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THE CALL FOR VOLUNTEERS



It has been truly said that war calls forth the baser passions and gives free sway to all the evil that is latent in the hearts of men. This, true as it may be, is only one side of the picture. Sherman's statement has become proverbial, "War is hell!" But war brings occasion for more than the manifestation of hate with all that it means in action among men. It is opportunity; opportunity for the expression of the noblest spirit that can move a true patriot to offer himself in service for his country and in the maintenance of the honor of his flag. Canada, in common with all the overseas Dominions of the British Empire, has once again this opportunity. A decade ago the Boer war summoned many brave fellows to the veldts of Africa. They went cheerfully, even though public opinion was not a perfect unit as to the ethics of that war. But the present is a different occasion. No two opinions exist among thoughtful citizens as to the righteousness of this call to arms, that seeks to subdue the autocratic and insufferable despotism of the German Emperor and his ally of Austria-Hungary. It is no war of selfish aggression upon which Britain has embarked; but one for the maintenance of human freedom and the upholding of righteous law, assailed as these are by the self-appointed Dictator of all Europe, the would-be over-lord of the whole planet. Moved by confidence in their cause, a confidence begotten of conviction of its righteousness, thousands of young Canadian men and women stand ready to join their brethren and sisters in service from all parts of the British Dominions in the defence of human rights and national honor. The volunteers who have gone and those who still may go are willing men and women. But they are all picked men and women likewise. All may be ready to go, but only the best qualified are in demand. The strain and stress of active service will require all the physical strength of which these patriots are possessed, and it may be that as many of them will succumb to sickness in hospital as shall fall by the fire of the enemy on the field. It is very dreadful to contemplate, but after all it has its heroic side, and one's blood must be very stagnant if it does not run the faster at thought of all it involves. Strong men and brave, loyal women and true, are needed for the service of King George.

And is it any the less true that on the broad battlefield of life the call for volunteers to fight the Lord's battles in every sphere of action, is for equally valiant spirits? It requires bravery to face a vicious foe on bloody battlefields, but old soldiers have told us that the very atmosphere of the place, surcharged as it is with the com-

tagion of conflict, makes the occasion comparatively easy. In the enthusiasm of the hour men rush on unmindful of the danger and heedless of the outcome to themselves. It is none the less heroic, but sometimes evidence of greater bravery, to stand still and endure. Veterans of many a fight have told us that it is more trying on the men to wait than to fight. We can understand how the very physical exercise and the comradeship of the ranks breed confidence and promote activity that is wholly self-forgetful.

Thoughts of the battle-front have suggested that there is always a front-line of conflict for the King of Kings along which are spread His valiant soldiers through whom the kingdoms of this world are to become the kingdoms of our Lord Christ. It is not easy to endure all that is involved in their spiritual conflict. To withstand in the evil day and having done all to stand, is no little thing. The open criticism, the covert sneer, the cutting ridicule, the whispered suspicion, the silly gibe—these and all they represent are harder for the untried young soldier of the Cross to bear than open conflict would be. Yet, despite all the hardship, the volunteer army of King Immanuel is growing in numbers, influence and power. Thank God for that. Best men, truest women,—self-forgetful Christians all,—are in demand and nobly are they responding to the call. Everybody may not be in the lime-light of battle, but every one is to fill his place in the ranks, and by the unity and steadfastness of all, victory will be won. The Lord calls; let us answer, "Here am I."

Fighting for Principle

Young men all over this great country are asking heart-searching questions regarding their duty to the Empire in these days of urgent need. It is well they should look beneath the surface of things and not rest content with a superficial judgment on the point at issue. One of the underlying principles which we all acknowledge as paramount in individual and national life is righteousness. When this is violated by another in his dealings with me. I am in duty bound to maintain it in every possible legitimate way. We do not believe in boys fighting, but even a boy who will weakly succumb to the arrogant and overbearing despotism of another boy is cowardly. Our boys at school are justified in fighting sometimes, and the boy that won't fight, no matter what the provocation, is not necessarily a hero, any more than is the boy who is always looking for a fight. When principles are at stake, when these are attacked by another, it is by no means an evidence of bravery to capitulate to the bravado's blatant demands. A person's rights are his sacred possessions,

and to maintain them inviolate is the greatest right of all. That is righteousness as it relates to one's self in relation to his fellows and their reciprocal relations to him. I may not trespass on the rights of others; they must not trespass on mine. There is a point beyond which forbearance ceases to be a virtue. The resort to fistieuffs on the playground is not always a sign of a depraved nature; it is sometimes the one and only recourse open to a boy whose sense of righteousness has been violated or whose ideals of personal honor have been attacked. We believe that no boy should seek a fight, but that no boy should in every circumstance avoid one. And when he does fight, we want him to fight to win, and to win so completely that there shall be no doubt as to the castigation of his oppressor.



QUEEN STREET, LOOKING EAST FROM THE NEW BOOK ROOM, SHOWING THE CITY HALL IN THE DISTANCE.

What is true of individuals is equally true of men and nations. War, with all its attendant evils, is more awful than the most vivid imagination can conceive; but in certain cases it is still unavoidable without the sacrifice of principle by the party attacked. And to even compromise principle is worse than to suffer. A nation's honor is her life, and to lose it is to lose her all of value. That is why England is at war to-day. And because we can say that we need not hesitate or fear to pray for the success of her fighting forces, whether on the land or sea, whether alone or in conjunction with her allies. That war is still a necessary evil on the earth is a sad fact, and one which all righteous-loving men and women will heartily deplore; but it is none the less a fact, and will continue to be so as long as the lust of conquest or the intoxication of power remains the dominating and ruling influence in the mind and heart of any of the great sovereigns of the nations. Such mad passion will surely break out in venomous assault of the rights of other nations, and must be curbed, no matter what the cost, in money and men. The offender, be he Kaiser, King, or Emperor, who in the mania which an insane militarism develops, seeks only the realization of his own mad dreams without regard to the justice of his course as it involves others, must be chastised, and because there is a God of Justice still ruling over the earth, sooner or later the arrogant aggressor shall certainly be punished and overthrown. The haughty

War-Lord of Europe whose arrogance and vain-glorious self-assertion have plunged almost the whole world into the horrors of deadly strife, must learn his lesson as others of similar spirit have before him; but the immediate cost will be tremendous. Ultimately, however, the awful strife of men shall glorify God and establish more firmly than ever righteousness, law and freedom in the earth.

"Do we want to fight?" No! a thousand times No! "Will we fight?" Yes! A thousand times Yes! if fight we must to uphold the nation's honor and maintain the very foundation principles on which the British Empire has been built up and upon which stronger than ever, under the blessing of God on a righteous cause, she shall continue to stand impregnable against all the assaults of war-drunk despots or insane and domineering tyrants.

All honor to the young men of Canada who have right heartily responded to the call and have devoted themselves to the defence of Britain's just and righteous cause. All honor to the rest who are ready to defend our own shores if occasion arise, against the insolent invader. May their lives be preserved, but if not, over all who fall let no sad requiem be sung, but a song of triumph and victory peal forth to their immortal honor and undying fame. Surely we all may conscientiously and consistently pray each day as the war rages on in its deadly course, "God defend the Right," and at the same time rest content that He will.

The Joy of Harvest

Harvest-time brings more or less anxiety to the public mind. The safe housing of an abundant crop gives general gladness. The underlying reason is evident. We are all dependent on the products of the soil. If these are scant we repine, if prolific we rejoice. Wheat is king. Not the gold of the mint but the gold of the grain-fields reigns supreme. God who provides in Nature and man who "conquers Nature but by obeying her," working conjointly, compel abundance from the soil and so make full physical provision for human needs. With thanksgiving to Him without whose gracious Providence no teeming fields would ever be spread to view, we sing together, "A kindly harvest crowns Thy love, And plenty fills the plain." Harvest-time speaks to us of God's great goodness and bids us be thankful. But it none the less reminds us of man's industry. All the provision of Divine Providence would be of little benefit without human labor. God makes abundance possible, man makes it actual. And as in the physical bounties, so in the spiritual. God plans great things for us, but leaves us to achieve them. "He that will not work, neither shall he eat," is as true now as when the Apostle first stated it. What is the lesson? The best things do not come easily. Farming is no easy job. Human inventions have removed much of the drudgery once attached to tillage of the land, but none of these supplant man,—the living, thinking, planning, hard-working toiler. As stated of old it may be repeated to-day, "In the sweat of thy face shalt thou eat bread." In the realm of spiritual harvest it is the same. God's riches of personal character do not come easily any more than do those of His physical bounty. Labor is the condition of abundant spiritual treasure. It is more; it is a prophecy of it. Only through it may we achieve; by it we do achieve. There is no possibility of famine in the soul of him who unites forces with God and labors conjointly with Him. Work is imperative, but work ensures acquisition. With these thoughts moving us to best endeavor there can be no sense of drudgery in daily work. Such thoughts of God are inspirational. The man of toil in the fields may congratulate himself that he is close to the Creator. The first man God made became a gardener. It is not the degradation of Adam only but the ennoblement of manual labor of which we should think when we read the old story of Genesis. God dignified work when He set Adam to till the ground. Every farmer, every

gardener, every husbandman, should look upon his work as a noble calling—never as servile drudgery. Only the spirit of a drudge degrades toil into drudgery. All honor and blessing to the toiling farmers of Canada. By their labors our land is becoming known through all the nations as one of the richest grain-growing countries of the globe. The credit of the harvest is largely theirs.

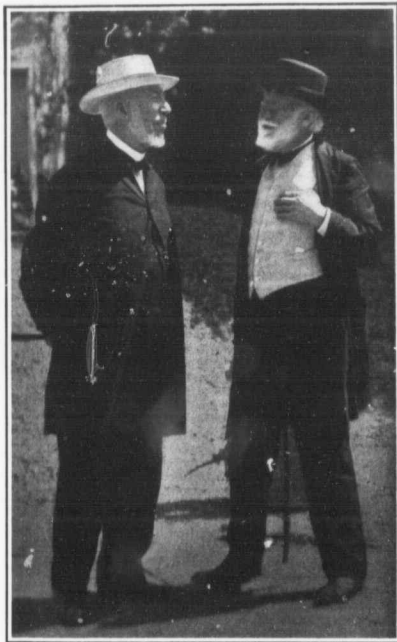
The other side of the picture is likewise true. The enrichment of our treasuries by the abundance of our crops is a laudable enterprise, but our accumulating store of national character coming as a direct result of the Christian industry of our devoted Church workers from ocean to ocean is more praiseworthy and is an unfailing reason for thanksgiving. All honor to these toilers for God. Spread all over this broad land, in city and village, on mountain and valley, among the great congregations and in sparsely settled outposts, by sea and land, anywhere, everywhere, they go forth bearing precious seed and scattering it for Him. The harvest of their toil may not fully appear in one season, perhaps not for many years to come; but in the work they find greatest joy, and every sheaf gathered adds to the sum total of their blessedness. It is glorious to work, but when our work is sanctified by a supreme motive to glorify God, it crowns the worker with a halo bright as ever rested on the head of any saint of old, and prophetic of the greater glory yet to be.

Building the New Book Room

Just how this great enterprise is progressing may be judged from the pictures which we present through the pages of this issue. It will help our readers understand the very marked transformation that has taken place at the corners of Queen, Richmond, and John Streets during the past few months, to compare the view of the property (page 204) as it appeared a year ago, when the negotiations for the building site were begun, and as the same site appeared on August 1st last, when the structural outline of the new building was completed and the picture shown on page 201 was taken. In last month's paper we showed the setting of the first column above the street level on Queen Street. In this issue (page 207) will be found the placing of the last column on the same street. The picture, showing the man on the top, was taken one evening from the street level, as hundreds of passers-by saw him at work in his apparently precarious position. But these agile fellows think nothing of such work as that. Custom breeds confidence in doing even dangerous duties. The gentlemen appearing on this page need no introduction to our readers. They are known everywhere, but are pictured here in an unusual attitude. There was no posing for their picture, as all will readily understand. We saw them thus as they were looking over the new plant, and, though the picture may not flatter either of them, we are sure our readers will rejoice at the evident gladness of heart and alertness of spirit as well as health of body which both of these trusted leaders of our Church manifest. In another group (page 209), Dr. Briggs may be seen in company with Dr. Crews, Mr. Kettlewell (chief accountant), and Mr. Kerby (chief engineer of the Book Room staff) standing on the roof of the new manufacturing department. The view on the preceding page was taken on the morning of July 11th. The people at the extreme right are on the portion of the old wall which yet remains on the easterly portion of the property. On page 213 is a picture which will illustrate the tile used in the finished outside work. It makes clear the fact that the beauty of the completed walls will be as striking as the strength of their internal construction. Strength and beauty! These are good words to emphasize, whether in material or moral structures, and we do well to combine both in all life's building processes.

October 25 and 26

Remember these dates! You know what they mean, don't you? If not, we beg to announce that the General Board has set apart these days as the most fitting ones for the celebration of the Silver Jubilee of the Epworth League in Canada. A Commemorative Service has been prepared for the occasion, and should prove inspiring to every League and similar Young People's Society. A sample copy of the programme, with explanatory letter, order card, etc., have been mailed to every Epworth League President whose name and address is on the records at the Central Office. If your President does not bring the matter before your League at an early date, ask him about it. If he has not seen the sample or received the General Secretary's letter, tell him not to be offended, but to drop a card at once to the office and he will be accommodated promptly. We do not want to leave out



REV. DR. BRIGGS AND REV. DR. CARMAN CHATTING OVER THE NEW BOOK ROOM AS THEY VISITED IT RECENTLY.

one society, no matter where or what it is, and failure to send samples can be from but one cause—absence of the President's name from our lists. These Commemorative Programmes are on sale at the low price of \$2.00 per hundred, postage paid, at the General Secretary's office, Wesley Buildings, Toronto, and cannot be obtained elsewhere. All requests for samples and all orders for supplies should be sent to him and to no one else, for no one else can supply them. We want to serve you. We will serve you if you let us. We want you to have the biggest days of your history on October 25 and 26. We will help you make them such if you give us the opportunity. The time is opportune, the days are passing, the event will soon be due; make provision for it without delay. Write the General Secretary your wants *to-day*.

How Can the District Officer Vitalize the Local Work?

The full Address, given at the Buffalo Epworth League Silver Jubilee Convention, by Rev. E. E. Pugsley, B.A., Ex-President Toronto Conference Epworth League.

THE running schedule of this Convention, as well as the practical nature of this session, demands the minimum of introductory words and an immediate undertaking to answer the question of the hour, namely, How can the District Officer Vitalize the Local Work?

My first, and indeed my only answer to you, if you are a District Officer, is that you must BE VITALIZED YOURSELF. It is just as well to say right at once that I have never known of a case where the District Officer was conscientiously and intelligently on the job, where the work of the Local League has not been quickened, in that officer's department at least.

But, while we would often like to put the responsibility for local deadness upon other shoulders than those of the District Officer, honesty will compel us, in the majority of cases, to place it there. And, to strike right at the root of the matter, just so long as it continues to be possible to elect District and Conference Officers whose only apparent qualification for office is the interest shown by their presence at the Convention, just so long will it be plain dishonesty and a sin to seek to place the blame for local deadness upon pastors, our General Secretaries and Central Officers and our Heralds or Eras. The District Officer is a specialist with a particular duty to perform, and if there is any sense or reason at all in our form of organization no one but the District Officer should be held responsible for failure.

It is not satisfactory proof or conclusive evidence that John Smith is the right person for the Presidency, and that Mary Jones should be District Missionary Vice-President, merely to show that these are very fine and good young people and interested in the work. And that, remember, is no reflection on John Smith and Mary Jones.

Not every good Private would make a good Captain. Even greater care must be exercised in choosing a Colonel for the regiment. And when it comes to Brigade Officers still stronger men must be found. Do you see the analogy? I like to think of our great organization, from General Conferences down to sub-committees, as an army. And in that analogy the place of the District Officer would be practically that of a Brigade Officer.

No, emphatically, it is not enough that our District Officers should be fine and good young people, interested and enthusiastic. Their interest and enthusiasm must be the right kind to carry them successfully through the tasks of a District Officer, to enable them to do the work they are elected to do.

Away back in the days when automobiles were still called "horseless carriages," there was a little steam car made by the Conrade Carriage Co. of this city (Buffalo). I had an experience with one of those machines. It is a constant wonder to me that I live to tell the tale. I'm everlastingly grateful for the integrity of the mechanic who built the boiler. I started out one day to go about two miles. Had on a roaring fire and plenty of steam. Went about five blocks and came to a slightly raised crossing and, like the gentleman who "came to a ribber," I "couldn't get across." Steam was all gone, though the fire still roared merrily. I sat there wondering what was wrong and watching the hand of the pressure gauge "climb." That car was a great steamer—standing still—and in

very few minutes I was sitting right over a boiler carrying two hundred pounds of steam. It was time to move. And, believe me, that two hundred pounds of steam carried me all of four city blocks that day. Now what was wrong? The boiler really was a good little steamer. The engine was in fine condition and the gear all right. What was wrong? Well, just one little thing had been neglected. I was burning cold gasoline. It gave a roaring fire and a bright, rosy flame, but produced little steam. The tube through which that gasoline passed to the burner should have been heated. Then the gasoline would have been transformed into a blue gas flame with much greater heat and power producing qualities.

Now it is just thus with many District Leagues. The machinery is there in good condition. There is a fine glowing convention with enthusiasm and rosy prospects. But the first little bit of motion, the first taxing of the powers, uses up all the steam and the organization stands still—simply because the wrong fires are burning. The right fuel is there. No doubt is entertained about the sincerity and capabilities of the new officers, but the seemingly trivial transformation has not taken place.

