

# THE Canadian Epworth Era

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BISHOPS ATTENDING THE CONVENTION.

First row: Bishop W. A. Quayle, Bishop Charles W. Smith. Second row: Bishop W. A. Candler, Bishop Henry W. Warren, Bishop Elliah Embree Hoss. Third row: Bishop E. R. Hendrix and Bishop Edwin H. Hughes.

## Immigration—Its Causes and Problems

Missionary Topic for September

BY REV. C. E. MANNING.

THE impulse to emigrate has been common to the race from very early times. In fact, history does not give us many facts relative to human conditions in any period when the disposition to emigrate was not manifest. Obedience to this impulse is a practical compliance with the command to "Subdue the earth," and is prompted by a variety of causes, the chief of which is over-population, though it is often influenced by particular and temporary incidents, such as an industrial crisis, a religious or political movement, the creation of a new colony, the desire to escape from laws regarded as oppressive, or from compulsory military service or persecution. In barbarous times, a tribe, having exhausted the track on which it had established itself, naturally migrated to more tempting territory. Doing this, however, did not make them emigrants. Emigrants are persons who go from one country to another for purposes of residence and are to be distinguished from those who migrate within a given territory, or who travel from country to country on purposes of business or pleasure. People are called emigrants in the country from which they go, and immigrants in the country into which they pass.

During the middle ages, emigration was to some extent stayed by the fact that the feudal system confined the mass of the people to the soil within the limits of a corporation. But it has not been uncommon for countries in which feudalism has long since been abolished to pass laws with a view to greatly restrict or entirely prohibit emigration.

Emigration, in its proper sense, to America, commenced with the departure of the Puritans who colonized New England. A company of one hundred and two of them set sail in the *Mayflower* and landed at Plymouth in the southeastern part of the present state of Massachusetts, December 21st, 1620. They were separatists from the Church of England who left their native land to escape the oppressive laws resulting from the ecclesiastical policy of the Crown.

In 1630 eleven vessels took more than a thousand colonists from Old England to the New, but by the end of 1630 emigration was checked by the changing circumstances of the struggle between the people and the king, and when this struggle was over, by the reports that had reached the Old Land of the difficulties of life in the New West, which at that time were very great.

While emigration to America in its proper sense began when the first company of Puritans left England for the Western Hemisphere, the English were not the only nationality represented among the early settlers. Soon after this, every nationality in Europe could be found in some of the Eastern States. There was not, however, any great persistence in this emigration movement for more than 100 years after that period.

In 1757 Franklin estimated that there were about a million English souls in the colonies, but gave it as his opinion that scarce 80,000 had been brought over by sea. Natural increase counts for the remainder. The assimilating power of those early settlers was very great and is still a distinguishing feature of Anglo-Saxons everywhere. It is said that when Whitfield visited America about 1740 he found the population sufficiently homogeneous for his preaching to take effect all the way from Georgia to New England.

Inursions of savage tribes and the struggles for existence in the early days in America made it necessary for whole colonies to settle in the new land at the same time that they might be strong enough to defend their families and in the time of financial distress render necessary aid

one another. It is now a common thing for individuals to leave their native land unaccompanied by neighbors or friends and settle on the prairie in the great West, their homes and accumulate riches without feeling the necessity of making provision to defend themselves against any human enemy.

The splendid facilities for travelling afforded by modern steamship and railway lines bring the New World very close to the Old and tend to encourage emigration, but the chief factor which promotes emigration from Europe and the Orient to Canada at the present time is the unparalleled opportunity this country affords for not only making a living, but for growing rich. In the calendar year 1907, 277,376 immigrants came to Canada, but the following year witnessed a great falling off in the number coming to this country. The Government returns show that 148,700 immigrants came in 1908. We have every reason to expect that the number of immigrants coming to the Dominion will vary from year to year and greatly increase in every decade for a long time to come. This will certainly be the case until economic conditions in this land are on a par with similar conditions in other countries. The race has always shown a decided tendency to follow the sources of wealth. It was the prospect of speedily getting rich that brought many of the early settlers to Canada. It was this that enticed so

I will this day try to live a simple, sincere and serene life; repelling every thought of discontent, anxiety, discouragement, impurity and self-seeking; cultivating cheerfulness, magnanimity, charity, self-control, and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust, and a child-like trust in God.—From a calendar by Bishop John H. Vincent.

many people into California when gold was discovered there, and the mighty influence of this passion for riches was seen in the rush it occasioned to the Klondyke more than a decade ago. Men will endure any hardships, make any sacrifices and overcome any difficulties to get riches, and as long as the opportunities to accumulate wealth in Canada continue to be as tempting as they are now, we may expect an ever-increasing number of emigrants to turn their faces to our shores. In the early days, emigration was spasmodic and irregular and was in large measure to violent forces. Now it tends to proceed in a spontaneous and functional manner.

If it was regulated according to our capacity to assimilate the newcomers, it would simplify the problem of how to deal with the people from abroad, who will soon be our fellow citizens. An attempt has been made by the Dominion Government to check the tide of immigration by requiring that every emigrant from Europe shall have on landing in Canada a ticket to his destination and \$25 in cash in the summer time, and \$50 in the winter season. The Japanese Government has undertaken to restrict the emigration of Japanese to Canada and is faithfully doing this. Only 858 Japanese came to our country in 1908 as against 7,808 in 1907.

A tax of \$500 on every immigrant Chinaman does not prevent the Chinese from coming here in increasing numbers. The

returns for two consecutive years show that 1,533 Chinamen came to Canada in 1907 and 2,163 in 1908. It is very doubtful that still further restrictive measures will be adopted. In any event there is no prospect that immigrants will be admitted in such limited numbers as to reduce to a minimum the difficulty of solving the problems that their coming to Canada creates. In a situation of such widespread evangelization of the immigrants lies the hope of our country. The Anglo-Saxons who are now in Canada, and who may be said in the truest sense to be Canadians, will soon form a small proportion of the citizenship of this Dominion. Foreigners and the children of foreigners will in the near future be the predominating element.

Josiah Strong tells us that in 1890 those who were foreign by birth or parentage in 18 of the largest cities of the United States were 2 1/2 times as many as the native American stock. In the same year in 23 other cities of the Union, of 55,000 inhabitants or more, upwards one-half of the male population was foreign born. This means that the foreign element have it in their power to rule those cities. The same condition of things will soon prevail in Canada. Foreigners are flocking to our great centres, as scattering all over our prairie provinces. Eighty-four thousand one hundred and eighty people from non-English-speaking countries came to Canada in 1907.

Under the most favorable circumstances it will take a long time for them to feel that they are rooted to Canadian soil and that they are no longer citizens of another country, but Canadians all. To develop a national life in Canada where 70 different languages are spoken is no small task. Its magnitude should be sufficient to make us see to it that the initial processes are along the right lines.

We cannot have a united Canadian Nation and perpetuate a confusion of tongues as is being done in some parts of the Dominion. The School Law for Manitoba provides that where there are ten or more children of any nationality other than English, in a school district, there may be demanded the Bilingual School System. This provision was originally made in reference to the French Roman Catholics, but now, in addition to the English French schools, there are English German and English Ruthenian schools, while the Poles are also agitating for bilingual schools, in which the Polish language will be taught. Among the Ruthenians there are reported to be no less than 61 bilingual schools with some 2,000 pupils in attendance, and quite recently the Ruthenian school inspector announced that he expected to organize some 40 more during the coming year. This condition of things must not be allowed to continue. It is not unreasonable to expect of those who come from abroad to share the wealth of this Dominion and make it their home that they will adopt our language, observe our laws, and unite with us in seeking to develop and sustain such institutions as are essential to national unity and national greatness.

Many foreigners have already claimed the franchise and at election times afford a tempting opportunity to the corrupt politician who does not scruple to use money to buy votes.

Unless we educate them and inspire them with high ideals, the day will come when dollars instead of enlightened convictions will determine the great issues of our country.

For the Church or the State to be indifferent about the intellectual, moral, religious and social condition of these people who are becoming such a large proportion of our population is to be guilty of a slow process of national suicide. Toronto, Ontario.

# Why Some Men and Women Do Not Succeed in Life

Topic for October 24—Josh. 1. 1-9

BY REV. DR. T. A. WILSON.

But what do we mean by success? Here is a dictionary definition: "To obtain or object desired; to accomplish what is attempted." Now that may only mean success in business life, professional life, and so on, but for us of the Epworth League that doesn't go far enough. "Man shall not live by bread alone." We have duties towards God. For us, true success must include the spiritual life. With this in mind, then, our subject may be divided as follows:

1. Why some men and women do not succeed in their ordinary vocations.

2. Why some do not succeed as Christians.

With regard to the first, there are many reasons, but here are two or three. Some do not succeed because:

(1) "They are in the wrong place." There is a widespread belief that every child is born with a talent for something, or as Lowell says, that "nature fits all her children with something to do." One boy has a bent towards the sea, another toward a trade, another toward a profession. One girl would like to teach music, another to be a stenographer. If that be true, we all ought to start out early in life what our gift is and develop it, for it is along that line that happiness and success will be reached, if reached at all. Says Sydney Smith, "Never desert your line of talent. Be what nature intended you for, and you will succeed; be anything else, and you will be ten thousand times worse than nothing." And Emerson says, "The crowning fortune of a man's life is to be born to some pursuit which finds him employment and happiness, whether it be to make baskets or broadswords, or cakes, or to compose songs." But it is plain that many are in the wrong place. In all vocations you find the unfit—the round peg in the square hole. Then some do not succeed because,

(2) "They never take time for proper preparation." They are in too great a hurry to "get through." It is often so. People want to take short cuts to success. The would-be mechanic wants to "pick up" his trade. The would-be professional man wants a short course, so we have the incompetent lawyer, doctor, clergyman and others. We knew a student who did not work. With his curly locks, good looks and nice manner with the ladies, he got

along well. A short time after he left college he became pastor of an important church and "all the world wondered" at least that part of it which knew him at college. The sequel? Here it is. In about a year his officials were moving heaven and earth to get rid of him. Again, some do not succeed because,

(3) "They lack concentration." This is the age of the specialist. At one time a shoemaker cut and put together every part of a shoe. Now the work is done by many hands, but it is done with a rapidity which would make the old-time shoemaker rub his eyes. At one time every physician was a general practitioner. Now there are doctors for nearly every separate part of the human body. The jack-of-all-trades is still with us, but his field is getting smaller. Jesus said, "straight is the gate and narrow is the way that leadeth unto life," a saying which is as true of our ordinary life as of our spiritual life. Paul had found the secret of success when he said, "This one thing I do."

2. Why some do not succeed in the Christian life.

Our Scripture reading tells us the conditions under which Joshua was to have these things. Read it and see if they are not these: Study your Bible, be obedient, have faith in God. We can see that some do not succeed as Christians because,

(1) "They do not study their Bibles." It is impossible here to quote at any length what some of the world's great men have said about the Bible, but take these few sayings: "Like a familiar friend," said St. Augustine, "the Bible communicates simply to the heart of the unlearned its own meaning. Another has beautifully said, "All its laws, like one great sun-flower, turn to Christ, the Light." Who has a greater right to speak of the worth of the Bible than the missionary to heathen lands? Therefore read what Dr. J. G. Paton says: "We obtained no satisfactory spiritual results till we had a portion of the Holy Scriptures translated and printed, and until the people had been taught to read it in their own tongue. For I lived in and with the Bible there is a living, latent power which shows its fruit in the marvelous change that its study produces in the lives and conduct of all who believe in and obey its teachings." If then these

witnesses are true, what can you expect but lack of success in those who never read the Word, or read it only in a desultory manner? In a true sense, such do not live at the will of God. They may know His will regarding their duties, but there is more in the will of God for the Christian than that. There is His will concerning their privileges, what He can make of us, what He can do for others through us. Study the Book. As Epworth Leaguers you promised to make prayer and the daily study of the Bible the rule of your life, and those who put that in the pledge knew how much a successful Christian life depends upon Bible study. Again, some do not succeed because,

(2) "They do not fully obey." How much the Scriptures make of obedience! What big failures some men, whose lives are recorded there, made through disobedience! Who does not remember King Saul? How can God do His best for a Christian whose obedience is fitful? We are promised guidance, but what is the use of a guide if he be not followed? God be not worthy of our whole obedience, He is worthy of none, if he be worthy of part, he is worthy of all. Remember that Jesus has made obedience the test of our love to Himself. "If you love me, keep my commandments." To succeed, then, we must obey. Then some do not succeed because,

(3) "They are wanting in faith." See how the three points are connected. "Be strong and of good courage," but how can you be unless you have a good basis for it? How was Joshua to get his strength and courage? Was it not by studying his Bible? Was it not by meditating on what God had done for Abraham, Isaac and Jacob, and others? Or Hovei could he be strong and courageous if he were conscious of being disobedient? You lack success and say it is because your faith is weak. Why is your faith weak? Is not that your own fault? See how much Jesus made our faith depend upon our obedience to His faith in God. "According to your faith be it unto you." Yes, depend upon it, lack of faith is generally owing to lack of knowledge and obedience, and the lack in these is why some people do not succeed as Christians.

North Sydney, C.B.

## Pilgrim's Progress Series—"Doubting Castle"

Topic for October 17.—Read Ps. 43. 1-5; 73. 13-20; 1 Kings 19. 1-18

Read the story as given by Bunyan and mark especially the significance of the river of God. The dangers of the way have been surmounted, lessons of profit have been learned, and now they need the comforts of the Spirit for refreshment. Accordingly, they are now led beside the grateful shade of the tree by the river bank. It is a pleasant land,

"Where peaceful rivers, soft and slow,  
Amidst the verdant landscape flow."  
"Here they might lie down safely." Here they ate and drank and rested, and it was well so, for in the strength of that food they must go yet many days.

"The river and the way parted." As the path diverges from the river, the way becomes rough and rugged. Seasons of comfort give place to times of trial. The natural man sighs for an easier lot and a fairer heritage.

"A meadow and a stile." This is Fly-path Meadow. The impatience of the pilgrims and their desire for ease surprised them into divergence from the beaten track and into the tempting nature of this meadow-land deceived them. They saw its beginning, but not its end. So it is with temptation. Once accepted, it becomes the beginning of sorrows.

"Vain-Confidence." This indicates the spirit that prompted the pilgrims to so willful a departure from the right way.

Vain-Confidence persuades men contrary to their better teaching and ere long they reap the consequences.

Hopeful had gently cautioned Christian of the dangers of departure from the right way, and he is first to break the path. "Where are you now?" is the question. Many may well pause and ask the same question to-day. Have you any need to do so?

"They fell asleep." It may seem strange, but we can sympathize with them. Still, we should avoid the disposition to slumber on the very borders of despair.

"Doubting Castle, Giant Despair." What a progression of disaster! From the easy stile and tempting meadow-land, through the by-path of an unbidden departure from the road, the pilgrims go from bad to worse, until they find themselves in the strong captivity of Doubting and under the grinding tyranny of Despair.

Here is given a description of a spiritual experience that Bunyan himself had endured, and one that is felt by many who are brought by willful sin and disobedience into these low depression of conscience. This is a season of spiritual hunger without any spiritual food, of thirst without any of the waters of life, of darkness without a ray of light, of spiritual loneliness and bondage without the company or communion of Christian men.

The nights of trial that follow are awful, and yet even in the most intense trial the friendly counsels of Hopeful are seen. Gloomy and dark thoughts fill Christian's mind. He broods over the suggestions of the giant and meditates suicide, but Hopeful takes a better course and becomes the sage adviser of a better way. The conflict, however, continues. Christian falls again beneath the frenzy of the giant and meditates once more the surrender of self, and life, and all, at his suggestion. Hopeful again comes to the rescue and reminds the pilgrim of the victories of the past. Brave words lead to good deeds, and despite all the terrors of the place, the sturdy companions keep heart as best they may.

"A key called Promise." How this answered to release them is fully shown, and how it represents the power of prayer founded on the victories of the past. Brave words lead to good deeds, and despite all the terrors of the place, the sturdy companions keep heart as best they may.

The whole story is so full of lessons that we refrain from enumerating them, assured that from the above leading points, our young people may best draw their own inferences, or make their own applications.

## More Gems from the Seattle Convention

WE find ourselves possessed of such abundance of good things delivered at the recent International Convention, that instead of giving a detailed report of the various sessions, we are presenting our readers with a valuable store of inspiring and informing addresses and papers that will be of much greater practical use than any ordinary report we might print could possibly be. The illustrations in this number are from the official convention programme, and for the privilege of using them we are indebted to the kindness of Mr. J. W. Efav, the indefatigable chairman of the committee in charge. These

### This World's Greatest Asset

BY BISHOP HENRY W. WARREN.

Man is the world's greatest asset when measured by the preparation made for his coming. Just as prevention love prepares the most dainty things for the coming child so God prepares through unnumbered eons the cradle in which his child is to swing in the spaces, provides food and beauty, and thus testifies his estimate of the coming King.

There is legal tender, as gold or paper based thereon for palaces and estates, but there is no legal tender for souls. They are priceless. The whole world is not a price for a single one. It is so rich that after thousands of years of development man is only just beginning to spell out the

That infinite price was not too much, for he shall see the travail of his soul, and be satisfied. Man's ability is seen in the kind of work assigned him, not merely dominion over the earth, but copartnership with God in the salvation of souls.

This worth is seen in the character of the next world prepared for them that love Him. His aptitudes and amplitudes far transcend those of this world. They are for an order of beings enormously developed, and suggest the growing greatness of those who bear the image of God in the progressive ages.

But this greatness is especially seen in God's final estimate of man in his outcome on this earth. He is fit to be invited into a perfect heaven, and to sit down on the throne with Jesus Christ. The significant symbol of rulership over ten cities is indicative of his competency. He is to be remembered when God makes up his jewels, and he is to constitute the excellency of the glory of God's inheritance in saints.

University Place, Colo.

### Christ Enthroned in the Intellect

BY BISHOP EDWIN II. HUGHES.

The element of paradox is found both in what Jesus said and in what he accomplished. He seems evermore to be reaching goals of which the paths give no promise. This appears strikingly in His relation to the intellectual life. He wrote no manuscripts, yet he at once evoked gospels and epistles—the forerunners of a mighty literature. He founded no schools, yet wherever he has been freely preached, schools and colleges and universities have sprung up to do a vast work.

This unique relation to the intellectual in the doctrine of an omniscient God, however subtle and elusive. The New Testament seems to feel that Jesus was a teacher. It uses his name in connection with the word "teach" forty-three times. The world calls him the "Great Teacher." It speaks as if he had brought a new and saving set of ideas. We can see some reasons, lying plain upon his life, for these impressions.

He gave the ideal of the intellectual life in the doctrine of an omniscient God. We have been slow to see and state the duty which that implies. God's holiness consists in wholeness. The command, "Be ye holy, for I the Lord your God am holy," refers to the example of His whole nature. Consequently, wilful ignorance is a failure to be like God. The man who stunts his mind does wrong, even as does the man who dwarfs and poisons his body or starves and represses his soul.

Jesus gave the method of the intellectual life—the way of obedience issuing in our knowledge. Humility is the first requisite of a scholar; the shame of our ignorance is intellectual repentance; the belief in an intellectual empire is a type of faith, and by these processes the mind is converted to larger life. There was a vital element in Jesus' relation to the intellect. Yet he left room for the reverent sense of mystery. He bade man approach truth with all his nature—with his sensibility and will, as well as with his mind. Inasmuch as all truth comes out of the total nature of God, rather than out of his bare will, all truth leads to a knowledge of God. So when Jesus began with a lily, the mind could not stop short of the God of the lily. As all gifts come down, so all thoughts must follow them upward. Hence the goal is God himself.

