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## World-Wide Young Methodism

### X.—Young Methodism and Citizenship

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BEING a follower of Jesus Christ does not excuse a man for his neglect of the duties of citizenship that fall to him. A good many Christians—and Methodists are among them—seem to think that they are too good to take an active part and share in the conduct of the government. As if there were danger of contamination in the contact. And, on the other hand, there are a great many people who are not good that take advantage of the absence of the former class and operate the political affairs of the nation to suit themselves.

The Christian citizen should always have the highest interests of his nation before his eyes. This means that he must be greater than any political party, and must direct his acts in accordance with conscientious views of what is best for the nation. The Christian must be guided by his conscience rather than by the dictates of any political power in the exercise of his civil rights and privileges.

Then he should always be in his place as a citizen, that means that when need arises, or an emergency confronts the country, he should be where he can serve the country best. If there is a political issue before the people he should be found in his place defending it if it is righteous, and denouncing it if it is unrighteous. If a great moral issue is under discussion his place is in the forefront, battling with the reformers and the best citizens for honor and truth, and for the nation's highest character. He must always be on the Lord's side, and that is on the side of practical civic righteousness.

History is full of incidents of the downfall of great nations through the development of the weaker and vicious propensities of the people. Where courage is of a high order, where honor prevails and virtue is preserved as a bright and beautiful jewel, the national life is sure to be pure and permanent in its influences; but in every case where the vicious elements of the heart or mind have come to supremacy, degeneration and deterioration have set in and the doom of the nation has been sealed.

If a nation is to develop on the higher lines it will be because the best elements in its citizenship are in supremacy. And that is saying in another way that it is the duty of every man and woman professedly and possessing high ideals of

civic virtue not only to live up fully to those high ideals, but to see that those ideals are carried out in the practical affairs of everyday life in the community in which he or she may live.

No Christian has a moral right to be identified with any movement, political or otherwise, that will result in the exaltation of any man or of any cause that will interfere with the higher development of the national life. The roots of civic righteousness are deep down in individual virtue, and if there is a lack of fidelity in the individual character there is sure to be a weakness in the civic life of the community.

If Christian men and women were to organize themselves into "a league offensive and defensive," to use John Wesley's phrase, against every form of evil that invades the home and the community and diminishes the vitality of the national life, many of the agencies of corruption that are prevalent among us today would have their power curtailed and might be destroyed utterly.

Take, for instance, the liquor traffic. It flourishes largely because the Christian influence of the community fails to assert itself and to exercise its rights and privileges. If there were a high ideal of civic righteousness in every community it would not be possible for the liquor traffic to flourish and to invade and blight so many homes, destroy the flower of the national life, and besmirch the national character. It is the indifference of the Christian Church that permits this abominable traffic to continue its frightful havoc among the people.

But this is only one of many evils that flourish in so-called Christian lands. The Christian's attitude against it should be one of unrelenting hostility. But he should maintain the same attitude of enmity against every other form of evil. And his attitude should be not only one of hostility against evil, but of friendliness toward good, and of co-operation for the permanent establishment of uplifting influences in the community.

Unfortunately the tendency to do evil is more easily followed than the inclination to do good. There are a great many weak-kneed, apologetic, trimming, time-serving Christians in the world. They are a hindrance rather than a help to the Christian enterprise. Instead of standing firmly for the right, they are quite ready to compromise with evil.

When they have been elevated to high station, where they have the opportunity to wield a great influence for good, they become pliable when they should be inflexible, and they yield to all manner of wrong-doing, the results of which are not overcome for generations.

One bad man in a place of great power is a frightful calamity to a nation, simply because it seems easier for some men when they have the responsibilities of office upon them to do evil than to do good, and an evil example in a place of prominence is seized upon by many as an excuse, and sometimes as a justification, for wrongdoing. The record of many a nation is soiled by the bad lives and examples of its statesmen and rulers, who accepted office under the most solemn pledges and did not hesitate to break those pledges when their selfish interests led them to do so. One result is that much of human history is the record of crimes, and that record is written in blood.

There rests a great responsibility, then, upon every Christian who has the welfare of his country at heart. He must see to it that he does nothing himself that will nourish a disregard for the law. The honor of the land should be sacred to him. He should have a high regard for those in authority. The office a man fills should receive proper respect, however, even if the temporary occupant of the office should be a man for whom one cannot command respect.