There are two things which to my mind will transcend the comparatively cold and intellectual human interest and energy into a steady and potent divine zeal.

The first of these is Vision. Efficient District Officers must above all else be "Seers." The world owes more to its prophets than to any and all other classes of men. The history of the little Hebrew nation alone is sufficient proof of this. It was the men who had vision who moulded that nation's life and over and over again saved it from national suicide. The men who could look out beyond the ordinary, and often very humble, occupations of their life and see,—see the trend of the times, see the wonderful capabilities for good and the awful possibilities of evil in their people, see also the one influence which alone could save, and then charged and supercharged with that vision, divinely human and humanly divine, recognize the crucial moment and rise to their responsibility and have the courage to speak forth that which they had beheld.

It has been said that this Convention will strike the keynote for the next quarter century of our work. If there is one prayer above all others which I would offer for the future of our work it would be this: "O GOD OF ALL VISION, GIVE US 'SEERS.'"

And think us not for one moment think that this vision is purely ecstatic. Far from it. The vision of the prophets of old was most frequently a vision of the stern realities of life about them. And so with you, District Officer, you must be one who Looks OUT and sees. You must have a vision of your district. A sort of panoramic view of the different communities and their conditions and needs. The location of the various Chapters and the faces of all the local officers of the department from your intimate knowledge you should be able to see before you, as you plan your work, the class of members with which your local officers have to work, and what is also very important, the unreached constituency upon which these members must work. And you must really see these things, not just merely mentally know of them. Only as

you have this vision in reality can there come to you that intensity of desire which has characterized the seers of the ages and which is so aptly expressed by F. W. H. Myers when he says:—

"Oft when the Word is on me to deliver,
Lifts the illusion and the truth its bare;

Desert or throng, the city or the river,
Melts in a lucid Paradise of air,—

"Only like souls I see the folk there—
under,

Bound who should conquer, slaves who
should be kings,—

Hearing that one hope with an empty
wonder.

Sadly contented in a show of things;—

"Then with a rush the intolerable craving
ing

Shivers throughout me like a trumpet call,—

Oh, to save these! to perish for their
saying.

Die for their life, be offered for them
all!"

When you have this intense prophetic desire, there will come an immediate inward Look. Your vision of yourself will be clarified. You will see clearly your own deep need and insufficiency. This will be borne in upon you the more as you see yourself as a generating centre for your whole District. *Generating and Radiating*—these are your two great duties as a District Officer; being a centre of power and distributing that power to your Local Officers. The longer you are in this work the more you will realize the absolute necessity of maintaining these generating and radiating centres at a high state of efficiency. You will begin to realize with your first efforts that the current which you develop at high voltage and distribute to your Local Officers will very often be "stepped down" by them to such a degree as to make you feel that your effort has been wasted. This fact should always be kept in mind by the District Officer.

Let me seemingly digress just here for one moment, to say this: There are too many folk, some laymen and some—I'm ashamed of the truth of it—ministers too, who do no small amount of harm by their talk of the "abnecura" held by the few men who serve us as General Officers. Let me say this from my somewhat close knowledge with various General Officers. I have had begetton in me a very keen sympathy for the man who is called to fill such a position. He sits in his office or goes about his itinerary with the constant burden of the welfare of fifty or a hundred thousand young people upon his heart and mind. Your brain is taxed and your heart burdened over two or three hundred or a thousand or so of Leaguers. What about his brain and heart with the heavier burden? He is a General Officer commanding a whole army. It is for him to see that his whole force moves forward and captures the strongholds designated by the great Commander-in-chief. He should not have to worry about your little outpost. You should be caring for that. And yet the General knows that the defeat and downfall of one single outpost is a blow to his whole army and has a sure influence on the whole campaign. And though aching, in brain and heart, under the

heavier burden, he feels keenly and poignantly the failure of one small outpost.

But I think perhaps the heaviest burden of all that the General Officer has to bear (and this may help you to see that I am not really digressing at all) is for him to be made to feel that his plan of campaign is being rendered effective, not by the enemy but by the inactivity, indifference and sometimes even ignorance of many of his subordinate officers in Conference and District organizations. Perhaps you do not believe that this is true. Well, for my part I believe that the letter files of our General Officers—to say nothing at all of all the personal experience of the Secretaries—would reveal sufficient evidence, direct and circumstantial, to prove the truth of my statement. What we need to do as ministers and Epworthians is to pray more for our General Officers, and then, if we are in earnest at all, the reflex influence of our prayers will speedily send us out to "co-operate" instead of "stagnate" or "knock."

The efficient District Officer must have an Outward Vision, an Inward Vision, and he must have an *Upward Vision*. He must have a vision of God. Some of you will possibly say, "Why did you not put this first? Is it not the first essential?" Not in the sense in which I use it. This is not a vision of God to qualify the District Officer to be a servant. It is a vision of God to quicken and empower the servant who, by the outward and inward visions has been made to feel his responsibility and need. The Epworthian surely has had a vision of God before he becomes a District Officer, but he needs then a fresh vision to qualify him for this new service. As a District Officer you need a vision of God as the great inexhaustible source of *summatheic power*. Then you are qualified and armed to carry out your tasks. Let me say to you District Officers, if in your work you have been seeing chiefly such things as physical distances, inaccessibility and unresponsiveness, and have become discouraged—get a new vision of God. Say with Paul:—

"Shame on the flame so dying to an ember!
Shame on the need so lightly overset!
Yes, I have seen him; can I not remember?
Yes, I have known him, and shall I forget?"

Vision—outward, inward, and upward, will go far toward making you an efficient District Officer.

The second transforming influence of which I would speak is that of *ideals*. Mr. Alkana told us last night that the Christian life is not a set of rules. And this is certainly true in the conduct of an Epworth League. A set of rules or standards will never vitalize your Leagues or your District work. *Standards never vitalize. Ideals do.* There is a vast difference between a standard and an ideal. A standard is fixed and unprogressive. Its ultimate is altogether too near and too easily attained to be inspiring. An ideal is never fixed. It is always progressive. It ever leads you on and on, and out and out, and up and up. Its ultimate is never attained because it naturally, and, if I may use the word, empowering leads you on to higher things.

Let me illustrate this in a way which I am quite sure will have a universal appeal. I do not know how it is on this side of the line, but over in our country there are a number of well-intentioned persons who seem to think themselves charged with the task of picking out what we sometimes call "clergy re-

servees," or, in other words, young ladies whom they think should be "set apart" for the position of mistress of a parsonage. Now just as long as the subject remains impersonal it is all right. So long as they simply say that the fair "Reverend" measures up to every standard set by the "Amalgamated Boards of Ladies Aids," and would make a splendid wife for some Methodist preacher, that is fine. But when it becomes personal it is quite a different matter. Then the young "M. P." has his say. The young lady, without doubt, is all that is claimed for her, but—she doesn't quicken his pulse, she doesn't stir his heart with a great desire to give his own life to and for her, and an equally strong desire to claim her for himself. She doesn't fill him with greater and nobler ambitions than he ever knew before. In a word, she is not his ideal. And if he is as sensible as he should be to be an "M. P.," he doesn't marry the "Standard," but the "Ideal." Someone has very aptly said, "When you fall in love with a Standard it becomes an Ideal."

Now, my friends, that to my mind is just the difference between a Standard and an Ideal. The Ideal has a quickening power absolutely lacking in the Standard. The Ideal has life, enthusiasm, buoyancy and high hopes and compelling ambitions. So I would say to you District Officers, if you would vitalize your Local Leagues, you must possess and impart high ideals.

You must have for your own life and for your local officers high ideals of Duty. I like the spirit of that "fellow named Rowan" who unquestioningly took from President McKinley the "let's die" and went out to search the jungles of Cuba to deliver it to Garcia. We need to-day that high sense of Duty.

You must have and give in these days high ideals of Service, and of its Royalty. The time has not passed when our young people need to be told that "even the Son of man came not to be ministered unto but to minister," and that He said, "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet, for I have given you an example, that ye should do as I have done to you."

Then, too, you must have high ideals of the capability of your local officers. Do not forever pointing out their mistakes, and encouraging them in their all too ready "grovelling in the dust" of past failures. Know your officers first, then. Be constructive. Help them to "build upon resolve, and not upon regret, the structure of their future."

You must also have high ideals of *Methods*, both for your district executive and your local workers. It sometimes happens that one or two "deadheads" can clog the wheels of the whole district organization. It is equally and far more vitally true that one or two real "live wires" can rouse a whole executive, give a new viewpoint, and new impetus to the whole organization. So I say to you, be a live wire on Methods. Only, of course, you must be sure you carry the right kind of current for the motor you wish to start, or there will be trouble. We are Methodists, but that surely does not mean that the same methods must obtain from Wesley to the millennium. We should rather get the true Wesleyan viewpoint; remember that the Methodist Church rears in itself a most startling and revolutionary innovation, and glory still in being leaders in all new methods, so be it that they do but grip and hold the lives and souls of men.

Put things up to your District Executive and Local Officers. Make them fairly gasp with the magnitude of the schemes which you propose. Make great demands

upon their powers and they will nobly respond. Remember Carey's motto: "Expect great things from God; attempt great things for God."

In a word—have ever before you the ideal of *Becoming*. Not—what we have reached and are—but what we will reach and be in the day to-morrow. Not—what was attained by my predecessor and how much more I do to just a little more, but how much can I attain? Take the word of the great man who, though he had attained so much, said, "Brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Remember always, "the ideal of *Becoming* is vastly greater than the ideal of having attained." These ideals will, I claim, vitalize your work as a District Officer.

And now, to come to the apparently more practical side of the subject, let me give you a few suggestions which you may think over at your leisure.

Insist on regular meetings of your District Executive. There will be plenty of subjects for discussion if your Executive is alive.

Make a comprehensive survey of your District—

Geographically. Know the location, distances, accessibility or inaccessibility of all your local chapters.

Sociologically. With all that that word is coming to mean in Church life. (All of which you should learn from some of the good text books on the subject.)

If your district is large or scattered, arrange grouping of Leagues to work and be worked together.

Know the Local Officers of your department. This is most important. If you are to do effective work you must be in real personal touch with your workers. I have known District Officers who at the end of a year of office could not tell me even who their fellow District Officers were. That is unthinkable in a live District organization.

Use the mails. Correspond. Perhaps you will say, "This long range method is no good." Let me say that if you know conditions and have the close personal touch with your workers, there is no "long range." A lot of you young folk here would be shedding bitter tears if you thought that letter you wrote last night was the less warmly received because you are far away. But it isn't so. The opposite is true. When spirit goes out to meet spirit distance is if he hears it will put heart and soul into your League correspondence, as well as putting your intellect into it, you will find a close parallel to that which obtains when man's spirit goes out to meet God's Spirit.

"Speak to him thou, for he hears,
And spirit with spirit can meet.
Closer is he than breathing,
And nearer than hands and feet."

That kind of spiritualism is real, my friends, and is very powerful. Know conditions, have something to say to the point; put yourself into it; ask questions, and the answers will come.

Be the centre of a Bureau of Exchange for your department.

Visit the Local Chapters.

Have meetings of the officers of your department, for the whole District, or in groups, if necessary. Have these regular. Nothing will provoke and stimulate general interest like this meeting together of those who have one particular aim in common. Plan to give something new to each Local Chapter, and also to get something from each League.

Use the local groupings for "Institutes" and picnics.

Have a *District picnic or excursion*. Do not think such things are out of place because, forsooth, you cannot have a testimony meeting or conversions, or raise missionary money at them. (You may be able to do all of those things at a picnic, too, if you are wise.) But it is far superior generosity first to reconnoitre your position, rather than to seek to ignorantly take it by force. Use these social times for "getting on the inside" of the position you wish to capture.

Have a plan of *fraternal visits*, League to League. Work it through the District organization.

Have a *District Debate Schedule*, similarly controlled.

Have *aims* for your District and for your Department, and keep them high. Finally—

"Let no man think that sudden, in a minute, All is accomplished, and the work is done."

Do not get the idea that your term of office, short or long, will see the completion of all the tasks and realization of all your aims. See to it that someone else is ready to take on your work. Whether the constitution provides for it or not, have two or three whom you consider as your assistants and in training for office. That District Officer is a failure who has not assured himself of the permanence of his work by training a successor.

Let me give you District Officers this closing word from Phillips Brooks:—

"Do not pray for easier lives; pray to be stronger men. Do not pray for tasks equal to your powers; pray for powers equal to your tasks. Then the doing of your work shall be no miracle, but you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come to you by the grace of God."

Then having the Vision, having the Ideals, having the intense prophetic Desire for the salvation of the lives as well as the souls of men, you will be led to say:—

"Oh, could I tell, ye surely would believe it!

Oh, could I only say what I have seen! How should I tell or how can ye receive it; How, till he bringeth you where I have been?"

"Therefore, O Lord, I will not fail nor falter.

Nay, but I ask it; nay, but I desire; Lay on my lips thine embers of the altar, Seal with the sting, and furnish with the fire;

"Give me a voice, a cry and a complaining—

Oh, let my sound be stormy in their ears!

Throat that would shout, but cannot stay for straining,

Eyes that would weep, but cannot wait for tears.

"Quick in a moment, infinite forever, Send an arousal better than I pray, Give me a grace upon my faint endeavor, Souls for my hire, and Pentecost to-day!"

Love rarely dies a sudden death. Love's neglected colds often develop into consumption. Prompt treatment with a little unselfish care, tender watchfulness, and cheerful, patient nursing may restore love to perfect health.—*Great Thoughts*.

The Country Life Problem

IV. Rural Education and the Country Church

REV. H. W. FOLEY, B.A., B.D., BROOKLIN, ONT.

THE more one studies into the country life problem and lives in the midst of the actual conditions which create it, the more it presents itself as ever-widening and deepening importance. The more the obstacles seem to magnify themselves the more a complete solution seems imperative. To effect a permanent reconstruction of rural life and work we must begin at the beginning, and that is at Education. A fine old gentleman told the writer the other day, in conversation about the farm home of the future, that he had never seen a bathroom. He never expects to see one. Our hope is in the young people. To apply scientific methods in the whole round of rural life and work requires an adequate intellectual equipment and vision.

The country school is vital. The present unrest regarding the rural school is a good sign. A one-roomed school with all its limitations, taught temporarily by an unqualified city miss, with its half-dozen scholars, can never adequately prepare young men and women for life and work in the country. Our agricultural education in the United States and Canada is touching a low. We must go deeper and reach farther. The Hon. Duncan Marshall, Minister of Agriculture in Alberta, in the *Agricultural Gazette* for June, said: "A youth with a public school education, at the age of from 16 to 23 wakes up to find that he is not very well equipped for his life's work. He has no knowledge of agriculture or live stock that makes the business of farming attractive to him, so he leaves for the city in the hope that he may stumble on something that may give him an easier living."

Day-dreams of adolescence are the stuff of which life's decisions are made. If we could lead a boy's mind to the problems of victory over the soil and plant and animal life, when the time comes to choose life's work his mind has already received its bent. He is interested in agriculture already as a science. He will be a farmer.

Our goal is to give every farmer's boy a vocational education. Our public school is not doing it. The high school is robbing the farm. A rural survey of Huron County, Ont., last summer showed that of 25 boys who attended high school from one rural community, only two returned to live on the farm. The Central College at Guelph is needed to train leaders by this education must be brought to the townships. A beginning has been made, but agriculture and the school grades have been added to an already crowded curriculum. The system must be reconstructed.

The consolidated school on a reasonable plan will solve this problem with three or four of our small schools united in a two-roomed school, with two or three vans to bring in the distant scholars, distributing the rural mail at the same time. Already there are between 2,000 and 3,000 such schools in the United States. We might take our model from the Volk's High Schools of Denmark, which have revolutionized rural life and placed Denmark in a premier place for scientific agriculture. We are told that a majority of the Danish cabinet ministers, including the Premier, come from these rural schools.

The new rural school section would be probably five or six miles square. Elementary education would be taken up in the junior room; the principal, a man at least as permanent as the minister, would take up advanced vocational work,

including all departments of agriculture, field husbandry, live stock, marketing, co-operation. Provision would be made for manual training, music, art, night classes and libraries; no ground for summer games and plot of ground for demonstration. This school would cost but little more than our present inadequate system and in a generation would make a new Ontario.

Should the community centre be in the church or in the school? The ideal would be where they co-operate. Secular and religious education are coming closer together, and so they should. Each has its place in the development of an intelligent Christian citizenship which must be incomplete without both. The rural churchmen must, at least, inspire, direct and ward the rural community in all of its activities. They must set the standard for business, society, amusements and honest toil. Church and school should co-operate. Fortunately we have a strong rural clergy, educated, resourceful, on the ground, and holding the confidence of the people. The Church and its leaders in our Rural Reconstruction, The Country Life Commission, appointed last fall by our General Sunday School and Epworth League Board, now at work on this problem, was very gratified to receive replies to a searching questionnaire on rural life from 84 rural pastors and six ministers showing that our country ministers are grappling with this question. Let them cry aloud, inspire, lead.

We hear from all sides a plea for church union, that the rural community may face their problems undivided. The problem calls for a recognized rural pastor. The strong men who will devote their whole career to country work and will specially prepare themselves for it. A widespread demand by many of our men for some special course for training in this work is encouraging. Formerly many of our country ministers have held the town Church as the ideal in keeping with the drift toward, but the country problem is worthy of the life service of our best men. A longer pastoral term would doubtless be a gain.

