greatest misery—the grave received his body while yet a young man.

But all the boys were not of the above

class. There was G. B., who was as neat as a new pin, everybody loved him, especially the girls. G. is to-day a most respected citizen, and successful business man in the town of L. J. N. belonged to a pioneer family in L., and for years has been one of the prominent merchants in the City of P. J. H. L. was the son of my first public school teacher. He has been for years a bank manager in the old Grammar School town. H. H. was the son of one of the prominent officials of the town. He is a lawyer and farmer combined. He owns a large farm just outside the corporation of his native town, and here he resides, having a beautiful mansion for his home. H. B. went to the United States, and entered the Christian ministry. F. C. R. is an honored member of the Montreal Conference. In concluding this retrospect, I have two observations to make:

1. The young men in the first class I have mentioned belonged to families that were practically irreligious; those of the latter class were taught by example and precept the importance of the Sabbath, the Bible and the house of God.

2. The last two referred to and myself were the three boys from the country. Once a week these three conducted a prayer meeting in the home of Mr. ———. It is not strange, is it, that they, in after years, were called by the Holy Spirit and the Church into the ministry of "the Gospel of Christ?" "As we sow so shall we reap!"

wives and children again. Let us pray." Then in his deep Scotch accents he broke forth: "Out of the depths have I cried, O Lord, O Lord, hear my voice. Let not the deep swallow me up and let not the pit shut her mouth upon me." Then as they arose, he sang the words of Isaac Watts:

O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast
And our eternal home!
Beneath the shadow of thy throne
Still may we dwell secure,
Sufficient is thine arm alone,
And our defence is sure.

Then for hours they toiled to stop the passage behind them, to prevent the flames from reaching them. Exhausted, they paused for a few moments, to eat some morsels found in their dinner pails. Clelland sang the song that was sung over and over again during the week, in the darkness of that living tomb:

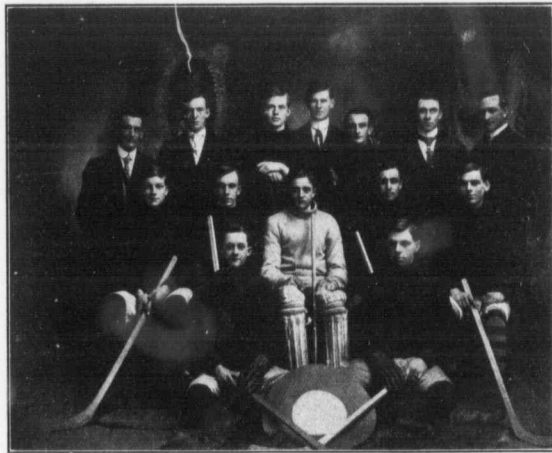
Abide with me, fast falls the evening tide,
The darkness deepens, Lord with me abide;
When other helpers fail, and comforts flee,

Help of the helpless, O abide with me!

Swift to its close ebbs out life's little day;

Earth's joys grow dim; its glories pass away;

Change and decay in all around I see,
O, thou who changest not, abide with me!



THE BEREAN CLASS HOCKEY CLUB.

Rev. T. W. Neal.

A Modern Hero Made Strong by the Word

In the recent disaster at Cherry, Ill., when three hundred men were entombed in the St. Paul mine a true hero of faith was revealed. The incident was recently described by Rev. H. R. Best in *Service*. His account, as follows, will make an impressive reading in your meeting:

A squad of about twenty were cut off by the fire. Paralyzed by fear, they were ready to give up; but among them was a sturdy Scotch Christian who, from childhood, had fed upon the word. Turning to these men Clelland said, "We are in God's hands, men. Only he knows whether or not we shall ever see our

There were foreigners who scarcely understood at first, what he said, but soon learned to sing these songs and repeat prayers after him. Creeds were forgotten. "There were no infidels. And with throats parched and voices weak, they joined in prayer and praise to God. "Keep up your courage, men, God has not forgotten us. If it is his will we shall live," urged Clelland." They often repeated together, "Give us this our daily bread," and ate bark and drank steep water. Soon there was felt a jar; then a distant thud, thud, the click of a pick, and the gleam of a light. The rescuers are to them at last. And these twenty men are all who were taken alive from that horrible pit—and these because one man was made strong by the Word.

The Devotional Department: Is it Proving its Value

BY W. E. DYER—TORONTO, ONT

You have seen and so have I, the organized class with great possibilities and large hopes, become content with its so-far development, and simply endeavor to hold its own, when a harvest of might-be new members was near. Content with its own, even they soon were not, for they had ceased attending.

Like Byron, the officials have ultimately asked: "Where are they (our members) and where are their many country, (my class)?" Why is this?

You have seen, and so have I, the strong class with its able teacher, Sunday after Sunday meet and discuss every historical detail in and around the lesson, and congratulate themselves on having a really profitable time—but have they?

You have seen and so have I, a vigorous president, who, on Sunday or for the monthly business meeting has had a score of business matters relative to the membership committee, social, literary, musical, athletic, and finance; but has he struck the vitalizing problem of the class, that department which insures permanency in the class?

All these departments of class work are important, but they are not yet, nor ever can become, the genuinely permanent life force in any class. What then, is the most important department in our organized classes?

In how many of our organized classes to-day, is the devotional committee really doing its duty, or is the work of the devotional committee being done or even attempted with any degree of faithfulness? I know two or three classes where this work is being done, but it is in your class? Now please answer this question, not to me, but to your own best, active Christian.

Dear reader, will you spend at least fifteen minutes each day this week and talk with God on the problems of the devotional work of your class? Be assured that He will show you where, and when, and how, you can start quietly, but efficiently, to organize for some definite evangelistic work in and among your fellow class members.

I do not yet know of any live, glowing class where every member is a Christian and a member of some Christian church. Do you? I would be sorry to find any class where every member and attendant was a professed Christian and a church member, unless the last word of the reception service had just been spoken, for I have yet to find a men's class in any church or community where every man is a Christian, and I have yet to find a church with a wholly Christian feminine population within an easy attendance radius.

Reader, please don't read the rest of this page until you have stopped a moment and thought on the seriousness of your responsibility. Is there not someone in your Bible class whom you may win for Christ and His church, and if all there are within the fold, then we'll may you and your fellow members rejoice, but listen, "a harvest fully ripened, rich and golden lies in view," and "there is a work to do for Jesus" just outside your church door, and it has been waiting, oh, so long, for someone to do it—will you?

Winning a man for Christ and the church, may not prove quite so generally popular an effort among your class members as winning a game of tennis, or being the champion debater, or the best runner, but I have tried them all and whether I won or lost in the latter efforts

matters but little ten years from now in the life of the class, in my life or in yours, but where I was in the soul-ender and through His grace, it has meant a man for Christ, yesterday, to-day and I hope, forever.

I would not for a moment minimize the other departments of effort and I would not lessen the energies in these other avenues, but by all means available and without delay, let us place the devotional work, real evangelistic and missionary work on the higher plane of activities in our classes. Then, and only then, will there be that permanent benefit to the individual members, to the Sunday School of which we should always form an actively co-operating part to the church, which will soon feel the throbbing of a new life within itself, and to the community wherein higher ideals and standards of morals and conduct must inevitably develop. And there will be rejoicing all heaven over every sinner that repents.

The Organized Bible Class

Secret Service

BY REV. ANDREW D. ROBB, HARRISTON, ONT.

The Secret Service includes private prayer, personal service, and daily meditation on God's word.

Men are peculiar animals. They are hard to drive, they are not easy to lead. Yet, they are easier to lead than to drive. When intelligently and tactfully led, they will sacrifice anything, dare anything, and endure anything, for the cause they have espoused. Garibaldi, Italy's great hero, was a born leader and he so led his "red shirts" that they were ready to die for him and the cause he championed.

The first thing needed then is a leader for our men's adult Bible class. Almost everything depends upon this. With a wide awake, intelligent, consecrated leader, the class will become a strong evangelistic force in the salvation of men.

The leader must know men. For this he must mingle with men. In the railroad coach it will not hurt him to sit in the smoker. He may not like cigar smoke, and of course as leader of the Men's Class, he, himself does not smoke. He may run the gauntlet when he arrives home, for as soon as the front door is opened, he is greeted from the other end of the house with, "where on earth have you been, you smell like a bar room!" Forthwith everything of his wearing apparel, that cannot be washed, is dangling on the reel in the back yard. In spite of all that, a smoker is a good place to brush up with men, and to study reading and thinking and interested in. If your leader is a "Lodge" man he has a good chance there to study the habits and character of men. Now, don't be afraid of the word "Lodge." Men like "Lodges," they enjoy a "secret" society; and moreover men belong to them. They are good men, like our Adult Bible Class leaders to belong to and to influence these societies. These men need to be taught "the more excellent way,"—they need to learn that "other foundation can no man lay." The Bible satisfies the deepest longings of men's souls. Let our leaders find out the needs of men and he can then know how to meet them.

Can your Leader go where men are at work? To ride in the cab of a railroad engine, or to sit on the box in a baggage car, to wade through the gore of a packing house with its noise and its smells, or to walk through the mill with its whirr of machinery and its dust and chaff, to

enter offices, factories, foundries, stores, is a great privilege to the leader, and is a great opportunity to do work for our Master. A word here, a cheer yonder, an invitation there, brings its results.

Athletic clubs, athletic concerts, show up human nature and furnish a wealth of illustration for teaching. Here he gets information first hand. All the time he is doing this he is getting a grip on men. Did not even our Saviour get away from the Master? A word here, a cheer yonder, the customs house, to feasts, and banquets, to the slums, to the villages, to the cities, to temples and synagogues. Wherever there was a man to study and help Jesus went, there to study and help him. His power was great then, for men left government jobs to follow Him. They left their business, forgot about their dinners, and some gave up all to follow Him. His power is as great today. He still mingles with men. He goes about in every servant of His, doing good.

"Be strong; We are not here to play, to dream, to drift. We have hard work to do, and loads to lift. Shun the struggle—face it; 'tis God's gift."

The object of all this endeavor is to win men for Christ. You will see men drink, you will hear them swear, you will hear folk talking and see lives blighted by vice; and sometimes your heart will sicken at what is seen and heard. Wrong unredreamed of before, will confront you. Man's inhumanity to man will surprise you. Man's ingratitude to God will surprise you. But you will not wonder after it, why Jesus died of a broken heart. Like Him, you too will yearn after men. Your whole soul will burst with pity and love for them. Until it does, no man will be saved by you. *Wear your endeavor to save only those whom we know need a Saviour.*

Then comes the hand to hand struggle with men. It is easy to talk with a man about personal salvation? Try it. Don't be discouraged. Perhaps your first man will point out a "sample" of Christians. And of course the sample is a bad one, and an unfair one. These poor "samples" of Christians are such a hindrance to our Master's work. Paul was so jealous about our Master's fair name that he even called two women's names out in church, that they quit their quarrelling and make up with each other. He urged the church to settle its disputes among themselves, and not be a laughing-stock among the heathen. He urged upon men and women purity and temperance. I would that we had all good witnesses of Jesus. But we are not asking men to accept the poor representation of Christ that men offer, we are asking men to accept Christ. His enemies found fault with Jesus, but not even his enemies could find fault with Jesus. Make our Adult Class an agency for salvation, and every Christian in it a worker.

We see men going down hill, and all about them there are agencies to help the downward progress. They need no help to go down, yet plenty of help is given them. But to ascend the heights means effort. It means struggle, and help must be given. To aid men in the holy struggle upward is the aim of the Men's Class. Fear not their rebuff, or misrepresentation, or a sneer. These things are cheap and are therefore common. Our Master is more interested in this work than we are, and he has assured us success and His presence always.

I knew the post mark and the handwriting on the envelope, so I hurriedly wrote it open wondering what it contained. As I read the letter I knew it was from the very soul of a young business man. "All that I am I owe to you and the men's Adult Bible Class, and now I come once more to you for help. Last week I was appointed superintendent of our Sun-

day School and I feel so weak and so unworthy. Could you not give me some pointers about the conduct of a school? With our Father's help, I shall do my best. Please pray for me that I fall not in this position of great responsibility." Thus ran the letter. But back of that letter is a tale of conflict and defeat, struggle and victory. He is the son of a christian home with a father and mother most devoted godly people. They had done everything in their power to make their only son a true man. But it was the old and oft recurring story of bad company, late hours, and finally a wandering away from the faith and ideals of youth. Entering college, he still mingled in company that led him farther and farther away. He smoked more, drank more, gambled more. He spent his nights at theatres, pool rooms, saloons, and daily he became more and more hardened in sin. Back in a country hamlet, night and morning at the family altar, a father and mother prayed that their boy would bear unsullied the fair name they had

ed dances, frequented pool rooms and saloons, and followed his old life. All that did not discourage this League of Service, the Men's Adult Bible Class. We carried him along, he became more regular in his attendance, and he indeed became more interested in the class. And one day he gave his heart to God. It was in his own home. He was so convicted by what he heard in the class that he fought the conviction until he simply had to yield. He could not keep his victory to himself. He at once wrote to his mother a long letter telling of his conversion. Her joy knew no bounds, and at once she wrote to me. But that man told me himself, the first time he saw me. Then he broke with the world,—cards, dances, pool, races and all such, were given up. The family altar was established. He tithes his income, he superintends the Sunday School, he is a true consecrated Christian, and is doing a great work for Jesus. On his own testimony, he was saved through the teaching, and prayers, and the work of the Adult Bible Class. It

The Wesleys of St. John's

Wesley Young Men's Bible Class of St. John's, Newfoundland, had its beginning about three years ago in Wesley Church Sunday School, under superintendence of Mr. A. W. Martin. The class of eight members was taught by Mr. Benjamin Taylor, until he left the place. Then Mr. Alex. Rooney was induced to fill the vacancy. Mr. Rooney sought interest and resourcefulness for the class in organization as an Adult Bible Class in a class-room connected with, but separate from the Sunday School. The success of the class was assured forthwith, reaching the high mark of about seventy members, with an average attendance of over fifty. The entire class is interested in its success. A live executive, an able assistant teacher in Mr. Taylor, since returned, and the ability and winning personality of Mr. Rooney are the chief factors that keep the class "going." Free discussion of the lesson is granted and accepted by



THE YOUNG MEN'S ORGANIZED BIBLE CLASS, WESLEY SUNDAY SCHOOL, ST. JOHN'S NFLD.

given him. Daily they lived on the simplest fare, and wore the cheapest clothes, that he might be kept at college. Yet their prayers seemed to be unanswered by God. What secret headaches those parents bore only God ever knew. The son of promise had disappointed them, and in their mourning, like Rachel they would not be comforted. Graduation came, and he at once set up in business. But to break away from his old habits and companions would not have been easy if he had tried, but he did not try. The result of it was, his business did not prosper. Get money he must, so he "played" the races at the Woodbine, and he won money in large sums. But he lost character and self respect. It was a sad case. His parents, his young wife, his friends, were stricken with sorrow. Finally we succeeded in getting him to join our Men's class. But, though he joined and we gave him an office, he was an indifferent member. He still clung to the beggary elements that did not satisfy. He played cards, attend-

was a true revival—not a protracted meeting, but a revival. That class led every member with but one exception, to confess Jesus Christ, and to unite with the church. "Faith cometh by hearing and hearing the word of God." I know of no work that is more telling on the lives of men than the Men's Adult Bible Class.

"Be strong!
It matters not how deep entrenched he wrong.
How hard the battle goes, the day how long;
Faint not, Fight on! To-morrow comes the song."

"Thousands of human beings are wretched through alcohol; and one cannot find a single soul that it has made happy. One statistician (I believe a German) has calculated that a single alcoholic has in the space of a hundred years cost the state 900,000 francs, through the misery, sickness, insanity, and crime of his descendants."—M. Prevost.

the members, most of whom "have their say." Some of the class through the past winter have made profession of faith in Christ. In our class picture, the faithful pastor, Rev. J. K. Curtis, B.A., is seen in the front row holding an umbrella. Mr. Rooney, the teacher, is at the pastor's left hand, and Mr. Taylor is at the extreme left of the front row.

We Want You To Know

That the settled policy of our General Board of Sunday Schools is to supply newly organized Methodist Sunday Schools with whatever papers and helps they need, free of all charge for six months.

Particulars, application blanks, list of publications, and all needed information will be gladly sent. Address Rev. S. T. Bartlett, General Secretary, 35 Richmond Street West, Toronto.

WE WANT YOU TO MAKE THIS KNOWN.

The Responsibility and Opportunity of the Sunday School in Temperance Work

BY MRS. CHITTIK, CANSO, N.S.

The Sunday School is the future Church, so whatever our vision of what the Church ought to be, must be planned now, that the foundations may be strong and true.