Jesus gave the dynamic of the intellec-



OFFICERS EPWORTH LEAGUE, METHODIST EPISCOPAL CHURCH.

Centre: Bishop William Alfred Quayle. Upper left corner: Rev. Edwin M. Randall, general secretary. Upper right: I. Garland Penn, assistant secretary Colored Conference. Lower left: Rev. Stephen J. Herben, editor Epworth Herald. Lower right: Rev. Frederick Munz, German assistant secretary.

photographs will give our readers a good idea of the truly international character of the programme and its speakers.

In our next issue we shall give a number of pictures of men and women as they were on the trip or at the convention. It will be our first "Snapshot Number," and ought to be more than ordinarily interesting.

easy syllables of its intricacies, potencies and beauties. So he rightly sings,

"We for whose sake all nature stands  
And starts their courses move."

Man's worth is seen in the price of his redemption. We were not redeemed with corruptible things as silver and gold, but with the precious blood of Jesus Christ.



tual life. It requires power to seek truth and to propagate truth. Truth does not travel until it finds the moving man. John Wesley got the doctrine of free will from Arminius and the doctrine of the Spirit's witness from the Moravians. He did not preach new doctrines. He made palsied doctrines leap to their feet and praise God. His power came from Christ. Confucius, Plato and Hill all uttered the Golden Rule. Christ took the same intellectual statement of moral duty and put power into it and into men. He waits for yet other Pauls, Luthers, and Weseleys with intellects consecrated to the highest evangelism.  
San Francisco, Cal.

**The Enthronement of Christ in Citizenship**

BY BISHOP EUGENE RUSSELL HENDRIX, of the Methodist Episcopal Church, South.

Citizenship is so important and is attended by such responsibilities that a man cannot be a citizen of more than one country at a time. He may reside at will in many countries but he owes allegiance to but one and can claim but from one the protection which belongs to citizenship.

Crime may forfeit citizenship as the criminal may forfeit not only his liberty but his citizenship. Even when his liberty is restored, his citizenship may be withheld. He who has shown himself an enemy to organized society may well be put on probation as to his worthiness to be trusted again, and only the highest executive, as representing the sovereign state, can restore the forfeited citizenship.

The two great and distinctive institutions of society are the family and the state, and in primitive conditions the two merge into one. There the family is a little community of those related by ties of marriage or of blood dwelling under one roof and holding property in common. As the family grows property may be divided but blood ties remain and many interests in common which lead to the recognition of the patriarch as chief and his will as law.

Thus the family may become a miniature state. The state doubtless grew out of this family relation and from it has come our most perfectly organized community for purposes of government. There were many families and individuals in the cabin of the 'Mayflower' who became a state only by becoming organized for purposes of government and by the election of officers to whom they pledged loyal obedience.

The two ends always sought in the state are public order and public freedom, and each for the sake of the other, for what promotes the one promotes the other.

But citizenship spells more than privilege—it spells responsibility. It is the responsibility of those who make and enforce laws which admit to the exalted rights and privileges of citizenship, with its rights of suffrage, of office bearing and law making, as well as the responsibility of those new citizens who share such high privileges.

Woe to any so-called statesman who spurns the teachings of the Decalogue or characterizes the sermon on the mount as an iridescent dream. The deepest convictions of our day still centre around those teachings which erected family altars, planted churches in the wilderness, made the collection of debts easier, safeguarded the home, and protected property and human life.

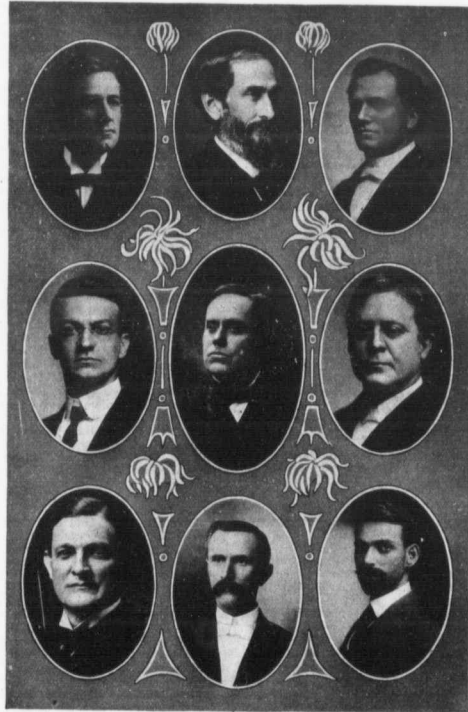
If we at any time cannot respect our rulers, let us so far respect ourselves as to see that we have better rulers. But let us remember that the law is higher than the ruler and lawlessness renders law itself. Citizenship forbids evasion of the payment of taxes, in whole or in part, no less than the failure to give moral support to all just efforts to enforce the law. And, bad as war is, there is something

even worse, and that is the decayed state of moral and patriotic feeling that deems nothing worth a war.

Citizenship and the bearing of arms at the country's call are inseparable. The woman who claims the ballot should be handed the musket also and on the drill ground get ready to defend her country's honor. Spartan women are not the most lovely in history but they made up in courage and in muscle what they lacked in charm. The nearest approach to them in our day is the Japanese women who stood ready to give their lives in battle,

be ashamed of this ancestral blood. His American citizenship is his passport to nobility of rank and character whatever peasant strain he brought with him from the Old World. "It is not in our stars but in ourselves that we are underlings."

The records of the White House tell us that tailors and canal-bote drivers and rail-splitters have not made bad presidents when they have been trained in poverty to industry and integrity and charity before the cares of state rested all too heavy upon them and drove them to commune with God.



METHODIST EPISCOPAL CHURCH SOUTH.

First row: Hon. Thomas B. King, John W. Newman, D.D., Rev. J. M. Barcus. Second row: Rev. F. S. Parker, assistant secretary and assistant editor Epworth Era; Bishop W. A. Candler, president; Rev. H. M. Du Bose, D.D., general secretary and editor Epworth Era. Third row: Joseph G. Brown, Rev. W. F. McClure, E. P. Peabody.

and who were unwilling to survive the honor of their homes when husbands or sons ceased to be patriotic.

There can be no high citizenship without the sense of obligation. It is the measure of any man how fully he responds to the call of duty. Indifference to the call of the ballot box is scarce less a crime than indifference to the country's call to arms, which it often makes necessary.

We hear much in our day of "undesirable citizens." This does not mean simply the anarchists and socialists whose avowed purpose is the overthrow of the existing order. Nor are all undesirable citizens of foreign birth.

On the contrary, like our English ancestors, we owe much of our strength to the commingled strains of Aryan blood as we cry, "Saxon and Norman and Dane are we." Let no American citizen

ways of saving he nations of the earth as new strains of blood enrich our depleted veins grow weak by self-indulgence and indolence which have caused the downfall of most nations from the beginning.

No, is the undesirable citizen determined by his color but by his worth. Measured by that standard, Booker T. Washington is worth a million Boss Tweeds!

It is the man who knows the meaning of citizenship and who strives honestly and heroically to meet its obligations that is the desirable citizen.

The right of the suffrage needs to be safeguarded by educational and even some measure of property qualifications so that it be not bartered for a mess of pottage. This is a birthright, which, like Roman citizenship, should be the reward of preparation for its sacred duties.

When Christ is enthroned in the citizenship of a nation, he is but coming into his own, for by him and for him were all things made, and in him all things consist. Man was made of social earth. There is no solitary religion. Man cannot come to himself alone, but in society. "The opportunity of righteousness is in society," and society is seen at its best in its organized form of government. The mere form of government is non-essential, but the spirit of government is vital. Christ came to give organization even more than organization. He forbids blind loyalty to party while he commands loyalty to truth and right. Like John Calvin and John Knox and John Milton and John Wesley, it is the duty of Christian leaders to put iron into the blood. Thus, too, when John the Baptist preached, it was the gospel of the kingdom which checked abuses and rebuked sins and brought a nation to its knees.

Said a German sage, "The destiny of any nation at any given moment depends upon the opinions of its young men under five and twenty." These are they who are using or meditating their early use of the ballot, and are the majority of those who make up our recruits for the army and navy. Let them refuse service and war itself must cease, and let them recognize Christ enthroned in the voting booths and the kingdom of this world shall become the kingdom of our Lord and of his Christ.

"I freedom dwell with knowledge: I abide With men by culture trained and fortified. Conscience my sceptre is and law my sword."

Kansas City, Mo.

### Records and Systems of Work

BY E. C. E. DORION.

As order is the first law of heaven so is it that of earth. The faithful secretary will oftentimes be the life of an organization. Many of our Leagues die just because of this lack. The meetings are not held regularly, there is no definite system in the work, and the members thus lose interest.

A businesslike League is a good training for the young people in carrying on the secular affairs of the Church. Men are liable to think that anything will do for the Church, and, instead of carrying business methods there, they do things in a slipshod way that oftentimes has cost much to the Church in its work. A businesslike League will train a generation of young people that will know how to bear the larger responsibilities a little later.

It is important also that the meetings be held regularly and the records well kept in order that the League itself may live. The temptation is to "run" the League from the head and neglect the most important business meetings. The pastor and president will plan—or perhaps leaders of departments and the pastor or president—and then they will simply announce results and what is to be done.

One of the important matters that will devolve upon the secretary will be that of publicity for the League. Any systematic secretary will see to it that his League is well reported in the newspapers. His local papers should have all the items of interest.

Then there should be an effort made to transmit whatever is done of importance to the Epworth League organs. The League has a new idea that it is trying. It is branching out into some new department or it is making a success of its regular work, why not write about it!

Let us expect and give faithfulness to the duties assumed by the secretaries, and cultivate intelligent, systematic work on the part of the local Leagues. And do not forget to keep the public eye through the columns of the press, religious and secular.

Plymouth, N.H.

### Our Attitude Towards Truth

BY REV. G. W. KERBY, B.A.

Our age is an age of investigation and criticism. Everything is put into the crucible. Our creeds and catechisms, our theories and theologies, our books and bibles, nothing is exempt. The axioms of yesterday are the fables of to-day. The piety of one generation are the vagaries of the next. The orthodoxy of one age is the heterodoxy of another. What, then, is the truth? Who knows? Who knows? The human mind will not be satisfied with guesses and speculations. It must have some solid ground to rest upon, some ultimate, positive truth. What, then, in this age of inquiry, is our duty? What must be our attitude towards truth?

First of all, we must seek it. We must be truth seekers rather than hoarse hunters. Men everywhere are seeking. This is the story of the ages. In the observatory, in the laboratory, among the rocks, in the studio, in the great arcana of nature, and the Hebrew, the Persian, the Greek and the Roman of olden times and the Christian of to-day, the noblest of the ages, have been truth seekers and no honest, earnest seeker in any age ever wholly missed it.

We must not only seek the truth, but we must believe it. A negative creed will never strengthen character nor purify life. We must have a positive one. As Carlyle says, "A man lives by believing something, not by debating and arguing about many things." We do not have to know everything in order to believe something. There are those who throw the Bible to the winds and to the tides and refuse to believe any of it, because they find some things in the story of creation they cannot understand. They do not treat Greek or Roman history as they do not read Shakespeare that way. They do not reject his "Julius Caesar" and "Carolanus" because they find discrepancies and anachronisms. They should at least be as fair and honest in the reading and study of the Bible as the scientist in his study of the earth and the geologist in his study of the rocks and the womanhood is that which believes something and believes it with all the mind and soul.

Further, we must hold on to the truth. There is the truth of our convictions, our personality and our life purpose. Every one life should have a purpose worthy the destiny of a human soul. A man may have a king for a father and a throne for an inheritance, but if he has not a high moral purpose, and does not cling to it, he will make a shipwreck of his life.

Finally, we must live the truth. We need the Word translated into our English speech and manners and customs. We have the Bible bound in Morocco, we want it bound in British, American and Canadian flesh and blood. We want it serving behind the counter, teaching in our schools, and ruling in our places of Government. In other words, the truth must be entrenched in our being. We must have personal truth. This is the only true interpretation of the Gospel: not a creed, not a book, not a sermon, not a doctrine, not a system of theology, but a life. There is no argument so convincing, no sermon so powerful, no message so penetrating as a life. God put his love and sympathy in personal form for us. When God loved, he loved a world, and when he gave, he gave a Son.

Epworth Leaguers going out into life like knights in the brave days of chivalry, ready to face its problems and fight its battles, let me open a window for you. When that eminent German critic, Bengel, the father of Biblical criticism, lay sick, he was sorely tried with malaria and he said to a young man from college and said to him, "Young brother, it is very dark with me. I want you to say something that will comfort me." But the youth answered, "My dear sir, you are an old man, you cannot expect me to say anything that will cheer you." "But," said Bengel, "you are a student of divinity, and you will have to speak to men like me who are

cast down, if you are to do any real service in the ministry. I hope you have something cheering to say to me." "Then sir," the student replied, "I do not know that I can say anything to you except this: 'This is a faith-saving and worthy of all acceptance, that Christ Jesus came into the world to save sinners.'" "Ah!" exclaimed Bengel, "what better could you have said—you have opened a window for me."

Calgary.

### The Epworth League and World Evangelism

In his very effective address on this supreme theme, Rev. K. J. Beaton asked: "What then has the Epworth League to offer?" and answered:

"First.—Prayer. This is the forgotten secret, the lost art of the modern church. No Epworth League is taking its place in the struggle unless its members know the secret of prevailing prayer. We must be Allen Gardiners, by our prayer struggle, ennobled, debased and apparently hopeless Terra del Fuogio. We must kneel with David Brainerd a day at a time amid the damp of other forests, while new tribes are reclaimed from Satan's grasp. We must be found at some modern Ilalax with the dying prayer of David Livingstone ringing from our hearts. 'God bless every man who helps in any way to heal this open sore of the world.' Our life experiences must occasionally be echoes of Gethsemane, where our Christ baptizes us with the dew of a great, suffering prayer. This is the prayer, the earnest, which He owns, the agonized yearnings which perfect the sufferings of His own intercession. Do the members of your League pray like that!

"Second.—Enthusiasm. This is the proper and noble attitude with which youth garlands the brow of his Christ. Enthusiasm is lighting the torch of life at the altar fires of the eternal God, and then swinging it wide until the last lone man upon the horizon of life has perspired. He felt upon his cheek the ruddy glow of the same compassion for sinful men, and the same overwhelming passion for their salvation, as burned in the life of Him who came to reveal the Father. Enthusiasm is man clothed about with God. World evangelism is first in the thought and purpose of God. Dare we place it second in our thought, our ideals, our life purposes? Robert E. Speer well says "that if the work of Christian missions is a mistake, it is not our mistake, it is the mistake of Jesus Christ." Our Christ is so large that He requires all the nations and all the races through which to reveal adequately His excellencies, communicate His power, and make possible the carrying out of His program.

"Third.—Money. Money is the nearest thing to Omnipotence that a man is privileged to handle during this earthly life. See what it can do. It can dictate war or peace for nations, it can bring together the most distant lands with invisible cords; it can lift a beggar into honor and the pauper into the highest vantage ground of luxury; it can shake the markets of the world with one whisper of its golden lips; it can affect the whole peoples with the frenzy of avarice at the rattling of its burnished coin. Money, like a mighty sorceress, mesmerizes the world into obedience. It harnesses the lightning to run its errands and plucks the heart of the brave to give up to it the life-blood of commerce and the defence of nations; it is the most potent influence for evil if unconsecrated; it transforms the wilderness into a garden, and makes this world of ours seem most like heaven. Money is the surplus above the grace of God into purified and redeemed humanity. The League must teach the stewardship of money. It must train up a large number of business and professional men, who will run their firms for the glory of God, and give up the surplus above their living to the extension of His kingdom. God does not require financial sacrifices of those who go to the front, without de-

manding corresponding sacrifices of those who are at the base of supplies. We are ready for a great advance in sacrificial gifts.

"Fourth.—Life. The Epworth League must find and train the messengers that the Methodist Church will honor by sending to the fields afar, and the leaders who will remain at home. Every League should be so permeated with the mind, spirit and purpose of the Master, that strong men—the strongest men—will develop into sane, competent, progressive and statesmanlike ministers in the church here, and into cultured, consecrated missionaries abroad, as naturally as the fall blown roses of June develop under the potent elixir of a California climate. As one voice, a cry goes up from every Conference at home, "Give us men." From every great gathering of missionaries abroad, like the Shanghai Conference, comes the same message intensified a thousandfold, "Give us men, Oh, give us men!" This be our crowning glory that we have been able to respond to the challenge, and glorify our Christ while we honor ourselves by giving up our brightest sons and noblest daughters to the task of world evangelism. A great offering of such life annually is absolutely indispensable to our welfare as a society. We must exalt Jesus Christ increasingly in this way. He must continue to be at once the attractive and the impelling force of our existence. It is His programme we are to carry out. He is our divine, triumphant leader. By His spirit we shall conquer." Toronto, Ont.

### The Morning Watch and the Enthronement

BY WILLIAM C. HANSON.

The theme of this convention is a battle cry to the young Christian of world-wide Methodism. God's great purpose is to enthronement Christ in the world; the mission of Methodism is to enthronement Christ; the Epworth League is "young Christianity in earnest of Methodism," so our hearts leap out at the challenge of the theme of this convention, "The Enthronement of Christ." Jesus connected the Morning Watch with the enthronement of Christ in the sermon on the mount when he connected secret prayer with the kingdom of God: "When thou prayest enter into thine inner chamber, and, having shut thy door, pray to thy Father who is in secret, and thy Father, who seeth in secret shall recompense thee. . . . After this manner, therefore, pray ye. . . . Thy kingdom come."

The Morning Watch is vital to the enthronement of Christ in our own lives. Three essentials to his continued reign are assured through the watch: We meet with God. First is a sense of Christ cannot reign upon a soul that is dead. The practice of the Morning Watch makes sin abhorrent, quickens the conscience to discern evil, and is a foe to all sin, insincere and hollow professions. The writer has called it the "test of reality."

Second is a determined mind. Bishop Bashford speaks about the problem of the western nation being the closing of the chasm between our knowledge of what is right and our conduct, between our ideals and our daily lives. That is the problem of the seventh of Romans: "For to will is present with me, but how to perform that which is good I find not." The time alone with God draws the strength from the skies to close the chasm.

The third is a personal acquaintance with Christ. We shall not know him except as we spend some time each day alone with him.

The Morning Watch is vital to the enthronement of Christ in the nation. We may not be able to explain the mysterious connection between secret prayer and a nation's uplift, but the explanation is not the essential thing. The old prophet considered that he sinned if he prayed not for

his people. "God forbid that I should sin against the Lord in ceasing to pray for you."

The Morning Watch is vital to Christ's enthronement in the world. The kingdoms of the world shall become the kingdom of our Lord and of his Christ, but that is still "God's great unfinished task." Per the accomplishment of this he has taken man into partnership. The greatest power that we can use is the power of prayer. Mr. Mott states that he has met two thousand missionaries, and that louder than their cry, "Brethren, come and help us," there rang out the cry, "Brethren, pray for us." By prayer we bind the "whole round earth in every way" "by gold chains about the feet of God."

Clay Centre, Kan.

### Personal Training

BY REV. E. D. HAMILTON.