The rural church must recognize young life. It will never pay to box the ears of our young men for their activity and noise. Play is its God-given place in the growth of character. When we condemn the dance, the low theatre and the corner club we must counteract them by substitution. The Presbyterian church at Ormiston, Quebec, has a two-story community hall beside the church for Sunday school and all sorts of public gatherings and community life. We are told that nine-tenths of our ministers come from the country church, and some may trace the falling off of men for the ministry to the decline of the rural church. The ministry can only appeal to a boy as a life work if the Church continues to be deepened and wins his love and confidence. The aggressive country church will call forth, under God, our best boys for life service.

Our General Board is asked to make the rural life problem at least an optional subject for next year's Epworth League topic course. Our conventions, conferences and summer schools are invited to emphasize the problem in addresses. Agitate, educate, legislate.

Town and country are united in the nation. Each needs the other, but there is surely a rural problem that demands the best thought, patience and endeavor that the church and the nation can afford for its solution. There is probably no

greater service that one can render to his age than to contribute his best to aid country life to develop a new soul of its very own. We are looking with impatience to some educational or political Moses to lead us out of the wilderness to the promised land.

"Christ Crucified"

Now ere I slept, my prayer had been that
I might see my way
To do the will of Christ, our Lord and
Master, day by day;
And with this prayer upon my lips, I
knew not that I dreamed,
But suddenly the world of night a pan-
demonium seemed.
From forest, and from slaughter house,
from bull ring, and from stall,
There rose an anguished cry of pain, a
loud, appealing call;
As man—the dumb beasts next of kin—
with gun, and whip, and knife,
Went pleasure-seeking through the earth,
blood-bent on taking life.
From trap, and cage, and house, and zoo,
and street, that awful strain
Of tortured creatures rose and swelled
the orchestra of pain.
And then methought the gentle Christ
appeared to me, and spoke:
"I called you, but ye answered not"—
and in my fear I woke.

Again I slept. I seemed to climb a hard,
ascending track;
And just behind me labored one whose
patient face was black.
I pitied him; but hour by hour he gained
upon the path;
He stood beside me, stood upright—and
then I turned in wrath,
"Go back!" I cried. "What right have
you to walk beside me here?
For you are black, and I am white."
I paused, struck dumb with fear.
For lo! the black man was not there, but
Christ stood in his place;
And oh! the pain, the pain, the pain that
looked from that dear face.

Then next I heard the roar of mills; and
moving through the noise,
Like phantoms in an underworld, were
little girls and boys,
Their backs were bent, their brows were
pale, their eyes were sad and old;
But by the labor of their hands greed
added gold to gold.
Again the Presence and the Voice: "Be-
hold the crimes I see.
As ye have done it unto these, so have ye
done to me."

Now when I woke, the air was rife with
that sweet rhythmic din
Which tells the world that Christ has
come to save mankind from
And through the open door, church
and temple passed a throng,
To worship Him with bended knees, with
sermon, and with song.
But over all I heard the cry of hunted,
mangled things;
Those creatures which are part of God,
though they have hoofs and wings.

I saw in mill, and mine, and shop, the
little slaves of greed;
I heard the strife of race with race, all
sprung from one God-seed.
And then I bowed my head in shame, and
in contrition cried—
"Lo, after nineteen hundred years,
Christ still is Crucified."

—Ella Wheeler Wilcox.

Men do not need to try to prop the cross of Christ—it cannot fall. The need is to point men to that cross that they may be saved.—*Christian Observer*.

WHAT WAR MEANS TO CANADA



ACCEPTED VOLUNTEERS BEING DRILLED ON THE ARMORY SQUARE, TORONTO, BEFORE GOING INTO CAMP

When this paper reaches its readers these brave fellows will likely be well under way to the "Front."

LIFE PROBLEMS

They Are Many

The problems of life are many, but it is our glory to solve them. The worst way of dealing with them is to ignore them; and the next worst way is to worry about them. Do not fear. We are in a world that is well looked after. The God of this universe is a God of love. Love, you know, is both kind and severe, gentle and strong.

All life is bound up with other lives. Our interests are identical. There is no way of isolating ourselves from others or other problems. Some one suggested a few weeks ago that a rope be placed around Ireland and the people allowed to fight out their own quarrel. That is theory, and theory never saved the world from anything. You cannot isolate a country. The issues are far-reaching. The Hindu question is our question as well as Asia's. One way to face a problem is to face it as all men's problem, not our own little affair. When you look up the Bible standpoint, you will find that it holds right there.

Get An Education

Ignorance has a big family. The "Habitans" cannot compete with him. Wisdom and knowledge are the stability of our times. We cannot know everything. Wisdom does not consist in that anyway. The love of the truth is wisdom. Acquiring facts is knowledge. Ignorance is content without either of them. An atmosphere of enlightenment is the best nourisher of freedom.

Get an education. It makes life worth living. It gives you an aim, something to live for, keeps you well employed. Let that education have reference chiefly to the development of character. God wants Men. Men will do His work. But if they are only automatons they will never fit into His plans. So the education you want to get is the kind that encourages independence and self-reliance; one that makes you a stronger personality with more and more creative power.

Get an education. If the chance for the best kind of an education has gone by, take the next best chance. Read, think, apply, act, yes, talk—for sensible talk is much needed and will be appreciated.

Don't misunderstand me. Getting an education is not getting somewhere and shelving yourself. Getting an education is getting on the highway where the wisest and best people walk.

For Conscience Sake!

There is an interesting little paragraph in Shakespeare's "Merchant of Venice" relating to conscience which always strikes me as peculiarly good, although the man in whose mouth the words are placed proved false.

"Well, my conscience, hanging about the neck of my heart, says very wisely to me, 'Lancelot, budge not.' 'Budge,' says the fiend. 'Budge not,' says my conscience."

This is about the way it comes to each of us as we go along. Moral questions are before us soon as we rise. We should have a good conscience—that is, a clean one. In fact, we cannot afford to defile it. All this talk about a man must compromise with his conscience is specious.

A man can take care of himself better if his conscience is clear.

Browning's father refused a good position in the Civil Service because he would not take a place where he would have to recognize slavery. His father practically disowned him on this account. But from a man of that stamp came the immortal Browning, our great English poet. No man leaves such things as that for a conscience sake but shall receive a hundred fold and eternal life. One friend with a clear conscience is worth all the worlds and a contempt for yourself.

Don't Get Mixed

I find that there are a lot of people getting mixed about matters of taste and judgment and their conscience. They even say that some preachers do not tell the truth because they are afraid of it. Although I hold no brief for the preaching profession in this matter, I always have a suspicion that the fellow who makes that charge against them is guilty of the fault himself. I have a better opinion of at least ninety per cent. of the preachers than that. The Lord has endowed us with a sense of judgment. A fool uttereth all his mind, so the wise man said. I never knew anyone who made a boast of telling all he knew or thought that had much influence. Wise people have some reserve about them. There are some questions which come up about which it is a matter of judgment how far we had better speak or talk. Tact is a factor in the battle. If the issue is straight between right and wrong and the honest man's conscience is clear, he should not be afraid. But when the issues are involved and not clearly understood, a man must use his own judgment about what he shall say.

A great deal of unnecessary pain and worry will be avoided by keeping in mind that some questions are matters of judgment and not altogether of conscience.

The Man of One Talent

The value of the man of one talent has too often been overlooked. He is overshadowed by the man of genius and cleverness. Probably the most of people think that the master referred to in the parable was rather severe on the delinquent one-talent man. But a closer study of the whole situation will reveal the wisdom and justice of the sentence meted out to him.

Have we ever thought how much the world is depending upon the ordinary man for support? Take a look into the industrial and commercial spheres. How many of what we call "average men" are required there? How many ships could be built and manned without them? The excellent man constructs our railroads, transports our freights, builds our houses, prepares our food, and delivers daily necessities at our doors. The five-talent man may act as architect or director, but he is helpless without his less brilliant, though equally industrious, brother of one talent.

There seems to be no exception to this. Moses needed Aaron, Hur, and Hobab. Paul made the most pathetic appeals for the sympathy and help of his many brethren in the churches at large. Wesley could not have accomplished much without his class-leaders. This was not an indication of weakness on their part.

They were working in harmony with the divine order of things. No man can succeed without the co-operation of his fellows. No life is so poorly endowed but what it may make some other brighter and better. Our civilization will fall to pieces if the great army of one-talent men fail to do their duty. The man who is burying his talent must either be transformed into a useful citizen or be "cast into outer darkness."

Enthusiasm

You will make a poor show of success without enthusiasm. I use the word in a broad sense. A friend of mine who is rated as a first class farmer—and can show the goods—tells me that he makes a "hobby of everything" he does. In other words, he gets enthusiastic about it. Montalembert, the French statesman, said that enthusiasm was the one secret of success. Emerson: "Nothing great was ever founded without enthusiasm." Southey tried to explain Wesley's career from that standpoint.

In Christianity we have something to get enthusiastic about. If people get stirred up about politics, about play, about social life, why not we about the Church?

How are we to get it? Get near the springs of power and life? Work out your salvation, because it is God that worketh in you. Keep closely in touch with workers, all kinds of workers. See how they "do things."

The World Moves

"It does move, however," muttered Galileo, in Rome, 1632, as he rose from his knees after verbally recanting his belief in the Copernican theory of the universe. Perhaps this is the origin of the common expression: "The world moves." It moves in many ways, and we must be prepared to adjust ourselves, without prejudice, to the newly discovered relations, otherwise we shall deservedly be classed among those who are "behind the times."

I heard this expression used lately in connection with church work. The speaker argued that many workers and Sunday schools were behind the times. In the public schools, for example, trained teachers, proper equipment, and large endowments are provided, while the Sunday schools are content to go along in the old way. They stick to the ruts, cease thinking, and living. Moral: From nothing comes nothing.

We hear of merchants behind the times, their goods falling out on the shelves, and everything around losing the lustre it once had. The owner wonders why his customers are dropping off. Diagnosis: Behind the times. Other merchants in the same city study the tastes and sentiments of the buyers and make a success of their business. They find success more economical than failure.

The farmer that is behind the times is well known. He is described in a very old book—Proverbs. His farm is called the field of the slothful, with thorns, nettles, and broken-down fences. He is always complaining about hard luck. The up-to-date farmer, on the other hand, by his study, vigilant oversight and industry, brings things to pass. His farm is a thing of beauty and a joy.

Some men are behind the times in their theological thinking. They read only that which has the stamp of antiquity on it. Scientific light to them is only the glare of the pit. Anyhink said about the Bible since the Middle Ages is to be regarded with the utmost suspicion. They have no use for a theology with an

"increasing purpose" in it. The prophet Isaiah graphically represents such thinking as a bed too short to stretch on and a quilt too narrow to cover us.

Old orders change and give place to new. Time makes the ancient good uncouth. God's children must ever move forward. Only the sluggard stays behind. They must upward, upward, still and onward, who would keep abreast of truth."

Possibilities—the Magic Word

This is a wonderfully helpful subject to think and talk about. What possibilities open up before men along every line of human action. The discoverer has only begun his work. The inventors were never so active or hopeful of results as they are to-day. The leaders in all callings keep a business eye out for the changes that future developments will make. "The work of England," said Gladstone, "has been great in the past, but it will be greater in the future."

Possibilities in everything? I made up my mind to test this by asking the first representative man I met what he thought about it. That man chanced to be

a photographer. Now the general opinion is—perhaps unexpressed—that the photographers do the best possible, considering the subjects they have to work on; but he assured me without hesitation that there were great possibilities of improvement in his line, if he had time to work them out.

Possibilities: in every man, woman, and child; in every home, school, and church; in every word, thought, and deed; yes, in every reformatory, prison, and penitentiary. Possibilities in the dust at our feet, in the atmosphere that envelopes us, in the winds that blow, in the brooks that babble, in the rivers that flow, and in the tides that surge. They flash in the sunrise, they glow in the noonday, they burn in the sunset, they twinkle in the stars. This is a fertile and fruitful universe—it is made so—where sincere effort will bring sure results and faithful labor will yield surprising rewards.

"The time is at hand." What time? Our time. The time of privilege, of opportunity, of responsibility; the time of awakening, unrest and social struggle; the time for prayer, plan, and work; the time for faith, courage and sacrifice; the time for battle, conquest, victory.

Pointers

Remember that efficiency is the best economy.

Make your plans large enough to keep all your energies engaged. Run full time occasionally.

Gladiators used to have a chance to die, now they have a chance to live. Let us hope that they will do it with credit.

From poorer homes and harder circumstances from those around you have come some of the world's best men.

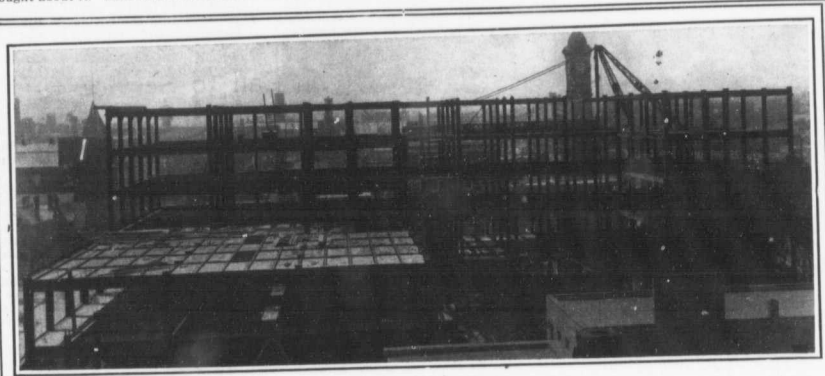
Unreasonable people cannot control reasonable ones: talk sense.

Hate hurts the hater, and love helps the lover.

Truth never has to beg for patronage; but falsehood does.

All true work will be rewarded; keep busy, and in dull times keep busier.

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The Flower of Manhood

MISS H. R. EVANS, LYNDEN, ONT.

A FLOWER consists of a number of small leaflets which we term petals, resting on a stalk or stem. True manhood comprises three important qualities, all resting on a support which is equally important as the elements it carries. I shall, therefore, call the petals of this beautiful flower, Aspiration, Sincerity and Nobility, and that which supports them Opportunity.

Most of you, no doubt, are familiar with the old, old story, "The Bell of Atril," in which we are told a legendary knight who was brought to justice by his poor, dejected steed pulling at a bell-rope to which had been attached a few tendrils of a plant called briony. The lesson which the syndic or chief magistrate sought to impress upon the knight was that true knighthood consisted not in the title, but in the performance of the noble deeds which that title represented. In like manner, true manhood consists not of words but of deeds.

Manhood! what a matchless word, so full of might and majesty. Greater than all art and poetry, and music; more lofty than the stately dome; more pure than the silent chambers of the deep; more expansive than the continents.

Manhood! that mystic sphere, within which dwells such stupendous potencies—such virility of mind, such tender affection, such impregnable principle, such fortitude.

Adam was the type of perfect manhood, for if God made man in His own image and in His own likeness, surely he must have been perfect.

And ever when God creates an immortal soul He places within its possessor the germs of ideal manhood which by proper care and cultivation may one day merge into perfect greatness. There is a law in nature that that which is not used soon falls into decay. The muscles will soon become soft and flabby if not exercised; the eyes, windows of the soul, will soon become dull and the vision dimmer if the lids be closed for a lengthened period of time.

If great are our privileges, great are our corresponding responsibilities. What, then, will be the fate of that man who refuses to cultivate by use that which God has given, or how much sorer punishment will be meted out to those who destroy that which has been partly developed?

Examine the petals which adorn this beautiful human aromatic. The first of these we call "Aspiration," differentiating man from the beasts of the forest. Yesterday he stood in the valley, with his eyes were on the heights. Slowly, but surely, he climbed the rugged road until now he stands upon the lower mountain heights. Still aspiration burns in his bosom, his eyes are upon the summits, and whatever altitude he has gained is but a foothill in a steep mountain which he has cut in that hard and flinty mountain side. "Upward, ever upward," is his cry. His intellect stirs, his heart yearns, his very body pulsates with the eager desire to invade the sacred mysteries that lie yonder within the veil of the loftiest peaks. It is a mark of noblest manhood that he is unwilling to halt his ascending climb until he has put all things beneath his feet?

Another petal, "Sincerity," the color, the fragrance, the indefinite charm of the flower of manhood! In this busy, matter-of-fact life, so full of cares and heart-aches, uncertainties and disappointments, how refreshing it is to find a sincerely manly man! "Grapple him to thy side with hooks of steel." What a har-

monious world this would be if each one of us lived a life as transparent as a sunbeam and just as true? What is fame, or fortune, or social position, or political power, without sincerity? Manhood worthy of the name aspires—not so much for the prosperity of mere material things as for the possession of a genuine, unimpeachable, sincere character.

A third petal, "Nobility," in this twentieth century nobility no longer depends upon the pull of position, or the push of pluck. Aristocracy depends upon morality, and brains upon common decency and intelligence. Manhood, clean in life and limb; strong in honour and sincerity; big in magnanimity; great in goodness; charitable in fraternal relationship—this is nobility, the world's best aristocracy.

As the flower without the stem would soon be crushed and trodden out of sight, so these noble qualities—Inspiration, Sincerity and Nobility—unless firmly set upon Opportunity, might prove unavailing. This magic word, opportunity, in the quest of the world. The young want it, the old have had it, the sick watch for it, and the poor pray for

it. Every man, woman and child hopes to meet it somewhere between the cradle and the grave. This golden door swings widely open, first of all, for the man whose aspiration leads him upward and whose quest is goodness rather than gold. To-day the largest opportunities await the genuine, honest, intelligent, unselfish, magnanimous man. The armies of industry stand at attention waiting for their captains. Opportunity seeks the wide-awake, the alert. The very gardens of earth want his seed.