The Church's product ought to be lives refined of selfishness and perfected in love. Tender Christ-pty should fill our hearts for the tempted ones, and in that heart-love will surely be born the desire to save every one from the fate of the drunkard.

Since intemperance affects man's welfare, and the happiness of his home, as well as hinders the work of Christ's Church at home and abroad, it ought to be a matter for grave alarm that the Church is not more aggressive in the battle against intemperance. To insure a strong and virile force in the Church we must begin the training with the girls and boys. When

plainly written for many centuries. Only now are we beginning to understand His meaning, and to realize the literal truth of "Wine is a mocker"—mocking man's strength and happiness.

After all, God and conscience are the strongest habit-compelling forces. Give variety to your teaching by showing how the scientific experiments of today endorse God's word of warning. When French and British city governments send out municipal posters on "Alcoholism and Physical Degeneracy," it is time for the guardians of youth to warn not only about physical, but moral and intellectual degeneracy. Note the remarkable recent discoveries, mostly by German professors, that a single glass of beer at night would diminish by some seconds the time in which a railroad engineer could put his hand on the throttle when a red flag suddenly

foreign missions, may be unwound, and will produce a very striking effect.

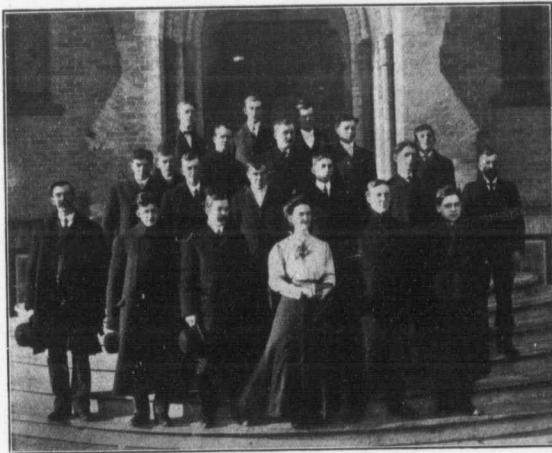
2. A temperance exercise or song from the Primary Department is always interesting.

3. A blackboard talk will clinch the lesson.

4. Select testimonies in favor of total abstinence as given by great soldiers and athletes. Call for them to be read by different scholars.

5. Gather testimonies from missionary lands about the devastating influences of rum, and your school will marvel that Christianity conquers at all in heathen lands.

Do we realize that by training the girls and boys to total abstinence principles and by further training them to recognize their obligations as Christian citizens, we are laying the foundation for a deeply spiritual and unselfish character, which shall bless the church and the nation as well? Surely for such a result the best thought and research is not too much to give. Let us join in enthusiastic service for the safety of our homes, the honor of Christ's Church and the uplift of the nation.



PART OF MISS HAMPTON'S BIBLE CLASS, MILLBROOK, ONT.

God's people put conscience and courage into temperance effort and citizenship, the day of victory is nigh. To realize such a force in the Church of the future, we are building in the Sunday School to-day. Sunday School workers! Do you realize your responsibility and golden opportunity?

"Out from the hearthstone the children go,

Fair as the sunshine, pure as the snow
A licensed wrong on a crowded street
Waits for the coming of the gulleets
feet.

Child of the rich and child of the poor,
Pass to their wreck thro' the dram-
shop's door.

Oh, say, will they ever come back as
they go,
Fair as the sunshine, pure as the
snow?"

It is our privilege to so train them that they may retain their purity and strength. Teacher! What opportunity have you, and how can you best use it?

We have a quarterly temperance lesson, and that lesson should be prayerfully prepared. God's teaching has been

came in sight, and when a single second's delay might spell death, not only for the engineer but also for the precious lives entrusted to him. It was these experiments that convinced President C. W. Elliott, of Harvard University, at seventy years of age, that total abstinence was expedient.

Temperance teaching should lead to decision, and this decision we call pledge-signing. Knowledge is not power unless it is applied, and no teaching fulfills its purpose unless it leads to conviction and decision. Knowledge crystallized into character is our aim in temperance teaching. Then remember that the signing of a pledge is like the planting of a seed, it must grow. Convictions may be weakened by neglect, or strengthened by added impetus, or new viewpoints and facts. Each temperance Sunday gives us the opportunity of so presenting the truth that we strengthen the obligation. A few suggestions are added that may be used by the teacher, or from the platform.

1. Prepare object lessons. Ribbons of varying length, representing money spent for liquor, tobacco, chewing gum,

An Athletic Bible Class

The Pastor, Rev. W. R. Rogers, B.A., reports for us that in November, 1907, the young men's class in our Millbrook Sunday School was organized and got its charter. The class is known as Miss Hampton's Bible Class. The membership at the time of organization was sixteen. Since that time it has grown until at one time the number had reached forty-five. At present there is not so large a membership owing to many removals. This is one difficulty with a class of young men in a place the size of Millbrook. As soon as they get a little experience and training they move to the larger centres of population or to the North-West. Miss Hampton's class has trained a number of good workers, who have gone out to do valiant service for the Master in other places.

In the spring of 1909 it was felt that the class should stand together in their summer recreations. A meeting was called and a strong athletic committee was appointed. It was decided to make baseball the class game, and a team entered the baseball league of Millbrook. The team was known as the A. B. C., B. B. C.

When the long autumn evenings came a new problem arose. There were many places for young men, but no place where they were free to go and spend an evening away from temptation. The class athletic committee rented a room, twenty-four by thirty-eight feet, in a central location; had electric lights installed and furnished it for a club room and gymnasium, thus providing a place where young men could spend an evening under good influences and under the direction of the class. Simple gymnasium appliances, as well as basket ball, hand ball, bagatelle, crockinole, checkers, were put in. Of course, during the skating season, the room was not so much used, but in the fall and spring it was a boon to many a young man. Plans are now being perfected for the work of the coming summer.

The Rev. Dyson Hague, of Nova Scotia, in his *Ways to Win*, tells of a rather timid young member of the Brotherhood of St. Andrew, who for some time tried in vain to induce a friend of his to attend the church services and Bible-class. He used to call for him every Sunday, but it was of no use. Finally, however, he won him, and when asked how he did it, he replied, "Well, I got tired of calling on him so often, so at last I decided to go and board at the man's house with him." That was the reversal effort in dead earnest. No wonder that he got his man!

Advertise Your Class

The following is, in reduced size, a sample of a card used by the growing Adult Class in our Midland school:

O. I. C. U. R.
 NOT A MEMBER OF OUR
Adult Bible Class
 WELL
 MEET U. 2. B.
 You Will Find a Hearty Welcome. COME.

Neatly printed in display type on the reverse side is the following announcement:

"The Ever Ready Bible class is different to any class you ever attended. 1. It is managed by its members. 2. Has class officers, committees, etc. 3. Lessons are taught by Round Table plan. 4. It has bright social gatherings. Meets every Sunday afternoon at 2.30. Midland Methodist Church."

This class was started on Nov. 13, 1909, with thirteen members (defying the fates you will observe), and in three months had grown to well over 100. It keeps growing, and no wonder. Talk up your class, write it up, print it up. Advertise!

A School At Work

In order to give our reader an idea of the work actually done in one of our town Sunday Schools, we have obtained, by the courtesy of Mrs. G. S. Sawyer, who has had much to do with the advance movement in grading there, a simple statement of facts relating to the plans and methods of the Mitchell, Ont., School, of which Mr. F. A. Campbell is superintendent. The school is making splendid progress. The account says:

"In our school we have a place for everyone, from the youngest child to the old, gray-headed man or woman. We have the following grades: (1) Cradle Roll, up to three years of age; (2) First Primary, from three to eight years; (3) Second Primary, from eight to ten years; (4) First Intermediate, ten years; (5) Second Intermediate, eleven years. At twelve years of age they are promoted into the main school; at seventeen years of age into the young people's Bible classes. Then we have our Adult Bible Class and our Home Department of over three hundred members.

In the First Primary class they are taught the Lord's Prayer and 23rd Psalm, which they can repeat before they are promoted to the Second Primary. The course of study taken up in the Second Primary comprises the Lord's Prayer, the 23rd Psalm, the Beatitudes and the two great Commandments and the books of the Bible in order.

Examination for this class is oral; but the majority of those passing are able to repeat all that is listed above without a single error. Every Sunday they are drilled on some part of it, by means of chart and blackboard, and memorize it thoroughly. Upon their promotion to First Intermediate, the school presents each scholar with a beautiful Bible, and a graduation certificate. In our First and Second Intermediate classes we take up John B. Smith's Supplemental Bible Question Course, the scholars meeting a year in each class, and being required to pass a written examination before leaving the class. Fifty per cent. of

marks passes them, but all who receive 75 per cent. are placed on the Honor List. Graduates, and we find the scholars anxious to have their names read out on that list. Quite often we have had about half the class take 100 per cent., and rarely have any failed to pass. However, we require any such one to remain a second year in the class to get the work up. The first 57 pages of book are taken up as drill work in First Intermediate, and rest of book in Second Intermediate. Of course we have separate class rooms for these classes, where blackboard work can be done. We devote half the time to the regular lesson each Sunday, and the rest of time to drill work. We do not have any set questions for examination, but a different examination paper is prepared each year by the superintendent, and type-written for the scholars. The examination takes place the third Sunday in December, and promotions are all made on that Sunday of year, so the new classes will be in their places to begin work on the first Sunday of the year.

We have adopted these plans, not as the ideal for every school, but believing they are the best for our own work here.

It will be noticed that this school is not graded just according to the International Standard, and that the supplemental studies are not those adopted and advised by our General Board. But the facts are plain that supplemental work is possible, and grading by examination, as practised at the Mitchell School, not because it is perfect, but because its management is intelligent, alert, aggressive, systematic, and manifestly *aliter*. Why cannot all our Sunday Schools be managed equally well.—(Ed.)

How to Use the Lesson Helps

BY A. L. FULLER, LENOXVILLE, QUE.

- Firstly—Use the Lesson Helps.
- Secondly—Use the Lesson Helps.
- Thirdly—Use the Lesson Helps.

It is of little significance which of the Lesson Helps you may have, whether it is Tarbell's "Guide," Pelouet's "Notes," Torrey's "Gist," the various "Quarterlies," "The Banner," "The Adult Class," "The Sunday School Times," or any other of the good modern helps, they are all good; all prepared and written by eminent scholars, and all edited and arranged by leading specialists in their various departments.

Each Help usually gives special prominence to some particular phase of the lesson, to the exclusion of some others just as the author or editor may consider it more interesting or necessary than some other.

But how are we to use these various "Helps" so as to derive from them the greatest possible benefit?

We would say, use them as *Helps*. Do not abuse them by studying them as the primary original text.

A student of Shakespeare would never content himself with the reading of "Lamb's Tales," and looking up references in the dictionary or encyclopedia. He wants the original words of the great writer, and he will have them, and will study them, the style of language, manner of expression and arrangement of matter. Only the best text of the writings of Shakespeare will satisfy him. True, it is quite possible, and even probable, that our Shakespearean student will read "Lamb's Tales" that he may get a concise, brief outline of the story which is the basis of the play, but he must, he will ponder over the original, if he wishes to master the play.

Just so it is with our Sabbath School lessons. We do not deny that our Lesson Helps are good, perhaps the best written, yet to learn the lesson as I am afraid many of us attempt to do from the Lesson Helps only, is very much like the student trying to master "The Merchant of Venice" or "King Lear" from Lamb's Tales, the dictionary and encyclopaedia.

We must study the Bible firstly, secondly and lastly—with the Lesson Helps for just what they are called—*Helps*.

Our plan for getting up a lesson is very much like this:

By means of Lesson Help locate the particular part of the Scriptures assigned by the Lesson Committee for lesson study, take our Bible, turn up the passage and read it, once, twice, three times, or until we get the general idea of that particular portion firmly fixed in our mind and then we get out the lesson text in context, to ascertain the correct setting of our lesson and its relation to and connection with the continuous narrative or epistle of which it forms a part. Next in order we would read any parallel passage which Scripture contains that the different writers, as seen from the view-point of the different writers. If we are studying the Gospels, a very valuable aid in locating the parallel passages is a good Harmony.

Then we would look up, by means of our reference Bible, all the references on our lesson text, and in this way we often get much light on our pathway.

Having mastered the lesson along the various lines indicated, we are in a position to receive the additional light which may be found in the Helps, so we turn to the "Commentary" of our Lesson Help and there glean the best thoughts of the best writers and portions of our lesson text. But here we must remember that in the commentary we are given only the thoughts and ideas of men upon the verse or verses.

Now if we are fortunate enough to have an extra good "Help" like our own "Adult Class," our commentary has also been dictionary, and we should by this time know our lesson very fair ly well. If we are fortunate enough to possess a Bible dictionary and commentary we would not turn to the lesson help for these aids. Too often the helps narrow down their notes too much. Having finished with our commentary, we know our lesson fairly well, and find ourselves ready for the Lesson Helps.

Read carefully "Present Day Lessons for Practical People." Think out the "Questions for Class Discussions." Look up from the various Helps at your disposal all that the different writers have to say on or about the lesson. They will help you.

Having the lesson learned from the Bible well fixed in your mind, the several and varied thoughts from different writers, carefully perused, will only serve to correct your impressions and give you a clearer insight into the truths of the Holy Word.

We are inclined to look at "Lesson Helps" much in the same light as we do the "crib" and "key" of our school days—good in their place, but, used first, only to the detriment of the student; but, when used after the problem or exercise is carefully worked out, a valuable assistant and corrective.

Just so with our Lesson Helps used to supplant the Bible only to the detriment of the user; but, used only after a careful study of the Bible, they become just what they are intended to be—*Helps*.

Missions in the Sunday School

BY T. F. HARRISON, KINGSTON, ONT.

The Sunday School is too often looked upon as a nursery, a place for study, or a house to which salvation may come; and because of these partial estimates, it is not given the recognition it merits as a character-producing agency. Too frequently even the Christian worker falls to see the vast possibilities of this training ground of the future Church. The school of to-day will be the Church of to-morrow. How great then is our obligation to send into the Church material ready for the Master's use, a member ready to give intelligent and sympathetic co-operation to every good work the Church may engage in. This involves on the part of the school an educational and training process along all lines of moral effort, but more than all else, in missionary activities.

The school must do it, because missionary work has been and is to-day, the very essence of spiritual life, the essential feature of moral growth and development, both to the individual and to the Church. The school that even measurably accomplishes its work must carry an atmosphere of the mission, and to partake of the inspiration of the world-wide vision of the greatest of all missionaries, in that inimitable prayer "Thy Kingdom Come."

The school must do it because the Church holds the key to the whole missionary situation. The only agency exists to-day that can adequately meet the conditions, and the Sunday School, being the chief feeder to the Church, practically has the situation in its own hands.

What will be the outcome? The next few years of effort our chart will be the answer to that question.

Recognizing the intense impress of the obligation resting upon us, how shall we measure up to it? How shall we answer the challenge of this responsibility?

To help us to purposeful effort, here are a few suggestions. If this important work is to be a success, it will be through the co-operative interest of all, including the scholars. This co-operation can be secured in small as well as in large schools. The superintendent is largely responsible for the prevailing spirit, for if he is indifferent or cold towards this great question others will be. Send such a man to a Congress or Missionary Summer School, or somehow envelop him in a missionary atmosphere that will produce perspiration and inspiration. We could not invest missionary money to better, and will not than watering up some of our good men and women.

But do not let the superintendent do it all, even if he is willing. A committee of three or five missionary spirits, focusing thought and effort on this work, will suggest a variety of inspirational studies and services, and will lead the school to any one plan or method. They will suggest schemes that will employ all your available material, from the youngest scholar up to the pastor, even going outside for returned missionaries or others able to present the claims of the work profitably. They will not forget to remind you that the eye and ear care combination is not worn out. A visit to the *Forward Movement Rooms* where Dr. F. C. Stephenson has the walls and floors filled with accessories from all countries for sale at little above the bare cost of production and handling, will make your work on this plan both pleasant and profitable for some departments of your school must have this kind of help. Some members of this committee will

request that the instruction given, even though varied in its character, have a definiteness of aim, not alone to enthrone, but to educate in missionary work, both Home and Foreign, its extent, countries, peoples, their needs and possibilities.

The Forward Movement shelves are loaded with this material, and our new *Intermediate Quarterly* (the best out) has a fine help in its new missionary question and answer plan. This same member also suggests that a definite time be allotted for this work. Perhaps this will be the first Sunday of the month, or a certain time may be given each Sunday to teaching either from the platform or in the class. A definite time may also be found for an oral or written review, either monthly or quarterly.