This matter of "personal training" lies at the very basis of all successful life. No man ever won the race that required skill, persistence and heroic effort, without the sacrifice of personal training. Every young man or woman must have a vision of life that measures up to the ideal. There is standing in Copenhagen, Denmark, one of the twelve masterpieces of sculpture, "the Christ," by Thorwaldsen. No one has ever looked upon that form, wherein strength and beauty are blended, looked upon with calm, benign face, upon the outstretched hands, who will ever forget the almost matchless marble. One day Thorwaldsen himself was found standing in front of this statue with sorrowful face and tear-filled eyes. "Why should you weep?" he was asked. "Other sculptors might well weep as they realize they cannot equal it, but why should you shed tears?" "I weep," said the great artist, "because it seems to me absolutely perfect. Hitherto I have felt that every statue I have made was below my powers. I could see defects in them all, and believed that I could improve upon any of them, but as I look at this one I can see no flaw. It is so perfect to the ideal of Christ have in my own mind, and I shall never call another to surpass it. I weep because I have reached the limit of my powers, and only a decline awaits me." No man builds better than he plans. The conception of life we have in our souls will be the one we will work out in life. The whole problem centres around the question, "What think ye of Christ?"

Shakespeare, Kepler, Newton, Milton place the name of Christ above all others, while Jean Paul Richter has given the name its noblest tribute: "The holiest among the mighty, the mightiest among the holy, who has lifted by his one pierced hands, empires of their hinges, turned the stream of centuries out of their channels, and still governs the ages."

And while we, as Epworth Leaguers, may be shut up to one name, it is the name high over all; shut up to one teacher, He is the greatest Teacher among men. There was a gentleman lecturing in one of our cities some time ago, and, reaching a climax, presented a roll of names of the world's great inventors and reformers, and, with a wave of his hand, as if to brush all aside, said: "These are the peers of the Man of Galilee." A young student sitting in the end gallery, rose and said: "Mr. Lecturer, No! These are not the peers of Christ. My Jesus is peerless." We are shut up to one text-book, the Bible, the Book, but it has a message for us as varied as the needs of human hearts. "This lamp from off the everlasting throne Mercy took down, and in the night of time stood easting on the dark her gracious bow and evermore being—met with cries, entreaties, tears, to hear, believe and live."

We must have a vision. A visionless man is a failure anywhere, but especially in Christian service. Paul stands as an illustration of a man who was not disobedient to the heavenly vision. Not visions

that come from disordered brains or over-loaded stomachs, but a vision of God, and life, and humanity and possibilities that become cyclonic in their sweep. Making a life is a larger and more important thing than making a living. Many a man is making a good living, who is making a poor life. Making a living should always be in harmony with making a character. Here every thought becomes more important than the purpose ends like a chisel and every prayer lends dignity to life's sublime purpose. Here character is more eloquent than goodness, and goodness is grander than greatness.

Personality must enter into life to give our words and actions their true value. The personality of the great apostle stood behind all his inspired utterances and was as eloquent as any message he ever sent to Corinth or proclaimed from Mars Hill.

The Christ life, which is our ideal, was one of ministry. We train men in the work, for the work. The greatest privileges of all possessions is that of ministry.

I listened to a prominent educationalist some time ago who said, "One hundred years behind the times." The true test of education was not what a man knew but what he can do. If our educational system were right, it would be possible for a man to reach the zenith of his physical life at 70, instead of 20, as it is now. Among the causes he gave were, "Dancing, mince pie, candy, chewing gum, tight lacing and dry sermons." Our training must be fit for life at any cost. This is a day of skilled labor, why not for Christ? Listowel, Ont.

### "The Old Age Problem and the League"

BY WILLIAM WALLACE YOUNGSTON.

The Epworth League has passed the period of organization and has entered the period of achievement. There are fewer followers of the League than at its birth. There are fewer sunrise prayer meetings, but there are more members who keep the Morning Watch. There are fewer readers of Bible references in the devotional meeting, but more Bible students in the chapter. There are fewer reading circle members, but more students of missions. There are fewer "consecration services," but more members who know how to win individuals to Christ. There is less denunciation of the church, but more boldness and more effective voting against the sinner. There are fewer pay socials, but more socials that pay. There is less sending of delegates to conventions at the pastor's expense, but more giving to the support of missionaries. There are fewer badges and banners, but more Christian service. There are fewer receptions to the pastor, but there is more practical loyalty both to the pastor and the Church. There is less sin, but there is more power.

The Epworth League is called to meet an urgent need. The young life of the Church, marshalled for systematic and aggressive Christian service, was inspired to nobler ideals of intellectual and social life and to a higher plane of personal Christian experience. The Oxford League, teaching the history, doctrines and polity of the Church, stamped most forcibly the idea of intellectual culture upon the centralized organization. Each department was amplified by the work of the young.

But the original purpose of the League has been abandoned too largely. In many Churches there is but a devotional meeting on Sunday evening. Carlyle, in his analysis of the various denominations, says: "There sits the Methodist, eternally inspecting his own inside." Alas! it is to be feared that our Sunday evening meetings are not even a good substitute for the class meeting. The personal element of experience is being lacking in our meetings. The weekly meetings for the promotion of intellectual and social culture have been discontinued.

And all this condition is brought about by the fact that the same coterie are

directing affairs who assumed charge when the movement started. Meanwhile they have been absorbed into all other forms of Church activity. The energy which was once poured into the League is now distributed throughout the Church's activities. The League does not occupy in their thought the place it once did. And yet they flatter themselves that it will die if they step aside. Hence there is a generation missing. Had they been willing to surrender the responsibility of the League to younger members, the problem of "Age Membership" would not have confronted us.

The weekly meetings for the promotion of the original plans of the League will be just as interesting and profitable to the

can be done. An analogy runs between the educational and religious worlds: the public school and the Junior League; the high school and the Intermediate League; the college and the Epworth League; the post-graduate course and special Church work. Tactfully, the wise pastor can lead the trained workers of the League into the Sunday School, men's club, mission study classes, district League, official board, and kindred Church activities, surrendering League responsibilities to those who in the Intermediate League have been mothered by the Epworth League and trained for mighty leadership—the cabinets meeting together and the Intermediates assuming the responsibility of one Sunday evening in each month. Thus the buoyancy, wil-

and that it is far better "to be sixty years young than forty years old," and that "fifty years is the old age of youth and the youth of old age," still the fact remains that the Epworth League is to nourish us at the time when the sublime things of life are being settled, and when destiny is in the poised. I am appealing to those who have been most graciously permitted to live during these formative days of the League, and who by it have been made strong in faith, in intellect, in character, and in experience. You are now the influentially strong in your Churches; for meet how you use your strength! Perpetuate yourself in power and prestige! Remember you are to serve the weak; you are to be burden bearers; you are to carry loads too heavy for younger members; you are not to please yourselves.

Let me paraphrase the words of John: "I have thus spoken unto you, Epworthians, because ye are strong; and ye are strong because the Word of God abideth in you; and because the Word of God abideth in you, ye are overcoming the wicked one." The solution of this problem is in your hands. Because you have been trained, and are now strong, voluntarily surrender places of leadership, and by sympathy and suggestion send out the young warriors. They cannot go in Saul's armor. Neither did David. You think they cannot fight? So thought David's older brothers. They may excite the pity of the army as they sally forth to meet the giant; they may have only a sling; but with the conquering tread of youth, with an indomitable purpose to do their best and with a consuming passion for the honor of God and his Church you will soon see the "gigantic Giant of Death" low in death. Give the boys and girls a chance! You have had yours.

East Orange, N. J.

### That Boy

BY REV. CHARLES D. BULLA.

The boy is a fact. He is here to stay. What are we to do about it? The bachelor solved the problem for himself—put him in a barrel, and feed him through the bung-hole.

We must understand the boy if we are to succeed with him. The proper study of mankind is the boy. In order to understand him, we will have to follow the directions of the Welsh artist for painting—mix the colors with brains. The man who wins the boy must have a genuine interest in him. You can't fool him with a make-believe interest. He may be freckled, brown, or other color, but he is not green. "In dealing with my child," said Emerson, "my Latin and Greek stood me nothing, but as much soul as I have available." If Michael Angelo would not move his hand in art until he had stepped his inmost soul in prayer, then let us not lay an indifferent hand on a boy.

A BOY IS JUST A BOY.

Of course he will play Indian, cowboy, highwayman, soldier, sailor, knight, and daddy; but at sundown when he goes home with his trousers torn, and his toe stumped, he is a simon-pure boy. A boy is fearfully and wonderfully made; curiously wrought within as to stomach, and without as to pockets. This is what a boy is made of: a jar or two of water; jars of fat; phosphate of lime; carbonate of lime; a few ounces of sugar; potassium; sodium; jars of hydrogen, nitrogen and oxygen; a little iron; a small lump of bromine; and other things. You can't put all of the boy in bottles. He has an endless chain of appetite, a pound of grit, a jugful of mischief and bushels of fun.

Ethology regards the boy as a rational animal, as a social creature, and is concerned with his intellectual and religious development. We must not ignore the fact that a boy has a body; that he wriggles, squirms, giggles, shouts, jumps, runs, climbs, falls, and gets hungry. That is



CANADIAN EPWORTH LEAGUE.

First row: Rev. W. J. Smith, B.A.; Rev. S. D. Chown, D.D.; Mr. E. S. Caswell, Rev. J. J. Redditt. Second row: Dr. W. E. Willmott, treasurer; Rev. S. F. Bartlett, general secretary and editor Epworth Era; Rev. A. C. Crews, editor Sunday School publications. Third row: Rev. J. A. Doyle, associate secretary; Rev. R. D. Hamilton, Rev. F. L. Farewell, assistant secretary; Rev. G. W. Kerby.

young people of to-day as they were to us at their age. Their interest and enthusiasm is in that one channel, and the League, if worked, will be as appealing to them now as it ever was to us.

Instead of looking for he most reliable, the most steady, and the most trustworthy and experienced worker, let us rightly estimate the value of young life and enthusiasm. I have no more fear that they will attempt to drive out the old and experienced workers in the Church than I have that children will expel their parents from their homes.

The salvation of the situation is largely in the hands of the pastor. Without his adroit and sympathetic co-operation, little

lingness and enthusiasm of youth will be kept very close to the heart of the Church. The senior is a big man to the freshman and the trained Epworthian can mightily influence the younger people of the Intermediate League if at a logical time they should give place to new and younger members.

Publicity is the cry of the modern business world. Turn on the light. Let the people know the real situation and evils will be righted. Some individuals may need to have a Marathon, a Tours, or a Waterloo, but out of the struggle they will come crowned and sceptred.

I know that youth is quite as much a matter of the heart as of the calendar,

why we have a sword drill and a banquet in our Boys' League. It almost prostrates a boy to mind the boy for an hour, that's not heroic enough for him. But he will run a mile to get into a watermelon patch, to fight a hornet's nest, or dive to the bottom of the old swimming hole.

The boy is a social creature, and must have his crowd. The Church must provide for the social life of boys even though it be necessary to build a house for the purpose. We cannot be too careful about the boy's companions, especially as to the leader of his gang. A boy's associates will to a great extent, determine his conduct. Attention must be given to the books and the papers he reads. He is in bad company with a bad book. We quarantine disease; how absurd then to allow moral pestilence to come into our homes to destroy our children. It is said that Voltaire, when a boy, committed to memory an infidel poem. Who can tell how much this had to do with making him an enemy of Christianity?

The boy is religious, but he detests long-faced religion. He is bound to have some shine. How can he dry his mud-balls or break up ratholes without it? John Wesley was talking for boys when he said: "Sour godliness is the devil's religion." When Tom Hood was dying, a dyspeptic clergyman said to him, "No, if you wish you had religion?" "No, if it makes a man as miserable as you look." The average boy will not listen for forty-five minutes to a preacher who dives deep, stays down long, and comes up dry. You needn't expect a human boy to fold his hands and meekly sing, "I want to be an angel," when the circus is parading the Main Street, or a Marathon race is in progress, or the aeroplane is flying over the church steeple on a test trip. Jesus has a place for romping children in his teachings.

#### BOYS ARE THE STUFF THAT MEN ARE MADE OF.

A boy is not a man. He may be made of but he should not be mannish. Let us not put old heads on boys' shoulders. It takes time for a boy to become a man. This bill was handled fifty-two times before it was issued as currency. It has been drilling and blasting and smelting and refining and rolling and stamping to give us this coin of yellow gold. It requires time and skilled work to make a vase, clay from the bin, mixed in the plunger, air bubbles pressed out, shaped in moulds, burned in saggar thirty-six hours, dipped in gloss and burned twenty-four hours, decorated and burned twelve hours; then it is ready for the mantle of a mansion. You may make an artificial flower in an hour, but roses and lilies and violets must have darkness and light and moisture and days to grow.

In two hours an animalcule reaches its full development, but the higher we go in the scale of being, the longer time nature allows to get ready for life. The boy is not a man, but his very immaturity and imperfections are stages of progress toward manhood. A boy's reach should exceed his grasp or a boy's a manhood for!

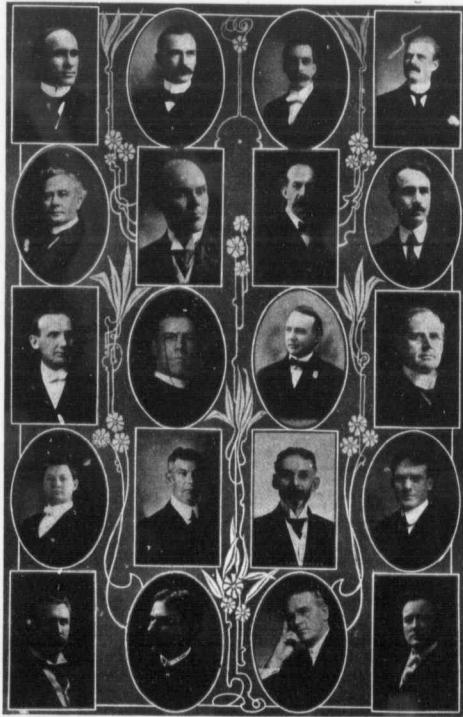
Thomas A. Edison, standing on the deck of an Atlantic steamer, said, "Oh, the force locked up in these waves!" Who can measure the possibilities that lie hidden in a boy? The undeveloped possibilities in the youth of the land are bounded only by the infinite and the eternal. The Epworth League must utilize this energy for the Church. Send a trained boy into the world and you pull the trigger to a fifty-ton trip-hammer; you fire a sixteen-inch gun and send a projectile ten miles with force sufficient to pierce ten-inch armor plate; you fly a kite and capture the forked lightnings; you harness the volume of Niagara and generate a current for light and power; you communicate a vibratory shock to an electrom of physical strength, an atom of intellectual force, a molecule of moral power, and generate the throes of a mighty earthquake.

A boy is a diamond; he must be discovered. He is nothing more than a pebble to

some people, as diamonds were to the folk on the Orange River until 1867. The diamond and the boy must be polished. Diamond-rock is ground on a disc of steel, covered with diamond dust and oil. Oil means tact; diamond dust means that the boy-element must be in the teacher; you must be one with him, chummy with him. Then you have the polished diamond and boy with many facets; what a subtle charm in the heart of fire with its divine light!

The men who have lived and left a rich heritage to their children's children began life as boys. Joseph was a boy, and in his dreams had intimations of the day when the keys of the corn-cribs of Egypt would

captivity. Paul was a boy and when a heavenly vision came to him, he went into the solitude of Arabia, stood before the mount that burned with fire, then for thirty years a missionary, as an angel flying through the air with the everlasting gospel. Luther, the boy of Eisenach, became the champion of truth, and threw both inkstand and hammer at the devil when he wrote and nailed his theses against the door of the castle church of Wittenberg. Wesley was a boy in the Epworth Rectory University, then by way of Charterhouse, Aldersgate Street, the fields and foundry, he set afoot the mightiest spiritual movement of modern times. Jesus was a boy in Joseph's carpenter shop in Nazareth, in his father's



#### CONVENTION SPEAKERS.

First row: Chester W. Smith, Rev. James G. Campbell, Rev. B. M. Martin, Rev. William C. Hanson. Second row: S. K. Worlwin, D.D., Rev. E. C. McCoy, D.D., Rev. E. H. Moore, Rev. J. G. Morrison. Third row: Rev. Charles B. Dalton, Rev. E. C. E. Dorton, Rev. Peter Jacobs, Rev. John H. Coleman. Fourth row: Rev. E. H. Mowbray, Rev. J. N. Kenney, Rev. S. B. Campbell, Rev. William W. Youngson. Fifth row: Rev. J. H. Hiddell, D.D., Rev. Lewis Powell, Rev. Fletcher Homan, D.D., Rev. Charles Edward Locke.

swing at his girdle. Tyndale's Bible tells us that the Lord was with him and he was a "luckie fellow." Moses was a boy and after his school days at Heliopolis went into the desert and followed the sheep and then until he tamed his fiery spirit and then he stood before the bush aflame with God. David was a shepherd lad and knew no harsher sound than his harp note, which in after days he wove into the skein of harmony when in minstrelsy of psalm he struck the chords of both heart and harp together. Daniel was a princely youth and began his course of plain living and high thinking which elevated him to a position where he could befriend his countrymen in

house in Jerusalem, and so hallowed youth-hood forever.

#### SAVE THE BOYS.

The boys of this generation have a terrible gauntlet to run. A West India hurricane, blowing at the velocity of one hundred and twenty miles an hour, swept the gulf waters over the island on which Galveston is built, and washed away four thousand dwellings, and swept to death eight thousand lives in a September night in 1900. To prevent the possibility of a recurrence of the catastrophe, a great sea-wall of solid concrete, three and one-third miles long and seventeen feet high, has been



built along the water front at a cost of \$1,200,000. A sea tempestuous with strife and storm and sin is breaking against the youth of our land; with every roll of the surge another group goes under.

A study of alcoholic cases in Bellevue Hospital, New York, disclosed the fact that thirty per cent. began to drink before the age of sixteen years, and sixty-eight per cent. before the age of twenty-one. The same before the age of two million boys from each generation to take the place of the dying drunkards. Who boys? His mother stood by the crib and looked into the face of my boy and prayed for God that he might be boy and good and successful. With all my good and happy word and life, I say to the force of my saloon, "Keep your hands off my boy."

What's the use of a boy? The Spartan answer was, "He may make a soldier." The Church says, "He may make a man, a Christian." This is our high work, to train a boy and send him out a man whose heart in one day will expend sufficient energy to lift a one hundred and twenty-pound weight a foot high, and with heart-throbs transmitted into moral and spiritual power, he will help to lift the whole world up to God.

Alexandria, Va.

### "What About the Girl?"

BY MISS CLARA G. WALLACE.

What attention has been given to the growing children of the Junior and Intermediate Departments, has been largely focused upon the boy.

Will the fact that there are about three times as many girls as boys in our Churches allow us to close the door of investigation and be satisfied with what we are doing with and for the girls?

We need in our Churches organization for the cultivation of rich, noble womanhood. She is but a girl, an important individual—full of life, frolic and energy. What do we owe her?

She, like the boys, needs opportunity for better physical development. Every Church should have as part of its equipment a gymnasium, and the girls should have a very large share in the use of it. To give very large share, she needs this healthy exercise. But in some of our Churches we shall have to wait until most of the old fossils are eradicated or die off, before we can hope for such equipment.

She needs the culture of her appreciation for art, literature and music. "We can incorporate methods whereby we may introduce our girls to what is really best in the finer arts." Let us take out of our Sunday Schools and Leagues the ragtime music and airs which are contaminating the tastes of our boys and girls.

She needs the development of the altruistic spirit and some worthy object to work for. "There never was a girl with heart so dead, who never to herself hath said, This is the object of my life."

She needs opportunities to meet her companions socially. While it is very wise to keep boys and girls separate at times, it is proper that they should come together under careful leadership and be taught to meet socially at the period when views of life are being altered.

She needs religious training, dependent on her psychological development. We have her two natures, body and soul. Soul growth is dependent on our personality, particularly our mental equipment, so that religion is a life affair. Did it ever occur to you that while the girl accepts religious truth more readily than a boy, it is more difficult to keep her within the grip of such truth? You remember that verse in the story of David and Jonathan: "And Jonathan, Saul's son, arose, and went to David in the woods, and strengthened his hand in God." That, as the highest office of friendship, is the duty and privilege of every worker amongst the girls—the enthronement of Christ in the girl.