Then he must give faithful attention to the discharge of all the duties that devolve upon him as a citizen. In order that as far as in him lies no improper man may get into public office, and no office may be used for improper purposes. The integrity of the national honor must be maintained by him in spite of all attempts to lower it through the manipulations of persons who would make merchandise of it. He must engage in the turmoil of political life, even though it may be very distasteful to him, for the sake of the country's better life and higher advancement. And with it all he must keep himself wholly unspotted from the world in which he must act and with which he must mingle.

It may not be agreeable for the Christian to do all this, and it surely will not be very easy, but the duty is so plain and the necessity so urgent that no self-respecting Christian should hesitate to

take his or her place in the civil life of the country, or endeavor to discharge all the duties of that place by the help of God, and for the glory of God and the present and future of the nation.

It is the presence of God and of true-hearted Christian men in public life today that saves the Christian nations from humiliation, demoralization, and destruction. There may not be a formal recognition of God in the national constitutions, but there is none the less a positive recognition of God in the conduct of the government. Men of acknowledged religious life and of exalted Christian character are among the leaders. They have shaped the political policies of the government and have executed the laws that they have helped to enact. Occasionally men have risen to prominent place who have not been regarded as examples of Christian faith and practice, but for the most part those who have exercised authority in the national councils have been men who have had the fear of God before their eyes. For this we should be devoutly thankful.

One thing needs to be said. Christian lands to-day is a great increase in the number of those who steadfastly believe that righteousness exalteth a nation, are devoted to the loftiest ideals of national life, and are ready to live so as to realize these ideals and to induce others to do so. We need the contagion of noble example and of worthy life. The fountain of the nation's life is in the homes of the land, and it is there that the character is formed which is to shape the destiny of the people. A loose rein and an evil life at the centre mean calamity for the coming generations. But high ideals of virtue and honor, and the inculcation of right ideas of civic righteousness, and the development of a patriotism that finds expression in worthy acts of everyday life for the nation's good—these will have an influence upon the life of the country in the generations to come that cannot be estimated.

In a certain and very important sense, then, the destiny of the nation is in the hands of the men and women of strong character, and of high and noble impulse. God is on the side of the righteous, and while it may seem sometimes that their cause is falling, or at least that the enemies of the right are prevailing, yet God is keeping watch above His own. It needs only that those who are really His own shall be faithful in their allegiance to Him, and be ready by character and deed to accomplish His holy will, whether it relates to the home or to the nation. "Blessed is the nation whose God is the Lord," we read, but this condition exists only when God is the Lord of the people, who, as individuals, compose the nation.

It is the duty of all Christians to have a part in the affairs of the state. Not everyone can enter public life, but everyone can do a full share toward the purifying of the political life of the nation, and toward the raising and dignifying of public officers. Neglect in the discharge of public duty may lead to serious consequences. If wicked and selfishly ambitious men get control of the machinery of government the nation will be plunged in all manner of trouble, from which it will take the best efforts of the best citizens years to extricate it.

The forces of evil are constantly at work, and for the same reason the forces of good should never sleep. The civil forces seek to undermine and destroy, so the forces of good should seek ever to protect and to build up the life of the nation.

Consider the many opportunities that are before the young people of the Christian Churches in all lands for the exercising of interest in the public life of the countries in which they live. They should be urged everywhere to take ad-

vantage of these opportunities and to do all in their power to raise the standards of public morality and of civic righteousness in the constant and conscientious exercise of the rights, privileges, and duties of their citizenship.

## Masterpieces of Hebrew Literature

### VI.—The Greatness of God

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

TOPIC FOR WEEK OF OCTOBER 20.

Psalm 104.

THIS selection, along with that set for next month's literary study (Psalm 107), returns to the more elaborate Hebrew songs or *odes* of which the Old Testament Scriptures, and particularly the Book of Psalms, furnish us a variety of very notable examples. The Hebrew ode is somewhat difficult to define. Prof. R. G. Moulton describes rather than defines it when he says in his book "The Literary Study of the Bible" that it is Hebrew poetry at its furthest remove from the ordinary speech and when nearest to pure music. According to him the ode is "the song that can soar highest and remain longest on the wing." The sustained beauty and flow of the rhythm and the exalted thought of our psalm make it answer well to this vague definition. Professor Moulton is of the opinion that the psalm does not stand alone but is really a companion psalm to the 103rd; the first of the two setting forth the testimony "of the world within" (i.e., of personal human experience to the glory and goodness of God, while our psalm itself expresses the witness of "the world without" or of external nature when viewed from the viewpoint of its testimony to the glory of God as creator and sustainer. In this view the two psalms form one *grand ode* to *Jehovah* as the God of the individual and of nature.