Those that committee member, with an eye to practical economics, presses his claim for finances, intimating several plans, such as the monthly collection and contribution, or the giving of all the collections to missions, and asking the church to support the school. But he has seen the scheme that he has seen tried successfully in both Toronto and Kingston, and he calls it "The Missionary Stock Company." It is based on business methods. Shares are issued at \$1.20 par value, payable in monthly instalments of 10 cents each. Application forms are freely given out, and when properly filled, indicating number of shares taken, and returned signed with applicant's name, the missionary secretary issues a handsome stock certificate. In one school they had the picture of the missionary they were supporting on each certificate. It is the best stock investment any school can go into. It increases the givings and the interest of the entire school. The scholar who, of necessity, takes only a half share is as much interested as the one who takes twenty. It is capable of adaptation to large or small schools.

The boy teacher on this committee has a very positive complaint. He claims that the schools are not sending out as many missionaries as they should. He says the reason our young people are not investing their personality in this work is the fact that we are not fully seized with the great possibilities of the Sunday School, and that if we appealed to our scholars on the line of the heroic, showing the opportunities for the expression of our highest and noblest qualities through this service, strengthening our appeal with examples of heroism on our mission fields of to-day, our prayers for more missionaries would not go unanswered. He claims that there are men and women in our home and foreign mission work doing as heroic and self-sacrificing service for God and the Church as Moses, Abraham, or Paul ever did, and that from among our present school membership are to come the men and women who shall make the evangelization of the world in a generation a glorious possibility, an actual fact.

Told to Dr. A. Maclaren.

In Dr. Alexander Maclaren's young days he once preached in a little chapel on Loch Tay side.

At the close an old deacon said to him, "We are very much obliged to you for your sermon, and the only fault we have is the shortness of the length of it."

For forty years the Doctor says he has been puzzled to know whether it was too long or too short.

The secretary of the Scottish Baptist Union caps this with another.

A stonebreaker at Tulleymet, after

hearing him preach, remarked: "They say you man is an uncommon grand preacher, but last night I heard him yesterday, and I understood every word he said."

The Sunday School and Missions

BY REV. F. C. STEPHENSON, M.D.,
Secretary Y. P. Forward Movement.

"The world will be evangelized in a generation when a generation is trained to do the work."

The great objective of the Sunday School is the evangelization of the world. In order to accomplish this as soon as possible each scholar should be trained and related to the work. The Sunday School is the great training and adjusting missionary agency of the church, and the Bible is the great missionary text-book. Every Methodist Sunday School is a branch of the missionary work of the Methodist Church (see Discipline, paragraph 399) and is expected to bear fruit. (See Discipline, paragraph 317.)

There are four principal ways in which the Sunday School can and should help in the missionary work of our church:

1. By prayer.—First, and always our missionaries ask for the prayers of our young people. Missionary work is spiritual and cannot be accomplished by men and money alone.
2. By sympathetic and systematic study.—Our church needs intelligent supporters, those who know the needs and difficulties, as well as the successes, of our missionary work.
3. By systematic and proportionate giving of money.—Through money only we may provide for the physical needs of our missionaries while they preach and teach the Gospel and heal the sick.
4. By providing missionaries.—From our Sunday Schools must come more missionaries, both for the home and foreign fields that we may hold Canada for God and do our share in evangelizing the world.

ESSENTIALS FOR SUCCESS.

To plan the work, direct the leaders, inspire the workers, and sustain the effort every Sunday School should have:

1. Thorough organization.—A missionary committee, consisting of from three to five members and a good secretary; superintendent and pastor being members ex-officio.
2. A monthly missionary meeting.—A good programme, in which the Sunday School superintendent, teachers and scholars take part.
3. An adequate missionary equipment.—Consisting of object lessons and pictures for the elementary department and biographies and other intermediate department material for the senior department, and a lantern and slides for the whole school.
4. A special missionary objective.—A heroic undertaking for missions. Either the support of a missionary or a special object, or share in such support in connection with other Sunday Schools or Epworth Leagues.

THE GREATEST TRUST IN THE WORLD.

Missionary work should never be spoken of as a burden, but as a privilege. While all Sunday School scholars should be taught to trust in Christ, they should also be taught that Christ is trusting them. While He said, "Come unto Me," He also said, "Go ye." He has trusted us with the privilege of witnessing for Him "in Jerusalem"—to all our friends and neighbors; "in Judea"—to those on our home and the meagre mission; "in Samaria"—to all the strangers; "in all the world"—to those of other nationalities in our country; "to

the uttermost parts of the earth"—the evangelization of the world.

To be trusted stimulates to highest living. The sense of responsibility develops ability. Each Sunday School should be taught that it is a part of the great Methodist Church. Though it cannot do much, it should do its share, and without its share the work of the Methodist church will not be complete.

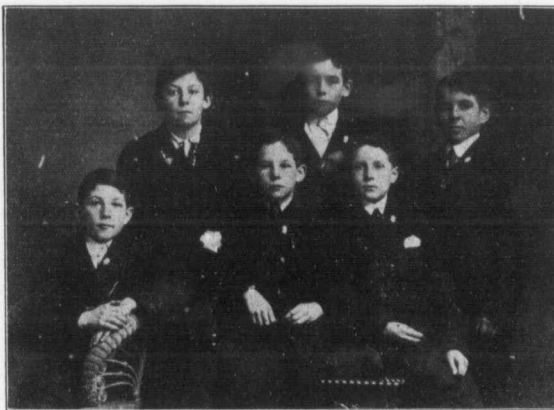
The Forward Movement office exists for the purpose of helping all superintendents, teachers and missionary committees. It is hoped that all will feel free to write or to call at the office for suggestions and helps. A catalogue of missionary literature will be sent free on application. Address F. C. Stephenson, Methodist Mission Rooms, Toronto.

Bright Belleville Boys

Early in February Mr. William Johnson, the well-beloved superintendent of Bridge Street Sunday School, Belleville, urged the teachers to get their classes organized for a special Missionary effort to enable the school to meet its promise to raise an extra eighty dollars for missions in excess of last year's contribu-

tion. The names of these six boys are as follows, reading from left to right, starting with the top row: Garfield Arnott, Kenneth Carnahan, Arthur Barragar and Harry McCullough, all aged 11, Hubert Carnahan, 13, and Frank Rayfield, 12 years old. As usual in any special effort, there was one boy who set the pace for all the rest. Little Arthur Barragar, by keeping constantly at it, when not going to school or selling papers, out-distanced all the rest and stimulated the others to greater efforts. Out of \$43 worth of candy sold, this one boy of eleven years of age sold in the four weeks to the value of \$20.97, so that his share of the profits earned was about \$14.65, or out of a total of 25 lbs. of candy disposed of this boy sold about 120 pounds.

A splendid feature of this work was its effect upon the whole class. A strong class spirit has been developed, terms of



BRIGHT BELLEVILLE BOYS.

tions. As a result the class of six boys, whose photo is shown herewith, discussed the matter with their teacher Mr. J. A. Marsh, asking what they could do. None of these boys came from wealthy families, and any money they brought in would have to be earned by their own efforts, so some special means of raising missionary money had to be devised. Several methods were suggested, such as collecting bones, scrap iron, etc., but the plan finally adopted was to sell home-made candy from house to house, in the day school or on the street, and bring the proceeds in each Sunday. All six boys went eagerly to work, and as a result of the first week's work this small class gave \$4.25 collection on Sunday. The second week they warmed up to the work even better and brought in \$6.10. By this time the boys were getting enthusiastic, and talked of keeping at it all summer, but their teacher thought best to hold them back, and let the other classes have a chance to work also, so a limit was set, both to the time and to the

intimacy have been established between the boys and their teacher, and the boys, of their own accord, on the second Sunday of the effort asked the teacher that they get a class pin. The pin they selected is in the form of a banner with the inscription "Christian Soldiers," and in the picture each boy is seen proudly displaying his colors.

They are just boys, full of fun, with pockets full of marbles, (they played marbles on the studio floor while the photographer was fixing his plates—a couple of them even stood on their heads on the cushions), but they are earnest workers, and loyal Christian soldiers, and some day some of them may become missionaries of the Cross, and have other boys earning money for their support.

(The only fault we have to find with the photo is that the teacher, Bro. Marsh, with characteristic modesty, has kept himself out of sight. Without such a teacher-leader there would have been no such class achievement.—Ed.)

Kindly make the offering of your school as liberal as possible for our Sunday School Aid and Extension Fund. Pay it to your Pastor.

Sunday School Entertainments

BY REV. A. M. IRWIN, B.A., NEWCASTLE, ONT.

The primary purpose of the Sunday School is to teach the Bible. Every Sunday School entertainment should be in keeping with this purpose, and the character of the programme ought to afford the audience a correct idea of the work being done in the school. It would be profitable to make it a sort of "Sunday School Exhibit." The occasion is a opportunity to show careless and uninterested parents the methods and results of Sunday School teaching. When I attend a public gathering of the "Fruit Growers Association," I find them dealing with the planting of young trees, spraying, pruning, fertilizing, methods of packing and packing, and a score of other topics of interest to the fruit grower. In addresses and by demonstrations they set forth their accomplishments and their aims so clearly that there is no danger of the visitor running away with the idea that he has attended a session of the "Short Horn Association."

But what about Sunday School Entertainments? I fear that many of them would give the untutored visitor the impression that it must be a military parade, or a visit from the fairies, or a scene from some pickaninny play, according as the programme advanced. Now, without putting these things under the ban, I am, nevertheless, thoroughly convinced that they are unduly exalted when put on a Sunday School programme. There is an abundance of other material, entertaining, instructive, and in keeping with the work of the school.

Let us pass to a few suggestions, constructive in their bearing, as what has been said is of a destructive nature:

1. Show proofs of familiarity with the Bible. This is much needed. Almost any minister can instance stray members of the congregation searching fruitlessly for the scripture lesson. Too often the unceasing rattle of leaves reveals the fact that Micah cannot be found in the New Testament. A good item of entertainment would be to test a class of the little people on their ability to find Bible passages slowly announced in order by their teacher, e.g., John 3: 16. Proofs of their accuracy can easily be assured. The children enjoy this exercise and it is good for them.

2. More advanced classes might prepare simple Bible narratives or brief sketches of Bible characters, and read or recite their productions. This would serve two purposes besides the gain in Scripture knowledge—it would develop literary talent and elocutionary powers.

3. Senior pupils might compete in essay writing, or in writing Scripture subjects, or in delivering such essays prepared by the teachers. In all these exercises there could be arranged a scale of prizes with good effect.

4. The adult members of the school could render good service in assisting in the preparation of this work, or they might even further the idea by dramatizing certain portions of Scripture, e.g., "The Book of Job." This has been done.

Of course, all this means work. But doesn't it mean work to memorize the many unhappy selections that are so often given, or to drill a squad of raw recruits, or prepare a forty-minute dialogue of pickaninny nonsense. Each method requires persistent toil and tireless patience; but when a school has succeeded in rendering a programme of Scripture character, those young lives have laid in a store of drill for life service to be forgotten forthwith.

I am sure such a programme can be made a splendid entertainment. Try it.

Twelve to Sixteen

BY DR. FRANK WOODBURY, HALIFAX, N.S.

Superintendent Intermediate Department, Nova Scotia Sunday School Association.

The Intermediate Department is the section of the Sunday School about which many large words are used and little known.

It is gratifying, however, that pupils of this age are just about to come to their own. Other ages have had specialized treatment for years, but the Intermediate Department has been neglected until recently.

A few things are the result of experience, however. At this age the sexes should be taught separately, and as a rule by teachers of their own sex, and they should be live, virile, sympathetic teachers at that. It is here that the largest proportion of pupils are lost to the school.

This is also the age when the largest number should be won for Christ. All human wisdom aided by the Divine is needed to capture these pupils, especially the boys. The task seems all the more difficult when we remember that they are at that period experiencing the sensations and inspirations of constant new discovery in all fields of observation with every nerve and brain cell tingling with a prophecy of achievement, and with the superabundant life of the child almost beyond personal control. Added to this the reactionary course of five days of school discipline each week.

What shall be done with such impossible and contradictory elements on Sunday?

If these boys and girls are worth saving, the Church must spend some money on them. They must have proper equipment. In the study hour they must have their energies absorbed in activities of thought which they enjoy.

The teacher should do as little as possible, and plan that the pupils do everything they can. Manual work is most helpful at this point. Questions on the lesson given the Sunday before will be answered most faithfully and will create many points of contact for the teacher to use.

These pupils can easily be inspired with the class spirit, and healthy rivalry is easily promoted. But remember, at this age, if at the end of the year or term there be no promotion, recognition, or reward, they will say, if not to you, among themselves, "What's the good?" A certain amount of class organization is helpful.

Attention must be paid them in the week. Organize the class or classes and have them meet in the week. They will listen to a short talk or even do a little study on a certain day in the week if there be some "fun" attached to it afterward, say twenty minutes of work and forty minutes of what they might call fun. It can be well directed fun that means helpfulness to them.

In Brunswick Street Methodist Church, Halifax, we are trying some experiments which are proving helpful. The last year has been the first we know of in which the Intermediate Department did not lose in average attendance and enrolment. It has increased. Why the change? Teachers have studied the matter more carefully. We have a boys' organization which we call the Brunswick Club. The girls in the same way have been made members of a Sunshine Band, each meeting weekly in the afternoon for twenty minutes under the leadership of the pastor. Then for forty minutes they are taken in charge by the Physical Director in the Gymnasium, given a good setting up and a game of basket ball. During the winter a sleigh drive and in summer a boating trip or woods tramp on Saturday afternoons.

Our aim is to make the Church the

centre of their best thought and memories, never forgetting that God made them restless, nervous and optimistic, and it is the Church's business to train all these forces that go to make men and women. When God says "wiggle" it is not our business to say, "be still," but direct the wiggle in proper channels. We must open our churches and make them centres of intellectual, social and physical as well as religious interest, for the boys and girls and the whole community.

Teacher Training

REV. W. P. ROGERS, B.A., B.D., MILLBROOK, ONT.

The great, crying need of the Sunday School world to-day is teachers who can teach. How can they be had? They do not come ready-made. They must be trained. It is a fact none too well known and only too little appreciated, that for the past six or seven years the Provincial Sunday School Association has maintained a department of teacher training, and a secretary, the first charge upon

should be trained in (1) The general principles of education with sufficient general psychology to make them clear, (2) Special Sunday School Methods, and (3) General Biblical Introduction including Bible History and Bible Geography.

It must be admitted that the Church is not doing half what it ought to do to prepare men and women for one of the most responsible of all positions. The best talented, the best trained, the most influential men and women in the Church ought to be doing this work, not untutored boys and girls still in their teens. Good they may be, but experienced and trained they are not. Men spend thousands of dollars to qualify themselves to teach in our public schools and we pay them thousands of dollars for doing it. We do it that our boys and girls may learn history, geography, and other branches of desirable knowledge, but when it comes to the question of training men and women that they might be able to effectively teach the essential spiritual truths of God's word, we fall down.

It may be that some who read this article may not know just what is implied in a teacher training course. There is a "First Standard Course" and an "Advanced Course." It is supposed to take two years to cover the first of these, and three years the second. Of the advanced course we will say nothing. You can get any information you need from our editor and general secretary.

The first course covers the ground outlined in the paragraph above. It is true that these subjects are not dealt with exhaustively, but in such a way that it is not too difficult for any and at the same time cannot fail to be helpful to all who take up the work.

The text-books used are the Manual, Legion of Honor Teacher Training Course (new edition); Hurlbut's "Teacher Training Lessons," "Training about the Teacher," by five of the best known Sunday School workers in America, and a distinctively Canadian course known as "Canadian Standard Teacher Training Course." The latter comprises five little books of thirty-two pages each that sell at 5 cents apiece, and published by our Book Room, Toronto.

But is a teacher training class practicable? Without hesitation I say it is. But is it practicable in a small rural school? Again, without hesitation, I say it is. I speak from experience and observation. What has been done can be done again. I know a little country Sunday School, with an average attendance of about thirty, with a teacher training class of fourteen, eight of whom write regularly in examinations, and four of whom have already secured their diplomas. Most of the members of the class have to drive miles over country roads to be in attendance. I know a class in a village of less than a thousand people with a membership of twenty-two, fourteen of whom wrote an examination in "Bible History," and the average mark taken was ninety-eight per cent. Nine of that same class wrote an examination on "Bible Institutions," and each of the nine took 100 per cent.

How is it done? Take the text-book with you to your teacher's meeting and



THREE BROTHERS.

One a Medical Missionary in China. Who is he and who supports him?

whose time is to look after this work. I would be slow to write thus if it were not that within the past few months I have met a number of active Sunday School workers who had never heard of such a thing until the matter was presented to them by the writer.

Men have told me that they did not see any need of teacher training, and in defence of their position have pointed to the good work done by the Sunday School in the past. I would not for a moment disparage the work done by the consecrated men and women in the days gone by. But they would be the first to admit that they did this work under great difficulties. I hope we are honest enough to confess that a serious injustice is being done our Sunday School teachers in many cases. We expect of them high grade results, while we neglect to furnish either the proper tools for the work or proper training in its technical phases. They have been required to make bricks without straw.