It was perfectly natural for us on our

trip across this great continent from the far East, when looking at the rushing river, to forget the numberless, tiny streams that have formed it and given strength to its current. Not from Jerusalem, but from despised Nazareth came the Saviour of the men, and ever since then it has been the girls and boys of our little hamlets, villages, towns and cities, who have been bringing fresh courage and force into the long battle of the Kingdom.

In the course of our reading and observation we find the girl not without faults. Some writers refer to the matter of dress, stating that girls scarcely think of anything else. We refute this idea. What man is there who does not like to see a girl well dressed?

Someone has said that there is a lack of moral earnestness. If that be really so, what responsibility rests upon us to help our girls to reach a high excellence of moral character in the preparing of themselves for life by self-discipline and culture. When a girl ought to stand like a rock, she at times yields and falls. Notwithstanding the fact that the girls of our land have power to mould the lives of our boys and men, it is a high time that the boys and men should be taught that the girl is not always to blame, that she ought to be respected. If we, in our Leagues, churches and homes, talked more plainly to our boys, and taught them more frequently their duty by means of our studies, travel talks, etc., we firmly believe there would not exist a double standard of morals as does now exist in the United States and Canada. The hope of our cities and towns lies in respecting the girls, endeavoring by sins guarding them on every hand. We have small hope of rescuing those already scorched by the hot fires of human passion. We must make a desperate effort to save the young. The hand that rocks the cradle rules the world. Save the girls and you save the United States and Canada, which means the saving of America. Save the great continent of America and you save the future seat of empire of this and the Saxon race, whence will issue its influence and power to the ends of the earth.

Therefore, save the girls, or you will never save the world. It has been said that the Church is retaining in her fighting line only ten per cent. of her recruits. When just in the threshold of youth, they escape from the colors. The battalions of children in our churches must be kept there. Many go out from us, and are beset by foes because we have not yet learned the secret of holding them in service. To learn this is the most pressing duty of the hour. We must learn to know intimately and lovingly the material with which we have to deal. We must train according to the laws of psychology and must indeed beget too conservative and must indeed begin new methods, especially in training the girl. All the instincts of the girl hunger for good by doing.

It is important that we bear in mind that our girls should be trained not for the conditions of ordinary national life, but to eventually take their place in a social structure which, owing to the inevitable influx of people from other lands, may in a few years' time contain more foreigners than native born. Our girls must be trained to be sagacious and able leaders and not blind and helpless followers. We rejoice this year in the fact of a much healthier public opinion and a quickened national conscience in relation to the claims of womanhood. If we are to check a great evil stalking in this land and other lands, nothing is more essential than to get international co-operation, international measures and international regard for girls coming into our land unprotected demands our constant attention. A great many girls are led astray by answering advertisements for nudes, companions, etc. Much commendable work is being done at the Deaconess, pots of our large cities, by the U. S. Travellers' Aid, etc., but much has yet to be done in the interest of the girl. Through the agency of drink and

opium, many are lured and dragged down to the lowest depths of degradation. These may be saved, but the prevention of the disease is preferable to its cure.

What is the grandest thing of all? Is it winning heaven some day? No, and a thousand times say no; "This making this old world thrill and glow With the light of love, till each shall know Something of heaven here below And God's 'Well done' for our pay."

Toronto, Ont.

### Young Christianity in Earnest

BY BISHOP WILLIAM A. QUAYLE.

This band of human life to which you have graciously extended welcome is the young Christianity-in-earnest of this Western Hemisphere. By one who was no eremite friend of our denomination, Methodist-in-earnest. Others have given our Church its names. Those who would have made light of us called us "Methodists," and we kept the name and hope we have redeemed in its name, ridiculous, and this other name we have held to as a legend for service and a sting to rouse our lethargy into tumultuous and effective life. Both names we rally to; and both by holy but not pompous methods we earnest but not excited activity, we humbly hope to prove ourselves helpers of the world.

And as young Christianity-in-earnest we feel strangely and magnetically allied to the future that blinks in our eyes. We are dwellers in a world that is, sentither by the world that was, but associated with the world that is to be. We feel the sense of this in the West, and hear dim voices inarticulate but thrilling and full of tomorrow coming. And we are come!

This young Christianity-in-earnest believes. "We believe in God the Father Almighty and in Jesus Christ." We are not dubitant. Faith asserts. We are not lordlier than doubt. We feel the great things must be. We would fain be siveiny women and men whose strength is as the strength of ten because our hearts are pure and because our faiths are great.

We are not doubters in the little points nor are we quibblers over little things. We are devout believers of big things. We believe in the task and the God of the task. We believe in the brave Christ and in his love who died for all men. We believe in the new heaven and the new earth wherein dwelleth righteousness. We believe in the optimism of God. We believe that love is the fulfilling of the law. We believe that laughter is better than bitterness. We believe that God's kingdom is coming and that we are competent to hurry its advent. We believe that the great God who made the world and keeps it from growing senile is the Forgiver of the sin and the Cleanser of hearts and the Healer of souls and the Giver of Songs in the night, and the Champion of all righteous things, who will bring right to victory. We are not agnostics. We are young believers in the Bible book and the Bible God and the Bible Christ.

We are friends of six sweaty week days. We are not sitters around. We are not resting up. We are candidates for getting tired out. We want to do our share of honorable toil. We are not prigs. We feel the love of labor. We do not affect to be sorry for people who work. We are ashamed of those who do not work. We want to have a job and stick to it and honor it and have the applause of the Master of all good works of labor. We want to have our own vocation, in our Church, in state. Six days of labor we believe in and practise.

We believe in a holy and restful Sunday. We do not believe in Sunday as a holiday but as a holy day. We believe the interests of the human race are bound

up in a quiet Sunday. We do not conceive of Sunday as a day for social visitation or for social functions, but for reading God's Word and hearing God's truth and going to God's church and sitting solitary with God's Holy Spirit and meeting God's folks. We believe Sunday is holy and that God has blessed it on earth and heaven by the resurrection of his Son. We are not Sabbath breakers but Sabbath lovers and Sabbath keepers. We believe in joy. We practise laughter. We are defenders of the doctrine of a happy heart. We believe that youth is good enough to keep forever. We believe in social life. We are not moping. We are not inglorious. We sing on our way to school, at work, and around the house. We whistle like the thrushes and the blackbirds and save all manner of music in our throats like the morning birds, and sing for no apparent reason, like a robin in the rain. The world seems good to us. We like it. We are glad we are here. We mean to keep the singing heart. We mean to be bringers of the spring to whatsoever port we come. "The joy of

We want to be watchers with him and watchers for him. We want to possess the kindness of Jesus, the thoughtfulness, the calm, the cheer, the manliness, in a word, the characteristics of Jesus, the Son of God. He is our Prince. "We have seen his star in the East and have come to worship him." We have seen his Cross in the sky and are come to bow at its foot. We have seen his rainbow in the cloud and are radiant in its consistent hope. We love the Christ. We will serve him while we live. We will listen for his whisper and obey his suggestion and raise, by his good help, to the levels of his high purpose. We are young Christianity-in-earnest in this vocation of eternity. Oklahoma City, Okla.

### The Call to Enthroned Our Christ

BY CHARLES EDWARD LOCKE.

The initial call to the Methodist Church was a universal call. In the beginning

to promulgate the truth, it must be a universal call. God has no chosen people. In every generation with reassuring vanity, certain peoples have claimed to be the only custodians of truth; but Jesus Christ said, "And I, if I be lifted up from the earth, will draw all men unto me." All people, therefore, are God's people. Since "faith is the substance of things hoped for," if the Epworth League would see the universal enthronement of Jesus Christ, our League chapters must be filled with faith-made young people. Men of faith are men of fibre. Faith-made men, like Francis of Assisi, bearing about in his body the marks of the Lord Jesus; like Garibaldi, calling out to the patriots of Italy, "I will return, I will return;" like Benito Juarez, the little Indian, the liberator of Mexico; like General Grant, who with his shibboleth of unconditional surrender hurried from the victory of Vicksburg to the surrender of Appomattox. Faith-made men are God's prompt messengers—they go out in the dark, and when the path leads them to the edge of a precipice, they step over the precipice, and, like Abraham Lin-

## A MESSAGE FROM THE SECRETARIES

AT the conclusion of this our Eighth International Epworth League Convention, held in the city of Seattle, Wash., July 7-11, 1909, we desire to reach every Epworth League with this message.

We are deeply grateful that the convention sessions throughout have been characterized by the heartiest good will, and that the most kindly and fraternal spirit has prevailed in all the intercourse of our Epworthians at this great representative gathering.

One supreme theme, "The Enthronement of Christ," has been the subject of all our study and consideration. Every address, and sermon and conference, has had this as its main subject.

But the working out in practical detail of this great theme is in your hands. Not in the large convention hall, but in the local chapters must the work be done, and only as our Epworthians do their part unitedly and well, will the glorious prospect before the Epworth League be realized.

We depend on you to push the battle of the Cross until the triumph of our King is seen throughout the world, and our Lord is acknowledged Universal Sovereign.

We are convinced that the work of the Epworth League is not weakening in spiritual force nor is the spirit of our Epworthians losing evangelistic earnestness or missionary fervor, and we rejoice that the achievements of the term just closed justify us in saying that the mission of the Epworth League was never more deeply felt than now, and that the League is in a more healthy and active working condition than ever.

Yet we are confident that we have but begun our work, and that the future will be increasingly fruitful of glory to God if we are but faithful to our real purpose, and loyal to our highest ideals.

Be true! To yourself, to your Church, to your League, and above all to your Divine Master.

Be active! Let every department and committee be organized for work.

Be prompt! Never say "to-morrow" when duty calls or service invites your toil, but do your best to-day.

Be united! From the youngest Junior to the oldest adult let one purpose bind us together and constrain us to do our utmost.

And above all let us earnestly seek by prayer and supplication that endowment from on high which is ever essential to abiding success and by the guidance and power of the Holy Spirit accomplish all our Lord requires at our hands.

EDWIN M. RANDALL, Epworth League of the Methodist Episcopal Church.

H. M. DU BOSE, Epworth League of the Methodist Episcopal Church, South.

S. T. BARTLETT, Epworth League of the Methodist Church, Canada.

the Lord is our strength." We wake our hearts to sing; no one can keep us from it but God, and God will keep us at it; for he it is, "who giveth us all things richly to enjoy."

This young Christianity-in-earnest is robust. We are not pale like an invalid, not nervous like a neurotic, not bloodless like the anæmic. We are strong. "Ye are strong," says the good Word of God. We feel equal to heavy loads and our muscles rejoice in them. We feel qualified by strength to minister to the wide world. We are out for this job. We want to lift—lift the heathen up to God, lift the darkness from the face of the world, lift the fallen up, and lift the song for such as know not the melody of God. "For valor" is the legend engraven on the medal of certain soldiers who have achieved pre-eminent braveries. We are candidates for that medal at the hands of God, being brave for Christ's sake.

We are watchers for the King. We love the Christ and the world for which He died, and the Church which he so dearly loved.

John Wesley's dream included the spiritual rejuvenation of Great Britain—his native land. When, however, he was roughly deprived of the privilege of preaching the gospel in Epworth Church where his honored father had been the faithful minister for forty-four years, and where he had been his father's curate, he went forth into the churchyard and with his sainted father's grave as a pulpit, he there received his heavenly vision. That modest tomb became a radiant Tabor summit, and as he received his commission from above he exultingly shouted, "The world is my parish!"

The call and commission of the Epworth League are coextensive with the commission and call of our mighty church—no less than the universal enthronement of Jesus Christ.

Truth is pervasive. It can recognize no racial, linguistic, or climatic boundaries. It is for all people and all lands. Who is it declares, "You may say my houses, my lands, my fortune, but you cannot say my truth." Truth is for all—Christ is truth. If the Epworth League has any call

to promulgate the truth, it must be a universal call. God has no chosen people. In every generation with reassuring vanity, certain peoples have claimed to be the only custodians of truth; but Jesus Christ said, "And I, if I be lifted up from the earth, will draw all men unto me." All people, therefore, are God's people.

Since "faith is the substance of things hoped for," if the Epworth League would see the universal enthronement of Jesus Christ, our League chapters must be filled with faith-made young people. Men of faith are men of fibre. Faith-made men, like Francis of Assisi, bearing about in his body the marks of the Lord Jesus; like Garibaldi, calling out to the patriots of Italy, "I will return, I will return;" like Benito Juarez, the little Indian, the liberator of Mexico; like General Grant, who with his shibboleth of unconditional surrender hurried from the victory of Vicksburg to the surrender of Appomattox. Faith-made men are God's prompt messengers—they go out in the dark, and when the path leads them to the edge of a precipice, they step over the precipice, and, like Abraham Lin-

coln, they trust Almighty God to find a landing place for their feet—and God never fails.

Quaint old Count Tolstol said to an American youth who called upon him, "Young man, if you would make the world better, you must be better!" And Mary Lyon said to her girls at Mount Holyoke, "If you would serve your generation, go where no one else will go, and do what no one else will do!" And, oh, young people if you cannot do what you like, then, as someone says, like what you can do!

As did young John Wesley, as did the young and beautiful George Esther, as did Peter, James, and John and Stephen and Paul, so each of us must get his own vision of Jesus Christ. With the real Christ living and loving in his own soul, the Epworthian of the twentieth century is to repeat the conquests of Jesus Christ in all the centuries, to find in himself the fulfillment of the Lord's own promise, "Greater things than these shall ye do because I go to my Father."

Los Angeles, Cal.

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# EDITORIAL

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 WILLIAM BRIGGS - - - - Publisher

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**A**N examination of the Statistical Report of our Sunday School Department for the Conference year recently closed, gives much food for careful thought and questioning. We rejoice in the measure of success that has been attained, but without being pessimistic in the slightest degree, are of the honest opinion that as a Church we are not doing what may be reasonably expected of us in this most important of all departments of our work. Let us look at our present standing.

We have 5348 preaching appointments and 3590 Sunday Schools. That means that there are 1758 preaching places in Canadian Methodism without a Sunday School. A number of Union Schools of course reduces these figures somewhat; but we have far too many preaching appointments where no organized effort is made to lead the community in the study of the Word of God. Then, too, the number of preaching places increased last year by 175, which number of Schools increased only 84. This is not as it should be, and must not be continued. The attention of every Chairman of District and of every District S. S. Secretary, is called to this condition of affairs, and we know of no more important question that can engage the prayerful attention of every District Meeting than this:—*Is there a Sunday school of every possible place throughout the District?* If not, get one established, as quickly as possible. The list by Conferences is as follows:—(We give the number of preaching places where no S. S. exists.)

Toronto .....	86
London .....	17
Hamilton .....	11
Bay of Quinte .....	55
Montreal .....	115
Nova Scotia .....	185
N. B., and P. E. I. ....	174
Newfoundland .....	137
Manitoba .....	165
Saskatchewan .....	355
Alberta .....	257
British Columbia .....	62
West China Mission .....	39

It will be seen that the Central Conferences have comparatively few places without a School; but in the Maritime and Western Conferences much work remains to be done. *The present need is a campaign of organization that shall engage the attention of every responsible officer until a Sunday School is established in every possible place.*

And there ought to be many places where Sunday School operations precede even regular preaching. Many a good, strong church has grown out of a Sunday School in the past, and we must not weaken our efforts.—The Word of God studied by the people must be our aim always and everywhere.

In the face of the above figures, Brethren, your General Secretary is not satisfied. Are you? *Let us make this year a record breaker in Sunday School organization.*

There are many phases of the School life that call for our prayerful consideration. We have nearly 36,000 officers and teachers, but of these 4,000 are not Church members. We are glad to see the willing service of anyone who will cooperate in this great work; but it should not be necessary to have over 4,000 persons in some official capacity in our Schools, who are not members of the Church. Until there are enough volunteers from among professing Christians and actual Church members to do the whole work of the Sunday School, we cannot expect the greatest measure of spiritual fruitage. Converted people are necessary for the full discharge of the momentous responsibilities of true Sunday School workers.

The total number of members on the Cradle Roll is 18,267, an increase of 2,146 over last year. This increase is commendable; but the total membership is very small. If we believe, as we state in our Standards, that our infants are under the special care of the church for instruction, surely we should have thousands more enrolled in this First Grade of our Sunday School family. There are thousands of Methodist infants unbaptized, and there are thousands more who have been baptized, and *that is all*. Why should one of the Lord's little ones be neglected? He will surely call us to account

if, as a Church, we do not pay greater attention to the Christian nurture of the babes and little children. *A Cradle Roll in every School* should be our purpose. Let us claim every precious babe for the Lord who redeemed it, and teach every little child to love the Heavenly Father from the very dawn of conscious affection. We want a generation of Christians who have never known anything else than Sunday School association, loyal Christian service, and organized church work. And the only way to secure such is to grow the boys and girls from the cradle "in the nurture and admonition of the Lord." It is impossible to begin too early. So we appeal for a Cradle Roll in every School.

Our Primary Scholars have increased 739, and our Intermediate Grade 292 during the year. These figures are better than a decrease; but they are not satisfactory. The fact is that the Sunday School life of many is all too short, and we rejoice in the evident purpose of the School to hold our growing youth much more tenaciously than ever. We cannot afford to have our children drop out of the School in their early teens as too many have done. The Intermediate Section is the most important of all, for if our boys and girls are not then led into open and avowed discipleship, the probability is that they will wander away never to be restored to the School or Church. We thank God for the 11,743 who have united with the Church during the year; but remember that that number only represents an average of less than four from each School. It is not humiliating after all, that the work of nearly 36,000 teachers and officers in addition to the whole ministerial staff of our Church, has resulted in adding only an approximate 12,000 to our Church membership from our Sunday Schools. Do you feel easy about it? Then just remember that *we have a full quarter of a million souls in our Sunday Schools who are not in church membership.* How great our responsibilities are! How glorious our privilege is in leading these hosts to Jesus Christ and bringing them into confessed discipleship. Let us have every teacher an Evangelist and a wonderful ingathering of souls will result.

In this connection it may be well to note that only 720 of our Schools held a Decision Day last year. True, this is an increase over a year ago; but what about the other 2,570. Compare these figures, and ask if we are doing all we can to bring our children and youth to Christ. However you do it—see well to it that an honest effort is made to secure every one of our scholars for Christ and the Church. And do not wait. Do it quickly.

In the Senior Classes our Statistical Reports count all who have passed out of the Intermediate grade. We are gratified to notice that we have 6,841 more adults in our Schools than ever before. This is a good thing and gives ground for congratulation; but the work of the organized Adult Bible Classes is only begun. Our Schools hold the first place in Canada for enrolment of such classes; but that is small ground for self-satisfied applause. Think of the thousands who have gone out from us. Men and women almost innumerable have drifted away. These should be brought back again as far as we can persuade them to come. The most encouraging fact in present day Sunday School circles is the enlarged conception that has come of Sunday School possibilities and duties, and the whole Congregation united in the regular and systematic study of the Bible must be our standard. We need the Cradle Roll, but unless we make provision for the whole life from cradle to crown, we shall fail to accomplish the true mission of the Sunday School. Men! Go after your fellows! Women! Seek out your sisters! Unite, organize, enroll, study, pray, work, and you will surely receive and impart a rich blessing.