An examination of the two psalms makes the view by no means an unlikely one, for it brings out the general similarity of their structure—for instance, the fact that each of them opens and closes with the refrain, "Bless the Lord, O my soul."

Our Leagues will make no mistake if as one part of the October literary meeting they arrange for the reading of the two psalms under the title "The World and the World Without."

The 104th psalm, however, is interesting enough in itself to occupy all the space available for this article.

Let us first glance at its structure. It illustrates in particular two principles of Hebrew poetry:

I. *The Mixed Stanza.* That is, its stanzas are not of one uniform type, but change in harmony with a corresponding change in the thought. The first section of the psalm is a long one, consisting of five consecutive stanzas of five couplets each, in which the psalmist sets forth the greatness of God as seen in nature. The first stanza will serve as an illustration:

"Bless the Lord, O my soul.  
O Lord, my God, thou art very great;  
Thou art clothed with Honor and majesty;  
Who coverest thyself with light as with a garment;  
Who stretchest out the heavens like a curtain;  
Who layeth the beams of his chambers in the waters;  
Who maketh the clouds his chariot;  
Who walketh upon the wings of the wind;  
Who maketh winds his messengers,  
His ministers a flaming fire."

But at verse 24, where the thought passes to the consideration of the dependence of all created things upon God—where, in other words, the thought is not so "high" as in the previous stanzas—the form changes to a stanza of four strains (i.e., four couplets with one or other of their lines strengthened in each case by the addition of a weak third line).

The italicised lines in the following are the added "weak" lines which augment the couplets:

"O Lord, how manifold are thy works!  
In wisdom hast thou made them all:  
The earth is full of thy riches.

Yonder is the sea, great and wide,  
Wherein are things creeping innumerable,  
Both small and great beasts.

There go the ships;  
There is the Leviathan,  
Whom thou hast formed to make his pasture therein.

These wait all upon thee  
That thou mayest give them their meat  
In due season:  
That thou givest unto them their gather."

When again the thought reverts to the glory of God in the "bur" of praise at verse 31 the five couplet stanza is resumed, and with this the psalm proper closes, the final, "Bless the Lord, O my soul," being really outside the rhythm in the same way that the "Amen" is usually outside the metre of our modern hymns.

II. The second principle of Hebrew poetry illustrated by this psalm is that to which Prof. Moulton gives the name of "The Envelope Figure or Structure." This was referred to in a former article of this series, but it happens to be very noticeable both in this psalm and in its companion psalm (103rd). The term "Envelope Figure" as here applied simply refers to the fact that the psalm opens and closes with the same form of words, "Bless the Lord, O my soul,"—these opening and closing cries being regarded as enclosing the rest of the psalm as a letter is enclosed between the front and back of its envelope. This structure is really a further development of the spirit of parallelism which is the outstanding feature of Hebrew poetry; or, to be more correct, it is parallelism applied not to the verse lines nor yet to the stanzas, but to the poem as a whole. A further illustration of this envelope structure (apart from that given in the 103rd psalm) will be found in psalm eight. The structure is not peculiar to Hebrew poetry; it is one that is likely to suggest itself occasionally to poets of any nation, and it is not unknown in our English verse. Indeed, we have several illustrations of it in our Methodist Hymn Book, as, for instance, in Isaac Watts' hymn founded upon verse 33 of this psalm (hymn 62).

"I'll praise my Father while I've breath."

and (with some modification) in the splendid hymn (668):

"O, Thou, with him, in ancient time,  
The lyre of Hebrew bards was strung;  
Whom kings adored in songs sublime,  
And prophets praised with glowing tongue."

But interesting as the formal structure of this striking ode may be, its thought-structure is more interesting still. It very curiously parallels in the order of its thought the story of creation as narrated in the first chapter and early part of the second chapter of Genesis. To quote a suggestive commentator, "The psalm is throughout a poetic description of the creation of the world based on Gen. 1, and retaining its order of six days' work with a supplementary seventh of rejoicing in a finished creation."

In the story of creation the first day's work is recorded in the words, "God said, Let there be light: and there was light." In this psalm the first outburst of praise to Jehovah as creatively great is graphically given in the words:

"Who coverest thyself with light as with a garment."

According to Genesis, the second day of creation saw the setting up of the firmament (the heavens) "to divide the waters from the waters"; here, likewise, the second poetic tribute to the greatness of God deals with heavens:

"Who stretchest out the heavens like a curtain;

Who layeth the beams of his chambers

in the waters;

Who maketh the clouds his chariot;

Who walketh upon the wings of the wind;

Who maketh the winds his messengers,

His ministers a flaming fire."