Every true teacher is a vision-giver and a vision-giver. In order that he may get and give his vision effectively, he

lay the matter before them. Many of them will fall in line. Take the book in your hand and go before your Epworth League. Tell them that the book contains. Tell them that the League ought to be doing just that kind of work. Impress upon them the fact that if the League stands for anything it stands for training for service. Take the book with you when you go among your people and present its claims. *And you will get a class.*

The next thing is to get a teacher. He need not be an expert. If he is willing to undertake the work and has even ordinary ability he can do it. There is one man in every church who can do it, and that is the pastor. If no other suitable person can be secured to teach, then he ought to do it, even if he has to leave something else undone. The importance of the work makes it imperative.

You now have a text-book, a class, and a teacher. What of a time for meeting? We are told sometimes that every evening in the week is taken. Then double up. The classes refer to above all meet either after or before the meeting of the League. A half hour given to faithful class work either before or after League every week will serve every purpose.

Given a text-book, a class, a teacher, and a time of meeting, add to that good faithful effort and you cannot fail.

(We asked Bro. Rogers for this paper because we know of what he has done. He has not written of fanciful theories, but out of an abundant experience. We cannot many other men do likewise? We emphasize the words, "it is practicable, it can be done,"—by men who realize the need and will to do it.—Ed.)

Teacher Training

BY THE EDITOR.

By "Teacher Training" we mean the preparation of the teacher in the best possible way, for the most efficient work in class instruction.

Because one can only teach another what he knows of himself, the Sunday School teacher should know the Bible. That is "What."

Because one can only teach another in proportion as he knows that other one, the Sunday School teacher should know the scholar. That is "Who."

Because one can only teach another as he causes that other one to understand, the Sunday School teacher should know the way to interpret the Bible to the scholar. That is "How."

In short, "Teacher Training" is chiefly concerned that the teacher should understand *what, whom and how* to teach. And, being a Sunday School teacher, the teacher must also be acquainted with the structural purpose of the school, and be familiar with its detailed methods of work and its plans of management.

These four main subjects, then, must be known by every Sunday School teacher who would do best work, the Bible, the scholar, and how to bring both together, and the organization of the school where, in the largest measure, of revealed truth may be intelligently appropriated by the greatest number of persons, under conditions that ensure both thoroughness and permanency.

Teachers! Your text-book is worthy of your most painstaking study, your work deserves your most thorough preparation, your scholars require the utmost of your skill, the very age demands that you be capable and well-informed, your own life calls loudly that you do your best, and God holds you accountable for the full employment of every talent in the great work to which He hath called you.

Therefore, if you are not already pursuing one of the standard courses of

study, undertake it at once, and permit no seeming obstacle to prevent you from completing it.

You should, therefore you can; if you will you certainly may. Will you?

Western Problems

Some of our readers may say, after reading this article, that similar "difficulties" are found in the East. They doubtless are, but to a less degree. Realizing, through correspondence, that many of the new fields of the Western Conferences have many and varied problems to solve in the establishment and maintenance of Sunday Schools, we asked Rev. E. J. Hodgins, B.A., chairman of Vermilion District, Alberta Conference, to state for our readers some of the "difficulties in the organization and prosecution of Sunday School work in the West," and to make some suggestions for overcoming them. His letter in reply is here given:

"The rural sections present the greatest number of problems. Taking for granted that in a certain country neighborhood the community is large enough for a Sunday School—and it must be quite new to be too small for such a situation—a difficulty presents itself in carrying the work through the colder months of winter, especially where the greater number of children may chance to live some distance from the place where service is held. This is not a serious difficulty, but it sometimes borrows strength from the fact that the day school, if there be one, sometimes shuts down for a time.

Here is afforded a splendid opportunity for the work of the Home Department of the Sunday School—none better. Two or more earnest workers could do effective work, and homes would be brightened by their visits.

Not infrequently at places in the country where service is held, and recently begun, there is little or no protection for the horses, and as Sunday School is held almost invariably in connection with the preaching service, taking together about two hours, the time of waiting is considerable, and stormy days now and then will make against a regular attendance.

This difficulty, which causes people to look for preaching service only, may be met by a common sense shortening of both services until such time as better accommodation is provided. A more serious difficulty is encountered from the fact that many who could be workers in the Sunday School "beg off" on the grounds of incompety. When organization is proposed in a new neighborhood and nominations are called for by the office of superintendent, it is rather a common thing for all with one consent to make excuses. There is something of a desire in these new communities in Western work, not to put oneself forward. Our towns find more difficulty with some exceptions, one who will take the first office in the Sunday School. For one thing the town membership is larger and of one denomination. At the country point the school is quite often made up of members of different denominations, and the opportunity for criticism is greater.

Again it would appear that not seldom some man of the neighborhood who may have mental qualities and presiding ability suitable for the position of superintendent, shrinks from such a position because of the demand it makes upon one as a spiritual leader. Here, in our opinion, is a serious obstacle with many. A superintendent must be a leader in the devotional exercises. He should not too often ask someone else to take

this work. He should also give in the review a moral and spiritual application of the lesson for the day.

The remedy for this condition lies in the arousing and deepening of the spiritual life, and in a vision of service. While the office of superintendent needs a man with qualities of generalship and will as good an education as possible, above all it needs and is entirely worthy of a man who is a sincere, practical Christian, and who will take up the work and continue it the year round as a sacred, personal trust.

Where a church is spiritually cold it is often difficult to find a superintendent and teachers. On the other hand, where there has been a quickening of the work of God and a fresh vision for service, in which the work of the Sunday School has its due place as the very foundation agency in the Church, and necessary to the very life of the Church, the laborers are, as a rule, easily found.

More evangelists are wanted at points where there are, at present, no Sunday Schools, will result in healthy organization, and having that, the enthusiastic application of sane and fresh methods will make for steady development and growth.

The Parents Debt

Speaking of the Sunday School as a bulwark to the home, and of the obligation that parents should feel towards the teachers, our friend, M. A. James, of Bowmanville, recently said in his own trenchant manner: "There need be little anxiety for the future of the boy or girl who is trained, developed and educated from the primary class to the Adult Bible Class in the Sabbath School. How highly, too, should parents appreciate the unselfish and invaluable services—labor of love—of the Sabbath School teachers. The anxiety, study, effort and valuable time they spend voluntarily for the benefit and welfare of other people's children makes them all philanthropists of the highest type. How very desirous parents should be to help in every possible manner to lighten the always onerous task of the teacher by seeing that proper preparation of the lesson is made through the week by the children and that regularity and respectful attention marks the conduct of them. Next to the parents a child's best friend is its faithful, devoted Sabbath School teacher. Then parents, see that your children go regularly and prepared to your Sabbath School, and if conditions permit, go along with them. In the Bowmanville school is a man in his 96th year—a very regular attendant, too, so there need be no age limit."

Brightening Up the Bible

Among many characteristic stories told by Mr. G. W. E. Russell in his newly-published life of the late Sir Wilfrid Lawson is the following:

"One of the great points of discussion in 1879 was whether the Bible should be read without 'note or comment.' I have heard of an old woman who had clear views on this point. Her husband was blind, and someone said that it must be a great deprivation to him not to be able to read. To which she replied: 'Oh, no; I reads the Bible to him every night, and many's the bits I puts in for his good.'"

Do not hesitate to write the General Secretary on any matter relating to the welfare of your School. His office is open to all, his pleasure to Serve you.

The Teachers' Meeting

BY F. E. TORKE, AURORA, ONT.

WHAT IS IT?

The teachers' meeting is a place where each teacher and officer contributes what he or she knows about the different departments of the school, and about the lesson and how to teach it. From this meeting each one goes enriched by all that the others have made known.

It is the place where the superintendent may discuss plans for the improvement of the school; may stir his teachers with his ideals and enthusiasm; may make them feel the greatness of the work and the necessity for good equipment; may arouse a school spirit without which any school is merely a gathering together of groups, not a common whole alive with one object and one purpose.

It is a place from which the teachers—united in a common purpose and spirit—will go filled with intelligent spiritual enthusiasm, better equipped for the work of teaching, possessed with an intense desire to win the scholars for Jesus Christ and to build them up in Him.

No school can do the best work unless it has a teacher's meeting.

PLACE AND TIME.

If possible meet at the same place and the same time each week, so that those who are absent from one meeting may know exactly the place and time of the next.

Fix up one of the class-rooms of the school. Have maps, blackboards, and a large table about which all may gather easily. Make the room bright and attractive. In countries where it may be more convenient, comfortable and attractive to meet in a private house. Select one near the centre of the district. Teachers and officers who have rigs may gather up those who live along their roads.

It is best to give a whole evening to the teachers' meeting. If tackled on before or after another meeting, or placed in the midst of a prayer meeting—while it is better than none at all—it falls far short of an ideal meeting.

The best time is near the end of the week. The teachers will have had time to study the lesson, and so the exchange of thought will be brighter and more helpful.

THE LEADER.

Who should be in charge? The superintendent. It is his meeting. It does not follow that he should teach the lesson. The one in school or church who is best qualified for that work should do it. It is a gathering of the superintendent's counsellors with whom he should be free to discuss all questions and plans pertaining to his school. He should have a carefully prepared plan for every meeting. He should strive to introduce into each meeting some item of special interest, while the general purpose of the meeting—the study of the lesson—ever remains the same.

WHO SHOULD ATTEND?

Certainly the pastor, if he has to keep in touch with the work among the young people. The superintendent, assistants and all officers. Certainly every one of the teachers, supply teachers, prospective teachers, and every one whom we would like to interest in Sunday School work.

METHODS.

Let ten or fifteen minutes at the beginning be spent in a warm, sympathetic, devotional service in which there is prayer for the work of the school; for

any particular part of it that needs especial mention.

Vary with ten-minute reports from teacher telling of any special need or special interest; any conversions in their classes; anything to cheer and help the rest of the staff. For half an hour the leader may explain the lesson, draw out the chief points, and learn what the teachers have prepared.

The last ten or fifteen minutes may be spent in considering methods of presenting and of applying the lesson to various classes, adapting the teaching plan to their respective needs.

In order to keep the interest have special features, such as:

1. A ten-minute drill on the Books of the Bible, Geography, History and Biography.

2. A school museum might be established, where there should be collected anything that will make the customs and time of the lesson more vivid.

3. Let the teachers hand in slips stating what difficulties they have met in their classes. These might be discussed once a month.

4. Short papers, eight or ten minutes in length, on such subjects as "How to Increase Missionary Interest Among the Scholars," "How to Increase the Membership," "How to Win the Scholars for Christ."

5. This week make a specialty of the study of "Questions," next week, "How to teach and use Illustrations," and so on from week to week.

6. Have ten-minute report from a committee appointed to report on "Current Events in the Sunday School World," from Committee on "Best Ways to Improve the Service of the School," from Committee to visit other schools and report on their methods and results.

7. Once or twice a year have a banquet at which there shall be present all the teachers and officers, and the church officials. Have two or three bright speakers well up in Sunday School work. Have plenty of music.

8. That the points of especial helpfulness may not be lost in a mass of detail, select some one each week to close the session with brisk reminders of the best suggestions.

ATTENDANCE.

How to secure a numerous company. Have bright room, live meetings, variety in programme. Keep inviting those who do not attend. Make announcement on Sunday of the teachers present at the meeting. Send letters to the absent ones telling them that you missed them, and asking them to be present at next meeting as you need their help. Give each one of them something to do. *Keep at it.*

ADVANTAGES.

1. Teachers well prepared.
2. Unity of aim and work each Sunday.
3. The review will be intelligent and forceful.
4. The desired effect on the scholars will be produced.

FINALLY.

Aim to be helpful. So study, so plan, so work your plan that every session will be a help to the teachers and officers. Thus you will ensure not only a teachers' meeting, but one of the very best teachers' meetings and with less than the best we should not be content or satisfied.

The Value of Supplemental Work

BY REV. H. J. INDOE, M.A., NEWPORT LANDING, N.S.

The value of a thing may be estimated either intrinsically or relatively. Not so many years ago a spinning wheel was a valuable part of the furniture, now it is relegated to the attic and will presently, unless secured by a museum, be consigned to the flames. Its value was relative, and circumstances having changed, that value has ceased to be. A ton of pig iron, on the contrary, possesses intrinsic value. Though to-day its owner may find it of no use, to him or to some other man, now or at some other time, it is sure to prove useful. Its value is within itself.

From either of these standpoints at the present time, may be seen the great value of the supplemental work in our Sunday Schools. Many schools have not yet attempted supplemental work, and for these it may be worth while to state briefly what it is.

The Supplemental Lessons consist of certain arranged portions of Scripture, catechism, hymns, etc.—to be memorized by pupils between the ages of six and sixteen years.

1. Selected passages from the Old and New Testaments, covering the great doctrines of sin and salvation; God's attitude toward man; Christian experience, and the fundamental principles of the Christian life.

2. Church Catechism.

3. Doxology and some seven standard hymns.

4. Structure, authorship, geography, history and biography of the Bible.

This memory work is so divided and so spread over the years, that it may be accomplished by the scholar who gets no help at home, in the school which takes either a winter or summer vacation, provided only that the teacher be earnest and persevering. At the close of each year the pupils who make sixty per cent. in an examination, either oral or written, receive a certificate, and at the age of sixteen a diploma giving credit for all work done which, framed,

Upon the object, which supplemental work gives to the proper grading of the school the limits of this paper will not permit me to dwell.

The course outlined above possesses intrinsic value. It may be improved upon from time to time, but it contains elements which will be of equal value to each successive generation of school children, and can never be set aside without loss. Who can estimate the value to man or woman of a mind well stored with accurately memorized portions of Holy Writ? The aim of the Sunday School worker is that all our scholars shall become avowed followers of Jesus Christ before they reach the age of sixteen. What so well as this will help them to bear the burden and fight the battle which hard, practical life entails, to endure as Christians and as it becometh Christians? Our hope is that many of them will become active Christian workers, some in the wider field of those entirely set apart. How many of those now occupying that wider field would gladly exchange much they learned at college for a firm grip of the sword of the Spirit such as nothing but early memorizing can give?

Sadly we know that some will stray into the far country. What better thing than that when they come to themselves memory should give back its stores of saving truth? So with hymns of bliss and association, and so, too, with the

doctrines of the Church as stated in the catechism. A knowledge of the structure of the Bible is also of inestimable worth. For that Bible is a library containing two sections and sixty-six volumes. To get the most out of it the reader must know which book or which pamphlet will serve his purpose best at any particular time at that date and amid what conditions that book or pamphlet was produced.

One other thought may be added to show the intrinsic worth of supplemental work. From six to sixteen is the normalizing age and what, along this line, is not done then can never afterwards be so well done.

The relative value of supplemental work appears from the conditions of the age in which we live. In the Sunday School of thirty years ago there was done a certain amount of memory work. That, at least in our parts of Canada, until the introduction of the Supplemental Lessons, had entirely ceased to be. Then, too, it is to be feared that there is less religious training in the home than formerly. Meanwhile the day schools, for the most part ignore religious education. Upon the Sunday Schools there has been cast a tremendous responsibility. We by no means undervalue the regular lesson, nor would we curtail its proper portion of the school hour. But we claim for supplemental work such value that no school should be satisfied unless it is being done successfully; that it will help the teaching of the International lesson and all other parts of Sunday School work.

(A leaflet setting forth the progressive course referred to by Mr. Indoe will be freely supplied to any Superintendent or teacher who desires to prosecute this work. Just drop a card to the Editor).

Winning Scholars for Christ

BY MRS. M. E. WILSON, DUNSFORD, ONT.

This question touches the work of the Sabbath School at its very core, for though the school is of great educational value, and its worth as a factor in the social sphere cannot be ignored, its great purpose is to win those within the range of its influence to Christ.

Every child is born into the world a member of the Kingdom of God. To our parents and teachers is given the sacred duty of developing and training these human souls in His Kingdom.

The child nature is not essentially bad, but good, and within it are God-like possibilities and worthy tendencies. In order to develop these possibilities and tendencies, parents and teachers should realize the inherent nature of the soul to be cultured, and by constant appeal to the good, lead the child, by an educative process, until he shall have in some measure attained the standard of mind and heart desired.

But, while it is true that children belong to Christ, it is a pitiable fact that many wander far away in sin and error. It then becomes our duty to win them back, to influence them to become church members, and train them to be working Christians.

Taking Jesus Christ as the model soul-winner, what do we find? That he loved humanity, collectively and individually, with an infinite love beyond our highest conception; that He knew the value of the soul, seeing as He did its splendid possibilities and also the depths to which it may fall.