We have 17,136 in the Home Department. This shows an increase of 1,278 during the year. We are glad to see this. It is practicable anywhere. All it requires is a wide-awake and systematic Superintendent and a few faithful painstaking visitors. The people need the Bible, they know they need it, and in many cases all that is required is to arouse their attention. From the youngest infant to the oldest patriarch there is a place for everybody in the Sunday School, and if you would have your School do the work that highest ideals and modern methods call for, you must make provision for everybody in the School who can attend, and for everybody by the

School who cannot attend. In other words, either bring the people into the school, or take the school to them. This is the purpose of the Cradle Roll at the one end and of the Home Department at the other, of the Sunday School line of membership.

We are especially glad to see that an increased number of our schools have kept open the whole year, but regret that 822 found it necessary to close up during a portion of the time. We dare not say that there are no places where it is justifiable to close the doors during the winter months; but we doubt if there are a hundred such places in all our territory. We know of schools where it was taken as a matter of course that the sessions should cease for several months; but where by the persistence of one man the plan was changed and the school would not think of closing now. Do you belong to one of the 822 schools that went out of business last winter? If so, think it over, pray about it, and see if you cannot persuade the management to keep open next winter. There will be difficulties, perhaps hardships; but if you have "grace, grit, and gumption" enough, you can do it. Don't go to sleep. Don't take in the sign. Don't close up the shop. Keep open, and do your best. You will be surprised at the results as many others have been before you.

Look at these figures—"One hundred and twenty-one (121) schools out of 3,590 have some form of Teacher Training work in hand. These by Conference, are as follows: Toronto 14, London 7, Hamilton 14, Bay of Quinte 6, Montreal 7, Nova Scotia 23, N. B., and P. E. I., 16, Newfoundland 4, Manitoba 20, Saskatchewan 5, Alberta 4, British Columbia 2.

This is a serious state of affairs. For years our Schools have been recommended to take the Teacher Training Courses advised by the various Provincial S. S. Associations. A Teacher Training Department with its exclusive Secretary, has been at work; but for some reason we have not taken hold of the matter. Why? Not because we do not feel and admit the need of a more adequate preparation for Sunday School teaching, not because our teachers are wholly indolent, not because the Central office has not encouraged all to co-operate with existing agencies; but for some reason our teachers have not taken advantage of the opportunities presented. We are not satisfied. Do you think we ought to be? Are you? And we are not going to be until a far greater number of our teachers and prospective teachers are given a systematic course of reading that will give them a better preparation for their work. If, as seems to be the growing opinion, the Church itself must push this department, we are not content to lag behind. It is time for us to get down to study all the way from the Central office to the remotest School in our extended field, and to assure you that the best methods of pushing the Teacher Training Department are receiving the attention of your chief executive officers. Of this more will be said later on.

We have endeavored to push our Supplemental Lessons both by correspondence and on the field and are pleased that 90 additional schools have adopted the plan during the year. There are now just 400 schools following the system. The largest number of these is in Newfoundland, which leads with 77 out of 245 schools doing supplemental work. London Conference comes next with 54 schools. An excellent system has been adopted by our General Board and is recommended to all. Descriptive leaflets will be freely furnished to any one desirous of studying the plan.

If anyone wants a better line of Sunday School publications than is being provided for our Schools, we really do not know where it may be found. For quality and variety of contents, appropriateness to the various grades, as well as general style and price, we believe our periodicals are the equal of any and superior to most. They are increasing in popularity as is evidenced by their growing circulation, and yet there are some schools that find it desirable in their judgment, to purchase supplies elsewhere. We think it must be because of lack of knowledge of our own. If your school has been sending to some outside supply house for what they need, we would ask you to send to the Book Room for a sample package of our own. Look these over, compare with others, in a fair and just way, and you will be convinced of the worth of our present line of papers and helps. That over 50,000 copies of foreign publications should come into our schools is no evidence of either good taste or loyalty on the part of our people. We want 500,000 of our own publications very soon. See that your order helps toward this number.

A growing practice of observing Rally Day is evident. 1,418 of our Schools held it last year. That is nearly 300 more than the year before. Each successive year finds the number increasing. It is a commendable custom. During the heated term most schools are very much depleted in numbers. In the early Fall when vacations are over and everybody is settling down again to steady work, what better than to issue a call for everybody who is at all interested in the school to gather together for a good Autumn start?

We have prepared a Rally Day Programme for our Schools, entitled "The Bible; Life's Guide Book." In these days when so much is being said about the Book we study, it is well to turn from other books about it, to the Book itself. This we have endeavored to do, and to remind ourselves of some things the Bible says about itself, and our use of it. If you have not seen this Rally Day Program, we shall be pleased to send you a specimen copy. But you will be safe in ordering a sufficient number of copies from the Book Room to supply all the congregation. They are inexpensive—50c. per 100. Get enough, follow the programme, and do not forget the offering.

We mark that a decrease of 3,529 of those learning the Catechism is reported. What is the matter? Only 18,512 of our scholars are studying it. Is the trouble with the catechism or with the method of using it? We shall be glad of your opinion.

The report shows that 141,558 of our total membership are pledged abstainers, but that only 18,132 have taken the pledge during the year as compared with 19,909 the year previous. We regret this. Every one of our responsible members should be pledged to total abstinence, and to the prohibition of the legalized liquor traffic. Make our school an aggressive Temperance Society. Keep the pledge prominent. Present it regularly, and be not content until all your members have committed themselves to its principles.

For Missions our Schools report an aggregate amount of \$40,223, an increase of \$3,057 over last year. This does not by any means represent the amount of money given to Missions by the members of the School; but only the sum given by the Schools as organized bodies. Nor does it represent the ability of the schools. When the Sunday School awakens to the true place of the Missionary enterprise, our scholars everywhere will systematically give to the support of the work and the aggregate givings will be multiplied many times over. That day cannot come too soon. If your school is contemplating a more aggressive Missionary policy, write Rev. F. C. Stephenson, M.D., Wesley Buildings, Toronto, and he will gladly advise you as to the latest methods of procedure to make the most of your field.

Our S. S. Aid and Extension Fund is the most important of all to our Department. We are dependent on it for the support of our general work. The General Board has asked each year for an average of five cents a member from our schools, the carrying on of our work. We have never had this amount, or are not getting it this year. The total givings are \$6,494, or an average (including the Cradle Roll and Home Departments) of almost exactly two cents per member. We can use more. We need more. We ask for more. You can give us more. The work of the Department is growing. The support of poor schools and the equipment of new ones, are but a part of our bill of expense. The General Conference of 1906 mapped out a big programme. The General Board is trying to carry it out. But your staff of Secretaries is handicapped for want of funds. We have an office to maintain. It is not equipped as it should be. We have three Secretaries giving their whole time and thought to this work from ocean to ocean. They cannot work well without an adequate equipment. This they have not. We have 140 District Secretaries who need supplies. An average of \$10 a year each for this item alone is very meagre. We cannot afford even it. We must have a full line of leaflets for the proper extension of our work. These cost money. But it is money well spent for without a well stocked Literature Department, little can be done of permanent value.

We are not begging. We are simply stating the case of our need and that in the most meagre manner.

Will you help us with your Contribution? Every other Department of the Church has the whole congregation to which to appeal. As at present constituted, our Fund is wholly dependent on the collection taken annually in the Sunday Schools. We find that nearly one-third of our Schools do not even give a collection. We want the whole Church to help us. For this, we have two kinds of envelopes prepared, one for use in the Sunday School, the other for the congregation. If you are a minister, charge of some circuit, we solicit your sympathy and support. If you are a S. S. Superintendent we request you to aid us. How? Send for a bunch of envelopes. Use these in either congregation or School, or both, on Rally Day or as soon as possible. Collect what you can for the Fund and send it in early to the General Treasurer, Mr. E. A. Caswell, Wesley Buildings, Toronto, or to the General Secretary, Rev. S. T. Bartlett, 305 St. Lawrence St., Toronto. In either case, your offering will be gratefully acknowledged and as wisely used as the combined judgment and good sense of your General Board may determine.

While we thank God for the past year with its measure of success, let us pray and work for a season of unprecedented prosperity during the current year. We may have it. Will we pay God's price?



## About Conventions

BY REV. F. L. FAREWELL, B.A.

The stereotyped convention is a thing of the past. This is only after it has done a great work. Inasmuch as the inspirational is always good, so our conventions have been good. The inspirational develops enthusiasm and is especially useful when the idea is new, and the organization or institution embodying the idea is finding its place among the older organizations. But once its place has been made, its purpose and work outlined, the interest aroused and the attention obtained, then the inspirational convention can well give place to the educational and practical. That time has come in the history of the Epworth League. The young people's organization in some form or another is here to stay. Its place is secured. The inspirational should therefore give way to the educational and practical, which in themselves will prove of sufficient inspira-

In arranging such a school, institute or conference, the executive having the matter in charge should have in mind some such following suggestions:

1. The purpose of the gathering. Is it to be merely inspirational, or educational, or practical, or both, or all? Will it seek to train workers to solve life problems, to win volunteers for home or foreign mission work? The committee should determine this, with due regard for the nature of their constituency, the needs of the local work, and the demands at home and abroad.

2. The programme should be arranged climactically, with a view to working out the purpose or object of the conference or school. The final meeting should be one of consecration with a summing up or ingathering of results. The chairman should be the best qualified officer available, wholly in

their ability to draw out and convey ideas to the Leaguers. Oratorical effort is not so important as knowledge of the subject under discussion and power to impart the information in a simple and practical way.

4. The committee should have in mind the class or classes of Leaguers or Sunday School workers it wishes to reach, and endeavor to secure their presence at the convention. With this end in view, there should be of course the utmost sympathy and co-operation between the central committee and the district or local Leaguers through whom it must work. Where there is no special appeal to any official class, such as Sunday School Superintendents, Epworth League Presidents, teachers, etc., the order that they may be impressed with the necessity of making a full report on their return.

5. The committee should see that all the details of the school have been carefully worked out. The plans for the reception and entertainment of delegates, registration, billeting, and so on, should be carried out smoothly and with no interference with the regular programme of the conference. The business of the executive should as far as possible be under cover. The delegates should be urged to attend every session promptly, and as an encouragement to this end, and for other obvious reasons, the sessions should begin and end on schedule time. In fact the mechanical side of the convention should be conducted throughout on business lines, not with an air of haste, but as the most natural and desirable thing in the world.

6. A spiritual optimism should overshadow and pervade the whole proceedings. The delegates are present on the King's business, to commune with Him, to catch His spirit, to know His will, and to learn His plans. The executive committee, individually and collectively, the chairman and other officers of the conference, and each delegate should be much in prayer, all every heart and the divine blessing and guidance will be abundantly manifest.

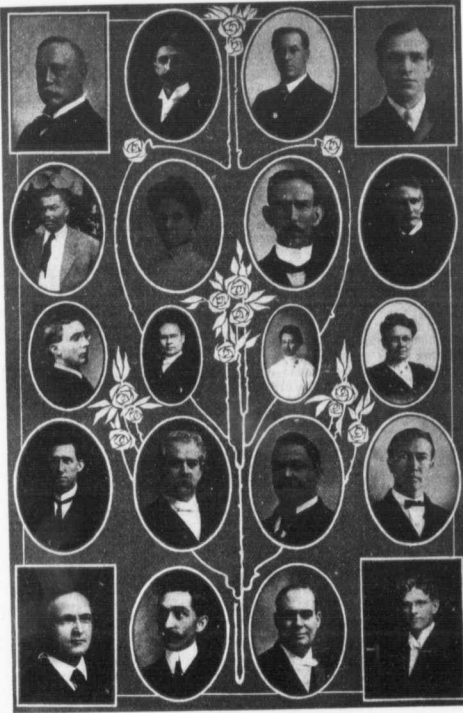
As to the value of conventions, that will depend upon the extent to which the above suggestions, or similar ideas, are carried out. As a rule, the value will be in proportion as the delegates obtain a larger vision, a more definite Christian experience, a more practical knowledge of the working laws of the Kingdom, a will to put them into operation on returning to their community and church and a determination to imbue others with the spirit of work.

Further, the value of the convention or institute will depend upon the fidelity with which the leaders of the district or conference in which it has been held, keep in touch with the delegates after they have arrived home. The delegates cannot be expected to retain and absorb everything they have seen and heard. Some of the inspiration and plans will seak through and be lost. Perhaps they have failed to find the expected opportunity to make their report. It is necessary, therefore, that the leaders make inquiries within a fortnight or so as to what the delegates have done, and what progress is being made. This should be done especially where delegates have made resolves to do some definite form of Christian work, for these are our future leaders, and leadership is essential to our growth and progress and so must be cultivated and developed.

And so will be the resultant value of conventions.

If one can read the times aright, Epworth Leaguers are alive to the great possibilities of striking out along new lines. That is good. It is an earnest of the future. Let them go ahead and hew away and tear down and reconstruct and struggle to be let it be done prayerfully and sanely and with an eye to the unity and progress of our young people's work throughout our entire connection.

Toronto, Ont.



CONVENTION SPEAKERS.

First row: Rev. George B. Milne, Rev. E. McOmber, Rev. William O. Shepard, Rev. Albert E. Leage. Second row: Rev. Joshua O. Williams, Miss Nellie T. Magee, Rev. Ed. F. Cook, Rev. C. F. Reid, D.D. Third row: Rev. W. E. Doughty, Rev. Charles D. Bulla, Miss Ida Hommeyer, Miss Emma A. Robinson. Fourth row: Rev. C. M. Pickens, Rev. J. W. Anderson, J. McHenry Jones, A.M., Rev. Henry G. Hawkins. Fifth row: Dr. Edwin A. Schell, Rev. M. D. Bush, Rev. Charles M. Boswell, Rev. I. F. Rosch.

tion to constructive work. The requisite of our young people to-day is a knowledge of the needs, and a knowledge of how to meet the needs. This can be best obtained, not through the ordinary convention, but through a conference or school, where systematized information can be given and practical plans and methods of work discussed.

sympathy with the motive of the conference, and should preside continuously throughout the sessions, guiding the development of the programme to the climax of the final service.

3. The leaders and speakers should be chosen because of their sympathy with the purpose of the school, their knowledge of the special subjects to be discussed and



# Life Lessons from the Epistle to the Ephesians

See Topic for October 3: Eph. 4. 1-6, 25-32.

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

The Epistle to the Romans explains the doctrines of the Gospel. This Epistle to the Ephesians gets down into the "whys and wherefores" of things and explains for us the mystery of God's great plan concerning man.

### THE THEME OF THE EPISTLE IS THE CHURCH.

The Church is considered in relation to God's eternal purpose; in relation to Jesus Christ as her head; in relation to her membership, constituted of Jews and Gentiles who have been made one in Christ Jesus; and, finally, in relation to her practical life. Her life is to be worthy of her calling.

Paul has been let into the secrets of the eternal counsel. He has learned the mystery of the divine plan concerning the Church, and in this Epistle that mystery is explained for us—"I speak," says Paul, "concerning Christ and the Church." This wonderful circular letter is the apotheosis of the Church, the companion picture of the Colossians, which exalts the Christ as Ephesians exalts the Church.

The divine plan concerning the Church originated in the mind of God in the eternities of the past before the foundation of the world (1. 4). That plan included the bringing into existence of a Church that should bear the character of holiness (1. 4), that should be enriched through the grace of Christ (1. 7), and that should enjoy the presence and power of the Holy Spirit (1. 13). He speaks of the Church as originated in eternity through the will of God the Father, as made possible at a time through the grace of Jesus Christ the Beloved Son, and as actualized in history through the presence of the Spirit. The origin of the Church is found

In the choice of the Father,  
Through the work of the Son,  
By the sealing of the Holy Spirit. (1. 3-14).

The divine plan contemplates the union of all races of men in one body in Christ, who is given as the head over all things to the Church. (1. 22; 2. 16-18).

### THE ETHICAL LIFE OF THE CHURCH.

The passages selected from the Epistle for our study deal with the ethical life of the Church.

1. The life of the Christian should be in harmony with the dignity of his calling (4. 1-3). The dignity of our calling is seen in the fact that we have been called by God the Father, that we have been called from all eternity, that we have been called to be holy, and that we have been called to enjoy the privilege of sonship. It is expected that the walk of men elected to high places should be marked with becoming dignity. What kind of a walk is becoming to the man who has been elected to such a high and holy calling? A walk that is becoming to him who is a member of the body of Christ will be marked by lowliness, meekness and longsuffering.

Lowliness, or humility, refers to the value which a man places upon himself. The humble man has a modest view of his own personal merits. He remembers his littleness, his unworthiness, his proneness to sin, his dependence upon God.

Meekness refers to that temper or spirit which a man manifests when he stands in his own personal rights, especially when they are assailed by others. The man of meek spirit accepts without murmur or resistance the strange providences of God, while with equanimity and mildness he meets the insults and provocations of men. He has a modest view of his own personal rights. When reviled, he reviles not again. Meekness goes one step further than humility.

Longsuffering refers to the spirit in which a man regards the faults of others.

Longsuffering is able to forbear in the spirit of love.

The humble Christian never seeks to exalt himself, but in honor each prefers the other. The meek Christian may at times surrender his own rights, but he is most jealous of the rights of others. The longsuffering Christian is generous towards the faults of others, but he is severe towards his own.

Where humility and meekness and long suffering are found, unity and peace are sure to prevail.

2. The life of Christian people should be marked by unity (4. 4-6).

(a) There is unity in experience. One body of which we are members, one spirit which animates us, and one hope which inspires us.

(b) There is unity in service. One Lord, whom we serve, one faith by which we accept him as our Lord and enter his service, and one baptism, the baptism of the Spirit, which qualifies us for his service.

(c) There is unity in worship. One God and Father, who is supreme over all,



LOCAL COMMITTEE FOR EPWORTH LEAGUE'S CONVENTION.

Reading from left to right—First row: Reeves Aylmore, H. R. King, Miss Rose Glass, Rev. O. H. McGill, Arthur Willis Barton. Second row: Thomas S. Lippy, C. E. Downie, Dr. W. H. W. Ross, Rev. W. H. Leach. Third row: W. H. Oliver, J. W. Eftaw, Dr. C. V. Davis. Fourth row: Dr. W. C. Lippincott, Rev. J. M. Canse, Seth H. Morford, Clint W. Lee. Fifth row: F. W. Shilensadt, E. L. Blaine, Mrs. Etta Garner Evans, Rev. E. L. Benedict, Rev. J. P. Marlett.

The humble man boasts not of his own goodness or greatness, but he speaks well of the worth of others. The meek man is not too punctilious about his own feelings or honor or dignity, but he is most considerate of the feelings of others. The longsuffering man does not too closely scrutinize the conduct of others, but he is most unmerciful in criticizing his own conduct.

(Study the teaching and example of our Lord: Matt. 11. 29; 18. 2-4; 26. 47-54; Luke 22. 24-27; John 13. 14-16; Phil. 2. 3-11. Other examples of meekness: Abraham, Gen. 13. 8; Isaac, Gen. 26. 29-32; Moses, Ex. 32. 9-11, 32; Gideon, Judges 8. 1-3; Saul, 1 Sam. 10. 27; David, 2 Sam. 16. 9-14; Psalm 38. 13, 14.

who is present among us all, and who dwells in us all.

3. Christian conduct should be consistent with the fact that we are members one of another (4. 25-32). If we remember this fact there will be no place in our lives for falsehood (25), anger (26, 27), dishonest getting (28), corrupt speech (29), grieving the Spirit (30), bitterness, wrath, etc. (31, 32).

Lynedoch.

Look out for our Snap-Shot number next month. It will contain many pictures of men and places as the editor has seen them this summer. You ought to order a few extra copies for your friends.

## Practical League Problems

### How Can We Help Our Pastor?

Topic for October 10: Ex. 17, 8-13.

We recently submitted this question to a few of our subscribers, and have received some very sensible and suggestive replies. We submit a number.