OPPORTUNITY.

"Master of human destinies am I;
Fame, love and fortune on my footsteps wait.

Cities and fields I walk; I penetrate
Deserts and seas remote, and passing by
Hovel and mart and palace, soon or late
I knock unbidden once at every gate.
If sleeping, awake; if feasting, arise
before

I turn away. It is the hour of fate,
And they who follow me reach every
state

Mortals desire, and conquer every foe
Save death; but those who doubt or
hesitate,

Condemned to failure, penury and woe,
Seek me in vain and uselessly implore;
I answer not, and I return no more."

The Master's Call to Service

EMMA B. GALLOWAY.

CHRISTIAN service is the highest privilege of the followers of Jesus Christ, who Himself came not to be ministered unto, but to minister.

Our service should be one of whole-hearted loyalty and devotion to our Master, and the supreme purpose of our lives should be to please Him.

Everywhere in the business world we see young men and women aspiring to high positions, anxious to get ahead, studying and working hard to prepare themselves to fill positions of trust and responsibility; and we sometimes wonder why it is that our young people in our churches and leagues are not more ambitious to become leaders in Christian work, why do they not aspire to positions of responsibility in the work of our Master?

Is it because it is easier to be just an average, easy-going Christian, doing practically nothing for the extension of Christ's kingdom? It may be easier, but

—It might be easier for the child to play all day instead of going to school, but what about the child? What about its future? We expect the child to be ambitious; to go from class to class doing his and better work as it grows older, and that is because God expects of us, His children?

Is it because you feel that you are not prepared and trained for Christian work? Then why not get prepared. In the business world the person who is prepared for the higher position usually gets it. We can prepare by the study of God's Word, by prayer and by practice. In John 14:26 Jesus promised us the Holy Spirit to be our teacher.

Is it because you have no talent for that kind of work? Are you quite sure that you haven't? I believe you have. It may be buried, but more likely it is as yet undiscovered because you have not looked for it. Christ can use you if you are willing to be used. When He commands He also gives the power.

Is it because you are not fully consecrated? If so, why are you not? Is there too much to give up? There is only one thing to give up to live a fully consecrated life, and that is sin.

Is it because you are afraid to fully

surrender for fear He might ask you to go somewhere or do some work that you do not wish to do?

Then you are dishonoring God by that thought. Let us remember that our God is a God of love and that His will for us is the best and happiest plan that His love could make for us. If the call comes for foreign service it is a great honor to be His ambassador in any land.

Is it because you are not willing to give Christ and His service the first place in your life?

If so, you are missing the joy that can only be found in His service.

Or is it, dear young people, because you have never really seriously thought about these things that you are not ambitious to have your life centred for Jesus Christ, and to take up some work of responsibility in His service?

It is not for us to say where or how we shall serve. Some of us may have plans for our service that are very dear to us, but we must make no plans if we make any, subject to His approval. We must be willing to lay aside our own plan and take His. We need to be in close touch with Jesus. We need to ask His guidance and wait quietly, listening for His voice. Let us be thoughtful regarding our service and His will in relation to our work. We are too apt to ask our friends what we should do, when we ought to get our instructions from our Heavenly Father.

There is plenty for you to do if you are willing to do it. Ask Christ to show you what your work is and where it is— and then do it heartily as unto the Lord.

Alone! Alone! We ease our pain
For sympathy to ease our pain;
For some heart that can understand.

But no! How lonely God has planned
To keep life's centre and its throne
Reserved to Him, and Him alone:
We turn to God, and, seeking, find
What friends, however good and kind,
Gave not. He understands and feels;
He every bleeding heart would heal;
The realm we occupied alone
He fills. Our lives are His to know.

—Grace House Burby.

Amateur Photography

Practical Photographic Hints

C. A. COLES

HOW TO MAKE YOUR OWN POSTCARDS.

The manipulation of Postal Cards is the same as for making ordinary photographic prints. The cards are sensitized on one side only, and the other side is printed to conform to the Postal regulations.

The negatives should be selected the same as when printing with paper, and as most of the writer's postcards are made on Cyko, we will briefly indicate which grade to use on certain negatives. There are three Grades of Postcards, namely, Normal, Contrast and Soft, and they may be had with either Matt (dull), Studio (medium) and Glossy surface.

Good negatives may be divided into three classes—Soft, Normal and Contrast. Any of these good negatives, if printed on the wrong paper, will produce poor prints, and all of them will produce good prints on the right grade of paper. Thus for weak and excessively soft negatives we would use the Contrast grade of paper or postcards; for negatives of normal density we would use the Normal grade, and for contrasty negatives the Soft grade should be used.

After selecting our negatives and the grade of paper to be used a printing frame and glass a size larger than the negatives should be secured and a mask must then be made so as to produce a white edge around the picture. This mask is placed between the negative and the sensitized side of the card. On exposing, developing and fixing the card the same result is obtained as with an ordinary sheet of paper—viz., a picture surrounded with an edge of the part which was protected by the opaque mask. To keep the cards flat the following method is recommended: After removing the superfluous water, place the postal cards, face up, on a sheet of blotting paper; then place on this layer of cards a piece of cheese-cloth, and so on alternately, then put all under pressure until dry.

A beautiful gloss can be obtained when using the glossy surface, as follows: Take the prints from the wash water and place them face down on a Ferrotyp tin or sheet of plate glass. Squeeze into absolute contact and allow them to become absolutely dry, when the prints should wet off with the desired lustre. If the ferrotyp or glass is not absolutely clean the print may stick. To prevent this, dissolve ten grains of bees-wax in one ounce of benzine, allow this to stand for a few hours and then pour off the clear solution. Apply this with a soft cloth and polish with a piece of dry flannel, taking care to remove as much of the beeswax as possible. However, if the prints have been well fixed in Acid Hypo and the glass or ferrotyp has been cleaned with alcohol there should be no sticking.

MOUNTING PRINTS ON CARDS.

The prints should be trimmed to the desired size when dry. (A trimming board will be found useful if much is to be done.) Before being mounted, the prints should be wet again and laid face down, one on top of another, on a piece of glass. The superfluous water should then be removed with a good blotter, and a good photographic paste applied to the topmost prints and well spread. Then raise the print by lifting it by the two diagonally opposite corners with the thumb and forefinger of each hand, turn

the print over and place it in position on the card, remove any remaining moisture on the face of the print and lay an old linen handkerchief over the surface and with a roller squeegee roll it in perfect contact with the card.

FAULTY PRINTS AND HOW TO PREVENT THEM.

Grayish whites indicate lack of bromide in the developer. To remedy this add a few drops of a 10 per cent. solution of Bromide of potassium to the developer. If this does not remedy the defect the paper has probably been fogged by being brought too near the light while the printing frame was being loaded or while the paper was developing.

A green tone indicates a weak or old developer, or over exposure. To remedy, use a freshly made developer, or a more concentrated one.

Judging distances comes more easily to some people than others, but in any case it is simply a matter of a little practice, which may be exercised at any time we are walking along the street. An object is viewed, and an estimate or guess made of its distance; we can then verify by pacing the intervening distance. The beginner should first practise till he can at once guess some one distance, say ten yards, with ease, quickness and certainty. This once grasped acts as a kind of mental measuring rod.

SCORE OF PHOTOGRAPHIC PROVERBS.

Never look a gift camera in the lens.
A plate in the hypo's worth two in the slide.
All's well that prints well.
Where there's a subject there's a print.
It's a bad plate that has no remedy.



GROUP OF TENNIS PLAYERS FROM TRINITY EPWORTH LEAGUE, TORONTO.
After a Saturday Evening of Healthy Sport Together on the Courts.

If yellow or brown stains appear it indicates that the developer has not covered the print uniformly, or too long a time has elapsed between developing and fixing, or the prints were not kept in motion when first immersed in the fixing bath. Staining all over the print is the result of trying to force the development when the exposure has been insufficient, or the result of an exhausted developer.

Always rinse prints before fixing. Black surface marks or scratches sometimes appear on glossy papers and are the result of pressure or friction before development; these marks can be removed from the print by rubbing it with a tuft of cotton dipped in wood alcohol. A Non-Abrasion developer should be used if glossy paper is preferred.

THE FOCUSSEING SCALE.

In some cameras the distances marked are feet, in others yards. If you are not sure which is intended you can easily find out by setting the lens for the nearest distance—say six— and then putting two objects, one nearly behind the other— one at six feet, the other at six yards; a film or plate is exposed or developed, and the negative answers the question at once, for one of the objects will be much better defined than the other.

Intensification is vexation, reduction is as bad.

Diffusion is the better part of art.
An exhibition print is not made in a day.

What's worth taking at all is worth mounting.

A little hypo is a dangerous thing.
The proof of a negative is in the printing.

Cut your print according to your subject.

He that takes what he does not want must often want what he cannot take.

Every developer has its day.

Take care of the negatives and the prints will take care of themselves.

There's many a slip 'twixt plate and print.

Never count your negatives before they're exposed.

Take much; print little; frame less.
—From the Amateur Photographer.

DISTRICT PRESIDENT!

Is your Convention under way? If so, have you reported place and date to the Editor? If not, you are urged to make such arrangements at once as will both conserve and develop the Leagues of your District. Kindly report.—EDITOR.

EPWORTH LEAGUE TOPICS

Epoch Makers in Church History

V. Charlemagne

LEAGUE TOPIC FOR THIRD MEETING IN SEPTEMBER.

LESSON 2, Sam. 5: 4-12.
FREDERICK E. MALOTT.

It was regarded as a great victory for Christianity when Constantine, the Roman Emperor, espoused the Christian faith and made it the religion of the Empire; but it was a triumph fraught with danger. The supreme danger lay in this, that the state demanded supremacy as the price of its protection. There had never been a power higher than the Roman Emperor, and no Bishop could be allowed to assume superiority over him now. The Emperor must be head of Church and State. For a time it was a question which of the five great bishops who had been granted the title Patriarch or Pope would be the ecclesiastical head of the whole church, the Primate of Christendom. This matter was decided to some extent by the events that led to the downfall of the old Roman Empire and the

kingdom arose that proved strong enough to check the Mohammedan Arabs who had forced their way into Spain. Near the end of the ninth century there arose a man who extended the Frankish kingdom until it included all Western Europe. This man was Charles I, afterwards known as Charlemagne or Charles the Great.

Charlemagne was a descendant of those famous Frankish kings who broke the power of Islam and stayed its progress in the West. He was born about 742 A.D. He succeeded his father, Pepin le Bref, in 768 as king of Austrasia and Neustria, and on the death of his brother Carloman in 771 he became the ruler of the whole Frankish Empire. Dreams of a wider empire yet floated in his brain. During his long reign of nearly half a century he was able to change dream to reality. His aim was to bring the whole Germanic world into a single empire and to introduce order into the chaos that prevailed. In carrying out these plans he earned the title "Great." He proved himself a great soldier, a great statesman and a great churchman. His success was largely due to his championship of the Christian religion.

Charlemagne was the greatest soldier



THE NEW BOOK ROOM SITE A YEAR AGO.
(See page 195.)

rise of a new Roman Empire. When Constantine became the seat of Government, after the taking of Rome by the Barbarians of Northern Europe, the Bishop of Constantinople gained a prestige that had formerly belonged to the Bishop of Rome, and it looked as though he was to become the Supreme Bishop of Christendom. But the Bishop of Rome disputed his claim. Ultimately this led to a cleavage between the Latin and Greek Churches. The rise of the Mohammedan power led to the downfall of many of the Churches of the East and completely paralyzed the whole Eastern Church as a missionary agency for centuries. The Western Church survived the shock. Its survival was due chiefly to its conquest of and alliance with a new power, a new Empire that arose on the ruins of the old.

The Barbarians of Northern Europe conquered Rome, but the Church of Rome conquered the Barbarians. The Franks were the first of these Western nations to become Christianized. A great Frankish

war had known since the days of Julius Caesar. During his reign he conducted fifty-three military campaigns against the Saracens of Spain, the Lombards of Italy, the Avars, and the various Germanic peoples to the East of his Frankish kingdom. From the beginning the Bishop of Rome was a strong ally of Charles. The aid of the papal power enabled him to conquer the Lombards. Charles, in turn, took up the cause of the Pope and compelled the Lombard king to restore to the Pope the lands he had taken from him. The Saxons were the strongest and most stubborn of the peoples whose territory he invaded. It took the great soldier-king thirty-two years to conquer them, but in the end he completely subjugated them and compelled them to adopt the Christian religion. It was a rude and violent age. Force seemed the only thing men would yield to, and many of the conversions all the Christian faith among those rude Germanic peoples were merely an outward submission compelled by the sword.

Having once made Christianity the religion of the conquered territories, Charles punished all failure to perform religious duties by death.

By the year 800 A.D., the whole Germanic race, with the exception of the Anglo-saxons of Britain and the Norsemen of the Danish peninsula, were brought under the sway of Charles. The master of this vast empire was not content with the barbarian title of king. There were many kings. He resolved to assume the title of Emperor. It is believed that Charles and Pope Leo III had an understanding regarding this ambition. On Christmas Day of the year 800, while the king was praying in the church at Rome where the Pope was saying Mass, suddenly he felt a crown placed upon his head. It was the imperial crown given by the Pope, who assumed the right to bestow it. Charles feigned surprise, but it is generally believed that it was a pre-arranged plan to win the favorable assent of the people.

This was the final consummation of the alliance which had so long united the Carolingians and the pontiffs of Rome. Charles well deserved the reward. He had founded not only a great Germanic Empire, but a great Christian Empire as well. Henceforth it was called "The Holy Roman Empire." He had conquered the enemies of Rome, the Lombards, and pagan Avars, the Mussulman Arabs, and the idolatrous Saxons. He had identified the triumph of the Western Church with the triumph of his own cause. His role of benefactor and his great power prevented the Pope from deriving any right of supremacy from the fact that he had bestowed the crown. Charles succeeded to all the prerogatives of the Emperors and from this time governed Italy and the Church by virtue of this title. At the same time the Pope gained more real power than he had ever possessed. He had the revenues and the administration of greater domains than ever, and was able by means of the Emperor's sword to carry out his commands when unaided by that force he would have failed. At a later period, when the political unity of the Empire ceased, the religious unity of the papacy remained. Then the Popes not only considered themselves above the authority of the state, but claimed the right of controlling and of always dispossessing of the imperial crown. It was this claim that led to the long quarrel between the Popes and the Emperors that fills the history of the Middle Ages. Without realizing it, Charles had established the papacy in its pretensions and had given it its start as that career of ambition that has been the strength and the weakness of Roman Catholicism to this day.

Charles' chief claim to the title "Great" lies not so much in the fact that he conquered other races, as in the fact that he promoted law, order, education and religion among them. Before his day the German people were a chaos of warring tribes. He left them a nation. It is a great glory to have created a nation, a glory that few conquerors can claim. Most conquerors destroy more than they build. Charles was as wise in the government of his empire as he was strong in the wars he waged to establish it. He was a statesman and a legislator as well as a soldier. He recognized the value of learning. Schools sprang up all over the land and learning was raised from the low place to which it had sunk. In this work he was ably assisted by Aleuin, a Saxon monk, who was one of the circle of learned men whom Charles gathered to his court at Aix-la-Chapelle.

In a brief article like this it is impossible to do justice to this great man. His legislation, his assemblies, his ad-

ministrative system, his zeal for education and literature, his deep interest in religion, all deserve more than the passing notice we are able to give. "Like all the foremost men of our race, Charles was all great things in one, and was so great just because the workings of his genius were so harmonious. He was not a mere barbarian warrior any more than he was an astute diplomatist. There is none of all his qualities which would not be forced out of its place were we to characterize him chiefly by it." His was that intense, vivid, unresting energy which swept him over Europe in campaign after campaign, which sought a field for its workings in theology, science and literature no less than in politics and war. It was this wonderful activity that made him the conqueror of Europe, and it was by the variety of his culture that he became its civilizer.

The great Emperor died in 814 and was buried at Aix-la-Chapelle, in a church which he had built and adorned with the treasures of ancient art. On his tomb were inscribed the words, "The Great and Orthodox Emperor." Poets fostered by his own zeal sang of him who had given the Franks the sway of Romulus. The Church canonized him and thus gave him the highest glory it was possible to confer, and churches were now dedicated to Saint Charlemagne. Not long after his death his great empire became disintegrated, but the Holy Roman Empire continued to exist in idea at least until the year 1806, when the last of the Emperors resigned the imperial dignity as an empty title.

Humanity

CITIZENSHIP TOPIC FOR FOURTH WEEK OF SEPTEMBER.

Lesson—Matt. 25: 31-46.

REV. SAMUEL T. TUCKER, B.A., B.D.,
ODESSA.

We wish to show the teaching of Jesus on this subject as expressed in the passage of Scripture assigned. We are not concerned with its critical aspects, nor the elucidation of the apocalyptic interpretation. We wish to show its present-day application. It will be in the form of suggestions for you to work out.

This parable represents a judgment day. It matters little to us when or where it takes place. We are concerned about who sits in judgment, upon what standard he judges, and what is the sentence pronounced.

WHO IS THE JUDGE?

It was not Gabriel, or some angel commissioned to sit on the bench as the Divine representative. His first aim would be to look after the interests of the Divine Providence. His authority would be to punish and reward. He could have no sympathetic knowledge of our struggles and difficulties. His judgment must be austere and cold.