It is very important that the teacher should love each individual scholar. Not only those who take an interest in the

lesson, but the careless and froward, yet, even the bad boy, should have the patient, yearning love that only the Holy Spirit can impart. Therefore, cultivate a loving heart. The teacher, too, must value the soul beyond money, success, or any earthly thing; and unless the saving of a single soul be a greater prize than anything else, he is likely to fail in winning scholars for Christ.

There is another essential motive. The teacher must realize that the call to instruct, even the smallest class, is a divine one. He must be conscious that he is doing God's service, and that it is God's message he bears. So many discouraging features are found in our work that one is sometimes tempted to abandon the task. The consciousness of inability, and the absence of direct results also dispirit us. This is where flagging zeal requires to be rallied by the command of God. It is His work, He has given it into the teacher's care, and for it he will hold the teacher responsible. But God is not long a debtor for service rendered; and often in the most unexpected manner rewards His workers. The blessing which comes to the teacher, more than compensates for any sacrifice he may have made. Teaching character, knowledge, and sympathy, articulates and develops the sympathy. A true teacher gets more than he gives. Contact with young hearts and developing minds, and with the Word of God is in the highest sense profitable.

Realizing the Divine call to teach, and loving children and young people, and esteeming the soul to be the greatest importance, how shall the teacher so influence the scholar that he shall be won for Christ and the Church.

Of course different methods must be pursued for different ages and sexes, and herein adaptability and tact are required; but there are some general rules applicable to all classes.

The personal life of the teacher outweighs the lesson taught, and no one is quicker to detect inconsistencies than the scholar. A teacher who wishes to maintain the respect of his class cannot afford to unskillfully criticize the Church, or any of its departments, its officers, minister superintendent or teachers, and he must not be disloyal to its financial schemes any more than to those of a more spiritual character. The teacher should impress upon the scholar his own Christian personality, by living before him a pure, exemplary life. Character is largely built up by imitation of those who we love.

No teacher should go before his class unprepared, for his influence is 'amassed' when the scholar detects lack of preparation.

As the most important feature is that he should look carefully for the spiritual point in the lesson and find in it the principles that are practical, and can be applied to every-day life and service.

The teacher should learn to know each scholar—individually; what interests him, what he is likely to do, and what are his ideas of right and wrong, what his habits, temperament, heredity and home environment—in fact, he should study the scholar from every possible side of his nature.

Each scholar needs different treatment if he is to be truly won for Christ. Be interested in his studies and recreations; converse with him in a friendly way about his purposes and ambitions, lend him books, invite him to your home, if he is sick or in trouble be sure to be one of the first to show him sympathy, make him feel that under all circumstances you may be depended upon as one of his best friends.

The teacher who thus knows and cultivates his scholars is the one who, by

personal contact and wise leadership, nurtures the seed of Christian manhood until it is thoroughly rooted in living Christian experience.

For such work the spiritual condition of the teacher is most important. A person may know a great many things, and be well trained intellectually, but unless he has a definite Christian experience he is unfitted to teach the truths of God's Word to others.

Results may not be realized at once, but if the seed has been sown, believing and expecting that the Lord of the Harvest will take care of His own vital truth, the teacher's faith shall not be in vain.

Whittier has beautifully said:

"Ours is the seed time, God alone
Beholds the end of what is sown,
Beyond our vision wide and dim,
The harvest time is hid with Him."

"He that goeth forth with weeping,
bearing precious seed, shall surely come
again with rejoicing, bringing his
sheaves with him."

The Sunday School that Grows

BY H. J. KNOTT, VANCOUVER, B.C.

Observation plus practical experience has taught me that "the Sunday School that grows" is the school having a policy which has been formulated, not by one person, but by the united effort of the entire official staff of the school, which of course includes the pastor of the church. The pastor will have a deep-rooted conviction (which he will not fail to make known) that the Sunday School is the most valuable asset of the Church and offers greater inducements as a recruiting ground than any other organization.

Much depends on the superintendent. He must be a "big" man, using that term in its highest sense. He must be a man of broad vision, of deep sympathy, of sound judgment, and withal, a practical business man. His broad vision will enable him to see the unlimited possibilities for soul-winning and character-building; his sympathetic interest in the individual work of his teachers and officers will win their fullest confidence, resulting in the establishment of that real unity of spirit, without which the highest success cannot be attained; his quick discernment will make it possible for him to give wise counsel or kindly criticism at critical periods, thereby averting what threatens to be an upheaval in the internal machinery of the school; while his practical business methods will develop a system of law and order in every department which is essential to continuous and permanent growth.

At the business or executive meetings of the Board of Management, he will outline what he considers a wise policy to pursue regarding the general conduct of the work; will suggest and advise, but will welcome discussion, opposition, or kindly criticism; will always be open to conviction and will not permit measures of coercion. During the school session his authority will be supreme and final, though he will not assume the responsibility of keeping order in the individual classes, which clearly belongs to the teacher, nor will he make personal remarks from the platform derogatory to teacher or scholar, even though circumstances may appear to justify such a course, but will by his strong personality and absolute self-control create an atmosphere of respect and loyalty among the entire membership, which will eventually produce the desired effect without resorting to severe methods. He will make it his business to know every member of the school, at least by sight,

and will be careful to give some sign of recognition whenever and wherever he may meet them, thus adding still another link in the chain of real friendship that binds them together and which no power on earth can break.

His associates on the Board of Management will be imbued with a spirit of loyalty and patriotism to Church, School, Pastor and Superintendent, and no harsh criticisms will ever be heard outside the walls of the Board room, even though the course pursued may not be in harmony with the views of individual officers or teachers, as it is of vital importance that the scholars' respect for the superintendent be maintained.

Every member in the school that grows" will be, at all times, amenable to the authority of the Board of management; will gladly sink personal interests for the benefit of the whole, and will, where no principle is involved, give unqualified support to the superintendent in every advance movement.

Each teacher will acknowledge the tremendous responsibility involved in the acceptance of a position on the teaching staff, by faithful attendance at the teachers' meetings, by coming into personal contact with members of the class during the week, by careful preparation of the lesson for class work on Sunday, and by using every possible means to enlist each scholar as a good soldier of Jesus Christ.

Finally, "the Sunday School that grows" is fully organized, having its Cradle, Primary, Junior, Senior, Adult and Home Departments, each under the supervision of an efficient and energetic officer, thereby providing for the spiritual, mental and physical development of all its constituents from the cradle to the grave.

Space forbids me going into details in connection with these departments, but I cannot close this article without urging the paramount importance of the Organized Adult Bible Class which, in the opinion of the writer, is fast becoming the greatest factor in the growth of the modern Sunday School.

Of course the plant of the school-room will play an important part in the growth of the school, and the Board that is fortunate enough to have an up-to-date plant with its separate class-rooms, orchestra, choir, etc., certainly has a tremendous advantage. However it is encouraging to note the increased interest manifested by our building committees in the Sunday School when planning for remodelling or building. During recent years. May the good work still increase until every school has the best equipment possible.

The lady missionary was taking tea with a mandarin's eight wives. The Chinese ladies examined her clothing, her hair, teeth, and so on, but her feet especially amazed them.

"Why," one cried, "you can walk and run as well as a man!"

"Yes, to be sure," said the missionary. "Can you ride a horse and swim, too?"

"Yes."

"Then you must be as strong as a man?"

"I am."

"And you wouldn't let a man beat you—not even if he was your husband—would you?"

"Indeed, I wouldn't," said the missionary.

The mandarin's eight wives looked at one another, nodding their heads. Then the oldest said softly:

"Now I understand why the white man never has more than one wife. He is afraid."

The Problem of Evergreen Sunday Schools

Can we rightly expect the majority of our Sunday Schools to keep open all the year round?

BY REV. A. D. McLEOD, OAK HILL, N.B.

It has been my lot and wish the last twenty years to be in charge of a country circuit. Often such circuits are extensive and the people or families sparsely settled. Consequently, it is often very difficult for some to get to the preaching service and more difficult to get to Sunday School, particularly in the fall, winter and spring. Muddy roads, deep snow and inclement weather make it very trying to the young people attending Sunday School.

And yet, if the week-day school can be kept up five days out of every week, summer and winter (excepting holidays), it has occurred to me that even in country districts the Sunday School might be kept up all the year without much diffi-



A CHINESE PARSONAGE BABY.

culty. I think there is a way in which every Sunday School can be kept open throughout the whole year. I have no theories, without experience, to offer, but as I have had somewhat extensive and excellent experience in *preventing* schools from being closed during the winter months, I will tell you how I have helped to bring this about.

In the first place, I interest myself greatly in the Sunday Schools of the circuit. I visit them. I give them what encouragement I can. I talk Sunday School. In my regular services I pray for the schools. The more interested I become in the schools the more interested the Sunday School workers become.

Then I fail not to show the superintendents and teachers their glorious and divine calling and work—training minds, building character, developing lives, saving souls, preparing young girls to become, in the approaching years, the

saintly women, the inspiring and helpful wives and godly mothers who purify society and exalt the nation; and preparing boys to be leaders in church and state.

I give the officers to understand that I do not dream of them closing the school. I generally find that the officers soon get to be somewhat like their pastor. If he is indifferent they are inclined to be the same, if he is deeply interested and enthusiastic, they soon become more or less the same.

Let me give you a matter of personal experience on my last circuit. At one appointment where there was a very small school, they always opened about the middle of May and closed the last of October. My first year they closed as usual, only because it was the last of October. The very next Sunday I tried to reopen, but the superintendent wanted me to understand that the last of October had come and that they never had school from then until the middle of May. For nearly two months I tried each Sunday to reopen, but got no encouragement until one day I got eleven people who promised me to attend should I reopen. I did so, and in less than six weeks I had almost every man, woman and child in the district attending. I organized two Adult Bible Classes. The school soon repaired and beautified the church, contributions for missions were increased from nothing to about \$40, church attendance increased about 40 per cent., contributions for minister's support nearly doubled. Best of all, God saved many souls in the school.

In another school in the same circuit the superintendent closed its meetings. The following Sunday I reopened, and soon I organized in that school an Adult Bible Class which has now forty members. A few months after I reorganized that school God gave us a glorious revival. I received about twenty-five converts from that school into the church.

Once you get a Sunday School up to red-hot interest, you might as well think of keeping it alive from coming in as to think of closing it for the winter months. You ask me how to get the disinterested ones into the school and stay in? Well, let the pastor and superintendent, or some greatly interested conference officer of the school go out *after the individuals*. Make a personal canvass of everybody in the district. You will get a good many, if not everybody. After you get them to keep them make the school interesting. Be prompt; have a good programme; come prepared; come after having been much in prayer; always aim at two things, first, to impart such instruction as will be calculated to make the life happier, purer and holier, and secondly, seek to bring souls to Christ. After you have brought them to Christ, help them to let their light shine and to become definite workers for the Master. Allow nothing on earth but sickness or death or such like, to prevent the superintendents or teachers from attending *regularly and promptly* the Sunday School, prayer meeting and preaching service. Let this be fully backed up by a completely consecrated Christian life, and your school will be greatly blessed, it could not be otherwise but *evergreen*, and God will surely visit it with a glorious revival.

(After visiting the circuit to which Bro. McLeod refers in his article, and having seen the splendid results of his ministry in the Sunday School there, we asked him for this paper, and trust his zeal will be contagious, and his example followed by many.—Ed.)

Show this paper to your friends

The Sunday School Library

BY E. S. CASWELL, PUBLIC LIBRARIAN, TORONTO

As every reader of the EPWORTH ERA, it may safely be taken for granted, believes that no Sunday School, however small or remote, should be without its library, it would be misusing space to urge any of the many vital reasons why every school should have a library—the best procurable—as an indispensable part of its equipment. I shall therefore not transgress.

To have a good library, the first essential is a good librarian, and the ideal librarian, or the one nearest to one's ideals, is not easily found, and often when found is even less easily caught. But no effort should be spared to impress into the service the man or the woman who possesses in largest measure the qualifications for the work.

The librarian must be a lover of books, a good reader, a wide reader, and with discriminating judgment; he must be not only a reader of books, but a reader of the readers of books. He must study the individual tastes and needs of those who come to him for their reading. He must know his books thoroughly and be able to advise intelligently in the choice of them. He must be wise in directing the reading of the different grades of readers. He must be patient, courteous and kind. His is no easy office, and the committee of management should see to it that he is generously provided with assistants. A strong library committee should always be at his call.

The right man having been found, where shall we locate him? By all means give him a spacious room, if such be available, and let this room and its shelves be accessible to the members of the school, except the very youngest, under the supervision of the librarian and his assistants.

The title of a book as given in a printed catalogue is more often than not an insufficient index to its character. A personal inspection is necessary to intelligent selection. If the library can be opened for a half hour before school begins the scholars and their teachers will be able to make their selection, and it will be found that the "open-shelf" system will go far to popularize the library.

Now comes the choice of books—a big problem and a vital one. Where there is so much chaff how shall we get at the wheat, and if anywhere outside the home the wheat of good literature is needed it is on the shelves of the Sunday School library. There is need of careful sifting. A story must have something else beside a good moral to recommend it. It must have strength, virility, good matter presented in good style. I have never been greatly impressed with the value of "winnowed lists." They appear to me to suffer from anaemia. The librarian had better do his own winnowing.

While books of a religious character should form a large portion of a Sunday School library—devotional books, biographies of great and good men and women, missionary and temperance lit-

erature, etc.—the library that is confined to these comes far short of what it should be. The range of books should be as wide as the great ocean of clean and wholesome literature, informing, instructing, entertaining and uplifting. What a rich feast of good things may in these days, and at small cost, be spread for the eager reader.

In my opinion a good deal of the literature provided for the very young in our libraries is very washy stuff. As a rule, too, little attention is paid to this section of the library. The books seem to be chosen chiefly for their large print and bright pictures. My wife, who has been reading for our children the books brought home by them from the infant class library, declares that the Sunday School should supply handkerchiefs with the books it gives out, for before she gets through the story in hand the tearful little faces are looking up into hers as their owners follow the tragedy of the story. Even



A DAUGHTER OF THE PARSONAGE.

yet the good little boy who dies early has a place on the stage in the juvenile Sunday School story. A librarian would do well to ask a committee of mothers to select for him the books for the primary class section.

A school should buy its books in small lots from time to time, rather than procure them in large purchases at long intervals. In this way better selection can be made. The librarian can keep himself better in touch with the new books as they appear, and the library will not grow stale on his hands.

A card catalogue should be a part of the equipment of the library. On the card should be entered the title, the names of author and publisher, the date of publication, and the cost and place of purchase of the book. A card catalogue, if properly kept, constitutes a complete record of the library. The books should be numbered, and when one is given out,

a slip containing its number and the number of the borrower's library card should be filed away as a record. The slips for each Sunday should be kept by themselves in progressive order. In this way it can instantly be seen what books are out overtime. The scheme works automatically, and a fine of at least two cents a week can be imposed for detention of the book beyond the regulation time.

The librarian and his staff should lose no opportunity of popularizing the library and extending its services. Lists of new books would also be at various places or handed in to the large classes would serve a good purpose. A competition in essay writing might occasionally be had, with certain books named as furnishing material for the essays. A review of some good volume at the teachers' meeting would also be an interesting and useful feature. The service of the library might also be extended by using it to minister to the sick and the "shut ins" of the congregation. A committee might be charged with this work, or classes could take it in turn to visit the homes, carrying new books to replace those which have been read. In this way the library can be made a rich blessing to many homes.

No library of any size should be without a judicious selection of books for the special use of the teachers. These should have a section of the shelves to themselves and have a special place in the printed catalogue. The slender means ordinarily at the disposal of the library committee make it vitally necessary that the wisest possible choice of books be made, and the average committee set at the task of selecting would find no little difficulty in making up a list that would quite satisfy them. It would be a good idea for the Sunday School Board to have a carefully thought out list of books helpful to teachers prepared and published in the EPWORTH ERA and in *Oswestry* for the guidance of schools in making their selection. It goes without saying that a well-chosen library, faithfully used, would very soon raise the standard of teaching in our schools, and make life larger and fuller and richer for the individual teacher. Knowledge is power in teaching as in all else.

We are planning to have as soon as possible, a permanent exhibit of Books for Teachers, Workers and Students, in the Central office. This exhibit will be for your consultation, and particulars will be announced later.—Editor).

The Boy's Choice

There is a story told of a father who took his little boy one morning into the city, where he transacted his business. When noon came he took his boy into a restaurant where he often had lunch. The waiter, on receiving the order, and knowing that it was the father's custom to have a bottle of wine, asked the boy what he would have to drink. The boy replied: "I'll take what my father takes."