Before further instancing the parallelism of thought with Genesis 1 we may pause to notice the poetic beauty of the author's conception of this early creative work. He thinks of Jehovah as investing Himself with nature; light is his garment, the heavens his covering tent, the supporting beams divide off the under-space into his chambers, the wind-driven clouds are his chariot, and the storm elements do his bidding as servants surrounding his throne. The last two lines quoted above are, however, somewhat variously rendered. In the rendering given it would seem that the psalmist is marking the greatness of God in his use of the phenomena of nature as his servants, but some translators prefer a rendering akin to the familiar one of the Authorized Version:

"Who maketh his angels winds,  
His ministers a flame of fire,"

the interpretation being that just as God himself is present in nature, wrapping Himself in light, setting up the heavens as His tent, and using the clouds as His chariot, so His attendant angels are made to assume the form of winds and lightning.

Reverting again to the parallelism with Genesis 1, it will be seen that the third day of creation (the separation of the dry land from the seas, and the creation of vegetation) is described by the poet in the 2nd, 3rd and 4th stanzas (verses 5 to 18); but, poet-like, the author goes far beyond the bare theme, for the thought of vegetation brings to his mind the irrigating waters on which it depends—the babbling brooks or rushing rivers that "went down by the valleys;" the springs "among the mountains" that "give drink to every beast of the field," the wild asses that "quench their thirst by them;" the twittering birds in all the branches, and even man for whom all these are prepared. So here our poet

really anticipates the sixth day of creation. It is, by the way, a very fine figure we have in verses 6 and 7, where the poet represents the waters that originally covered the earth as a garment, even rising above the mountains, as feeling at the rebuke of God and shrinking back within their set bounds at the voice of His thunder.

The breach of the Genesis order involved in the anticipation of the sixth day's work is soon recovered from. The poet once more gets his imagination in his thrall and brings it back to the order of the Genesis story, taking up in the next stanza (verses 19-23), the work of the fourth day—the creation of the greater and lesser light that rule the day and night and are "for signs and for seasons and for days and for years."

But once again his poetic imagination plays freely about the theme; darkness suggests to him the prowling beast, the creeping forth from his lair and the silence suddenly made hideous by the roaring of the young lion seeking his prey and the prowling beasts slinking back under cover again when the dawn comes:

"The sun ariseth, they get them away,  
And lay them down in their dens,  
Man goeth forth unto his work,  
And to his labor until the evening."

Similarly in the next two stanzas (verses 24-30), we have the work of the fifth day of creation touched upon in the mention of the teeming life of the seas where also

"is leviathan, whom thou has formed to take his pasture therein."

But the psalmist sees that the work of creation does not exhaust the greatness of God. He is great also as sustainer, and so these stanzas (particularly verses 27-30) give a very beautiful expression to

the truth that "in Him" all living creatures "live and move" and have their being. Indeed, the whole passage represents the spirit of life in the lower animals as well as in man as being imported by the divine inbreathing (Gen. 2: 7), and when that spirit is withdrawn "they die and return to their dust."

The final stanza or strophe, with its closing burst of praise, may be in part conceived of as a poetic enlargement of the words found at the close of Genesis, chapter one, "And God saw everything that He had made, and behold it was very good." Creation is ended; it is now Jehovah's turn to be glad in unbroken joy for "the glory of the Lord will endure forever," and

"The Lord shall rejoice in his works."

Into that rejoicing the poet will enter with him:

"I will sing unto Jehovah as long as I live.

"I will sing praise unto my God while I have my being."

Alas! that the divine rejoicing and the poet's meditation upon God and His works that promised to be so "sweet" (verse 34), should both be so soon marred by the horrid fact of sin, and the poet's observation of the sad fact that of all God's creation

"Only man is vile."

Alas, too, that the poet, stirred by this anomaly of sin that God so patiently bears with, should be provoked into crying out for sinners to be "consumed out of the earth."

Inspired of God though he is, and memorable as are his ascriptions of praise, he has not learned to pray,

"Father, forgive them; they know not what they do."

## Religious Tendencies in Our Dominion

REV. DR. J. H. MARTHUR, EBN.

TOPIC FOR WEEK OF OCTOBER 27.

IN recent years great changes have taken place in our modern civilization, changes affecting the whole realm of life, social, industrial, economic, educational and religious. The Church has found it necessary to adjust her forms of activity to the changing conditions of the times. In the mind of many the Church has not kept pace with the new order of things. Changes have been taking place faster than she has been able to adapt herself to the new conditions.