It was not the Messiah, as he was concerned in the Old Testament days. He was to come down out of Heaven with great splendor and glory. He would sit on the throne of David and judge the people. As the Son of God he would be especially jealous of the rights and claims of his Heavenly Father, who gave him his authority, and the privileges of the Jews as God's peculiar people. The Jews expected him to rule as an Eastern potentate with absolute control. The Jews would be the subjects and all others slaves.

It is the Son of Man who is to sit on the throne of judgment. Who is this

Son of Man? It is Jesus of Nazareth—the word made flesh. He is human nature lifted to its highest development. On what ground and authority does He claim the right? We have an Anglo-Saxon tradition that a man should always be judged by his peers, i.e., a lawyer should not be a jurymen on the case of a farmer, nor a merchant on the case of a physician. The court to-day will endeavor to procure the most expert evidence from men in the same line of life.

WHAT QUALIFICATION HAS THE SON OF MAN?

I will let Scripture answer the question. [Do not neglect to look up and study these passages. Hand out these passages to be read by members of the League.]

Phil. 2: 6-11. Heb. 4: 13-15; 2: 9-11, 14, 17-18. Heb. 5: 7-9.

Note the following phrases:

"Was made in the likeness of men."

inal is superior to that which condemns. The Son of Man came not to condemn human beings, but that through Him they might have life.

WHAT IS THE STANDARD OF JUDGMENT?

It is not based on belief in an historic creed, nor membership in an authoritative church, nor obedience to a traditional law. When the rich young ruler came to Jesus and asked what must he do to inherit eternal life, what did he find? He discovered his boasted morality and religious observances would not save him. To serve the hungry, thirsty, naked, sick and imprisoned is the real essence of Christianity. Any individual or organization that fails to fulfil that standard dares not claim the spirit of Christ. A creed may be a working instrument, a church may be a wider avenue of opportunity, but the great end of Christian life is loving service to God and for humanity.



THE SAME CORNER AS ON PREVIOUS PAGE, A YEAR LATER.

"Was in all points tempted like as we are, yet without sin."
"Perfect through suffering."
"It moved him to be made like unto his brethren."
"Learned obedience by the things which he suffered."

The Son of Man is qualified to be judge because "he knows our frame, he remembers that we are dust." He has identified Himself with us, and has experienced our difficulties. There can be no true judgment without a sympathetic knowledge. The Judgment of the Son of Man is redemptive not retributive. Should not all judgment be the same? The method of justice that redeems the crim-

METHOD OF JUDGMENT.

"I was an hungred and ye gave me meat," etc.

When those on the right hand heard His sentence, they were amazed. They looked at one another, and asked if any had ever seen the Son of Man in such conditions. Then one more bold asked, "Lord, when saw we thee an hungred and fed thee?" etc. Note His wonderful answer: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Here we have the complete identification of the Son of Man with the hunger, thirst, etc., of the least of all human

nature. No one is left out. That means we are to find Christ in every hungry, thirsty soul. The whole work of Jesus is based on the principle of the solidarity of the human race, the oneness of human nature. If a Canadian citizen or the Canadian flag were insulted in an American city, would we not identify ourselves with them, and consider it an insult to our own life? This principle is necessary to the explanation of our complex social life.

SENTENCE PRONOUNCED.

A. Reward—"Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world."

Note (1) the *Reward* is not money nor a prize. It is a kingdom. A kingdom is a group of people united under one banner. Their aims are essentially one. Each member, who is true, has the spirit of the kingdom in him. The permanency of any kingdom depends on the bond of unity. This Kingdom is based on our unity with God and all men. The bond is the eternal unity, from the foundation of the world of the Divine and Human as expressed for us in the person of Christ.

(2) We *inherit* this kingdom. It is not an afterthought of the Divine plan. All God's processes of creation have made it possible that we inherit this kingdom. The New Birth of the New Testament is the awakening of life into a new stage in the process, the roots of which are found in human nature. The seed that sprouts into the blade must have the life inherent so to do. The blade is the inheritance of the seed.

(3) We are coming back to our true self. It is a kingdom *prepared* for us. We find our true self when we are "at one" with God and one with humanity. "The kingdom of God is within you."

B. Punishment—"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

Note (1) the word "depart" implies we are going away from our home. We are "beside ourselves" when in sin.

(2) It was not prepared for us, but for the devil and his angels. We depart into a foreign kingdom of sin.

(3) Everlasting fire.—Every time we turn our back on the hungry, etc., or are the means of increasing their hunger, we add a live coal to the fire that will eventually burn up our true life. If we cut the vital chord that joins us to our needy brother we are like the branch severed from the vine. We must die and be burned.

APPLICATION.

The Law of Social Service is best expressed in "Take up thy cross and follow me." If we would identify ourselves with our hungry, thirsty brother, as Jesus did, what would be the result? Could the cry of the drunkard's wife and children go unheeded? Would the pleading voice of the children who labor in industry reach a deaf ear? Would the struggle of the working man for a living wage be necessary? Would the needy foreigner, who comes to us through a door we have opened, go unprovided for? Would the teeming millions, who now sit in darkness, remain so long without the light? Is there any vexing social problem of to-day, or any age, that would not find a solution in this principle? The doctrine of Humanity is more living and potent to-day than ever before.

Realizing the Kingdom of God

VI. The Purpose and Place of Bible Study in My Life

Joshua 1: 1-9.

TOPIC FOR CONSECRATION (FIRST) MEETING IN OCTOBER.

Let the leader, in opening the discussion of the Topic, "The Purpose and Place of Bible Study in My Life," recall how in previous meetings we have expressed that humanity's greatest purpose is to realize the Kingdom of God and that the supreme end of each life is to make through thoughts and will and conduct the largest possible contribution to this realization—the bringing into all human relations and activities the Spirit of the Christ. Our topic this month has to do with how much the Bible may help us each in living this largest life of usefulness.

Before outlining the line of argument, the leader should have before him just what phases of the Bible he wishes to emphasize. Is it to bring out the beauties of the Bible as literature? Is it to enlarge upon its growing popularity as instanced in the multiplying editions in many tongues? Is it to show how it grew and was put together? Is it to bring out the historical value of the books? Is it to indicate how? Is it to indicate how the Bible inspires ideals and motives for life? Is it to deal with it as a history of a great people? Is it to persuade his fellow-Leaguers to spend a regular period each day in Bible study and meditation? The ultimate object is the preparation for service and service itself. The immediate end may be to inspire the young people to take the Bible as life's great text-book and so give them the desire to know its fuller contents and meaning. So, fellow-leader, decide what you want to bring about as the result of the meeting, and then draft your plans accordingly. Whether you divide the discussion with other leaders or seek co-operation from the members of the League will depend upon the purpose you have in view and the plan you adopt to achieve this purpose. If as a result of the meeting you are able to organize a Pocket Testament League, or, even better yet, persuade a half-dozen or a dozen or more to spend at least ten or fifteen minutes every day in Bible study, meditation and prayer, you will have accomplished a great good.

Utilize the following facts and suggestions only as they fit into your outline:

SOME FACTS ABOUT THE BIBLE.

1. About 10,000,000 copies sold every year.
2. This sale larger than that of any other one hundred books.
3. Translated into about 450 languages and dialects.
4. About 500,000 purchased by the Chinese every year.
5. A Hindu Professor says that educated men in India know the Bible better than they know any sacred book of Hinduism.
6. It has become almost a national book in Korea.
7. Known better by the present generation than by any previous generation.

A complete set of facts concerning the Bible may be obtained from the last report of the Upper Canada Bible Society, a copy of which should be in the hands of your pastor.

SOME REASONS FOR BIBLE STUDY.

1. *The Bible is a Universal Book*—Its situations and experiences and truths appeal to all men at all times in every land. It is intensely human, so much so that

it satisfies the needs of Anglo-Saxon, Slav, Celtic, Chinese, Japanese, Hindu, Negro, in all stages of development and prosperity.—"The Bible," as Goethe has said, "is the Book of the Nations, etc. Enlarged on it is the *Book of General Education*."

Mention the variety of its literature—poetry, history, wisdom, prophecy, story, narrative, argument, letters etc. Note the inspiration it has given to sculpture, painting, music, the varied forms of modern literature, architecture, etc. Enlarge on this as your individuality demands. Hunt up apt quotations from or facts respecting great men who have been influenced by this wonderful Book. Here are a few:

(a) Sir Edwin Arnold: "I owe my education as a writer more to the Bible than to any other hundred books that could be named."

(b) Thirty-seven of Shakespeare's plays contain allusions to the Bible.

(c) There are more than 500 references to the Bible in the poems of Tennyson.

(d) A single poem of Robert Browning, "The Ring and the Book," there are said to be 500 Biblical references.

(e) Macaulay: "If everything else in our language should perish, the Authorized Bible alone would suffice to show the whole extent of its beauty and power."

(f) Whittier:

"We search the world for truth: we cull
The good, the pure, the beautiful,
From graven stone and written scroll,
From all our flower-fields of the soul;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read."

(g) Professor Phelps, of Yale University, makes the suggestion that all examinations in English for College men be confined to the Bible.

(h) Victor Hugo: "The Bible is my Book."

3. *It spreads before one a long array of biographies of great men and women:* Abraham, Moses, Joshua, David, Elijah, Deborah, Hannah, Isaiah, Hoses, Amos, Nehemiah, John, Peter, Paul, Stephen, Barnabas, Mary, Lydia, and a host of others. Picture one or two of these in a single sentence and dwell upon the influence in one's life of reading biography.

4. *It teaches one about oneself*.—It is the only mirror that reflects one's true self. It strips a man at once of sham and make-believe and hypocrisy and reveals him as he really is. It teaches him also what he might become, and brings before him One, even Christ, who stands for all that is best in human life. How persistent in Corinth he out and says, "Thou art the man."

5. *It reveals God as Creator, as Provider, as One all-powerful and all-wise, as Father interested in each of us, loving us, yearning over us and desiring our best good*.—One, indeed, in whom we live and move and have our being.

6. *The Bible reveals to us Christ as the central figure in the plan of Redemption*.—Herein is the leader's greatest opportunity of setting forth the purpose of Bible study in one's life, viz., to know Jesus Christ as personal Saviour, and Lord and Friend and the One who is in the very forefront of the reconstruction processes which in these days are so mightily making for the bringing in of the Kingdom. Christ is the great motive for Bible study.

7. *It provides particularly motives for conduct*.—Read carefully in the twentieth chapter of Matthew the incident describing the mother bringing her two sons, James and John, to Jesus and the sequel thereto, as an instance of Bible teaching in respect of motives. "But it shall not

be so with you . . . and following verses. Point out the relation between right in motives and real greatness.

8. *It lays stress upon the issues that count*—the real essentials of life—character and love and service and making the better and bringing in the kingdom of God everywhere in the world. These are ends in the realization of which we are all engaged and about which we find out much in the study of the Scriptures.

9. *It provides principles and standards for social reconstruction.* Show how the social teaching of Jesus is today being applied to business and citizenship and industry and commerce and international relations. Draw illustrations from the varied modern movements, and point out how notwithstanding the whole world has gone to war there is an almost universal feeling—among Anglo-Saxons at least—that war as war is wrong and that the present war will justify itself only as it results in the triumph of right ideals and brings about a situation making it well-nigh impossible for war to be no more.

These reasons and others which will come to the leader constitute the purpose of Bible study in one's life.

THE PLACE OF BIBLE STUDY IN ONE'S LIFE.

Having set forth the purpose of Bible study in one's life, now, then, can we find a place therefor? Perhaps the leader might well discuss this phase of the topic under some such headings as the following:—

1. Ought we to find a place for Bible study?
2. Shall we find a place for Bible study?
3. What shall that place be? Large or small? Just as a sense of duty or sufficient to make its influence count and worth while?
4. Where shall we find a place?
 - (a) In daily private study and meditation?
 - (b) In the organized Bible class?
 - (c) In study classes during the week?
 - (d) In the Pocket Testament League?
 - (e) About the family altar?
5. Who shall take the initiative in our plans and how shall we consummate them?

It does seem that this topic provides a splendid opportunity to inspire a forward movement in individual and home and other group Bible study. It remains largely with the leader or leaders of this meeting by thorough preparations beforehand to carry this desirable end into execution.

Our Response to Opportunities for Service

MISSIONARY TOPIC FOR SECOND MEETING IN OCTOBER.

MRS. F. C. STEPHENSON.

SUGGESTED PROGRAMME.

A ten-minute Song Service before the opening hymn.

Opening Hymn.

Prayer—For all who are in need. That we may find opportunities for service.

Reading of the Scriptures.—John 13: 1-17. Hymn.

Ten-minute Address—"The opportunities for service in our own neighborhood. How shall we serve?"

Address—"The opportunities of the Missionary Department of the League." Presented by the Missionary Vice-President.

Intermission.

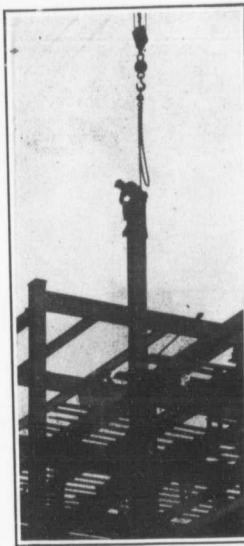
Address—"The opportunities in Canada, Japan and China for our young people. What shall we answer?" Closing.

IN PREPARATION FOR THE MEETING.

The October meeting in many respects is the most important of the year. The holidays are over, old members are in their places, new members are coming in—the officers have planned their work and are looking forward to working out their plans during the winter months.

The Missionary Committee will meet in September and plan to make the October meeting attractive, as well as instructive and helpful to the spiritual life of every member. Let us imagine we are in our Missionary Committee, with the preparation of the October meeting our special business. We have the suggested programme before us. Let us go over it item by item.

The Song Service.—Someone suggests that we sing new hymns, and that we meet for the practice of these; another suggestion for this service is to ask for favorite hymns and why they are chosen. A member of the Missionary Committee is asked to arrange for the song service. He will secure all the help he can from League members.



THE NEW BOOK ROOM.
Setting the Final Columns on Queen St.

The Prayer.—Prayer is the key to the success of our work, so in our committee meeting we have prayer for the October meeting and every member of the committee is asked to pray daily and definitely for it.

The Opportunities for Service in Our Own Neighborhood. How Shall We Serve?—This address will be more easily arranged for in cities and towns than in rural communities. But even in the country there are many opportunities for uplifting service. In both city and country the material for this address should be gathered by a group under the direction of the one to whom the address is assigned. Are there newcomers in the neighborhood? Are there any who need help or sympathy? Are there any who are not yet interested in the Forward Movement?

The Opportunities of the Missionary Department of the League.—This address will be given by the Missionary Vice-President of the League. In the *Missionary Outlook* for September there will be found material and information regarding the Missionary Standard for the League. Send for samples of missionary supplies (free).

The Intermission.—The intermission will afford the opportunity to the Missionary Committee of pledging every member who is not in the Forward Movement to pray, to study and to give, that our mission work may be successfully carried on. It is the greatest work in the world.

The Opportunities in Canada, Japan and China and their appeal to our Young People. Our Response.—This section of the programme may to advantage be divided into three parts and presented by three speakers, one taking Canada, another Japan, and the third China. The speaker on our work in Canada will find the following material helpful:

Leaflets on our work in Canada (free). The Missionary Report; Our Indians and Their Training for Citizenship, 15c.; Report of the Fred Victor Mission, including the Italian Mission, Toronto (free); Report of the Italian work, North Bay (free); The *Missionary Bulletin* (25c. a copy). Articles and reports in our con-nexional papers; look over your *Era* file.

China.—A comprehensive idea of our work in China and its needs may be obtained through the letters in the *Missionary Bulletin* and the articles in the con-nexional papers. The Missionary Report will give expenditure, etc. Leaflets giving information will be sent free.

In preparing this address, text-books such as "The Uplift of China," and "Our Share in China," will give general information.

Japan and her great Forward Movement for Village Evangelization is one of the strongest appeals which has ever been made to the Christian Church. In the *Christian Guardian*, July 29, Mr. Holmes of Japan has an article every one should read. The letters in the *Missionary Bulletin* are full of this great new work in our oldest Foreign Mission. Send for a copy of the *Bulletin* (25c.).

The success of our meeting will depend very largely upon how many we enlist in preparing for it.

The League Room.—Make the room look missionary. A large picture of all the missionaries in China and Japan assigned to the Young People for support may be had for 10 cents. A flag pin will indicate your missionary. Make some missionary mottoes and use them.

If you have anyone who can use the brush have a special poster made announcing the meeting.

Gather all the missionary maps in the church and neighborhood and hang them on the wall. Ask the Leaguers to bring all the curios they have or can obtain. Use these at the intermission.

Literature.—The League cannot be run without literature. The committee should subscribe for the *Missionary Bulletin* (\$1.00 a year) and plan to provide sufficient missionary books to form a reference library. For literature, supplies and help, send to F. C. Stephenson, Methodist Mission Rooms, Toronto, Ont.

Thank God every morning when you get up that you have something to do that day which must be done whether you like it or not. Being forced to work, and forced to do your best, will breed in you a hundred virtues which the idle never know.—Charles Kingsley.

Practical Suggestions for Junior League Workers

MISS E. NEFF.

EACH child possesses capacity for character, which when formed will be good or bad largely according to the start it gets. A child is thus an unknown quantity, but of unlimited possibilities.

The idea that young people must "sow their wild oats," then become converted and be brought into the Church is being superseded by the principle that it is much better to retain the child than to regain the prodigal. A child born in the Kingdom need never know itself out of the Kingdom. The instincts of a child tend toward good as naturally as toward evil. It should be easy for him to be Christian, and every encouragement should be given to direct and keep him in the way of life.