The father, realizing the serious situation, quietly beckoned the waiter and countermanded the order. During the afternoon when he went to his office the words of his boy—"I'll take what father takes"—were constantly ringing in his ears. He went home in the evening rather troubled; and, after having dinner, retired to his study, but he could do no work, for he could not forget the words of his boy—"I'll take what father takes"—and, feeling that he could bear it no longer, he determined to settle the matter. He kneeled down and prayed to God for guidance, and from that night he resolved that he would never touch the drink again, or anything else which might be a source of danger to others.

Raise Your Standard

Does the membership in your Sunday School stand for something worth while? Have you any plan by which you recognize your scholars? Do you give them anything tangible to represent their place in the school? Such questions arise because of the commendable practice of our Norwich Sunday School in this regard. On a recent visit there, we obtained from the progressive and devoted superintendent, Brother T. L. Dunkin, a copy of each of three certificates used in the school. These are "Certificates of Membership," "Teachers' Certificate," and "Removal Certificate." We cannot reproduce them, but the following description may explain with sufficient clearness in each case. Each card is about three and a half by six inches in size.

CERTIFICATE OF MEMBERSHIP.

The front has an impression of the church in gold. Over this, printed in

6. Do not enter the classroom during reading or prayer.

7. Late scholars should enter by the back way.

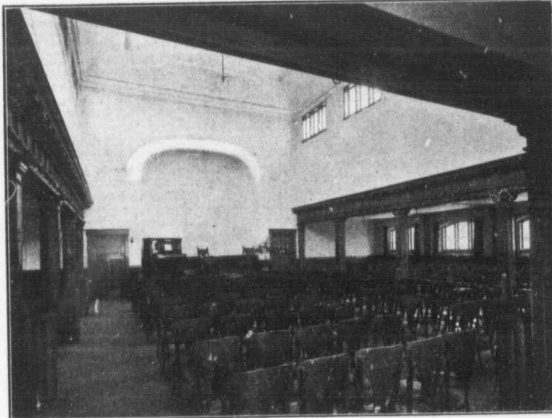
8. Render prompt and cheerful obedience to teachers and officers in charge at all times.

Let your conduct be courteous, bright and happy, but withal be reverent. It is the Lord's command, the Lord's House, the Lord's Day.

And finally, be loyal. Claim your membership. Do your part and help others to do theirs. You will find the result in 2 Tim. 2: 15.

THE TEACHERS CERTIFICATE.

The face of this is similar in general outline to the former one. The reverse side contains the following suggestions enclosed by a fancy border. They are so good that we commend them to all our schools.



INTERIOR WOODGREEN SCHOOL.

red, "Certificate of Membership. This certifies that _____ is a member of the Norwich Methodist Sunday School, and is entitled to all the rights and privileges of members. In testimony whereof the said school has caused this certificate to be signed by its superintendent and secretary, this _____ day of _____ A.D., 19—." Spaces for the signatures complete the face of the card. The reverse side has the following printed in blue with red borders:

Rules for the guidance of Scholars in Norwich Methodist Sunday School.

1. Be punctual. You usually get some direct benefit yourself as well as help somebody else.
2. Be regular. Spasmodic effort never takes the highest place.
3. Bring your Bible with a bookmark in it at the place where the lesson is to be found.
4. On arrival at the Church it is always best to proceed at once to one's class position. Do not look into the classroom, and if you are a few minutes early, go away again, take some one with you, and nine times out of ten return late, which you are pretty sure to do.
5. Have your library cards marked with at least ten numbers in advance of your needs.

Rules for the Guidance of Teachers in the Norwich Methodist Sunday School.

1. Teachers should be very careful in regard to their attendance. Fifty-two times in a year are not too many. Regular attendance secures an advantage that can be gained in no other way, and irregular attendance destroys one's work as scarcely anything else will. In case of enforced absence, the teacher should secure a supply if possible.
2. Be on time. Punctuality helps the Superintendent, helps the Teachers, helps the scholars, and helps one's self. Be punctual.
3. New scholars should be introduced to the Superintendent and not accepted as a member of any class unless assigned thereto by him, nor should any scholar be allowed to leave one class and join another without his consent.
4. Rules of order should be carefully observed. No school will have proper order without orderly Teachers and orderly Officers. It is the harmonious working by all concerned toward an end that best accomplishes the object in view.
5. Attend the quarterly committee meetings when possible. This keeps one in touch with all the interests of the school and gives an opportunity to advise and consult in reference to the general work.
6. More than all else, be loyal. First

to God, by keeping the salvation of the scholar constantly in view; and second, to one another and the school by a broad Christian spirit that includes all the family and makes all one.

Motto: "2 Tim. 2: 15.

REMOVAL CERTIFICATE.

This is a neatly printed card "to certify that _____ is a member of the Norwich Sunday School, and being about to remove to _____ we warmly commend _____ to the loving sympathy and care of the Church and Sunday School in _____ home." The signature of both Superintendent and Secretary are duly affixed.

There is nothing particularly new in these certificates; but their more general use would result beneficially to all concerned. Such attention to details binds the whole school together not only in the local community, but throughout the whole church.

Woodgreen

The Modern Sunday School

The accompanying illustrations represent very clearly the general features of the subject of this article, Woodgreen Methodist Sunday School, Toronto, the construction of which has just been completed.

This splendid new building is a monument to the strength of the Christian forces at work in the busy commercial centre in which Woodgreen Church is located, and an institution to which Christians everywhere may point with justifiable and proper pride.

For the benefit of those who would wish to know more fully the details concerning this modern school building we have secured from the superintendent the following data, which we trust will be of interest to all our readers, as the construction of such edifices for such a purpose, we believe, marks in a most emphatic manner the evolution of thought which has taken place within the church in respect to the Sunday School. In fact, it may well be stated that the latter has come to be regarded as the keystone by means of which those great factors in our Christian civilization, the home and the church in its largest sense, are cemented together and held by a bond of immeasurable strength. With this high conception of the office of the Sunday School, is it any wonder that our friends in Woodgreen Church saw fit, after having the matter drawn to their attention by the officers of the school, to demolish the old building which had done its duty well for many years and had been the scene of many a spiritual struggle and triumph and fraught with so many tender memories? But, as the old conveyance must finally be set aside to make room for a more modern vehicle, so the old rough-cast, weather-beaten structure, poorly ventilated, and totally inadequate to meet the exigencies of a growing attendance, has, this year, been superseded by a splendid solid brick building, 60 feet by 60 feet, the salient feature of which is the large auditorium with its 22 windows, giving one the impression that they have just entered an immense conservatory. It is hope that this school may prove to be a conservatory wherein will develop within the hearts and minds of the scholars all those excellent virtues which make towards the best manhood and womanhood, the crowning point of our Christian civilization.

Ranged around the sides of the auditorium are twelve class rooms. These are partitioned off by doors operated by pulleys and concealed weights suspended in the basement by means of which the doors may be easily raised until they disappear in the wall above. By this arrangement, each of these twelve classes are furnished with an individual room.

which is a great advantage to the teacher in securing attention, and to the scholars in enabling them to concentrate their minds upon the lesson, all exterior distraction being removed. In each room there is a stationary book cupboard, built in the wall, in which the Bibles and hymn-books, etc., for each class may be kept in good order. Classes consisting of twenty scholars can be easily seated in each of the rooms. The remainder of the space in the centre of the auditorium will seat an additional ten classes of ordinary size. The school is furnished throughout with chairs, thus greatly facilitating the adjustment of the classes and enabling the teacher to have the pupils within a very short distance in the case of smaller classes, and within easy hearing distance in the case of the larger classes.

The interior of the building is finished in hardwood. The walls are protected with dark green burlap to a height of between three and four feet. On the upper windows hang green shades, while green velvet curtains mounted on brass rods decorate the lower ones. These trimmings with the white walls present an harmonious and restful appearance.

The heating and lighting system is thoroughly modern. The building is well illuminated with Tungsten electric light, and is well heated by means of numerous steam radiators, which are so distributed that each class room is provided, as well as the centre auditorium when the dividing doors have been let down.

The acoustic properties are all that could be desired, being no doubt facilitated by the alcove immediately behind the superintendent's platform, which is raised to a sufficient height to enable him to be readily seen and heard from any part of the auditorium.

The school is equipped with a Cabinet Grand piano, and a splendid stereopticon lantern, which reflects hymns, pictures, notices, etc., on a large canvas, suspended by means of pulleys.

The basement also measures sixty feet by sixty feet. This magnificent apartment is known as "Carroll Hall," being named after the first pastor of Woodgreen Church, Dr. Carroll. It is indeed a fine example of what can be done with a thoroughly modern basement. The ceiling is eleven feet in height, the windows entirely above ground, and admit the streams of daylight to the same extent as if the room was built on the surface. Here the large infant and intermediate classes meet on Sunday afternoons, and here the Boy Scouts, Young Men's Club, and various other organizations congregate on different evenings of the week for the development of the physical, mental and moral sides of their nature. Here is also found a well-equipped kitchen and pantry, maintained by the ladies of the church.

An inspection of the whole building forces one to the conclusion that this school has now a thoroughly up-to-date equipment, furnished at a reasonable outlay, and the future work of the school will, we believe, amply justify the undertaking.

Wound Up Every Night

Mark Guy Pearse, in relating some reminiscences of the late Mr. Champness, says that one night the good old preacher took out his watch and held it up.

"Ah," said he, "when first I had this watch, it said to me, 'Master, you are going to do with me?' 'Well, I'm going to wind you up,' I said. 'It isn't any good, master, not a bit!' And it sighed. 'I've got a horrible habit of running down. I've been wound up scores of times, but it never comes to anything. Twenty-four hours afterwards I am back in the old place—no go left in me.'"

"But, look here," I said, "if I wind

you up every night, how then?' 'But you will forget, and it will be such a lot of trouble.' 'No; I will make you this promise. If you will do the best you can all the time, I will wind you every night.'"

Again he held up the watch. "There it is," he said. "I can hear it singing its happy song. It has learnt to trust its master, and knows he won't forget to wind it up."

In the same way, says Mr. Pearse, he trusted Christ for daily strength.—*Sel.*

An Heir to Riches

Lizzie Bixby, presenting herself at Aunt Ellen Case's with a broken-nosed pitcher, wore a silken frown on her thin face.

"Ma says, can you let her have a little milk?" she replied mechanically. Then her voice changed. "I just hate being poor!" she exclaimed savagely.

Aunt Ellen's motherly eyes took it all in—the ragged little figure, the broken-nosed pitcher, the outraged pride.

"Of course I can let her have the milk, and welcome," she replied. "I'm having more than I can use now. And if I was you, Lizzie Bixby, I'd stop being poor and begin to grow rich this minute!"

Lizzie lifted amazed eyes. "Me?" she cried.

Aunt Ellen nodded. "Why not? 'Tain't havin' things, it's givin' things, that makes a body feel rich. You just try it an' see.'"

"Ain't got anything to give 'cept one old black hen," the girl returned, contentuously.

"Well, that's a beginning. The black hen lays sometimes, doesn't she?"

"Huh!" Lizzie sniffed.

Invalid; and all the others married, and were continually coming to her in every need. Once a young farmer tried to take her away from it all. How much of a temptation it was Lizzie never let any one know, but a sister's husband had just died, and Lizzie was taking care of her and the four children—as well as her father.

"Maybe by and by," she said to herself, but she knew in her heart that the "by and by" would never come, and gradually the work for others gave her its hidden peace and joy. It is curious how many ways of giving one can find if one looks for them. Lizzie's girlish talent developed into genius by the time she was middle-aged. All the village came in to her for a thousand things.

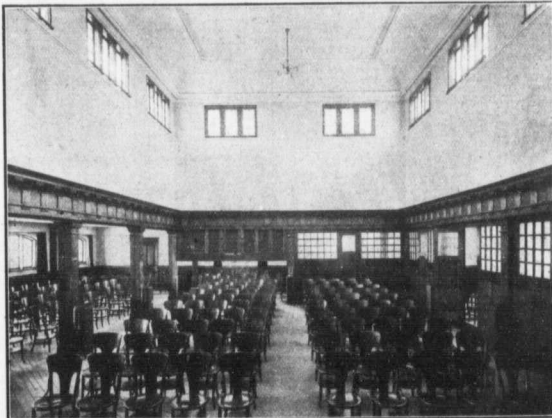
She died when she was fifty, quite suddenly. At the funeral the minister spoke of "our dear sister" and how she had given from her poverty. A young woman, going home afterward with her husband repeated the minister's words. "Lizzie Bixby poor!" she said, indignantly. "She was the richest woman I ever knew."

Lizzie Bixby would have been glad had she known.—*Youth's Companion.*

Pastor Cuff's Pleasant Memory

Pastor William Cuff, of the Shoreditch Tabernacle, told the following reminiscence of an incident of his early life at a recent meeting:

"I served my time," he said, "as an apprentice in a house where there was a saint of God. He was getting an old man, over seventy, when my indentures were signed. We had to get up at five o'clock in the morning, and when near Christ-



INTERIOR WOODGREEN SCHOOL.

But she thought just the same. All unguessed by either, motherly Aunt Ellen had touched the great need of the girl's life. Lizzie began to think and plan; she was, as her shiftless father often informed her, the only one of the family with brains. The eager, searching brain presently discovered things all unguessed by Aunt Ellen's simple philosophy.

"Folks kin buy things with money," Lizzie decided, "but they can't buy you—that's how you can give."

As the years passed, Lizzie found plenty of opportunity for giving; her mother died and her father became an

mas-tine, earlier than that. There were seven of us in the employment, and I was the youngest of them all. That man used to be in his shop at five o'clock every morning, though his hair was white, and we boys knew that he had been shut up in his room with his Bible and with his God one hour before the time to come into the shop. We never saw his face until God had seen it, and until he had seen God.

"I was unconverted at the time, but it left an impression on my mind about the reality of religion that nothing will ever erase, and the conscious influence of that man's life and prayers has kept me fast in my belief in the old Gospel ever since."



EPWORTH LEAGUE TOPICS



MAY MISSIONARY MEETING

May 22, or week following.

Subject: The Districts of Tzeltuiting (Zili yu-jin), Pensehien (Pen-shan), Luchow (Loo-jo).

Study: Chapter seven, "Our Share in China"—The missionary text-book for the year, published by Dr. F. C. Stephenson, Methodist Mission Rooms, Toronto, Ont. Price, in cloth 50 cents, in paper 35 cents. Send your order to him.

In this chapter Rev. R. O. Joliffe, B.A., gives a most interesting description of Tzeltuiting. A number of persons should be chosen a fortnight ahead of your meeting to tell the story of the great salt industry centred there. Ten pages are used in giving the account of the great enterprise, the output of many thousands of wells. Let one tell of how a salt well is bored, another how the brine is raised, a third how it is evaporated, another how it is graded, a fifth how it is transported, and a sixth might describe the industries that are connected with it. The characteristics of the people may also be mentioned for this city of 700,000 is probably the most important commercial centre of Szechwan, and many of the business leaders are described as "huaters."

Of course, the most important facts for us to learn are connected with our mission there. Only three years ago, in 1907, it was opened, and now it is the centre of a growing circle of Christian influence. Ten districts are connected with it, some of which are of especial promise. The work throughout the province is being carried on by a small city compared with Tzeltuiting, having a population of about 30,000. It is about 300 miles east of Chentui. It is a very clean and progressive city, and important because of its situation in a badland district. Our missionaries work there began in 1897, when Rev. G. E. Hartwell visited it as the first out-station of Chinese influence, and formed the first class of engineers, ten men, who were seeking the light of Christian truth. In 1901 a mission was started and purchased. Prospects here are bright and promising with Rev. G. E. Hartwell as Superintendent.

Luchow is among the newest of our mission stations. The China Inland Mission has been at work there for many years, and heartily approved of our opening service there in 1908, for there is abundant promise for many missionaries. Besides the 200,000 population of the city, there is a large adjoining territory as yet unvisited by the adorning territory of St. Joliffe was the first missionary appointed to the station.

QUERIES.

What missionary is your District supporting?

Do you regularly pray for him in your meetings?

More important, do you pray for him and his work, pray for it, and give him and his work the giving money for missions is not all your duty to God's work?

Have you felt the need of living workers for the extension of Christ's universal kingdom?

If so, has the thought never occurred to you that there is a sin in which your service would be useful?

If obedience to Christ's last command is the real test of the Church, is it not likewise the real test of the Christian?

If it be, had we not all better stir ourselves for the advancement of His kingdom in our own country, our own homes, our own country, our own world?

TEMPERANCE MEETING.

May 29th.

The Responsibility for Temperance. Prov. 20: 1; Gen. 4: 21; Esther 8: 6.