W. J. Cairns, Secretary of the Montreal Conference Epworth League, writes:

1. By "boasting," not "knocking."
2. By showing a ready willingness to help in the work.
3. By taking a real interest in what the church is doing.

Miss Hattie Inkpen, Great Burin, Newfoundland, suggests:

1. By intercessory prayer.
2. By attending the Sunday and mid-week services regularly.
3. By being attentive listeners.

Miss B. E. Adams, Brockville, says: In seeking out his direction in meeting out new members and strangers in the community, in visiting the sick and helping to relieve the needy.

2. By so interesting the unsaved in the regular services that they may become willing to give themselves to our Leader and His service.

Mr. A. E. Plewman, Toronto, gives these practical hints:

1. By doing our duty as Leaguers well. The most efficient help is to be a good Leaguer.
2. By getting the names of newcomers from him and looking after them.
3. By co-operating in the singing, personal work, etc., at special services.
4. By praying for him, and then answering our own prayers to the best of our ability.
5. By consulting with him, getting his advice, and generally making a friend of him, rather than treating him as someone to be held in respectful awe.

Miss Macklin, Cobourg, writes:

1. By attending and taking part in prayer meeting.
2. By finding and reporting strangers and the sick ones to him.
3. By holding study classes in inspiring missionary zeal, and committee meetings to plan best methods of arousing interest in every department of church work.

A. E. Coombs, Newmarket, makes these suggestions:

1. By reporting either directly or through parents, to the pastor, all newcomers who are Methodists. Systematic surveillance of a certain district of town or city should be made.
2. By practising regularly new Gospel Hymns and singing these at Sunday services occasionally.
3. By looking after the poor—particularly by providing relief, thus co-operating with the Missionary and Relief Committees.

A. Odell, I.P.S., Cobourg, wisely says:

1. By being loyal to him.
2. By speaking well and respectfully of him.
3. By regular attendance at the public services of Sunday.
4. By discouraging all disloyalty of others towards him.
5. By reverently sustaining his uplifted hands.
6. By assisting in his financial support as far as able.

A. Bayner, Barrie, sends these hints:

1. By always being present on time at the meetings and taking part therein.

2. By trying to bring our companions to the Saviour and into church fellowship.
3. By private prayer.
4. By always speaking well of him.
5. By reverence in God's house, and by honoring God with our substance.
6. By doing all we can to help along the missionary cause in foreign lands.

Miss Emma B. Galloway, Toronto, sends a card full of good things, thus: "The young people of any church may help their pastor by praying for him, and working loyally with him. The work is the Lord's and cannot succeed without His blessing and guidance. The pastor is the leader of the workers in his church, and all should labor together. Tell others how much the pastor has helped you. Do not forget to tell the pastor himself. League workers come in contact with children and young people whose parents do not attend church. Let the pastor know about them and let them know about the pastor and church. Yours will not be a professional call, and may be more successful for that very reason. Be thorough in your earnestness and you will be a real help to your pastor."

James Clayton, Milliken, well suggests in addition to similar plans as are given above, that the young people "do all they can to assist the pastor in the meetings, not depending on him to do all. In this greater number will participate, way a larger number will participate, and the services become more fruitful of spiritual results." He is right. Too often the pastor practically does it all.

W. Fox, Jr., Toronto, would have the young people in relation to their pastor:

1. Keep his faults in the background.
2. When helped by his discourse, tell him so.
3. Shake hands with him heartily and often.
4. When he asks them to do anything, do it to the very best of the ability.
5. Try to always speak well of him.

A. T. Byrd, Toronto, says:

1. The young people should be the pastor's evangelistic band, not only to help him in the services, but as personal canvassers to "compel them to come in."
2. The Visiting and Relief Committee should work hand in hand with the pastor in giving aid and comfort to the sick and needy.
3. The young people might have charge of the prayer meeting occasionally. Let them furnish a choir to lead the singing. By this means some of our young people's missionary enthusiasm might be infused into the prayer meeting, which in many cases needs some awakening.

R. Alliston, Alliston, would have the young people treat the pastor as a personal friend, call upon him once in a while, and cultivate his friendship. By recognizing and acknowledging him as the spiritual leader of the church and co-operating with him in all meetings and plans of work when asked to do so, they may very materially assist him in ensuring success.

Fred R. Foley, Bowmanville, President of the Bay of Quinte Conference League, puts in a good word for the country pastor. He writes:

1. "In most country churches there is no vestry where the pastor can have a few quiet minutes for meditation and prayer by way of self-preparation before the service. On the contrary, he has to drive into the shed, attend to his own horse, then meet a number of people standing about the door. All of this tends to take his mind off holy things. What a help it would be if someone who perhaps is not able to take part in public service, were appointed

to attend to the pastor's horse and allow him to go quietly from his carriage to the pulpit in the spirit of devotion to lead his people in their worship. I am sure if I were a pastor, this would be a great help to me."

### The Mind of the Convention

The following resolutions were adopted: The executive committee of this Eighth International Convention of the Epworth League, comprising representatives of the Methodist Episcopal Church, Methodist Episcopal Church, South, and the Methodist Church of Canada, at a meeting held in Seattle July 10th, passed the following:

1. Resolved, that we place on record our sense of appreciation of the fraternal feeling which has existed between the three Churches taking part in these conventions during the past sixteen years. At none of our gatherings has this been more pronounced than at Seattle. At this convention, for the first time, we have had the privilege of singing from a hymn book adopted by all three Epworth Leagues of the three Churches taking part. While our methods may be slightly different, we have a common purpose, and are engaged in the same great enterprise. Let us work together unitedly, heartily, and persistently in carrying out the design for which the Epworth League was brought into existence.

2. Resolved, that we declare ourselves unalterably opposed to the liquor traffic, which we regard as the enemy of the Church, the home, and the Government, and we rejoice in the splendid temperance victories in recent years throughout all parts of this continent. We would urge all our chapters to take an active part in the temperance reform, working, praying, and organizing, until this evil has been driven from the land.

3. Resolved, that we look with alarm upon the prevailing tendency to make the Lord's Day a day of pleasure and profit rather than a time for rest and worship, and we would call upon our young people everywhere to stand solidly for the maintenance of the sacredness of the Sabbath.

4. Resolved, that we rejoice in the rapid development of the missionary spirit in our Leagues, as evidenced by the attention that is given to the subject of world evangelism in our chapters, and by largely increased contributions to missions. The motto of our convention has been "The Enthronement of Christ." Let us not forget it! Let us carry home with us the thought that the Epworth League exists for no other purpose than to help prepare the way for the universal reign of our Lord and Master.

5. We would urge upon all our Epworthians to recognize the opportunities for missionary work that lie at their own doors. While we do everything possible to extend the kingdom of Christ in the dark places of the earth, let our eyes not be closed to the avenues of Christian service that open up before us at home. Let us give attention to saving the multitudes around us, by whatever means may seem best and proper, giving special attention to personal effort.

6. We desire to recognize the courtesies that have been extended to us at this convention. We wish especially to tender our thanks to the patriots who have brought us safely to this city; to the members of the local committee of arrangements who have labored so earnestly, and with so much self-sacrifice for our comfort and convenience; to the people of Seattle who have opened their homes to the delegates; to the splendid choir which rendered the oratorio of the "Elijah," so magnificently; to Bishop Quayle for his fine lecture; to Professor Gabriel for so able and timely leading in the singing of these meetings; to the local press; and to all others who have in any way helped to make the convention a success.

7. Resolved, that an international convention of the Epworth League be held in four years, and that in future these gatherings be held quadrennially, instead of biennially.

## Life Problems

Answers by REV. W. QUANCE, Lambeth

Two young Leaguers of Chilliwack, B.C., have written an interesting letter asking for counsel regarding prayer. In connection with Matt. 23, they ask (1) Did Christ pray that He might not be crucified? (2) Was He afraid that physical weakness would bring death before the time for the Crucifixion, and so be the innocent cause of defeating His Father's plans—thus the "cup" meant his physical weakness. (3) Was Christ, as a man, averse to death, but wished to set this aversion aside and do His part in carrying out His Father's will, "not as I will?"

From your letter it is a little difficult to see what you require. Your difficulties seem to arise in relation to answers to prayer, so you refer to Matt. 26, 39. But you proceed to give interpretations of the passage and none of them seem to bear upon that subject. You wish to know which of your interpretations is correct, and why?

Our space forbids a lengthened discussion.

1. In view of John 12. 32, 33; Mark 8. 34; Luke 9. 23, we can scarcely regard your text as correct.

2. Neither can we think that physical weakness bringing death would frustrate the Father's plan. He knew that He must "taste death." The mode is not the essential thing.

3. We should therefore deem your last as the most nearly correct.

But we ought to approach with reverence and solemn shrinking the story of our Saviour's anguish. We must not get about the agony, as to forget that a suffering human heart was there, and that each of us owes his soul to the victory which was decided, if not completed, in that fearful place. The sinless perfection of Christ's manhood would intensify the bitterness of the elements in the cup. The exquisite sensitiveness and perceptivity of our Saviour's spirit would marvellously qualify Him at once for discriminating them, and for feeling the accumulated effect of them all. We must remember that at the bottom of the cup, heavier by far than all the other elements, there was the inevitable death-potion, the proper penalty of sin (Rom. 6. 23). It was death, in the most awful and comprehensive sense of the term—so far as it was fitted to express a divine infraction, a penal outgoing of holy divine agency.

Was Christ's prayer answered? Yes. Heb. 5. 7—"In that He feared"—on account of His pious resignation to the Father's will, or on the ground of it, so that it prevailed—He was strengthened from heaven. He did indeed drink the cup to the dregs, but He was enabled to do it, and this strengthening was the answer to His prayer. Compare 2 Cor. 12. 7-10.

Prayer is not for the removal of suffering. There will most surely be an element of selfishness in that prayer. But that pain, or the cup, or lot, or portion which is appointed for us by God may be so used by prayer. There will most surely be an element of holy character, and subserve the purpose of God (2 Cor. 1. 3-7). Hence the Sinless Son was made perfect through suffering. Heb. 2. 10.

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Another asks:

Can a person be saved who seeks salvation on the grounds that he desires to "flee from the wrath to come," and because he realizes that this is the only right and sensible course to take; or must salvation be sought because of a heartfelt sorrow for sinning against God?"

Dear Seeker—Your questions, and the letter of which they form a part, reveal the

fact of your sincerity and earnestness. And I take it that there is nothing in your life either mental or moral, that holds you from the joy of perfect peace and communion with God.

1. You speak of "seeking salvation." It is God in Christ, and Christ as revealed in the Cross, that must be sought. It is with personal relations, yourself and God, and not abstract things, or ideas, that we have to do. As to the motive of return to God—"flee from the wrath to come"—how much higher, or lower, would that motive be, than that of the prodigal, when he says, "I perish with hunger. I will arise and go to my father?" When, therefore, we speak of a desire "to flee," etc., it is impossible for us to see, or say, just what may be the exact impulse, or motive, or what train of moral and spiritual agencies may have been at work in the hidden heart, and like a flash comes up into consciousness, and so impels us to cry, "God be merciful to me, the sinner." For, as you see, the language implies self-conviction for sin, and a quickened, individual conviction of the first step in passing into a new and Christian life. It depends upon how you view the words, "flee," etc., as to whether the motive is regarded as true and honest, or whether it is without moral reality.

2. "Or must salvation be sought," etc. As we see it, your second question is really a complement of the first, so that the two may be viewed as one.

It is well for us to be clear in our minds as to the meaning of the terms we use. Clearness of terms helps to clearness of thought. In your letter you use "believed" and "trust" as if they were synonymous. It is true they are fundamentally allied, but they are not the same. Belief is from the intellect, trust is from the affections and will. Belief respects facts and relations, trust always rests on a person. We believe on the ground of evidence; we trust on the ground of character. Salvation comes through trusting with the whole soul Jesus Christ, the Crucified and Risen Saviour.

God loves the honest mind, hears the honest prayer, pours all His fulness into the honest bosom. No great flights of ecstatic feelings are wanted; frames carry nothing; but that silent, sound integrity is so mighty that it wins its way to God through all obstacles. Here is the secret of true success in every case. Success is the fixed destiny of any soul that has once reached the point of whole interest. No one need be troubled about his frames or fluctuations, or even what appear to be his losing moods, if only he can stay by his conscience firmly enough to say, "Judge me, O Lord, according to mine integrity." We may never be designated, whether as God may have stated it, or in any other way, before we have stated the assurance of our acceptance, there must be a perfect, an absolute, an unconditional surrender of the self—the life, all its powers and possibilities to God through Christ. Then, as sure as God is faithful and true, salvation is ours. "He that believeth on the Son of God hath eternal life."

Under date of August 23rd, Mr. Farewell writes from North Sydney, C.B., and reports excellent services at Sydney and N. Sydney on the preceding day. He was just about to leave for Newfoundland, where he will spend a busy six weeks, returning to Nova Scotia for services during October. Mr. Farewell will meet a loyal and hearty reception in the Maritime Conferences.

## How a Live Committee Worked

Mr. C. E. McBurney, in the Chicago Endeavor, tells of what one Christian Endeavor missionary committee in Chicago has accomplished. After considering the needs of the society, the members of the committee pledged themselves to do a number of definite things. These things were clearly stated in clauses, and each committeeman was given one clause to look after as his special task. The things were to attain: (1) missions, (2) circulation of the library, (3) missionary meetings, (4) missionary study, (5) systematic giving, (6) practical work, (7) work among the Juniors, and (8) work in the Sunday School. Each member had one of these points in charge. Untidily, they expressed their intentions in the following way:

We promise to try to get our members to read one hundred and fifty missionary books during our term. A reading contest enabled them to carry out this scheme.

We promise to add at least ten new books to our missionary library. Members and friends were invited to give the cost of any book they chose from a list given them; some gave the full amount, others formed a group of four or five and jointly subscribed the purchase price.

We will try to make our monthly missionary meetings more interesting than ever before. This was accomplished by the whole society's studying one chapter of "The Uplift of China" each month, the leader asking questions on the chapter and the society answering.

We will hold another mission-study class. Classes had been held, but there was still room for more.

We will increase the amount of practical work done by our society. Books and magazines were collected, "comfort-bags" made, and other pieces of work were done.

We will try to get our members to give systematically to missions. Pledges were given them to sign, and gifts were made averaging from five to fifty cents a week for the cause of missions.

We will seek to introduce the study of missions in the Sunday School. This was accomplished through the teacher in the kindergarten department, who was a member of the missionary committee. She was provided with a set of missionary object-lessons on Africa, which she used once or twice a month, and other sets of object-lessons will also be used. The Junior Society was visited, and interest in missions was increased there.

We will try to enroll twice as many members in our Prayer Band as were enrolled last year. Every member of the band was furnished with a prayer calendar. This is made by pasteparting a missionary picture, six by eight inches in size, and attaching twenty-six weekly prayer-sheets to it. Each slip is made of a sheet of white paper three inches square, lasts for one week, gives the name of one of the fields where this society's denomination works, and contains the name of the missionary in that field for each day in the week. Thus twenty-three prayers go up every day for some worker out on the firing line. The entire calendar is so arranged that a complete trip is made around the world, and each field of the denomination to which this society belongs is visited during the half-year while the calendar lasts. In order that the prayers may be intelligent and definite, a large map of the world is displayed at every Sunday prayer meeting, and the journey around the world is indicated upon it as it proceeds.

The splendid results of this effort may well be emulated in every society.

## Notes from the Field

### A Real Lookout

The following method has been adopted with great success by the Epworth League of Brandon, Man., as a means of looking after a large membership and impressing upon their members their obligations. This society has an enrolment of 190, and has had for the past year an average attendance of more than 120. This membership is divided into about one dozen different groups, with a captain over each, who marks them on a specially printed card as to their attendance and participation at the meetings. These cards are ruled off with five double columns opposite the name and address of each member in that particular group. The columns are divided so that one may be used to indicate attendance and the other to check the members' co-operation in the meeting. Five of these allow for the greatest number of meetings in any month. The captains are also supposed to report the lookout work in which the members of their group participate each month.—H. Gordon Lilley.

Winnipeg, Man.

### "Where There's a Will, There's a Way"

The following letter establishes the truth of this old adage in relation to organized young people's work, where with ordinary spirit and enterprise the cry of "We can't have a League" might seem reasonable:

"About the first of April, 1908, the young people of Ghost Pine began to feel the need of an Epworth Society. No help from a minister was available, a number got together and organized a Union Society, which was named the Pioneer Epworth League of Christian Endeavor of Ghost Pine Creek, because four churches are represented: Methodist, Presbyterian, Church of England, and Evangelical.

At the first meeting, which was held at the home of Mr. and Mrs. Dawn, where they have continued to meet, thirteen were present. Of these charter members, four were active, two honorary, and seven associate. The membership has increased until now there are twelve honorary, fifteen active, and thirty-six associate members, making a total of sixty-three. The average attendance of the meetings every Sunday is twenty-five. Several of the members live five miles from the meeting place, and several leave the neighborhood for a time to go away to work. But every one is interested and the society is consequently wide-awake, enthusiastic and energetic because every member is willing to do what may be required to advance the interests of the society.

The International Endeavor topics are studied. The Methodist hymn books and pledge cards are used, while the society paper is non-sectarian. In a newly settled country it is uncharitable to limit a society to certain bounds. As stated in Article II. of the Constitution, the object is to promote an earnest Christian life among its members, increase their mutual acquaintance and to make them more useful in the service of God.

During the progress of this society, there have been many discouragements, disappointments and drawbacks. There has also been cause for great rejoicing and thankfulness, as two of the associate members have been won to active membership.

One reason of the success of these little meetings is that they are held in a Christian home, and not in a public place. There

is no excuse for young people to hesitate about trying to start a similar society in their neighborhood, for there could hardly be more difficulties than have been encountered and overcome by this society in this fact that trust in God and His guidance in doing His work is wherein lies success."

### From Guelph District

The Epworth League of the Paisley Memorial church, Guelph, spent three months during the winter in studying the life of Christ. The study was conducted by the pastor, Rev. A. J. Elson, who assigned portions to be read at home each day, then had six or seven of the members tell the story of the home readings for the week. The aim was to have a connected story of the life of Jesus. Two things were accomplished. First, every member took part by giving something easily done. Secondly, and more important, the members formed a three months' habit of daily consecutive Bible reading.

The Eden Mills League held some time ago a joint Sunday School and Epworth League social, when all had an enjoyable time. Thus they are drawing these two important branches of the Church together and giving them a greater interest in one another.

In the Everton League, where they have no Junior League, they have been having the junior members of their society take the meetings frequently. This has proved to be very interesting and helpful. During the winter the Berlin League paid a visit to the Norfolk St. League, Guelph, and gave them an evening with Longfellow, an essay on his life was read, and short quotations distributed, which were read when called for. A short time after this the Norfolk St. League returned this visit and gave a musical evening, including essays on lives of composers as well as musical selections.—Annie G. Joliffe, District Secretary.

### Thirty Live Juniors

This is a letter we appreciate, and we should be delighted to receive a similar bright, newswy communication from all our Junior Leagues. Let us hear what you are doing.—Ed.

Mandamin, July 27th, 1909.

Rev. S. T. Bartlett,  
Editor Epworth Era, Toronto.