The home with its parental training holds the first and most important place in a child's life, but, because many homes

than we can ever repay to the Junior League for training in holding office, working on committees, singing, playing, and hearing the sound of our own voice in reciting, reading topics, and especially in learning to pray in public.

The Junior League is not merely the primary section of the Senior League. It is part of the Church and assists the pastor in caring for the catechisms of his congregation.

Life is made of nine-tenth habits, and the habit of daily prayer and Bible reading, carrying our Bible with us to the meeting, systematic giving to missions, formed as a result of the Junior League, is of inestimable value in forming character.

We save the child to save others. The children of to-day will be the workers of the next generation—the missionaries, preachers, superintendents, doctors, law-

Florence Nightingale, Abraham Lincoln, the great missionaries. Present Christ as the ideal hero and these people as His followers. Unconsciously the child will make them real, put himself as the hero, and live and feel the situation. Many children love to impersonate favorite characters, and this taste can be used to great advantage.

A child's imagination may be used effectively by illustrated blackboard talks. The superintendent need not be the artist. Children will accept roughly sketched pictures, sometimes only a few lines, without any details, and will fill in all the deficiencies with imaginary fittings.

Children love children, and we can have them help by appealing to the real needs of other little lives. This may be done by missionary object lessons, lantern slides and pictures. The making of scrap-books, little articles of clothing for the poor, dressing dolls, giving a toy or flower to a sick or shut-in one, helps them think of others and trains in service. Children love to do something worth while because it is definite and practical.

All work should be instructive, impressive and entertaining. The making of charts and diagrams of Bible facts is a good plan. Assistance and directions may be given at the meetings and the work completed at home. This work may be Scriptural in basis, but need not be confined to it. It may be supplemented by geography and history, with map-drawing occasionally, and to give an added stimulus prizes may be given for the best piece of work.

A Scripture contest proves very interesting to the Juniors, and it is remarkable how many verses will be learned. The method is similar to a spelling match. A portion of Scripture is assigned from which verses are chosen, or it may be the "Promises" of the Bible, or some line of thought to follow out.

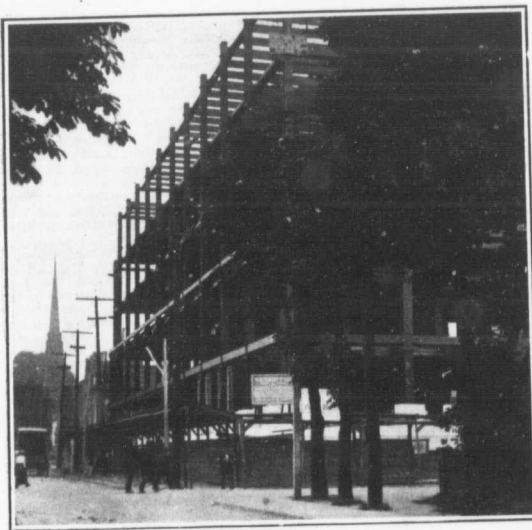
To encourage attendance a color contest may prove useful. The members are divided into two sides, the reds and the blues, seeing which can get the most new members. An honor roll hung on the wall and a gold star pasted opposite their names for punctuality and reciting Scripture will inspire many children to attend.

The atmosphere in which the meetings are held counts much. What children look at has so much to do with their life, therefore we must have a bright, light, comfortable, well-ventilated room, and see that it is rearranged frequently. In fact, avoid monotony in everything.

Have a different plan and order for each meeting, which, by the way, must be prepared beforehand. No one can tell in detail each meeting; there must be a certain amount of originality. Just here the personality of the superintendent counts. She must be deeply spiritual yet not solemn; able to enter into the thoughts and purposes of the children; have an infinite amount of patience; unerring perseverance, and, above all, a passionate love for children.

Finally the League must co-operate with the home. One way in which this may be done is not to put the child's name on the roll until both it and the parent have signed the pledge. Then by children repeating at home what they have heard often remarkable results have followed, proving how true it is that "a little child shall lead them."

Regrets never follow virtuous actions. No one is sorrowful because, in looking back on his past life, he sees that it has been self-denying and full of labor for others. If he does strive at the retrospect, it is because his efforts have been so imperfect and because he has done far less than it was his duty to do.—*Great Thoughts.*



ON JOHN STREET, LOOKING NORTH, ST. GEORGE'S EPISCOPAL CHURCH IN THE DISTANCE.

fall in their duty, the Church through the Sunday school and Junior League endeavors to supply the child's religious need.

In the Sunday school the child learns truths taught, the Junior League supplements these by giving the child opportunity for expressing them. Unless we tell things we learn we forget them.

A child is not a piece of plastic clay which can be squeezed into any desired form, but a living germ to be developed from within. In speaking of the education of a child we do not ask what he knows but what he has become. So, training is more than teaching.

Training for service in the extension of the Kingdom of God is the main object of the League. The Junior League prepares the children for larger service in the Senior League, and there should be a continuity between them. Some of us owe more

ers, teachers and politicians—and will inherit all the undeveloped resources and also the unfinished task of evangelizing the world.

In training Juniors in the League, we must not expect them to be like older people and make them sit still while we preach to them. It is breaking a law of nature to do so, and running a great risk of turning them against religion altogether. We do not need to give information so much as to inspire the Juniors to acquire it, by appealing to their imagination, remembering that their reasoning powers are not yet developed. They do not learn by being told truth in the abstract so much as by having set before them examples of the good and pure and true. One way to do this is by appealing to the love of the heroic in the boy and girl, with the stories of such people as the patriarchs, Peter, Paul, Frances Willard,

The Junior League Cradle Roll

MRS. E. NOXELL,

Fifth Vice-President London Conference.

Although the majority of Junior Leagues close down during the summer months, there are a few who, braving the hot weather and small attendance, meet week after week. To the superintendents of these Leagues, as well as their Juniors, we offer our heartiest commendation. Not always is the greatest good accomplished by the largest numbers. Gideon's little select band of three hundred men conquered the vast host of the Midianites, and so the superintendents can train their little summer bands to become conquerors over sin.

The Christian worker's greatest opportunity is found in the summer months, for with the small numbers comes the possibility of getting into close touch with the inner life of the Junior, and thus leaving imprints in that life that may influence him to become a minister, a missionary, or a Christian worker at home. Thus for the encouragement of the disheartened superintendents with a small attendance of perhaps only six or seven, comes the thought that not only may this little summer band be trained for effectual winter workers, but that in the years to come they may be the great Christian men and women of our church.

To these faithful summer superintendents, who perhaps are at a loss for new plans, we offer the following suggestions:

The *Junior League Cradle Roll* is a new idea and one that the writer is trying in her own League. The interest of the Juniors quickly awakens when sent out on a "Baby Hunt." Many of the Juniors have baby brothers and sisters, but there are many more amongst the members and adherents of the congregation. Have cards provided for each Junior canvasser, with place for signature of parents as well as name of baby. Charge no fees. Request no pledges. Simply ask parents if they are willing that their babies become members of the Junior League.

Then plan to have at least one afternoon during the year set apart for these babies and their mothers. Call it a birthday party. While the mothers are listening to a short informal talk by some competent person, the older Juniors can care for the babies in another room. After the talk the Juniors might pass light refreshments, such as candy made by themselves.

Appoint a president and secretary for this Cradle Roll. Keep account of the babies' birthdays and send them a pretty picture card with best wishes of the Junior League. Address it to baby in care of mother.

In this way, not only babies grow up to love their own society, but the mothers will also be interested in such a widely awake society, that their babies grow up without asking anything in return.

Prepare a large Cradle Roll card for the wall of the Junior League. Leave a space after each name. When baby becomes old enough to join the Primary section of the Junior League place a gold star after the name. If he should move away instead, place two crossed hands opposite (to show the Junior League still considers him a friend). If God should take the little one home, then place an angel holding a crown opposite the name. These little seals can be made by the older Juniors out of gold or silver paper.

To meet these expenses, the Junior League could hold a little informal social and thus raise money enough for cards and Roll.

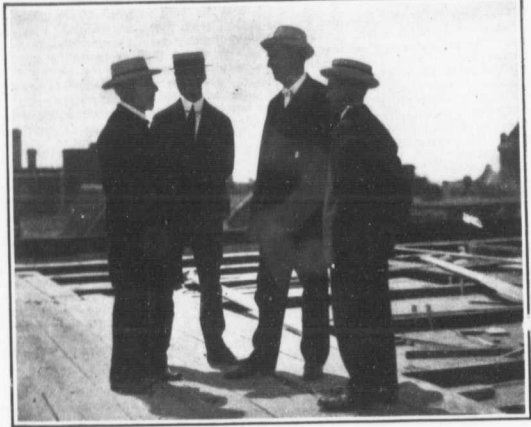
JUNIOR TOPICS

SEPTEMBER 20.—HELPING OTHERS
TO LIVE. Matt. 22: 37-40; 7-12.

Our lessons to-day impress upon us the law of Love and the Golden Rule as the principles by which our dealings with others are to be governed. This is a fitting occasion to teach our Junior Methodists what Mr. Wesley embodied in the rules of his societies as expected of members in the earliest days of Methodism. His admonitions can hardly be improved on even to-day. First, he laid it down as a rule of life that we should *do no harm* to that we should *avoid evil* of every kind. Secondly, he said that we should *do good* at every opportunity, to all persons and in all possible ways. These two aspects of duty embody the lessons set before us in the Scripture text set for to-day's reading. We cannot help others to live as the topic suggests, in the spirit of the Golden Rule and controlled by the royal law of Love, if we do them harm in

hymn "little deeds of kindness" than anybody else. The one great sphere for youthful help is at *home* first, then at *school*, and perhaps most frequently at *play*.

At home, mother's life may be made easier as her children help, the sisters and the brothers may make each others' lives happy by living together in peace and content, and in a hundred little ways every boy and girl may "help others to live." At school the teacher's life may be made miserable or happy just as the pupils conduct themselves. Diligent and obedient scholars make the school-room a happy place, while disobedient and lazy ones turn it into a most disagreeable one. On the playground, boys and girls may live together in harmony or discord, just as they love or hate one another. . . . In short, almost everywhere and every day there are a large number of openings for all Juniors to "help others to live." . . . By the



ON THE ROOF OF THE NEW BOOK ROOM MANUFACTORY.

(See page 195.)

any way. But it is not enough that we refrain from harm-doing, we must do some positive good to them. "Love worketh no ill to its neighbor," but Love is not content with harmless-ness,—it aims to promote actively the welfare of its affection. Mr Wesley made this clear and showed some ways by which we may prove that we really love our fellows. He said that we should do good to their *bodies*, by giving food to the hungry, by clothing the naked, by visiting, or helping them that are sick or in proving or exhorting all we have any intercourse with from day to day. He points out that all this needs diligence, frugality, patience, self-denial and cross-bearing; but it is the only way in which we may follow Jesus who went about doing good.

Boys and girls have not the ability or even the opportunity to do great deeds of mercy or of kindness; but they have more openings for what we call in the

word "live" we do not mean "exist" only, but the thought is that we should help others to live just such lives as God intends them to.

A father may keep his children from starving and in this way help them to live, but to provide food is not enough. A hundred things else enter into life besides food. . . . We must try to help others to live lives that are safe, clean, happy, useful, and righteous in the sight of God. . . . This is a big undertaking, is it not? And yet it is easy if we, first, get the *spirit of helpfulness* into our hearts by the love of Jesus; second, *keep our eyes open* to see others whom we may help; third, *form the habit* of doing some little act of kindness every day. These three things will help us to help others; a loving heart, watchful eyes, and open hands. *Love* is the main thing, for it opens both eyes and hands and makes us more anxious about others than about ourselves. And the more we know Jesus the more love we feel for others.

SEPTEMBER 27.—OUR INDIAN BOYS
AND GIRLS WHO GO TO SCHOOL.
Eph. 6: 10-17.

In the days of the pioneer missionaries, Thomas Crosby, George McDougall and James Evans, there were no medical missionaries to the Indians. These men were the first teachers of many of the Indian boys and girls. To-day we have day schools, boarding schools and industrial institutes, where the boys are taught farming and other trades, are trained in housekeeping, sewing, etc.

At Norway House there is a boarding school. There are institutes at Muncey, Ontario; Brandon, Manitoba; Red Deer, Alberta; and Chilliwack, B.C. At Port Simpson, where Dr. and Mrs. Crosby began schools and opened homes for the Indians, there is a school, a Boys' Home and a Girls' Home, as well as a day school. On all the Indian Reserves there are schools, and at all our Indian Missions. The Government provides for part of the expense of all educational work.

This educational work has been most beneficial, and through the schools our missionaries try to win the girls and boys for Christ and the Church. Not only can we pray to God for the Indian children, but our fathers can help in having the laws of our country amended so that the Indians may be protected from bad white people.

The education of the boys and girls is the hope of the Indian work. In the little book "Our Indians and their training for Citizenship," by Rev. Thompson Ferrier (L.C.), may be found the answers to the following: What sort of education should the Indian receive? Why should the Indian learn farming and stock-raising? Is Manual Training of great importance? Why is the Indian conservative?

Suggestive topics for development by Superintendents. The foundation of education must be the development of character.

Practical methods for 18,000 Indians of school age in Canada.

Difficulties of boarding schools.

Self-sacrifice of the workers.

What the Indian children learn in an industrial institute.

The advantages of the outing system.

The Indian who has passed middle life cannot be changed, for his habits and ideals have been formed. Our hope is with the young, whom we desire to have minds well stored with practical knowledge and well-developed, healthy bodies, so that as they enter eventually the various walks of life they may be prepared for self-support.

What can we do to assist our teachers and missionaries in this great work?

C. G. W.

OCTOBER 4.—LIVES THAT TALK.
Acts 1: 8; 2 Cor. 3: 2.

Let us make a study of the second text especially. Paul says "Ye are our epistles." What does he mean. Let us see. We are all more or less familiar with the Epistles of Paul as they are found in the New Testament. But we would look in vain for the epistle to which he refers in this text. In the next verse notice that he says "ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshy tables of the heart." . . . Epistles are letters, sometimes written on parchment, tablets, paper or other surfaces; but Christ's epistles are written in the lives of His people and are read as their characters are manifest by daily conduct in the world. . . . Although Christ's person has been withdrawn from the earth in visible form, His life is to continue, reproduced in His followers. The verse, Acts

1: 8 in the lesson, tells how the spiritual power given to the disciples helps them to live this Christ life among men and be "living epistles read and known of all men." . . . To understand this more fully, notice the following few items which are included in every epistle or letter:—

1. There must be a scribe or writer. In the case of Christ's living epistles this writer is said to be "the Spirit of the living God." When Paul says "ministered by us," we suppose him to mean that he was the human agent used by the Holy Spirit to bring about their conversion, but whatever of Truth has been written on their hearts, he says, has come from the work of the Holy Spirit. So Christ's epistles are spiritual, and are to carry a spiritual message. This will appear from—

2. The subject-matter. Every letter has some message, it is written about something or someone. In this case the subject-matter is "Christ." Those who read our lives should see Christ written there. (Acts 4: 13.) This is the principal way in which Christ is to be made known,—through the actions of His people. . . .

3. In preparing an epistle there must be writing materials also. We may write with pen and ink or pencil, but in every epistle there is some way of making our words visible. Paul says of Christ's epistles, "not with ink." He means that the Divine writer uses heavenly materials for making spiritual impressions on our hearts, and that, as in Gal. 5: 22-25, the results are spiritual.

So in every letter there is some person addressed, some one *written to*. We would not think of writing and mailing a letter without addressing it, would we? Christ's epistles are sent out to "all men." That reminds us that the world reads our lives from day to day. If those lives witness to Jesus in the power of the Holy Spirit, our testimony for Him is just as clear as if His message were written on parchment so that men could read it there. Let us remember, the world reads our lives.

4. There must be some way of sending the letter. St. Christ sends us out among our fellow-men that they may learn of Him, our letter, written on our hearts, and to nobody else any good if we shut ourselves up and away from them. Jesus wants us where we can best "witness" for Him every day.

So we may learn two great things: (1) Christ is teaching the world through His epistles, and (2) the world is reading these epistles every day. The one great question for us to be very sure of is that we are genuine epistles of Christ. We may test ourselves (2 Cor. 13: 5). Have you heard of a "palimpsest"? If not, let us see some day. Remember, a palimpsest is a manuscript from which the original writing has been effaced and over which another writing has been made and called by this name (pal-imp-sset, with the accent on the first syllable), and often it is only by very close inspection that the first or original writing can be at all made out. We must be very sure that the message men see in our lives is genuine and not covered by other things that hide Christ. Be a genuine epistle for Him.

OCTOBER 11.—WHAT HAVE I TO
GIVE? Acts 3: 6.

This beautiful story shows that at least every person who loves Jesus may do something for somebody else. Have some bright Junior tell the story as St. Luke records it in the history. Then make the lesson clear. We say "lesson," for it is better to teach the one outstanding truth of sympathetic helpfulness than try to outline everything the incident conveys. . . . Here was a man who was in

need. Perhaps he thought his chief need at the time was money. It looks like it. . . . Here were men who saw an opportunity of helping the needy man, but they had no money. And perhaps they knew better than the lame man that his money would be needed as well as charity, but power to make money for himself by his own ability to work. It looks that way. . . . The two whole men had no more money, perhaps not as much as the lame man had, but they knew something better than money—and that was the power of Jesus. By this power the man was given something of far greater value to him than any amount of cash. He was made whole, able to walk, strong to work, and we hope he never begged any more, for well men should never beg.