Of all evils, those caused by temperance are the most numerous. The curse of strong drink is admitted by the greatest resting with deadly effect upon us. St. Augustine of old said, "It is the greatest of all misdeeds, the root of all crimes." The traffic has not been, can never be, separated from the rest of the world. The New York Tribune well said, "A trade which nourishes upon the ruin of its supporters;

which derives its revenues from the plunder of homes, from the defrauding of helpless children from the degradation of manhood; which requires for its prosperity the injury of the community; which is sold to every vice and vicious passion and propensity; which makes drunkards and thieves and embezzlers and gamblers and wife-beaters and murderers; which brutalizes and degrades all who are brought in contact with it; cannot claim the respect, and assuredly ought not to be able to claim the encouragement of the community.

Grand Master Workman T. V. Powderly once said, "In the whole English language I can find no word that strikes more terror to my soul than the word 'rum'."

BUT WHO IS RESPONSIBLE?

1. Many blame the drinker, for, they say, he chooses to drink, and no matter how he may be coaxed or tempted, he must consent. Our first question, then, is, how far is the drunkard responsible for the evils that accompany the drink habit?

2. Many blame the seller, and among them are many victims of the cup. They say, that if it were not so easily obtained, if it were not openly offered, if it were not so freely, that every hotel bar is a trap baited to catch them, and if the liquor were not sold, they would not use it. Our second question, then, is, how far is the seller responsible?

3. Many blame the manufacturer. They say that, if it were not made it would not be sold. The manufacturer says the demand for liquors is his warrant for distilling, and when they demand liquor, he would not make liquor. Our third question, then, is, how far is the manufacturer responsible?

4. Many blame the law. They say that if the traffic were not legalized, it would not long exist. The legislator says that he is not wholly to blame, for public sentiment would not warrant the total prohibition, and after a time, when liquor did not drink he would not make liquor. Our fourth question, then, is, how far is the law maker responsible?

5. Many blame the voter. They say that votes elect the members of Legislature and Parliament, and that the representatives of the people are sent to the legislative chambers to do the people's will. Our fifth question, then, is, how far is the voter responsible?

These questions should be freely entered into, and will provide sufficient ground for a full evening's programme. It might be an impressive idea to have some one represent each party named above, and let them seek to exonerate themselves as best they can. Then, after each has spoken, reverse order to above treatment. You thus have voter, Legislator, Manufacturer, Seller and Drinker in line, and the question the Firm. They are all in it, and responsible for its business. The voter elects the legislator, the legislator makes the law, the law warrants the manufacture, the manufacturer supplies the market, and how are you going to separate them all from the awful partnership in the business of our daily trade, and every one who enters in it, authorizes it, patronizes it, or in any way countenances it, is responsible. The final question must come home to every Church, Sunday School, League, or Christian Agency, and you resolve, yes, if you are not doing everything you can to destroy it, no, if you are. Which is it?

JUNE CONSECRATION MEETING.

June 5th, or week following.

Topic: Why I believe the Bible.

John 2: 32; 5: 36-47.

(The following notes were made by the Editor, of an address delivered in Toronto, on March 22, by Rev. Dr. Griffith Jones, Principal of Wycliffe College, Oxford, England, and are given in the place of the usual treatment of this topic. They will be found eminently appropriate.)

THE EVIDENCE OF THE BIBLE.

The Bible is the most remarkable book in the world. It is one of the most durable and enduring books. Attention is

paid to it, interest elicited in it, opposition made to it, as well as loving welcome of it by those who rejoice in it.

"The Bible is the world's unique Book. See this first of all, and you will see its Message. This message is three-fold, and is found nowhere else.

(1) This is the only book that tells us that God is Love. No other book or publication tells this message unless it is derived from the Bible. In nature God's power and wisdom are displayed as in John Stuart Mill has said, "In nature you see little or nothing of what the Bible speaks of."

(2) The Bible is the only book with a message of deliverance from sin. The fact of sin faces us on every side. The good is, and everywhere the cry of humanity all through the ages has been for deliverance. Only in the Bible can you find this way. No other religion contains it. It is not a question of comparative religions. For in this, as the late Joseph Parker said, "There is only one, and Christianity is the superlative religion."

(3) The Bible is the only book that tells of power for daily living. A dynamic for life is the ideal of all, ideal of all good, but they have to be realized, and we may mock our fellows by presenting an ideal without the power to realize it. Power is necessary, and the source of this is revealed in the Bible. We learn the power of holiness for daily living, comfort in sorrow and sadness, and the power of Christ's love. No other religion in the world provides such a dynamic. The triple message of the Bible, which is the late Joseph Parker said, "man can have power for daily living."

Secondly, the Bible is unique in regard to its Preservation. Vile and virulent opposition has been waged against it, and through age after age it suffered from the most heinous persecutions. It has been tried to be destroyed and exterminate it, but through all the Bible has been preserved. The only other book that has been turned against it. From the days of Celsus, Porphyry, Julian, down through the times of the French Revolution, Voltaire, Rousseau, Voltaire, and other similar scoffers violently opposed it. The Bible has survived, and its influence is growing. In 1908 the I. C. F. Bible Society had translated it into 42 languages, and in 1904, 210,000,000 copies had been issued. In 1907-8 alone, no less than 7,500,000 copies were issued.

Constant attention is paid to the Bible on the part of sceptical scholars. There is never a month but some book or pamphlet is published against it, and yet the Bible will not leave them alone. They know, as evidenced by their writings, that as long as the Bible is, "Christianity will flourish and grow, and all efforts to exterminate it will fail."

Thirdly, the Bible is unique in its Power. Some of the results of Bible power over human thought are seen if one but goes through the past 200 years and thinks of the greatest names in philosophy. Not a single philosopher has been able to ignore the Bible.

The same is true in literature. As Henry Rogers so clearly shows in his "Supernatural Origin of the Bible, not an author of separate books, or complete or mutilated if the power of the Bible over his writings was eliminated. References to the Bible are not only in the Bible, but in all other works to it.

* The power of the Bible in Law is marvellous. The laws of God's word are at the very basis of our law.

Think of the power of the Bible on human life. In Foreign Missions how great it has been! Of many a place it has transformed the scene, and we know, as for example, of John Geddies, on whose tombstone is inscribed, "When he came in 1872 there was not a single heathen."

What power the Bible had over Roman despots who the father had the right of absolute power over childhood. What power it has had for the elevation of womanhood. How it has freed the slave!

If all this is true, we must value the Bible, and live it. A merely intellectual orthodoxy of little value is of no hard use. It is the Bible that tells us what will follow. Four things: "Meditation, Prayer, Trust, Love, and Obedience. Value the Bible, and you will have it. It is thus and take care to spread it. It is the Bible that tells us how to live with the man, and the man with the Book, to save others and ourselves. The word of God shall stand forever."

Bible Study

What Did Jesus Teach?

By Rev. John H. McArthur, S.T.D.

X ABOUT BLESSEDNESS.

Matt. 5: 1-12.

Topic for week of June 12.

In the words of Jesus, which we have chosen as the basis of this week's study, we have a voice from the mountain, but not this time from Sinai. Here we have the Gerizim of blessedness, and not that of cursing. Blessed! If we had no other words of Jesus that those which we read lesson to-day, they would be sufficient to stamp Him as the greatest Teacher that the world has ever seen. He teaches that:

1. "Blessedness springs not from a material good, but from a spiritual good." As spiritual things are greater than material things, so blessedness is greater than happiness. He who falls heir to a fortune is happy, but not necessarily blessed. He who is heir to the riches of divine grace is not only happy but blessed. The one is a spiritual good, the other is a material good. The one is an eternal good, the other a temporal good.

The blessedness which Christ speaks is positive and not negative in its character. It arises from the possession of a positive good, and not from the mere absence of evil, or the escape from suffering. It was said by the ancient Greeks that only the dead could be called truly blessed, not because death brought to them any positive good, but that they were freed from the pain and grief of their sufferings. Socrates, one of their poets, gave expression to Greek thought when he said that the most blessed man was he who had never been born, and next to him he who having been born, was quickly away again to the realm from which he came. Our English poet, Tennyson, is wiser when he writes:

"Whatever gray sorrow saith,

No life that breathes with human breath
Has ever truly longed for death.

"The life, whereof our nerves are scant,
Is life, not death; for what is we pant?
More life, and fuller, that I seek."

Nor is the conception of blessedness held by the Buddhists of the East any better than that of the Greeks. "That conception is expressed by the word Nirvana, which may mean either absorption into nothing, that is, annihilation; or absorption into the life to such an extent that personality is lost, so that the individual is no longer capable of experiencing either joy or sorrow. Infinitely higher is the conception of blessedness as presented by Jesus Christ. It arises from the possession of a positive good, and that is the highest of all good. They are the blessed of whom it may be said, "theirs is the kingdom of heaven."

This blessedness arising from the possession of a spiritual good is independent of material good, and persists even when a material good may be denied us.

How many of us Epworth Leaguers are so often attracted to those things which are material, but upon things that are spiritual, the true source of all blessedness. How many of us are not living in the kingdom of God and His glory, rather than for the material of the world and our own selfish purposes?

2. "Blessedness depends not on what we have, but on what we are." Happiness depends on a man's condition of existence. Blessedness, on a man's character. What a contrast there is between the character which Jesus calls blessed and the character which the world would call blessed. The world says "Blessed" is the man who is rich through the endowment of nature, or through the conquests won by his good process. "No," says Jesus, "Blessed are the poor in spirit." The world says, "Blessed is the man who is able to glory in his greatness." Jesus says, "Blessed are they that mourn." The world says, "Blessed is the man who is in high place and lowly." Jesus says, "Blessed are they that hunger and thirst after righteousness." The world says, "Blessed is the man whose coffers are filled with the hard earned money of the poor toiler." The world says, "Blessed are they that are merciful." The world says, "Blessed is the man who is honored with pompous titles, and permitted to sit on thrones of kingdoms." Jesus says, "Blessed are the pure in heart, for they shall stand in the Kingdom of God." The world says, "Blessed are the conquerors

for they shall be called the favorites of kings." "No," says Jesus, but "Blessed are the peacemakers, for they shall be called the sons of God." The world says, "Blessed are ye when all men shall speak well of you." "No," says Jesus, but "Blessed are they that have been persecuted for righteousness' sake."

The great Massillon was appointed to preach before Louis XV., the king of France, he chose for his text the unexpected, "Blessed are they who weep, for they shall be comforted;" and addressing his Majesty, he said, "Sire, if I desire to speak to you in the place of Jesus Christ, it would not say 'Blessed are they who weep,' but 'Blessed are they who are persecuted.' The prince who has never fought but to conquer, who enjoys at his table the fruits of his glory, his love of his people, the esteem of his enemies, the advantage of his conquests, the splendor of his actions, his triumphs, his valor would the world speak; but, Sire, Jesus Christ does not speak like the world. Happy, says He to you, not he who lives in the contempt of himself and of all things of earth; for to him is the kingdom of heaven. Blessed, says He to you, are those whom Jesus calls happy."

This Sermon on the Mount calls attention not so much to the things that we do as to the disposition of the heart from which our action proceeds. It says we do not account of what we do, nor on account of what we refrain from doing, but on account of what we are. We desire that the commandments given on Mount Sinai belong to the exodus of Egyptian bondage, but the blessing given to them belongs to the exodus from a spiritual bondage. Everything in this sermon suggests that it is a message to us.

3. "Supreme blessedness consists in possessing the kingdom of heaven." The kingdom of heaven is the supreme good. To possess it is to possess all. Poverty of

Our Correspondence Examinations

A GOODLY number have written on our Quarterly Review Questions. The names of those who obtain, up to May 10th, seventy-five or more per cent., will appear in our next number.

You may take an examination on the first six of these studies at any time. For full particulars write the General Secretary and Editor, Rev. S. T. Bartlett, 35 Richmond Street, West, Toronto. You will receive prompt reply.

spirit, or humility, is the condition of character necessary to the possession of this the highest good. "Whoever therefore, shall humble himself as this little child," said Jesus, to his aspiring disciples, "the same is the greatest in the kingdom of heaven." (Matt. 18: 1-5). As the kingdom of heaven is the chief good, which entails all other so its necessary condition, humility, is the chief virtue out of which all others flow. "A humble heart," says the reformer, "is the key that opens the kingdom of heaven." There is a moment in the history of the heroes of that time, the day of the battle of Marston, which decides their career and their renown; it is that in which their strength is suddenly revealed. The analogous moment exists in the life of our heroes, but it is in a contrary way. It is that in which they recognize their helplessness and nothingness; from that hour they receive the strength of God from an high.

XI ABOUT OUR DUTY TO GOD.—Matt. 8: 19-31; Mark 12: 28-30.

Topic for week of June 19

"Thou shalt love the Lord thy God with all thy heart."

People of all nations recognize the fact that they have a duty to God. By most people that duty is thought to consist in the observance of certain religious rites and performances, which are entirely outward in their character. To many people this is the whole of religion. The observing of such rites, the saying of prayers, the practicing of incantations, the offering of sacrifices, and the carrying out of the Testament prophecies, however, instated upon a higher duty. Mercy was exalted above sacrifice and righteousness above religious ceremonies. Yet, in practice, many of the Jews scarcely rose above that in religion, which consisted in little more than observing fasts and

feasts, in making prayers, and tithing.—Matt. 6: 6; Isa. 1: 11-15.

Jesus teaches us that religion is primarily a concern of the interior life. He teaches us that a man's duty to God consists in nothing short of

THE COMPLETE INVESTMENT OF HIS LIFE.

1. "Our duty to God requires a complete surrender of self." There must be a renunciation of selfish interests. It is not easy to make this surrender. It involves a great deal.

"The goal of our ambitions" should not be worldly goods, but "the kingdom of the heavens, not upon the earth, but in heaven."

"For where thy treasure is,

There will thy heart be also."

"Singleness of purpose" should control our lives. Our ambitions must not be distributed among objects of diverse character, else there will be discord in our lives. A man can keep his eye only on one goal at a time. To keep his eye upon two objects at once is to miss both, unless they both are the same. He who is and are homogeneous in their character, so that one aids the other in its work to the same end. The true servant of God must have a single object in view, a single purpose in life. He who would be a worker must walk with an eye single to the glory of God. If he makes money, it is because he wants it. He who goes to college if he acquires an education, it is because he wishes to better prepare himself for God's service; if he becomes an artist, it is because he desires to conduct it in the interests of God's kingdom.

Life is guided by a single purpose, and that purpose is to serve the cause of God. "The master will decide between his wretchedness and his glory. He will be a workman. A man cannot serve God with all his heart if his affections are set upon gold. He may seek to make gold his servant, but must not allow it to become his master.

"Anxiety in worldly matters must be banished" from his life. He must not allow himself to be hurried into any course of God with all his strength; he has therefore no surplus strength, he must look after the needs of the body. It is our duty to dedicate the body to the service of the worker in a manufacturing establishment is expected to run his machine in the interests of the owner, and the worker undertakes to keep the machine in repair.

"The Kingdom of God first." This should be the rule of our lives. Temporal goods must not be made an end in themselves. They are to be used only as a means to help us to extend and realize the kingdom of God.

Momentous questions present themselves to us as Leaguers. Great decisions are to be made. Alternative purposes, motives, ambitions, goals, masters, are placed before us. "The contrast is sharp." "To be or not to be" that's the question. "To be or not to be" cannot be settled without a struggle. Our duty is to give up all else for God. He expects us as true Epworth Leaguers to invest our lives in the service of God. He then trust Him to supply our daily needs.

2. "Our service for God springs from within." Religion that consists merely in heart is a chain that constrains merely in outward appearance is an abomination unto God. Jesus quotes approvingly the words of Isaiah:

"Thy people honor me with their lips; But their heart is far from me.

But in vain do they worship me, teaching as doctrines the precepts of men."

It is so much easier to have the form of religion than to have the power thereof; it is so much easier to have the form of religion to perform a ceremony than to intend to perform a heart; it is so much easier to be sure than to visit the sick and needy; it is so much easier to count beads than to be a temperate eater; to give a fifth to the cent than to give one's self; easier to do penance than to do right; easier to desire than to do right; easier to uncheck desire than to do right. It is so much easier to read the Bible without attention for lack of righteousness. Grapes tied upon a thorn bush do not make it a grape vine, the figs tied upon a thorn bush do not make it a fig tree, nor does not change the wolfish heart; nor does the Bible upon the cent-table make it a cent-table. It is so much easier for Luther to shut himself up in the monastery at Wartburg, than for him to work with his hands and help the poor, than for him to go out into the open world and fight heretics and Jews. It is so much easier for Luther, the monk, meditating righteousness, to stand in the Diet of Worms, than for him to stand in the Diet of Worms?

The Juniors

HOME PRIZE BIBLE QUESTIONS

"A Sequel"—Pastors, superintendents, principals, teachers, parents, all friends of the young folk are requested to assist the Editor in making this department a great success. Encourage your children to do a little home study. We give a nice book prize every class.