Dear Sir,—I am writing to let you know what thirty boys and girls accomplished for missions last year, who belong to our Junior Epworth League, at Oban Methodist Church. We got one thousand lithographed cards of our church and pastor, Rev. W. A. Walden, of Camlachie, which we sold for five cents apiece. We made over \$45 and cleared \$34. Thirty dollars went to the support of our missionary, Rev. Mr. Joliffe of China, and the remainder to the Super-annuation Fund. We had a systematic plan, so that each child was credited with the money received from the sale of the post cards. We have a Junior Epworth League Committee and they became responsible for 100 or more cards. They in turn divided them into packages of ten, and when the child had sold that many they returned the money and received another package. We find a Junior Epworth League Committee a great help as each member of that committee takes turns at looking after the entire meeting. We hold our meetings every second Sunday morning after Sunday School and the topics are taken by the

juniors. We have a junior secretary and organist and none of our members are over sixteen years of age, and most of them are about twelve or younger. If any Junior League superintendent would like to know more about the post cards, if they will write to me, I should be pleased to give them all the information they desire. I am, yours respectfully,

Mary B. Jackson.

Mandamin, Ont.

### A Mock Election

In a recent letter to the Editor, Mr. Albert H. Aikens, Shelburne, Ont., refers very appreciatively to the practical help afforded by the Era, and suggests the following:

"In preparing the programme for a meeting we should have these things in mind. The meetings should be interesting to all who attend, whether they are Christians or not. They should be uplifting morally and spiritually. We should aim at getting Leaders who are young in the work to take part in the topic or programme, that they may be preparing for a more active service in the League, and by having novel programmes we may prevent the meetings from becoming uninteresting to any who do not take a very great interest in League work.

"With these in mind, and wanting to offer a special inducement to the young people of the town to attend, and to get them acquainted with the work of the society, we planned to have what we called a 'Mock Election.'

"Each of the four departments of the League had a candidate for League president in the mock election. Invitation cards were gotten out, and each department—or party, as we called them—commenced at once to talk it up among the young people and canvass for the support of their candidate.

"The result was a well filled League room for the mock election. The service was opened with singing and prayer, then the candidate for the Christian Endeavor party was called to the platform. He pointed out the importance of the Christian Endeavor department, the consecration meetings and the lookout work of the League, and ended by soliciting the people's vote and influence to secure his election.

"The second candidate pointed out the importance of the missionary spirit in the League, and asked that the missionary party be elected to power. The third candidate, representing the Literary committee, claimed that young people could be reached through literary and musical programmes that could not be reached in any other way, and therefore claimed their hearty support. The fourth candidate pointed out the importance of the social side of League life and claimed that the League would greatly improve under the guidance of the social party. Each of the speakers was given two minutes for a reply, which was principally a question and answer. After the speeches, ballots were passed to all and a vote taken which resulted in the missionary candidate receiving the largest number of votes. After a short programme refreshments were served and an informal social was enjoyed.

"The executive of our League are well satisfied with the success of this mock election."

### Lumsden Beach Summer School

At the lower end of Last Mountain Lake, which stretches away northwestward for sixty miles, and nesting at the foot of the hills is Lumsden Beach camp ground.

About one hundred people are in camp. They come from Saskatoon and Prince Albert, on the north, Weyburn, on the south, Moose Jaw, on the west, and Grenfell, on the east. Why have they come? To attend the second session of the Lumsden Beach Summer School, which is held under the

auspices of the Methodist Church. This is not a camp meeting of twenty-five years ago, nor an Epworth League convention of more recent date, but a gathering of Christian workers for deeper consecration and a larger vision of the world's need. How is this to be accomplished? A glance at the programme shows that the leaders of the Church's thought are here to mould the sentiment and inspire the will. Dr. Elliott, of Wesley College, speaks on "The Teachings of Jesus" in relation to the individual, and you as we listen, we find they are not individual as we see them. We hear of salvation, but it is not from sin alone, but from the great world of need. In short, his message is, "I will be good, I will be good. I will live for the highest."

Dr. S. D. Chown, General Secretary for Temperance, speaks of "Personal and Political Purity," "The Entrenchment of Christ in Industrial Life," "The Importance of Sociology," and in all of these we again hear of service, and the application of Christian principles to our complex life.

Dr. James Cox, of the West China Mission, enlarges our view as he tells in address by Himglet views the story of Chinese millions, and cheers with the message of progress.

Rev. J. A. Doyle conducts mission study classes on the "Strangers Within our Gates."

Among those who contributed to the success of the school were Rev. J. A. Doyle, the president; F. R. Sebolt, the efficient secretary; Rev. Wm. Arnett, of Lumsden; Deaconess Hadeck, of Moose Jaw, and Mr. Wm. Hudson, of Regina, who was in charge of the music.—A. W. K.

### Rock Lake Summer School

"A period of rest or recreation is essential to good health," is a statement which the Roland and Crystal City District Leagues believe to be true. Hence their Summer School is held "where nature in her glorious majesty descends and grants a boon of rest and happiness to all who come."

Rock Lake is the largest of several sister lakes formed by the expansion of the Pembina River, and is about nine miles long and three miles wide. On the north shore of the lake there are two levels. The first is about twenty or thirty feet above the water. It reaches back in some places for nearly half a mile and is covered with trees. Then a second elevation is reached by a good climb of upwards of one hundred feet, and brings one to the level of the prairie. Here the sports are held.

This sequestered place is reached by stage from Crystal City, on the C.P.R., and Glenora, on the C.N.R.

The sessions of the school were attended by a diligent band of students whose intense interest in the services was plainly manifest throughout.

The addresses on "The Teachings of Jesus," by Rev. Dr. Elliott were spiritual feasts, and no deeper consecration appeals could be made than at the close of some of his talks. They were effective in life-giving power.

Rev. J. S. Woodworth conducted the mission studies with his well known ability. Dr. Cox, with his personal experience of work in China, was a real source of first-hand information. Mr. Crux outlined how the Laymen's Missionary Movement was planning to meet the obligations which both Home and Foreign Missions involved, and Rev. J. W. Saunby told of our debt to the foreign settlers in our vast Dominion.

The President of Conference, Rev. W. A. Cooke, emphasized the necessity of a deeper spiritual life on the part of all our members, if they would be individual centres of vital power.

Mr. Williams outlined the office and work of the secretary and Miss Leichman gave an excellent paper on the First Department and the need of a revival of true Christian Epworth work. A. W. C. T. U.

address was given by Mrs. Fowler, and a W. M. S. address by Mrs. Jackson. The three sermons on Sunday, by Revs. Martin, of Minto, Dr. Stewart, of Winnipeg, and Mr. Crux, of Manitow, brought the school to a close. A deep sense of the divine nearness was felt by the members, and the delegates returned to their homes to do more efficient service for God as the result of their studies and conference together.—W. S. A. C.

### The St. Thomas Missionary Summer School

The second Missionary Summer School at St. Thomas was a splendid success. There was a good increase in attendance over last year. Over 90 students registered. Alma College, with its fine chapel, spacious halls, comfortable sleeping and eating apartments, convenient class rooms, and beautiful campus equipped with facilities for tennis, basket ball, croquet and bowling, is an ideal place for a summer school. Principal and Mrs. Warner with their staff supplied excellent meals and left nothing undone for the comfort of all in attendance. Everything was conducted with a promptness and harmony that were delightful. Everyone rose, went to meals and to the sessions of the school at the sound of the gong, and the efficient president, Rev. E. N. Hazen, B.A., in his usual kindly way, saw that no speaker infringed on the time of another.

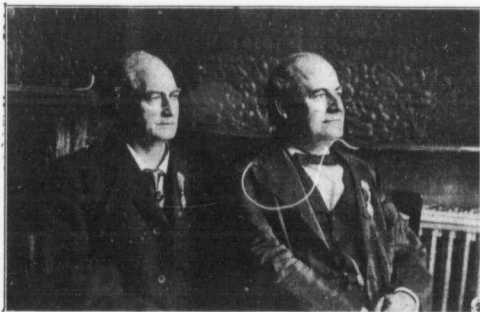
The first hour in the morning was spent

ed that their lives were to be given to nobility, self-sacrificing service for God and humanity.

The evening was spent in listening to platform addresses by our missionary leaders at home and abroad. The spirit of Christian friendship and sociability that prevailed was delightful, and the privilege of friendly conversation on life's problems at meal time, on the campus, and at all hours outside of those spent in classes and at addresses and lectures, with such persons as Rev. J. L. Stewart, B.A., and Mrs. Hartwell, of China, Rev. Dr. McKenzie and Rev. J. Ono, of Japan, also Rev. Hardy, of British Columbia, Rev. Dr. and Mrs. Stephenson, and Drs. Manning and Sutherland, was a great blessing and inspiration to every young person attending the school. The benefits of this school are apparently not known to our pastors and people generally. But as they become aware of them, we predict increasing attendance from year to year, and that the school will become a great centre of evangelistic and missionary influence in the London and Hamilton Conferences.—A. E. Jones.

### Kensington Point Summer School

Kensington Point is a summer resort situated on the shore of Lake Huron about half-way between Sault Ste. Marie and Thessalon. Surrounded, as it is, on the one side by an archipelago of some one



BRYAN AND HIS DOUBLE.

On the right, Hon. William Jennings Bryan; on the left, Rev. W. F. Wilson, D.D., of Toronto. (By courtesy of the Christian Endeavor World.)

in devotion and listening to a series of practical and inspiring life talks by Rev. J. R. Patterson, of Brantford. Then the school broke up into classes and for an hour, under able and devoted teachers, studied the home mission problem, using as a text-book, "Strangers Within our Gates." Then came an hour for the study of methods, introduced by Rev. W. H. Graham, in two talks on "The Challenge of the Child" and "How Equipment Effects Work," followed by a series of parliaments conducted by Rev. F. L. Farewell, B.A., in which the most up-to-date and approved methods of dealing with the missionary problem in the Sunday Schools and Epworth Leagues were ably presented. After this came a series of Bible readings by Rev. F. E. Mallott, B.A., in which the life and work of Paul, the first great missionary, were presented in a most able and interesting manner. The morning sessions of four hours' close attention and hard study was concluded by a forty-five minute platform address. The afternoon was spent in recreation and in heart-searching devotional meetings, conducted chiefly by Dr. and Mrs. Stephenson. In these the young people faced in real earnest the great question, "What will I do with my life?" Many of them resolutely determin-

hundred islands, and on the other by a wild rocky land, it makes an ideal spot at which to spend the summer months. The Lake Huron and local steamers call here and the C. P. R. station at DesBarats is but two miles away, reached by a scenic water route or over a beautiful driveway.

There is something about Kensington Point Summer School which distinguishes it from all others of its kind. To see the various Leagues encamped, some on the lake shore and others among the rocks and bush, and to watch the griddle cakes and fried fish cooked upon the camp fire being quickly demolished by those hungry mouths is to make you glad to be there.

At two o'clock Tuesday afternoon, Aug. 10, the first session was held and the wheels started to hum. They were four active days, full of helpfulness and enjoyment. The programme called for two sessions each day, one in the morning, and the other at night while the afternoons were reserved for recreation, but such was the willingness to help on the part of the speakers, and the interest taken by the young people, that not only two or three, but several extra meetings were held.

Dr. F. C. Stephenson was there with all his consecrated enthusiasm and genius. In his talks on practical plans of work, he im-



parted of his zeal into our being and drew us up into the plateau of his broad vision. Mrs. Stephenson, by reason of her untiring devotion to the cause of missions, and by her winsome personality, made a deep impression, especially upon the young women. Seven young women and two young men decided to devote their lives to missionary work, and eighteen are determined to start mission study classes in their home churches as a result of her efforts.

Although the keynote of the Summer School Sessions, "Enthronement of Christ in the Heart of Everyone," was primarily a missionary one, the work of the Sunday Schools and Epworth Leagues at home was by no means forgotten. Rev. S. T. Bartlett, our General Secretary, was present and spoke each day. He emphasized the essentials to true success in Epworth League work. "We must be true to the heart-purpose of the League, namely, character-training in the Kingdom of God." Our aim should be thoroughness—through-and-throughness—in our work. Mr. Bartlett's words on individual work were not soon to be forgotten, and the young men and young women of the Soo district are thankful for his visit and will feel that they have at their head a friend and counsellor.

Rev. John Coburn, pastor of Parliament St. church, Toronto, represented the subject of "Personal Evangelism or Individual Soul-Winning." Mr. Coburn was well fitted for the task, and he performed it well. Three young men professed conversion and about fifteen sought a deeper spiritual blessing for future service. Eternity alone will reveal the results of these four days, especially Friday evening.

Much of the success of this school is the result of the untiring and earnest efforts of the president, Rev. H. S. Lovering, of Thessalon. The delegates confirmed this opinion by re-electing him as their president for the ensuing year.

The Summer School of 1910 will be held for a whole week and at the same place, Kensington Point.—A. J. Wallace.

### Shoal Lake Summer School

The Summer School held in connection with the Portage la Prairie, Neepawa, Birnie and Yorkton districts, was held at the south end of Shoal Lake. The place is five miles south of the town which bears its name. Here there is a beautiful grove and beach. At this point the young people of the above districts met to spend a week in the study of the Bible, Missions, etc.

The attendance was large, 115 having signed the roll. At one time there were 35 tents in which members of the school were living.

The school opened on Tuesday, July 20, with an address by Prof. Elliott, of Wesley College, on the type of character needed to-day. It was a strong appeal to each one to give their best to the day we live in.

The Bible studies were conducted by Dr. Elliott on the "Teachings of Jesus." They were very helpful and will enable many to gain a truer conception of the duties and privileges of Christian character.

Dr. Cox was with us throughout the whole school and he gave us much useful information regarding our work in West China.

Mr. Doyle, the Western Secretary, conducted two studies on the "stranger within our gates." In these studies a new field of work was opened up to us, demanding our best and truest life.

Dr. Chown had charge of the "Department of Citizenship," and his addresses on the practical application of the teaching of Christ to this life and its conditions, were among the most outstanding features of the school. There was gained from these addresses a clearer insight into the needs of the times and the way to fill the need, namely, by intelligent, godly men and women applying the teachings of Christ in every walk of life.

The students of the school went away

with a look into life through doors which before had been closed, and through these open doors we may pass, to have a place in shaping the growing life of our land for the purposes of God.

The Sunday services were very helpful. In the morning an Epworth League service was conducted in which a number took part.

Mr. Doyle took charge of the afternoon service, which took the form of a testimony and dedication service, a number desiring for Christ and others offering themselves to the Church for work in the different departments.

In the evening Dr. Chown preached on "The More Abundant Life" to a very large gathering. The staff left after this service for Hamiota, in order to take the early train the next morning, and as they were about to go, the school gathered around them and sang, "Go, labor on, spend and be spent," etc., which was indicative of the intent of the school, as well as a prayer for the staff. After the singing of the hymn, Dr. Chown, on behalf of the staff, addressed these words in parting to the school: "Wherefore my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Thus was brought to a close one of the most helpful and successful gatherings which it was the privilege of many to attend.

It was decided to make this a permanent meeting place, and a committee has been appointed to look into the matter of obtaining property.

The following are the officers for the next year:

Managing Committee: W. E. W. Sellen, Portage la Prairie; A. H. Farmworth, McDougall; E. Vickers, Neepawa; E. Fisher, Minnedosa; H. Martin, Newdale; W. A. McKim Young, Hamiota; N. Solomon and W. H. Ross, Shoal Lake; J. W. Shire, Saltcoats; A. C. Burley, Yorkton.

President: J. E. Lane, Arden; Sec. Treasurer, B. W. Allison, Minnedosa.

### Notes

Rev. J. K. Curtis, B.A., of St. John's, Newfoundland, in a personal letter recently received, reports that the Epworth Leagues in that city are doing well. He says "a really good live organization, and although summer time, when outdoor life is pre-eminently the claim, the sessions are well attended and very interesting." We are glad to hear this, but are not surprised as our impressions of the aggressive spirit of St. John's Methodism do rise to just such anticipations from our young people there. Speaking of the last issue of our paper, he says that it was "brim full of the best help for Epworth League and other workers." He knows a good thing when he sees it.

Sunday, August 15th, was Rally Day in connection with the juniors of Prospect church, Toronto, of which Rev. E. A. Chown is the pastor. The little church was beautifully decorated with flowers, and the boys and girls took a prominent part in the services of the day, in choruses and solos. In this new section of our Epworth League exists, at present, with nearly one hundred members in the Junior League, we may anticipate great things for the future in the careful development of the juniors. Rev. Mr. Clements spoke at the morning service on "Character Building," and Miss C. G. Wallace in the evening on the "Three B's." The superintendent and his co-laborers are to be congratulated in their efforts amidst discouragements and difficulties, and we trust that much success may attend their labors and that the prayers of the parents may follow them as they endeavor to train the juniors for spheres of usefulness in the days to come.

### Notices

#### GENERAL BOARD EXECUTIVE.

The Executive Committee of the General Sunday School and Epworth League Board will meet in the General Secretary's office, on Friday, Sept. 17th, at 10 a.m.

#### MONTREAL CONFERENCE.

The Montreal Conference Epworth League Convention will be held at Winchester, Ont., on October 19th and 20th, next. Plan for a large delegation from your League.

#### LONDON CONFERENCE EPWORTH LEAGUE CONVENTION.

The biennial convention of the Epworth Leagues of London Conference will be held in St. Mary's, Ont., on Oct. 18th, 19th and 20th, 1909. A splendid programme is being prepared, dealing with all departments of the work. It is desired that the district officers should see that as large a representation as possible be present at this convention.

#### TORONTO CONFERENCE EPWORTH LEAGUE CONVENTION.

The Epworth Leaguers of Toronto Conference will kindly note that the biennial convention will be held in Elm St. church, Toronto, on November 1st, 2nd and 3rd, 1909. The committee appointed by the executive to arrange the programme have several new features under consideration, and hope to make this convention the most practical and educational yet held. Keep the date open, Nov. 1st, 2nd and 3rd.

#### COLLINGWOOD DISTRICT E. L. CONVENTION.

The fifteenth annual convention of the Epworth Leagues of Collingwood District will be held in the Methodist Church, Stayner, on Tuesday and Wednesday, September 14th and 15th, 1909. A good programme is being prepared and a large attendance of delegates is expected. Further information may be obtained from the president, Mr. C. W. Cooper, Stayner, or from the District Secretary, E. H. Carnahan, Box 114, Meaford.

### Some Vacation Thoughts

Even a machine must have vacation enough to stop and cool off.

Time lost for cooling journals and cleaning boilers is more than made up on the rest of the voyage.

The object of the stopping of machinery is not to lessen the amount of work, but to make more work possible.

Power accumulates during the stoppage for rest, and is ready for action when the valves are opened again.

Vacation is not rest-time but rest-time. To rest too long and too idly will make rust.

The Lord took his disciples to a desert place to rest awhile, but they fell into the thick of work when they returned. There is work accumulating for vacation takers. Make sure that power for it accumulates also.

Power cannot be self-generated. Communion with God, the source of power, stores it in a human soul.

The wisest vacation-taker is he who truly "looks through nature up to nature's God."

Vacation is a good time for one to inspect his gauge, and measure honestly what power he has in store. If he has too little, the source of all power is open to him.

When your vacation is done, look for some one to whom you can give your rest and a breath of freer air.—Presbyterian.

## The Duties of the Secretary

BY REV. A. E. ROBERTS.

The Epworth League of Zion Methodist Church was in session; the attendance was larger than usual, for the election of officers was taking place. The Zion League always took a deep interest in the elections and often there was keen competition for the honor of holding office. But this night there was an unusual slackness and only one candidate had been nominated for the Presidency. However, he was a golly man and a man of parts, and the League would be safe under his guidance for another term.

The pastor, who was conducting the business, then called for nominations for the office of Secretary.

There was silence for a moment or two, and then Frank Wilson rose and said: "I nominate John Sloven for Secretary. He has been rather remiss in attendance of late, and I think if we put him in office we may hold him for the League and for the Church."

"That's a good idea," said Miss Cleverly, and I second the nomination."

Again there was silence for a moment or two and the members of the League looked at one another somewhat in doubt as to the wisdom of the nomination, but no one saying anything about it.