The modern application of this incident as it relates to us and others, especially to the children of our homes and congregations, is plain. They may not have money to give to the poor. We think they ought to have some, for we believe that every boy and girl in all our Christian homes should be taught the use of money for the glory of God. The same fact remains that very few boys and girls have much if any money to give. What then? Money is not the only thing. Nor is it always the best thing. Nor is it often the wise thing to give money to the poor. . . . Better than money is personal ministry. By that we mean not giving something to somebody, but doing something for somebody, so that they may be better able to do it for themselves before long. . . . Of course, boys and girls cannot go round making sick people well, and yet they may prevent people from becoming sick by learning themselves and then teaching others how to be well and to keep well. . . . Every boy and girl should know that three things are needed for health—air, food and exercise. The air must be pure, the food wholesome, and the exercise regular. . . . Lots of people live in impure air, others do not know how to prepare good wholesome food, and others again either take too little exercise or else the exercise they do take is more harmful than helpful. . . . Plenty of sickness exists in the world that should never be there. Learn how to keep well and then teach others who do not know. But that is not all. There are persons in almost every neighborhood who need to be cheered up. Every boy and girl in the Junior League should be able to "cheer," not only by making a noise in praise of the flag, the King, or other popular person on some holiday occasion, but to make other people happy in the sense of Jesus when He said "Be of good cheer." Cheer up! may well be the greeting with which we approach many people whom we meet from day to day. . . . We cannot give much money, we cannot do great deeds of ministry, but we can say cheerful things, we can smile, we can make a little bit. That's the secret of ministry after all. Its blessedness is not in the big things it accomplishes, but in the unobtrusive deeds of kindness it performs in the common walks of life everywhere.

Our Juniors should be impressed with this. Do not wait till you grow up and become rich before you start to give. Give now. Do not think that money is the best gift in the sight of our Heavenly Father at any time. Remember what Jesus said about the "cup of cold water." If you have no money and but little strength to do great deeds, do what good you can. Do it willingly, cheerfully, frequently, and soon it will become a daily habit, or, as we say sometimes, "second nature" to you. Above all, do it not because you think you ought but because you love Jesus and must.

Quadrennial Report of the Board of Sunday Schools and Young People's Societies as Presented to the General Conference

MEETINGS.

During the Quadrennium there have been four meetings of the full Board of Sunday Schools and Young People's Societies. The Executive Committee has met nine times during the same period.

STAFF.

At the beginning of the Quadrennium the General Secretary was assisted by two Field Secretaries, Rev. J. A. Doyle and Rev. F. L. Farewell. At the Board Meeting in 1911, Rev. J. P. Westman and Rev. J. K. Curtis were added to the Field Staff. At the Board Meeting in September, 1912, Rev. J. A. Doyle having resigned, Rev. Manson Doyle and Rev. F. H. Langford were appointed. The Secretarial staff as at present constituted is: Rev. S. T. Bartlett, General Secretary; Rev. J. K. Curtis (Sackville), Field Secretary for Maritime and Newfoundland Conferences; Rev. F. L. Farewell (Toronto), for the Central Conferences; Rev. M. Doyle (Winnipeg), for Manitoba Conference and Ontario; Rev. Frank Langford (Regina), for Saskatchewan; and Rev. J. P. Westman (Calgary), for Alberta and British Columbia Conferences. The Alberta Conference has twice requested the appointment of a Field Secretary for exclusive work in its territory, which request the Board has not been able, for financial reasons, to fulfil.

STATISTICAL.

Sunday Schools.—The following summary will show the gains during the Quadrennium:—

Number of Sunday Schools	3,678	3,839	161
Number of Union Schools .....	.....	557	.....
Number of Officers and Teachers	36,503	40,598	4,095
Scholars—			
Cradle Roll	22,277	40,610	18,333
Primary	80,817	81,889	1,072
Junior .....	.....	54,766	.....
Intermediate	110,087	71,641	16,320
Senior	101,742	40,129	.....
Adult .....	.....	45,094	37,751
Organized Adult Bible Classes	19,051	21,233	2,172
Home Department .....	.....	54,270	.....
In Union Schools	6,913	8,807	1,894
	377,400	459,037	81,637

It should be noted that the increase in the number of preaching appointments is but 36 (of which 22 are in West China); that the increase in the number of Sunday Schools is but 161, and that we have 1,543 more preaching appointments than Sunday Schools. After making allowance for all Union Schools, it is evident that we still have 1,006 more preaching appointments than Sunday Schools, a situation that should be investigated and if possible remedied.

The method of tabulating the statistics of our Sunday School membership having been changed by the last General Conference, a comparative statement under the present form is impossible; but on the basis of report issued in 1910, the gains during the Quadrennium may be classified as follows:—

In Officers and Teachers	4,095
In Cradle Roll	18,333
In Primary	1,072
In Intermediate	16,320
In Senior	37,751
In Home Department	2,172
In Union Schools	1,894

We have thus an increase in total Sunday School force of 81,637 for the Quadrennium.

It is worthy of note that more than 45 per cent. of this increase is in the Senior Grades of the School, thus showing conclusively that the larger place which the Sunday School is assuming in the adult life of the Church.

CHURCH MEMBERSHIP.

During the Quadrennium the numbers joining the Church from the Sunday School are as follows: In 1911, 11,980; in 1912, 11,371; in 1913, 11,385; in 1914, 13,453; making a total of 48,169, as compared with 49,059 of the previous four years.

CATECHUMENS.

There is a marked decrease in the number of those learning the Catechism. In 1910, 21,619 were so reported; in 1914 the number had decreased to 16,096. This decline seems to indicate very clearly the urgent need there is for a more suitable course of instruction for our Catechumens than we now have. The present condition of the Church in the matter of preparing children for Church membership does not appear satisfactory, nor does our present Catechism seem adequate to the needs of the constituency it is intended to serve. It is very desirable that the General Conference make provision for a uniform system of instruction and training for the children of our Sunday Schools with a view to their retention within the Church.

TEACHER TRAINING.

As directed by the General Conference of 1910, the Board has provided for a

	1910.	1914.	Increase.
.....	3,678	3,839	161
.....	.....	557	.....
.....	36,503	40,598	4,095
.....	22,277	40,610	18,333
.....	80,817	81,889	1,072
.....	.....	54,766	.....
.....	110,087	71,641	16,320
.....	101,742	40,129	.....
.....	.....	45,094	37,751
.....	19,051	21,233	2,172
.....	.....	54,270	.....
.....	6,913	8,807	1,894
	377,400	459,037	81,637

Teacher Training Department in connection with our Sunday School work. So far this Department has been in charge of the General Secretary, but its importance merits more careful and particular attention than this officer with his many other duties is able to give it. It is very desirable for the largest measure of success in Teacher Training that some plan be soon devised whereby without giving less attention to Field work, the Board may be able to pay much more attention to the development of this department of Sunday School life and labor.

To date 2,858 students have been enrolled. The studies undertaken by these have been almost exclusively confined to the Elementary or First Standard Course. In this course 2,516 certificates have been issued, as follows: In "Old Testament," 887; "New Testament," 632; "Teacher," 406; "Pupil," 309; and "Sunday School," 282.

In 1911-12, 755 certificates were issued, in 1912-13, 684, and last year, 1,077.

One hundred and eighty-four students have completed the full First Standard Course and have been awarded diplomas.

In 1911-12, 33 diplomas were issued; in 1912-13, 56; and last year, 95.

An Advanced Course has been provided, but as yet only a few students have been enrolled and no diplomas have been issued. This course as adopted by the Board comprises the following books: "The Worker and His Bible" (Barclay); "The Graded Sunday School in Principle and Practice" (Meyer); "The Teacher and the Pupil" (Weigle); "Missions in the Sunday School" (Trull); and "Landmarks of Church History" (Cowan).

It will be well for the General Conference to advise the Board as to its future courses. During the quadrennium the course most used has been the Canadian First Standard, a text-book agreed to by the several denominations and the Provincial S. S. Associations. That this course is not the best possible is the opinion of a number of our leaders, and whether or not it is advisable for us as a denomination to prepare our own course, in harmony with the standards of the Interdenominational S. S. Association and approved by the National S. S. Association, the General Conference should determine. A growing conviction seems to be gaining force that as a Church we should have and use our own course, at least in the Elementary or First Grade.

RALLY DAY.

In 1910, 1,674 Sunday Schools reported having observed a Rally Day. The provision of the last General Conference whereby the last Sunday in September of each year was set apart to be observed as Rally Day in all our schools has apparently met with general favor. 2,354 schools reported a Rally Day last year, an increase of 680 over 1910. The General Board, in order to popularize Rally Day and at the same time aid the local schools observe it in the spirit of connoxiational unity and loyalty, have for each year in the quadrennium, prepared and supplied free to all schools desiring it, an appropriate Order of Services. Last year, 2,086 of our schools asked for the programme, so that only 248 of the 2,354 arranged their own. While the cost to the General Fund in thus supplying the programmes to the schools without any charge whatever, materially increases the expenses of printing each year, the benefits of the plan in various ways are such that this additional expenditure is deemed justifiable. The financial returns of Rally Day showed 1,559 schools remitting their offerings, giving a total of \$14,616.86 to the General Fund during the year. If all the schools and congregations would comply with the provisions of the Discipline in support of the General Sunday School Fund, the Board would find it easier to finance its work without making an overdraft on the bank each year. It is hoped by the Board that before long the whole Church will loyally and liberally support its work by an annual offering early in the fall. The annual financial statement for the Quadrennium is given over the signature of the Treasurer, Dr. W. E. Willmott, to whom the Board is very much indebted for his painstaking and generous services during the Quadrennium.

NEW SCHOOLS ASSISTED.

During the Quadrennium the Board has assisted newly organized and dependent Sunday Schools by filling 1,059 orders for supplies, 846 of these for new schools and 213 for schools unable to pay regular rates for their papers and helps. In the face of these figures your General Secretary is naturally surprised that the gain

In Sunday Schools reported during the Quadrennium is not greater than the Conference reports show it to have been.

INTERDENOMINATIONAL S. S. COUNCIL.

During the Quadrennium this important organization among the official Sunday School leaders of the Evangelical Churches of Canada and the United States has come into being. Its chief purpose has been to assist by counsel and conference the different denominations in the Sunday School work committed to them. Largely through its influence the denominations have been brought closer together and the ideals and standards of the Sunday School have been considerably elevated and developed. Doubtless the most important change in the Sunday School work of this continent during the present generation has been effected by agreement of the Interdenominational S. S. Council and the International S. S. Association in a re-composition of an entirely new International S. S. Lesson Committee. It has been agreed that instead of as in the past, the lessons being prepared by a Committee of the Association, they shall be outlined by a committee representing the Association, the Council, and the different denominations co-operating. The International S. S. Lesson Committee is, therefore, composed at present of eight members representing the International S. S. Association, eight members representing the Interdenominational S. S. Council, and one member representing each denomination having a Lesson committee. The representative appointed by our Board at its recent meeting, on this newly formed International S. S. Lesson Committee, is Rev. S. D. Chown, D.D. The Lesson Committee of our Board as at present constituted comprises the following members: Revs. Dr. Chown, S. T. Bartlett, A. C. Crews, F. L. Farewell, G. S. Gledin, Dr. W. A. Cooke, Prof. McLaughlin, and Messrs. Dr. F. Woodbury and T. F. Harrison.

SUNDAY SCHOOL PERIODICALS.

The Sunday School publications, under the capable editorship of Dr. Crews, have made great gains in circulation during the quadrennium. From a total output in 1910 of 363,000, they have increased to 452,792 in 1914. The Board expressed itself as delighted with this showing, and by resolution gave expression to its confidence in the editorial management, and congratulated Dr. Crews on his work during the past four years. The following memorial was also sent forward to General Conference in reference to the matter of financial support to the Board from the profits of the S. S. Publications: "That inasmuch as the increased circulation of S. S. periodicals is due largely to the promoting agencies of the General Board of Sunday Schools and Young People's Societies, this General Board memorialize the General Conference to make provision in the Discipline whereby twenty-five per cent. of the profits of the Sunday School periodicals (or such percentage of profits as it may deem fair), be paid by the Book Committee to the General Board of Sunday Schools and Young People's Societies for the promotion of its work."

FIELD WORK.

Attention is called to the splendid services rendered on many of our Districts by the District S. S. Secretaries working in harmony and in co-operation with the general staff. The holding of S. S. Institutes in influential centres has greatly stimulated the S. S. work throughout the whole Church, and much of the success attained is the direct result of the excellent assistance rendered by the District

S. S. Secretaries. The further development of this policy of District and sub-district Institutes is contemplated in the revised constitution which by order of the Board is being submitted to General Conference.

RELATION TO OTHER BODIES.

From year to year there has been a growing fellowship in service among the various denominations and associations especially concerned for work among the young. The relations of our Board with boards and committees of sister churches is most cordial. Your secretaries have received help and assistance from the Y.M.C.A., and towards the various provincial S. S. Associations nothing but the kindest feelings prevail. All this is cause for congratulation, for while more than ever the responsibility for carrying on its own work rests primarily upon the church or denomination, a closer bond of fellowship and more intimate ties of co-operative service are requisite among all the bodies at work in our country, for the highest measure of success. Wherever possible the policy of the Board has been to unite with others in all matters of common interest, steadily pursuing its own work through the machinery created for this purpose by the General Conference. As Methodists we were never more loyal to the Church, as Christian workers we were never more cordial in all our relations to others laboring in the Field.

YOUNG PEOPLE'S SOCIETIES.

Statistical.—The comparative standing in number of societies and total membership in 1910 and 1914 may be seen from the following summary taken from the report of the General Conference Statistician:—

	Societies.		Membership.	
	1910	1914	1910	1914
Epworth Leagues	1,347	1,211	136 (d)	54,537 50,028 4,509 (d)
Young Men's Clubs	83	143	60 (1)	3,473 6,436 2,963 (1)
Other Y. P. Societies	180	180	5,572	10,184 4,612 (1)
Junior Societies	353	436	83 (1)	15,226 19,480 4,254 (1)
(*) Net increase.	1,884	2,077	193 (1)	76,808 86,108 9,300 (*)

It will be noticed that there has been a decrease in Epworth Leagues and in Epworth League total membership, but there has been an increase in Other Young People's Societies. The increase in Other Young People's Societies is not sectional, but distributed in about proportionate numbers through all the Conferences. Whether this increase means a transference of the young people from the Epworth League to societies of other form of constitution and work because the Epworth League is deemed unsuitable to their needs, the Committee of General Conference should seek to determine. Whether these other Young People's Societies are a compromise with the Epworth League and lacking the vital element of the Active Members' Pledge and organized committee work should be investigated. And whether the Epworth League constitution may be simplified and made more elastic, and therefore adaptable to all the various communities of Methodism, should receive the careful attention of the Conference.

It must not be hastily concluded from the statistics quoted above that the Epworth League is losing its hold on the youth of Methodism as a most valuable recruiting ground for Christians and church workers. The figures show that while the number of Leagues has decreased and the total membership has fallen off, the number of active members has actually grown from 33,784 in 1910 to 38,210 in 1914. The loss of members has been in the associate members class, which in 1910 numbered 20,753, while the 1914 shows but 13,786. The converted young people of the Church are not losing their interest in the Epworth League, but the Epworth League seems to be losing its hold on the unconverted youth of our congregations. Perhaps in this its showing is, if not as satisfactory as we might wish, at least no worse than that of the whole Church generally.

In the judgment of your Secretary three things are essential for our Young People's work. (1) All societies whatever they may be called, must be maintained throughout on the basis of personal commitment to Christ in our God; (2) they must make suitable provision for building up the membership in definite personal experience, and (3) in training them for Christian work. The Active Members' Pledge, Personal Testimony, and systematic Committee work are in our judgment absolutely necessary for success, and whether the society be male, female, mixed or junior in its membership, lacking these provisions it cannot be the source of permanent strength to the Church that it should be and is intended to be. Societies that are formed merely for literary, social, athletic, or any form of entertainment purposes only, can never do the work

purposed by the Epworth League. A thorough consideration of the present needs of the Epworth League with a view to increasing its efficiency through the whole Church is called for at this time perhaps as never before since the inception of our organized Young People's work. That the General Conference will give it the consideration it deserves, the expectation and hope of the General Board and its Secretaries.

FINANCIAL.

The following table has been compiled from the reports of the General Conference Statistician, and while perhaps not wholly correct when comparisons are made with the reports of the various treasurers of Connexional Funds, shows that the young people are not withdrawing their financial support from the various schemes of the Church. There have been raised during the quadrennium for the several funds, as follows:—

	1911		1912		1913		1914		Quad.	Inc.	Dec
	Local	General	Local	General	Local	General	Local	General			
Local Purposes	\$43,924	\$43,592	\$46,960	\$48,701	\$183,177	\$49,911	.....	.....	.....	.....	.....
General Y.P.S.	2,147	2,375	2,182	2,233	8,937	.....	.....	.....	.....	.....	.....
General Missionary	6,713	9,148	6,761	11,774	37,990	8,514	.....	.....	.....	.....	.....
Forward Movement	49,209	44,890	45,131	45,239	184,469	.....	.....	.....	.....	.....	.....
Other Con. Funds	2,270	2,401	2,509	3,441	10,621	7,268	.....	.....	.....	.....	.....
All other purposes	20,973	19,755	22,234	23,691	86,653	5,865	.....	.....	.....	.....	.....
	\$125,236	\$122,161	\$128,777	\$135,079	\$511,253	\$71,417	Net Inc.	.....	.....	.....	.....