"Awards"—In answer to our March questions the prizes are given as follows: Class 1, under 10 years, to Myra Flynn, Avonmore, Ont.; Class 2, under 15, to Eretta Flynn, Avonmore, Ont.; Class 3, under 16, to Jean R. Howard, St. Stephen, N.B. We made awards without consulting names, and did not notice until prizes were awarded that two go to one place and to members of one family. But the girls did well, and Jean Howard's card is the most beautifully written one we have ever received. The questions were hard ones, too.

"Conditions"—All answers must come to the Editor written on an ordinary postcard. They must be postmarked not later than June 1st. Scripture proof texts should be given whenever possible. Full name, age, and address should always be given.

N.B.—You must do your very best every time.

"This Month's Questions"

Class 1—Under ten years.—What did Solomon say about obedient children?

Class 2—Under thirteen years.—What three apostles were not at Pentecost?

Class 3—Under sixteen years.—What chapter in the four Gospels contains the largest number of Christ's parables, and what are they?

JUNIOR TOPICS

(Our Juniors will have to excuse our brief notes this month, because of the special Sunday school character of this number.—Ed.)

MAY 23—WORK AMONG THE GIRLS AND THE BOYS IN OUR CITIES.

This topic will give the Superintendent a splendid opportunity to teach the lesson of brotherly love to the girls and boys in our cities, are many of them, of foreign birth and speech, and too many have looked with something of scorn upon them, forgetting that God is their Father, as truly as He is ours. Some have come from homes of poverty in many cases, from persecution, to this new land, where there is freedom and the opportunity to become worthy citizens.

To meet the needs of these children and their parents, special forms of work have been undertaken by our churches. The primary object, of course, is to bring them all to a knowledge of Jesus Christ as their Saviour, and then to lead them to better and happier living here and now.

Let one of the smaller Juniors tell of the mission kindergarten, and of the children who attend. A second may impersonate a member of the kitchen garden class. If this girl wears a cap and apron, and carries a broom, the part will be more effective. Two of the older Juniors may describe the work of some parent club, and then have one of the boys tell of life at the Fresh Air Camp.

Information for the preparation of this meeting may be found in Appendices Nos. 4 and 6 of "Strangers Within Our Gates," which are the reports of All Peoples' Missions, in Winnipeg and Montreal. The price of the book is 25 cents paper, or 50 cents cloth, or 75 cents when sent by mail. Other references are: The Report of the Fred Victor Mission, Toronto (free); Report of the Children's Aid Society, Toronto (free); and Missionary Report (free). All of these and many other Missionary helps, you may obtain from F. C. Stephenson, Methodist Mission Rooms, Toronto. Send ten cents for postage.—C. C. S.

JUNE 5—A GIRL WHO OWED HER LIFE TO JESUS. Luke 8: 40-56.

1. Read the story to see how Jesus went to the ruler's house.

2. What incident occurred on the way to this home? See also Mark 5: 25-43, and Matt. 9: 27-34.

3. What two things does it show?

4. Which had the more faith, Jairus or the woman? (What is faith?)

5. Who did Jesus find in the house, and what did he do?

6. Do we not owe our lives to Jesus?

7. Is this a picture of what some day He will do for us?

8. Memorize 1 John 3: 1, 2.—C. G. W.

JUNE 12—A BOY WHO WAS OF USE TO JESUS. John 6: 1-15.

1. Note that this is the first notable event in the public ministry of Jesus, recorded by all four of the Gospel writers. Read each account.

2. Picture—Make your own, as only you can do.

3. Did the boy understand the words of Jesus?

4. What use did Jesus make of this lad? (The boy unselfishly gave up his food, with it Jesus fed the crowd.)

5. Has He need for boys to-day? In what way may they still serve Him? (Boys can help Jesus feed hungry souls with the Bread of Heaven.)

6. Commit to memory John 6: 35. (Bread stands for necessary supply and also for sufficient supply.)

7. We feed our bodies on bread and meat. Upon what do we feed our minds and souls?

8. How may we get and keep the boys? Chapter 15 in the Junior League Hand-book gives some valued suggestions.—Read it. —C. G. W.

SUMMER SCHOOLS.

Attention is called to the following schools. Your League should be well represented at the one most convenient.

ONTARIO.

1. Boy of Quinte Conference at Wellington, July 4 to 11. Write Rev. R. Whattam, Woodville, for programme.

2. London and Hamilton Conferences, at St. Thomas, July 14-21. Write Rev. J. W. Baird, 4 Hyatt Ave., London, for particulars.

3. Windsor District and Kingsville, July 18-24. Write Rev. A. E. M. Thomson, Amherstburg, for folder.

Others are doubtless being arranged but the above are all we have knowledge of.

THE WEST.

1. Rock Lake, Man., July 4-13.

2. Lake Dauphin, Man., July 13-20.

3. Shoal Lake, Man., July 20-28.

4. Oxbow, Sask., July 26-Aug. 1.

5. Lumsden Beach, Sask., August 1-10.

It is expected that the General Secretary and Mr. Doyle will attend the Ontario Schools, and Mr. Farewell the Western ones in representation of the General Sunday School and Epworth League Board.

ALBERTA NOTES.

The second annual convention of Sunday Schools and Epworth Leagues of High River and Lethbridge districts was held in Lethbridge, Alta., March 23-24.

The programme was very comprehensive, comprising every important phase of the work of these two departments of our Church. In addition to the uniform excellence of the papers and addresses, a stimulus was received in the round table discussions conducted by Rev. J. A. Doyle.

An important step was taken, in the projecting of a plan looking to the support

of two missionaries, which involves the quadrupling of past giving, and the raising of the Methodist High District to cooperate in this project, together with the visiting of the same by deputations to impart the necessary information and inspiration.

The newly elected officers are:—President, Mr. Norman Young, High River; Vice-presidents, (1) Rev. R. E. Finlay, Pincher Creek; (2) Mr. B. Harrison, Lethbridge; Rev. George Webb, Okotoks; (4) Rev. H. H. Craig, Granum; (5) Miss A. A. Lyle, Lethbridge; Secretary, Mr. J. Saunders; Gladys; Treas., R. M. Coote, Nanton. Representative to Conference Executive, Rev. A. H. Argus, Claresholm.

"NO. 1 HARD"

Seed thoughts from the Northern Alberta Epworth League and Sunday School Convention, held at Edmonton, March 8th and 9th, 1910.

"The children trained now in the Junior League mean an impetus and growth in church activities among the seniors in the future."

"The vast amount of intellectual culture found in the West, if directed in proper channels will be of untold benefit to the peoples filling up that territory."

"Practice the plain common virtues in every day life."

"Get your life in tune with the Infinite at the very beginning of each day."

"Men should be sent to the homes of foreign born people to bring to their customs and language, for these people can give us much, and we have a vast amount to give to them. We must Christianize them or they will foreignize us."

"Creating interest among members of the League will result in increased attendance. More frequent discussions in the local League would prove beneficial, as no one speaker is able to exhaust a subject."

"A Sunday School Superintendent should be prompt and punctual in all his endeavors. He should not only seek to know the children, but, as far as possible, the parents. He should be in close touch with his teachers that they shall feel the responsibilities resting upon them."

"Special arrangements beforehand should be made for Rally Day, Decision Day, Temperance Sunday, and Musical stories should more frequently be told, and misdeeds to shoulder to find out the forces from the evils of the liquor traffic, which is sapping the life from many of our young men in the West. Our constant aim must be the abolition of the viper from our midst."

The following officers were elected: President, Mr. F. Cox, Edmonton; Vice-Presidents, (1) Sam. Ottewill, River Bar; (2) Miss Thompson, Vegreville; (3) G. A. McKee, Strathcona; (4) T. G. Young, Wetaskiwin; (5) Mr. Harrison, Edmonton; Secretary, Rev. Robert Pearson, Edmonton; Treasurer, Miss J. Edmonds, Edmonton; District Representative, Rev. W. A. Lewis, Norwood.

WORLD'S CONVENTIONS.

The first World's Sunday School Convention was held in London, England, in 1830; the second in London, England, in 1832; the third in London, England, in 1882; the fourth in London, England, in 1904; the fifth in Rome, Italy, in 1907; and the sixth will be held in Washington, D.C., May 19-24, 1910.

FROM THE CENTRE

The Central Alberta Sunday Schools and Epworth Leagues comprising the Red Deer, Lacombe, and Stettler Districts, met in Convention at Innisfail, on March 16th to 19th.

A high spiritual tone was manifested throughout, the motto of the Convention being, "Individual Work for the Individual." Many vital points were discussed, and the Sunday School work, were discussed, among them the following:—"Responsibility," as related to the Scholar, the Parent, the Teacher, the Superintendent, and the Pastor. Much good was derived from the practical addresses, from which we have gathered a few helpful nuggets:

"Efficiency, adaptability, and atmosphere are requisite to the Sunday School as a Life Preserver."

"The Christian citizen, a citizen, Christian institutions have a very decided commercial value, the wealth of the nation is in the hands of the citizen."

"There is need for individual consecration, self-examination and prayer for the attainment of the fuller life."

In response to the suggestion that life be dedicated to a definite work, a young man stood up consecrating his life to the

work of the ministry. He was followed by young lady, devoting her life to Foreign Missions, and before the session closed the sixty delegates expressed their desire of making their lives afresh to do individual work for the individual.

"The children are the hope of the Indian people. What a blessing they are to them." This subject was fully emphasized by Rev. E. R. Steinhauser, himself thoroughly acquainted with the work.

"The Problem of the Small Sunday School was discussed. 'To come in contact with a living soul and lead that soul to a higher life, is the greatest privilege.'"

"The business of the Junior League is earnest, intelligent, Christian life, to give high ideals to train for Christian service." "Do away with formalistic religious meetings and present to the Leaguers definite service."

The following resolution was unanimously adopted:

"Resolved: That we ask the Epworth Leagues and Sunday Schools for deeper interest in and increased contributions to Missions, and we further ask the Sunday Schools to join with the Leagues with the Rev. and Mrs. R. O. Jolliffe, in West Coast City, to supply a lantern in his work."

The officers elected are: President, Rev. A. Harner; Vice-presidents, (1) Mr. Snell, (2) Mrs. Thomas Powell, (3) Miss C. Ward; (4) Miss Ida Burns; (5) Mrs. G. Henderson; Sec.-Treasurer, Mrs. Thomas Powell; Representative on Conference Executive, Rev. J. P. Woodworth, B.A. These, with the District S. Secretaries, compose the Executive of the Association.

STRAIGHT BUSINESS

Sunday School Institutes have been held throughout the London Conference, as already reported in this paper. At the conclusion of each institute, a circular letter as follows, was sent to each Sunday School Superintendent, so that, as Rev. W. Snell, Sunday School Secretary for the Conference, writes, "These resolutions have been sent to every Sunday School Superintendent in the London Conference," each signed by the Sunday School Secretary of the District to which the school belongs.

Dear Sunday School Superintendent: You will be pleased to learn that the series of Sunday School Institutes recently held throughout the London Conference has been a success. The key thought throughout the programme was "Organization." Before closing, each institute appointed a number of resolutions to be sent to each superintendent for the purpose of discussion by his executive, and adoption as far as possible. It is very desirable that these resolutions should be acted upon before the close of the month of April, so that full results may be known through the reports at the District Meeting.

The following were the recommendations for each school:

1. The organization of a Cradle Roll.
2. That all Bible Classes become organized Adult Bible Classes.
3. The organization of a Home Department.
4. The observance of Decision Day, preceded by a carefully planned and prayerful Evangelistic Campaign.
5. The observance of Rally Day.
6. The contribution to the Sunday School Aid and Extension Fund of a sum equal to at least five cents per member for the school.
7. A missionary committee in each school with a monthly missionary meeting, and at least a monthly collection for missions.
8. A Teacher Training Class in each school.
9. The recognition and use of the total abstinence pledge to the end that every scholar of the school may become a pledged abstainer.
10. A monthly (or at least quarterly) meeting of the Sunday School Executive of each school.

I trust that you will see that these requests are granted, and that you will write me as soon as your executive has taken action, so that I may know just what is being done throughout this district. I will always be glad to render you any assistance within my power.

Wishing you every success in this great work.

The life of many local schools will surely be increased, and their zeal intensified as the result of this splendid district work.

Similar in purport is the letter sent out by Rev. J. E. Lane, S. S. Secretary of the Neepawa District, Manitoba Conference. It makes the following:

Recommendations—

1. That Superintendents of Circuits make a note of Sec. 305 Discipline. (Pin this in your hat).
2. That Pastors note Sec. 303 Discipline (Visiting).
3. Quarterly Business Meetings, Sec. 299.
4. Normal Classes, Sec. 307-2.
6. Supplemental Lessons, Sec. 307-1.
6. Our own Literature, Sec. 308.
7. Congregational Adult Classes.
8. A Sunday School Institute on each Circuit annually.

We rejoice at these manifest signs of increased activity everywhere, and congratulate those districts that have really wide-awake and progressive Secretaries to guide and develop the Sunday School interests. Let everybody work.

WELLAND DISTRICT.

The Epworth League Convention held in March at Stevensville was both stimulating and uplifting. In addition to conferences on the various departments, able addresses were given by Rev. N. A. Hurbutt, on "Work Among the French in Quebec," Rev. F. M. Mather, on "The Genesis of our Church," and Miss Scott on "Junior Work." Rev. J. Waters conducted the Quiet Hour sessions, and Rev. Prof. McLaughlin conducted several studies in the Gospel of St. Matthew. Rev. J. E. Hutchison's address on "The Call of the West" and "The Problem of the Pacific," were strong appeals, and Dr. Chown gave an able address on "Christian Citizenship." The Laymen's Missionary Movement was well dealt with

by Rev. W. J. Brandon. The convention passed a resolution strongly disapproving of the "Miller Bill." Officers elected were: Hon. President, Rev. J. E. Hockey; President, M. E. Misener, Marshville; Vice-presidents, (1) Rev. N. A. Hurbutt, S. Cayuga; (2) Miss J. McCallum, Stronness; (3) Miss Mabel House, Hridgboro; (4) Miss Z. Robinson, Stevensville; (6) Miss "B. Scott, Ridgeway; Secretary Treasurer, B. A. Pattison, Fenwick.

BROTHERHOOD.

"Then, brother man, fold to thy heart thy brother,
For where love dwells the peace of God is there.
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer."

—Whittier

One day Mary came to her mother and said: "Mother, my ear aches!" "Does it ache very bad, Mary?" asked her mother. "No," "Well, run out and play, then you will forget about it." Mary went out, but pretty soon she came back and said: "Mother, my ear does ache. It is not the hole, but the ruffie around it."—Sel.

Pay as little attention to discouragements as possible. Flow ahead as a steamroller does, rough or smooth, rain or shine. To carry your cargo and make your port is the point.—Malibie D. Babcock, D.D.

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SELECTED SPICE.

"Then think where'er you are or what you do,
That some one sees your every little deed,
Your actions on the street or in the pew
Reflect your spirit and portray your creed."
J. A. Bell.

"I think you said, 'Rastus, that you had a brother in the mining business in the West?'"

"Yeh, boss, that's right."
"What kind of mining—gold mining, silver mining, copper mining?"
"No, sah; kalsominin'."

Little Mary had returned from her first visit to Sunday School.

"And what lesson are you to study for next Sunday?" her mother asked.
"Nuffin' much," said the four-year old, rather scornfully. "Her just said to learn all about the catakinasin, and me knowed that already."—Sel.

Fritz, a German lad, and little Tom were very fond of each other, although neither could understand what the other said.
"Why, Tom," said Fritz, "your playmate does not speak English, does he?"
"No," said Tommy; "but when a bumblebee stung him yesterday, he cried in English, and I understood him."

Little Carrie was somewhat surprised upon looking into the hen's nest, to find a porcelain egg in it. The next morning the hen left her nest cackling loudly over a new achievement. Carrie secured the egg, brought it to her mother, and said: "That old hen's a silly thing. Just listen to her cackling all over the yard! Why, yesterday she laid a door-knob, and didn't make half so much fuss about it!"—Sel.

In one of our large department stores an obliging salesman had taken every roll of cloth but one down from the shelves to show to a persistent woman. The last roll was on the top shelf. "You needn't bother any more," she replied to the weary clerk who was about to reach for the remaining roll. "I was simply waiting for a friend."
"Madam," said the clerk, "if you think she is in the last roll, I'll gladly fetch it down for you."

A member of a school board was visiting a public school not long ago when he encountered a small boy in the hall.
"What are you studying, my boy?" the visitor asked.

"Arithmetic and geography," answered the boy.
"And what are you learning in arithmetic?"

"The boy thought for a minute, then he replied: "Guzinta."

"Guzinta," said the surprised official.
"What's that?"
"Why, don't you know?" said the boy. "Two guzinta four, three guzinta six, four guzinta eight, five guzinta ten."—Sel.

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