Then George Stirling, the President elect, said:

"I would like to ask our pastor's opinion on this question of the Secretary of our League. We have often adopted the policy of putting in the less active members of the League, and very often we have found the work very poorly done, and it certainly adds to the burden of the President. If there is a poor Secretary in office. While I like John Sloven very well, I doubt his fitness for this position. I am glad he's not here to-night, so that we can talk freely about this matter."

"I am glad Brother Stirling has raised this question," said the pastor. "I was going to suggest that you go carefully in the matter myself, for all officers, the Secretary has been the least carefully chosen, to my mind. Supposing we pause to see if we cannot get some idea as to what we believe to be the duties of the Secretary. Perhaps our retiring President may have some ideas on the matter."

The retiring President, Miss Blackwell, a thoughtful, painstaking officer herself, smiled when she was thus called upon, and said:

"Yes, Pastor, indeed I do have some ideas on the duties of the Secretary. I think that he should be prompt, accurate and ready. He should be always in his place at every meeting, and besides having a working knowledge of the past history of his own particular League, he should be resourceful in suggesting new plans for work, and for carrying on the business of the League effectively. Then, of course, he ought to have lots of tact and grace."

"Mr. Chairman," said Henry Walker, "Miss Blackwell has given us the qualifications of the Secretary, and not his duties. It seems to me we can liken the Secretary to the oil of the machinery. It is his duty to keep the machinery of the League running smoothly, and to see that there is no friction between the parts. By supplying needed information at right times, he can often help committees over a difficult place."

"I would like to hear from Mr. Charley Stainer," said the President elect, "he has been in the office and can tell us something about its duties."

Charley rose in his place in response to this request and looked rather sheepish. He said:

"I did not think, Pastor, that I would be called upon to speak in this discussion, for I feel as though I was one whom the League elected to office to keep me from slipping out altogether. I did not relish the work at all, but I learnt that a Secretary has to do

all those jobs that no one else thinks about and no one likes to do. And yet it was a good training for me, and I could do better now with the little experience I had."

"Would you mind telling us, Charley," said he pastor, "what you consider the most important duties of the Secretary?"

"Well, sir, a good Secretary is born, like the poet, and not made, and some men would never fill the office to the satisfaction of the League. One of the most important duties of the office is to keep an accurate record of the members, their names and last known addresses, and the records should be accurately kept and noted. Then another important duty is the sending of due notices of the meetings to every member; to supply the pastor with the pulpits notice in good time, and to see that the local press is furnished with reports of the work and of the meetings of the League. I found that a Secretary is supposed to be a bureau of information to all the committees, and I am afraid that I fell down there badly. But the Look-Out Committee cannot do their work right unless the Secretary gives them a list of habitual absentees; tells them of any member who may have been reported sick, and also gives them the names of any suggested new members. Members would not come and say, 'When is the next missionary night?' and sometimes I could not tell them. Then they would ask, 'Who is to lead next week?' and while I used to put them off with a bluff, I come to the conclusion that the Secretary really ought to know all the names of the members, and to be ready to tell them to anyone at any time. With a little forethought and a little careful planning, he can save the details of the work at his fingers' ends and he can make the meetings very much more successful."

"But don't you think this is asking too much of one member of the League," said Miss Cleverly, "to expect him to know all the details of the work?"

"I do not," replied the ex-Secretary. "It sounds like hard work and real tax on a fellow's mind, but really if one likes the work, and is adapted for it, by a little application on his part, he can have the League work down so fine that there's no question he cannot answer regarding it."

"I am sure," said the pastor, "we are grateful to Brother Stainer for the way in which he has put the matter before us, and if he has placed the ideal somewhat high, is it not better to have your ideal too high, rather than too low?"

"Yes, and make everyone afraid to tackle the job," said Joe Winters.

"No, Mr. Chairman," said Brother Stirling, "a true ideal is an incentive and not a deterrent. But it seems to me if we accept Charley's statement of the Secretary's duties, his work must be done during the week, and not at the hour of meeting."

"And that is just what I mean," said Charley, "for I found that it took many hours of preparation to be really ready for the business meetings of the League. I did not 'catch on' that these hours should be distributed throughout the week until my term of office was near over. Then I saw how many opportunities I had missed to really help the League."

"That confirms me in a private opinion that I have held for some time," said another member, "and I think it would be much better if, when we get a good Secretary, we keep him in office."

"What about the correspondence work?" The question was suggested by the pastor.

As no one volunteered to answer the question, Brother Stainer rose to his feet.

"Will you pardon me for speaking again?" he said. "By lack of promptness in answering a letter sent to me from headquarters when I was in office, I lost the opportunity for our League to have the

services of our General Secretary, and I consider that a great loss indeed. The Secretary must certainly be prompt and accurate in his correspondence. The officers of the larger organizations must be greatly hampered in their work when they do not get prompt replies to their letters."

"Yes, indeed, said the pastor, "I can sympathize with them in that respect. But may I suggest another important duty of the League Secretary? When a member leaves his group to another city, a good Secretary will send a letter to the pastor of the nearest church where the brother will be, and inform him of the arrival of the Leaguer, thus giving the newcomer a chance to be welcomed and kept interested in the League and the Church. Perhaps we are now prepared to take up the matter of the present election. There is only one nomination before the meeting, for I presume that the name of John Sloven is still before us."

"Mr. Chairman," said Frank Wilson, "with the consent of my seconder, I would like to withdraw that nomination. I would like to have the privilege of nominating Mr. Charles Stainer for Secretary of this League."

There were several members ready and willing to second the nomination, and notwithstanding Charley's strong reluctance to accept the office again, there was a very general assent to the suggestion, and the pastor declared Brother Stainer duly elected Secretary by the unanimous vote of the meeting.

Charley Stainer said: "I thank you for this expression of your confidence in me, and in accepting the office let me say that, God helping me, I will endeavor to reach up to the ideal discussed to-night. I will undertake the work, not simply because I like it, but for 'Christ and the Church.'"

Victoria, B.C.

## The Marks of a Man

In his book, "The Marks of a Man," in answer to a plain-letter from an unsatisfied Christian, which he quotes in full, Robert E. Speer, the great Y. M. C. A. leader, says: "I sent him in reply eight suggestions as to how a conscientious but unsatisfied man may find freedom and peace of heart:

1. Think about Jesus Christ and not about yourself.

2. Do the sort of things for other people that you would do if you loved them.

3. Do not ever talk of yourself or boast or seek praise or pity. Remember the rules of Archbishop Benson: "Not to call attention to crowded work or petty fatigues or trivial experiences. To heal wounds which in time past my cruel, careless hands have made. To seek no favor, no compassion; to deserve, not to ask, for tenderness." Not to feel any uneasiness when my advice or opinion is not asked, or set aside."

4. Do with absolute faithfulness every duty.

5. Rejoice at all the good you see in others, and all the honors they achieve, and admire all that is admirable in all things.

6. Counteract all beginnings of evil, whether of thought or of act, by some positive thought or deed of good.

7. Do not be impatient. Go on coveting the best and highest, but remember that time is necessary for all things—to separate us from all the past failure and shame and to bring us to the goal, and remembering that it will be unaccompanied, probably, that we shall draw nearer to it.

"Don't be afraid of surmounting the world with kindness. Kind words cost little and often show destiny. They are nothing like oil for killing friction and preventing loss of power; there is nothing like a pleasant word or an encouraging remark to bring out the best there is in man or woman, boy or girl."

## Our Juniors

### Seasonable Suggestions

- Vacation is nearly over.
- Families are getting home.
- School duties are being resumed.
- Church work is being planned afresh.
- The boys and girls must not be overlooked.
- Do not be content with doing something for them.
- See that your plans include something to be done by them.
- The Junior Epworth League affords suitable opportunity for this.
- Therefore make a canvass of your community for enlarged junior membership.
- The main requirement for a successful Junior Department is tactful leadership.
- Let your opening League Business Meeting consider the needs of the Junior Division and provide for them.
- Your League Executive, whether local, district, or conference, should take steps to extend and develop the junior work wherever practicable.
- If your League has had no accessions to its membership from the growing juniors, you are trying to maintain your roll by illogical methods of work.
- Get the boys and girls, grow them into Christian character, train them in usefulness, graduate them from the junior into the adult section, and so preserve the continuity of the League life from childhood up to manhood.

### Weekly Topics

SEPTEMBER 19.—“DOTH GOD TAKE CARE FOR OXEN?”—1 Cor. 9, 9.

This is intended to be a Band of Mercy meeting. Kindness to animals is the chief lesson to be taught. It is based on the providence of God. He has made provision for the needs of all His creatures. None are valueless in His sight. Cruelty is often the result of thoughtlessness on the part of the young. Hence all should be instructed in the spirit of careful and kindly consideration of the claims of the brute creation. Habits of cruelty increase and grow in our boys and girls unless they are early taught to be kind and considerate to all living things. Ask your members to tell of any incident they may ever have seen in which wrong has been done any animal by themselves or others they have seen. You will find them responsive enough. Then make application to their domestic pets. The horse, dog, cat, fowls, rabbits, and other animals and birds all have a daily claim on our care and attention. A boy who starts by being cruel to his dog will grow up to be a selfish and unkind man. A girl who neglects her canary will grow indifferent to the claims of her friends.

“A merciful man regardeth the life of his beast” is a wise and old saying. Show that unless this is done, we are not like our Heavenly Father, who careth for even the sparrows.

Encourage your juniors to a pledge against neglect and cruelty in every form and to a spirit of kindness and care towards every creature of God.

SEPTEMBER 26.—MISSIONARY MEETING.—THE SCHOOLS AND ORPHANAGE IN WEST CHINA.

We were all schoolboys and girls, so of course we were very much interested in the school work of our mission in West China. Mr. Carscadden told us about the old system of education in China, and it seemed very strange to us. Then he took us to our Chentu school, and here we found that the boys were studying geography and

history and arithmetic, just as we do at home. Mr. Carscadden told us all about the plans for the great university that is to be built shortly, and took us outside the gate of the city to see the land on which the new buildings are to stand.

The girls are very much interested in the new W. M. S. school where the Chinese girls are being educated. The pupils were all very bright and happy, and seemed to be enjoying their school work.

We were glad, too, to visit the orphanage, where so many poor little children are being cared for. Many of these little ones have been thrown out on the streets, and if the missionaries did not care for them, they would die, for girl babies are not wanted in China. But in their new home they are bright and happy.

At Yuinhsien, we visited the new mission school, which is in charge of Mr. Wallace. Such a happy crowd of boys as there was there. Mr. Wallace told us about the field day that they had some

we decided that we would like to help in this great work. So next year, our League is going to support a schoolboy in West China.—A. D. S.

OCTOBER 3.—“IN EVERYTHING GIVE THANKS.”—1 Thess. 5, 18.

Submit such questions as the following, a week ahead, to the brightest of your juniors. Let them find the answers at home and give them in the meeting.

1. What passage in the Bible teaches gratitude to God?
2. What people were accused of ingratitude to God?
3. Find some reasons that are named for giving thanks to God.
4. How should we express our thanks?
5. Find two things that accompany thanksgiving.
6. Name some who were grateful to Christ for His good deeds to them.
7. Who failed to give thanks for His mighty works?
8. What reasons have we in autumn for thanksgiving?
9. How should we observe Thanksgiving Day?
10. Is it right ever to murmur?
11. What do you think the topic means when it says “everything?”
12. To what does ingratitude lead?



HOW THEY FED THE DEER BABY

time ago, and all we wished that we could have seen the Chinese boys in their races and games. Mr. Wallace told us about the new high school which they hope to establish in Yuinhsien soon, and said that he hoped that many of the boys from this school would afterwards go up to attend the university at Chentu.

The work among the boys and girls is so important that schools are to be established as soon as possible after a town has been opened for services. In many cases, the teachers are Christian Chinese, but of course the missionaries are in charge.

It was all very interesting to us, and when Mr. Carscadden asked how many of us wanted to help, we all held up our hands. He said that prayer was the most important thing, and that this was something in which we might all have a share. But we can do more. Many of the boys from the Christian homes are poor, and their fathers cannot afford to give them an education. They want our help, because these boys are needed to preach the Gospel in China. It costs only thirty dollars a year to educate one of the boys, and

OCTOBER 10.—NOT IDLERS BUT WORKERS.—2 Thess. 3, 7-13.

1. When did St. Paul first visit Thessalonica? Acts 17, 1.
2. Why, do you think, did he write like this? Verses 11, 12.
3. What do you mean by “busybodies?” If they were not busy in their own work, in what were they busy?
4. What had Paul written them before? 1 Thess. 4, 11.
5. Find another reason for work. Verse 10.
6. (Without work we cannot expect to have even our food. Industry is a necessary law of life).
7. In work for God, what should we not be? Read verse 13, and find other passages, such as Gal. 6, 9, to show what is meant.
8. In what did Paul set himself up as an example in verse 7?
9. Did he write like this to any other people? If so, find what he said.
10. How can we work for God?

10. If we do, what may we expect as the result?

11. If we do not, what will follow?

12. What kind of people are of most value to any church? Will you be one such?

### Two Little Maids

Little Miss Nothing-to-do  
Is fretful and cross and so blue;  
And the light in her eyes  
Is all dim when she cries,  
And her friends, they are so few, oh, so few!  
And her dolls, they are nothing but sawdust and clothes;  
Whenever she wants to go skating it snows  
And everything's criss-cross—the world is askew,  
I wouldn't be Little Miss Nothing-to-do,  
Now true,  
I wouldn't be Little Miss Nothing-to-do,  
Would you?

Little Miss Busy-all-day  
Is cheerful and happy and gay;  
She isn't a shirk,  
For she smiles at her work  
And romps when it comes time for play.  
Her dolls, they are princesses, blue-eyed and fat;  
She makes them a throne from a rickety chair,  
And everything happens the jolliest way  
I'd sooner be Little Miss Busy-all-day,  
And stay  
As happy as she is at work or at play.  
I say.

*Christian Work.*

### The Boy Emperor and His Playmate

The following story about the little Emperor of China is much appreciated by the Chinese people, and may prove to be of interest to Canadian readers, especially among the children:

"When the day for the coronation came, or, to be more exact, the day when the little boy was to ascend the dragon throne, he was not yet four years old. The Manchu and Chinese officials were gathered in the palace with their fine garments and brilliant decorations. The little boy looked all around as if trying to find somebody. Then he turned to his father, the prince regent, and asked, 'Where is Mow?' His father did not know who Mow was; but the new emperor was determined to have him present. So word was sent to his mother, 'Who is Mow?' She said that Mow was a five-year-old boy who had been a neighbor and constant playmate. So Mow was sent for. But according to the rules of the court, he could not be admitted unless he had some official rank. That was easily managed. He was made a military officer, was given a cap with a button on it, and was admitted to the throne room to see his little playmate ascend the dragon throne."—By Rev. Charles E. Ewing, of Hsiku.

### What the Doctor Said

Suppose a boy has a lot of good cigarettes, and smokes a few of them every day. Is there any injury in this? I can tell you, for I have had such boys for patients. Such smoking, even in so-called moderation, will do three things for him: (1) It will run his pulse up to one hundred or more per minute. (2) It will reduce his weight below the healthy standard. (3) It will reduce his strength and general vitality, as will appear in his pale complexion and his diminished appetite. Cigarette smoking is one of the worst of habits, physically, that a boy can form.

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## The Young Canadian

Should inform himself of his Country's History, her Resources, Potentialities and Conditions of Life. To this end we would recommend the reading of the following books:

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Because it gives in convenient form, and in exceedingly interesting style, the story of the discovery and growth of the Canadian Dominion. Its numerous illustrations are in themselves an education. Price, 50 cents.

### W. R. Nursey's Story of Isaac Brock

Because it gives the most vivid and striking account of the life of that distinguished soldier that has yet been written. The lessons of his life cannot be too strongly impressed on the minds of the boys of Canada. Price, 85 cents.

### W. S. Herrington's Heroines of Canadian History

Because it tells the story of deeds of heroism that will live to inspire successive generations of Canadian boys and girls. Price, 30 cents.

### Hon. James Young's Public Men and Public Life in Canada

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### Archibald MacMurchy's Handbook of Canadian Literature

Because it gives brief sketches of Canadian authors and their works from the earliest times down to the present day—information not to be conveniently had elsewhere. Price, \$1.00.

### Dr. Rand's Treasury of Canadian Verse

Because it gives the cream of Canadian poetry, gathered by a discriminative hand, and accompanies this with brief biographical sketches of the poets. Price, \$1.25.

### E. L. Marsh's Where the Buffalo Roamed

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### Mrs. Paget's The People of the Plains

Because it gives a most interesting account of the Indian tribes who people our Western plains, their origin, racial characteristics, modes of life, religious beliefs, social customs, occupations, amusements, oratory, poetry, music, legends, etc., etc., etc. Price, \$1.00.

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West

**Smiles!**

A woman is a thing, they say,  
Of moods. To be explicative—  
She points out to a man the way  
To go—and that's INDICATIVE.  
At first she does it gently, just  
To save a wince compunctive—  
Says that he "may," not that he "must,"  
And that's her mood SUBJUNCTIVE.  
If he demurs, does she give way?  
Nay, never for a minute! I've  
Known her to work for a day  
To win. And that's her INFINTIVE.  
But if suggestion, patience, tact,  
Fail, she becomes declarative.  
She orders—and you'd better act.  
Good, when her mood's IMPERATIVE!  
—Cleveland Leader.

A worker at Hull House, Chicago, who is what she herself calls an "unappropriated blessing," finds much that is amusing in the point of view of many married women toward spinsters. One afternoon Mrs. Donovan appeared at the Settlement House meeting in her best clothes and an aggressive air. One eye was almost closed and one side of her face horribly disfigured. "Why, Mrs. Donovan, what has happened?" cried the worker; then, realizing that her question might embarrass the woman, hastened to add, "Well, never mind; it might have been worse."  
"Surr, an' it might," responded the matron. "I might never have been married at all."

"Is Mr. Bromley in?" asked the caller.  
"He is not, sorr," Pat answered politely. "Share he won't be in till four o'clock, or mebbe after."  
"Where's he gone?"  
"He went to ride in his interm, sorr."

"His what?"  
"His interm. 'Tis a tony name for buggy, I'm thinking. Half an hour ago Misher Bromley says to me, 'Pat,' says he, 'I'm i'xplicit' Misher Dobbs here sometime this afternoon, but I guess he won't be after gettin' here yet awhile, so I'll go down town in the interm.' An' with that he druv off in his buggy."

Recently an automobilist ran down and killed a hen. He was a conscientious automobilist. So, instead of racing along, un-mindful of the grief of the owners of the hen, he immediately stopped, got out, tenderly poked up the unfortunate fowl, and raised the door bell of the farmhouse from the vicinity of which it had emerged. A woman opened the door.

"I am very sorry to inform you," remarked the automobilist, "that I have unintentionally killed this hen of yours." He held the fowl up to her view. "Now I am quite willing to pay whatever the value is."

But she checked him with this joyous exclamation:  
"O, I'm so much obliged to you! I've been trying to catch that hen for three days to cook it for dinner, and I never could so much as lay a hand on it. Thank you, sir, thank you!"

There was a certain minister who was not very eloquent. One Sunday morning, in the midst of the minister's sermon, a head poked itself through the door of the vestry, and a low and tremulous voice said, "Minister, the church is on fire."  
"Very well, Brother Spriggins," the minister answered, "I will retire. Perhaps you'd better wake up the congregation."

A teacher had told a class of juvenile pupils that Milton, the poet, was blind.  
The next day she asked if any of them could remember what Milton's great affliction was.  
"Yes'm," replied one little fellow, "he was a poet."

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