Increase or Decrease
over Previous Quadrennium.

There appears to be a decrease in the General Y. P. S. Fund for the quadrennium, but the above figures totalled from the various Annual Conference schedules do not correspond with the figures reported by the General Treasurer, Dr. W. E. Willmott, as having been received from him from the Conference. His total shows that \$9,144 have been actually paid to him by the Conferences, thus changing the reported decrease of \$141 into an increase for the quadrennium of \$207. This is a more satisfactory showing, yet it must be pointed out that the Young People's Societies are not contributing their fair share of the expenses of the General Board and that a larger measure of liberality on their part should be encouraged.

FIELD WORK.

During the quadrennium an earnest effort has been made by some District Executives to prosecute the Epworth League work on their Districts vigorously. On other Districts the Executives have done but little; in a few the District League seems to have ceased to even exist. It seems very desirable to your Secretary that all the Young People's Societies, of whatever name, should be united in one District organization, that the unity of all working Societies may be preserved. It is desirable also that the responsibility for the District work shall be made to rest ultimately with the Annual District Meeting rather than the District Epworth League Convention, and that from the Annual District Meetings properly prepared reports may go automatically forward to the chief pastoral body of all, the Annual Conference. As the Constitution and procedure now are, there is no direct responsibility for the oversight and direction of the Young People's work on the part of those who, in our judgment, should be held accountable for its efficient management, the District Meetings and the Annual Conferences. The field can never be fully and properly worked as long as the management of it is left wholly with the young people themselves without adequate national direction and pastoral oversight. To more closely link the whole field together and then bring it through the Annual Conferences into intimate official connection with the General Board seems to be immediately necessary and such changes in the Constitution as are necessary to that end should be made by the General Conference without delay. Otherwise there seems to be no apparent way of preventing decline and possibly disintegration. Whatever be the legislation effected, it should be shaped so as to maintain the essential unity of our Young People's work as a whole, whether that be in local, District or Conference application.

LANTERN DEPARTMENT.

Three years ago, through the kindness of two friends of the Board, it became possible to purchase a couple of lanterns for the use of the Field Secretaries. Since then, largely through the generosity of these same friends, Messrs. C. D. Massey, of Toronto, and George Gibbard, of Nanapanee, a much larger stock has been secured for general use among the Leagues and Sunday Schools, as well as on the field by the Secretaries, four of whom now use the lantern to illustrate their evening addresses and show the character and progress of our work. Two years ago it became very evident that the lantern was in general demand for Social and Literary evenings. To meet the need the Central Office has arranged a number of Travel Talks dealing chiefly with our own country, and a number of

Literary Evenings treating of some of the principal poets and well-known writers. The net cost to the Board of the whole equipment has been comparatively little, the service rendered to the local churches has been apparently much appreciated, the demand for the slides is increasing, and while the undertaking may not become a source of much revenue to the Board it promises to give excellent results by the service it renders to the young people who have not access to the popular resorts where, through moving pictures and such like forms of entertainment, so many thousands of our Canadian youth are finding pleasure and amusement. There are, in connection with this work, in possession of the Board, some dozen or more of first-class lanterns fully equipped for use, and upwards of 4,000 slides of good quality and varied subjects. The Board has expressed itself in approval of the work and as far as possible the plan will be developed, not commercially, but with only one idea in mind, that of rendering the largest measure of service to our own church workers, especially in Sunday School and Epworth League.

THE CANADIAN EPWORTH ERA.

The circulation of this paper remains at about the same number from year to year. The hope of the Editor that it might be made self-sustaining has not been fulfilled, nor does it seem possible to put the paper on the basis of self-support. For nearly fifteen years it has

the Sunday School periodicals are not only excellent in character but complete in scope, and he does not think it seemly or judicious to make any attempt to infringe on a constituency which in his judgment the CANADIAN EPWORTH ERA was not created to serve and which is already abundantly supplied. That there is a need of such a paper as the CANADIAN EPWORTH ERA is proven by the barest strenuous opposition which the barest suggestion of withdrawing it from publication meets with from the Leaguers themselves; and it does not seem possible to meet that need by any combination of papers that now seems practicable. These statements are made simply as explanation of the situation as it appears to the Editor. The Book Committee has discussed the position and outcome has found no way whereby the annual cost of its publication to the Church may be reduced or the paper made self-sustaining. Its circulation has varied but very little since its commencement, the number printed for the month of August, 1914, being 6,500.

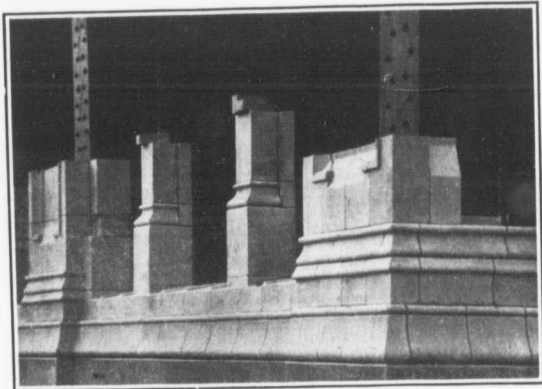
All of which is respectfully submitted,

S. T. BARTLETT.

General Secretary.

Toronto, Aug. 10th, 1914.

The Treasurer's Quadrennial Statement follows on the next page.—Ed.



SHOWING THE TILE WORK OF THE OUTSIDE WALLS OF THE NEW BOOK ROOM.

sought to serve the interests of the youth of Methodism as the working paper of the Epworth League. It has never been known as a story paper, nor is it likely to become popular as such. Started on the basis of individual subscriptions, it has had an ever-changing constituency and annually has had to practically build up a new subscription list. The Leagues have never generally subscribed for it in any large numbers, but its support has depended entirely on the personal subscriptions of its patrons. There does not seem any likelihood of its very marked growth unless the policy of the paper should be changed. The Editor has been asked to make it more distinctively a Sunday School paper and through its pages contribute to the development of Sunday School interests as well as those of the League. But he has not considered it wise to do this. In his judgment

It is not a world for men to take their ease in; but a world for work. It is not a world for the selfish greed of gain; nor the selfish pantings of ambition; nor the selfish struggles of power; but a world for generous self-abandonment, for sacrifice and heroic toil. Only he shall be loved of God and honored of men who is found to have accomplished something for human happiness and human good.—
Roswell D. Hitchcock.

I do not ask for any crown
But that which all may win;
Nor try to conquer any world
Except the one within.
Be thou my guide until I find,
Led by a tender hand,
The happy kingdom in myself
And dare to take command.
—*Louisa May Alcott.*

Sunday School and Young People's Societies Board

Lantern Slides for the Coming Season

FINANCIAL STATEMENT FOR QUADRENNIUM, 1910-1914

Conferences.	RECEIPTS.				Total
	S.S. Fund.	Part Pay't	Y.P.S. Fund.	Trav'g Exp. from Conferences.	
Toronto	\$7,157 44	\$26 20	\$1,363 36	\$317 24	\$8,869 24
Hamilton	6,571 31	2 85	1,309 65	372 30	8,256 11
London	6,317 41	.....	1,359 70	415 90	7,992 11
Bay of Quinte	6,095 42	13 29	1,198 91	395 13	7,811 78
Montreal	4,732 82	5 66	848 65	383 02	5,970 15
N. B. & P. E. I.	2,048 89	25 15	194 15	280 29	2,548 48
Newfoundland	2,145 80	302 16	215 44	222 26	2,885 65
Nova Scotia	1,795 22	9 50	269 94	225 08	2,299 74
Manitoba	4,746 89	1 95	756 22	430 90	5,935 96
Alberta	2,571 61	45 81	323 40	486 55	3,427 37
Saskatchewan	4,157 40	87 04	828 20	295 94	5,368 54
British Columbia	2,822 05	.....	561 50	494 50	3,878 05
	\$51,062 26	\$518 64	\$9,144 12	\$4,314 96	\$65,039 98

Book Room on account Editor's Salary	\$1,600 00
Sale of Literature	1,159 03
Special Subscriptions	1,210 00
Bank Interest	98 97
Sundries	207 22
Lantern Account—Subscriptions, \$700.00; Sales of Slides, etc., and rentals, \$1,154 49	1,854 49
Cash on hand, June 30th, 1910	5,843 02
	\$77,012 76

EXPENDITURES.		Total
Salaries and House Rent		\$45,740 80
Travelling Expenses—		
Rev. S. T. Bartlett	\$1,402 35	
" J. A. Doyle	666 85	
" F. L. Farewell	1,400 49	
" J. P. Westman	1,549 30	
" J. K. Curtis	1,126 80	
" F. Langford	331 45	
" M. Doyle	223 50	
		6,700 84

Board and Committee Meetings	2,671 90
Office Rent	2,082 50
Office Telephones	180 36
Postage	3,365 21
Express	311 52
Bank Exchange and Interest on Overdraft	150 50
EPWORTH ERA	401 64
Printing	5,671 83
Office Supplies, Books and Expenses	2,964 22
Meeting of District S. S. Secretaries	188 00
Expenses of Examinations, Teacher Training	43 10
Superannuation Fund	22 80
Meeting of Epworth League Conference Committee, Nova Scotia	22 55
Moving Expenses, Rev. M. Doyle	41 95
Sundries	102 77
Lanterns, Slides and Equipment	2,392 46
Supplies to New and Needy Schools—	
Toronto Conference	\$364 02
Hamilton Conference	15 35
London Conference	32 65
Bay of Quinte Conference	52 36
Montreal Conference	72 91
N. B. & P. E. I. Conference	57 03
Newfoundland Conference	763 95
Nova Scotia Conference	40 80
Manitoba Conference	181 12
Alberta Conference	885 02
Saskatchewan Conference	669 90
British Columbia Conference	154 10
	3,309 21

Cash on hand, June 30th, 1914	\$76,568 06
	446 70
	\$77,012 76

SPECIAL FUND COLLECTED FOR

Special Budget covering Leaflet Literature, Elementary Superintendent, Equipment for District S.S. Secretaries, etc.	
Subscriptions	\$1,651 87
Bank Interest	41 40
Expended	1,693 27
	157 00
On hand, June 30th, 1914	\$1,536 27

Toronto, July 1st, 1914.

W. E. WILLMOTT,
Treasurer.

Announcement:—We are prepared to continue our Lantern Service to any of our Leagues or Sunday Schools desiring either a full evening's supply or slides only. A full supply comprises all you need, lantern equipment complete and set of slides with type-written or printed notes. Lanterns are sent equipped either for electric light or acetylene gas. Where attachment can be made to any ordinary electric lamp socket the electric equipment is much the better; but where electric light is not installed acetylene gas makes the best substitute. All our lanterns are safe and easy to manage by any person of intelligence and care. The sets of slides which we can supply comprise either Sociable Travel Talks, Instructive Literary Evenings or enjoyable Entertainments. The full list as at present ready and in use is:—

TRAVEL TALKS.

1. Toronto to the Coast.
2. Calgary to Port Simpson.
3. Halifax to Prince Rupert.
4. Through Eastern Canada.
5. The Land of Evangeline.
6. Here and there in Ontario.
7. The Niagara District.
8. Toronto, the Queen City.
9. Life in Newfoundland. (1.)
10. Life in Newfoundland. (2.)
11. Beautiful Scotland.
12. An Hour in the Shakespeare Country.

LITERARY EVENINGS AND ENTERTAINMENTS.

13. The Life of John Wesley.
14. Bunyan's Pilgrim's Progress.
15. An Evening with Burns.
16. Tennyson.
17. The Life of Christ in song and story (no notes).
18. Mixed Programme.—The world's famous pictures, etc.
19. Mixed Programme.—The Story of Little Nell, etc.
20. Children's Entertainment.—Life of Edward VII, etc.
21. Children's Entertainment.—Uncle Tom's Cabin, etc.
22. For the Juniors.—Young Life in Japan, etc.
23. Bible Stories for the Young.—The Dore Bible, etc.
24. Building the new Book Room.—A unique set of slides showing the construction of the biggest building of its kind in Canada and illustrating modern methods of construction.

Other sets are in course of preparation and will be announced from time to time as ready. Watch these pages from month to month. Address the General Secretary, Rev. S. T. Bartlett, Wesley Buildings, Toronto.

The story is told of a college professor who was noted for his concentration of mind. The professor was returning home one night from a scientific meeting, still pondering over the subject. He had reached his room in safety when he heard a noise which seemed to come from under the bed. "Is some one there?" he asked. "No, professor," answered the intruder, who knew of the professor's peculiarities. "That's strange. I was positive some one was under my bed," commented the learned man.—Exchange.

"There is a debt which knowledge owes to ignorance, which virtue owes to vice, which we in Christian lands owe to the benighted of earth. Who gave us our light? What was it given for, if not to enable us to enlighten other darkened souls?"

District Conventions

Arrangements have been definitely made and reported to the Central Office for the following Conventions. Presidents and Secretaries of District Leagues are urged to send to the General Secretary as soon as possible the places and dates of their Conventions as planned by the Executive Committees. Let no District be without its annual gathering

District.	Place.	Date.
Wingham	Ethel	Sept. 1.
Simcoe	Mt. Forest	" 10, 11.
Mt. Forest	"	" 10, 11.
Palmerston	Clifford	" 15, 16.
Alliston	Tottenham	" 17.
Uxbridge	Uxbridge	" 16.
Stratroy	Watford	Oct. 6, 7.
Orangeville	Horning's Mills	"
Windsor	Cottan	" 21, 22.
Goderich	Goderich	" 27, 28.
Exeter	Alisa Craig	" 29.
Ridgetown	Wardaville	" 30.
Galt	Waterloo	Thanksgiving Day.

Beginnings

How interesting it is to contrast the beginnings of things with their condition long afterward. We trace the river to its source, and how commonplace. We trace a cause to its inception, and we can hardly believe the truth about it. We did not think it could so. Not only have great causes small beginnings, but in how many cases do you find great men have come from the ordinary home, or something less. Carnegie was born in a small cottage where his father and mother, poor people, lived in one room. The greatest organization in modern times—the Sunday School—began in a small house in Gloucester. You would have to bend your head to get in the doorway to the room. The Christian Endeavor Society began in an ordinary church with average young folks. The great movements of the future depend on the faithful work and workers of the present. Be courageous and hopeful.

The Great Divide

Mr. Jowett has recently described a visit he paid to the great Yellowstone district in America. Running across this district there is a range of mountains, stretching from north to south, like a raised backbone of some gigantic beast. The road climbs the top of this range, and ascends to a height of 8,000 feet. At the very summit of the road there is a signpost with two outstretched arms pointing in contrary directions. One of the arms bears the words, "To the Atlantic"; the other arm bears the words, "To the Pacific." Quite near are two little lakes, known as the twin lakes, small circles of water not much bigger than a common mill-pond. One of these lakes empties itself into the stormy Atlantic, and the other into the calmer waters of the Pacific main. Just at the sign-post one stands at the Great Divide! There are similar Great Divides in common life. We arrive at points where the issues of our life seem to be finally determined. If we take one way, we encounter storm, uncertainty, restlessness, night. If we take the other way, we are face to face with daybreak, assurance, spiritual peace, and final glory. Now, the trouble is that our decisions are so often made without the light and constraint of the Lord. We think our own unhelped judgment is competent for decision, and we take tremendous steps in altogether inadequate resources. Now, I may be writing these few words for some of my readers who have reached the Great Divide

in their lives. They have come to a point here two alternatives confront them, and their career hangs upon the decision. Let me earnestly counsel them to seek His enlightening grace of God. Let them listen for the guidance of His will, and they will find that the light they seek will be graciously given, and they will know the way of the Lord.

It is one of the greatest wonders of the gospel of love that the infinite God will pilot the seemingly petty affairs of men. There is no unbelief so deadly as that which would regard God as unconcerned with our lot. Once a man begins to think that God has no interest in him, and that no ray of heavenly light will ever fall upon his groping mind, he will most assuredly stumble into error and confusion. It is the most heartening of all heartening facts that God is mindful of His own, and that He calleth His sheep by name. Let every troubled and perplexed soul among my readers assume that the

love of the Lord is for them, and let them seek His gracious light in all the choices and decisions of their life.—*Sunday Companion.*

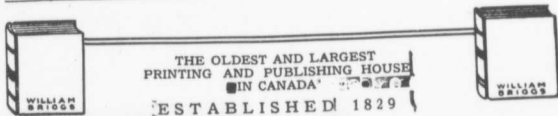
Outside it was snowing hard and the teacher considered it her duty to warn her charges.

"Boys and girls should be very careful to avoid colds at this time," she said solemnly. "I had a darling little brother, only seven years old. One day he went out in the snow with his new sled and caught cold. Pneumonia set in and in three days he was dead."

A hush fell upon the schoolroom: then a youngster in the back row stood up and asked:

"Where's his sled?"—*Exchange.*

REMEMBER!
OCTOBER 25 AND 26.
CELEBRATE THE JUBILEE!



"BOOM" RALLY DAY

The Sunday School Rally Day is coming to be considered more and more a feature of the well-regulated School. We have prepared to help you make the Fall Rally a striking success. A splendid line of supplies as follows:—

Rally Day Postal Cards

A beautifully colored card bearing the Canadian Jack and the Conquest Flag, appropriately worded as an invitation for the day. The reverse side in postal card form giving room for an individual message.

PRICE: \$1.00 per hundred.

Rally Day Button

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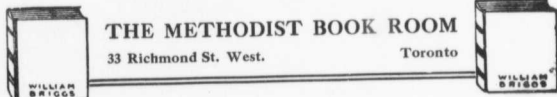
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"Let me but find it in my heart to say
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