The success of the Church is not to be measured merely by the number of her communicants. Her influence has to some extent affected the whole life of the people, individual, communal, and national. In the Middle Ages the Church was the centre of all influences and forces that tended to the elevation of the human race. Education, literature, music, art, law, medicine, all at one time were under the control of the Church, but they have long since broken their ecclesiastical bonds and are pursuing their way more or less independently. These forces, however, owe their existence largely to the Church, which fostered them in their infancy and prepared the soil in which they thrive. Schools, hospitals, orphanages and such-like do not spring up of their own accord in any country unless the Church has been there first to prepare the soil.

Gradually the Church has ceased to perform many of the functions that were once exclusively hers. Even charity, which has long been under the patronage of the Church, is attaining maturity, and

is already undertaking much on her own responsibility independent of the Church. As an organization the Church may not be so powerful as she once was, she may not dominate the life of the people so directly as she once did; but if not so powerful as an organization, her life is just as potent and perhaps more widespread as it pulsates in a hundred new organizations.

Amid this subject, hear the pronouncement of our last General Conference: "The Christian life of to-day cannot justly be measured by the standards of the past. There is to-day a Christianity without the Church which the Church fails to recognize only with loss and discouragement, and a Christianity within the Church which finds its expression in service rather than conventional religious exercises; and the most efficient church will be the church which guides its membership most generally and heartily into the widest variety of human service."

The Church is still the leader in every movement that makes for the uplift of human kind. The new and ever changing conditions of our time demand new religious movements and a wider variety of human service. Religion in its essence does not change, yet the forms of its expression and the mode of its activities must necessarily change. To-day the Church has new situations to meet, new difficulties to face, and new tasks to perform.

In the older days the activities of the Methodist Church were few and simple,

but exceedingly intense. There was the public service, the class-meeting, the prayer-meeting, and the periodical protracted-meeting. These were found to be sufficient to minister to the spiritual needs of the people. To-day the activities of the Methodist Church are more diversified. New forms of church activities were found to be necessary. Thus there were introduced the Ladies' Aid, the Epworth League with its various departments, the Young Men's Club, the annual Convention, the Summer School, the Woman's Missionary Society, the Laymen's Missionary Organization, the City Mission, the Institution of Deaconesses, etc.

Notwithstanding these diversified activities, the Church is not to-day coping successfully with the great social problems, which in their acutest form are found in the city. Such, at least, is the opinion of many of the lay leaders. To quote from Rev. Chas. Stelzle: "The Church to-day seems to have arrived at one of the most crucial periods of her history. . . . No one can successfully deny that the Church is slowly but surely losing ground in the city." This statement was made with reference to American cities; but the same tendencies are at work in our Canadian cities, and the Canadian Church has a similar situation to face and similar difficulties to contend with.

For the purpose of studying its religious problem we may roughly divide the city into three parts: (1) The "good residential" districts; (2) The downtown districts; (3) The poorer districts.

In the residential districts live the well-to-do people, mostly of the business and professional classes. They are well supplied with magnificent churches and able preachers. These people for the most part attend the public service of the Church and support it. Yet in many cases their attachment to the Church is not strong, for they will not allow their church duties to interfere with their business, nor even with their pleasure. The children, too, have other interests outside of the Church. Perhaps the programme of the Church is too limited to satisfy their growing needs.

In the down-town districts the good homes have been crowded out by the expanding business of the city. Yet people still are there living in tenement apartments, or boarding houses. The Church members who built the churches in these districts have moved to the suburbs, and in some cases they sell the old churches and rebuild in more convenient localities. The surplus money may be used to assist a mission or support deacons in an abandoned district, where people still are swarming. Or the Church may resolve to "stay with the job," and adapt herself to the needs of a changed constituency, and through the adoption of certain institutional features endeavor to administer to the various needs of the people, physical, educational, social, and spiritual. The Rev. Charles Stelzle, Superintendent of the Department of Labor of the Presbyterian Church in the United States, calls attention to the fact that "within recent years forty Protestant churches moved out of the district below Twentieth Street in New York City, while 300,000 people moved in." Thus he declares "the Church has sounded a dismal retreat in the face of the greatest opportunity which has ever come to her." The Church in Canada as she is now entering upon a new stage in her history must not make this mistake.

We come to the poorer sections of the city with their complex population and diversified forms of life. Here are the poor, here are the slums, here are the

men with their families who have had to remain at the bottom, here is found the waste of society, those who have not "made good," here too are found our "foreign colonies," our Ghettos, Little Italys, Colored Blocks and Chinatowns. These are the forces which with their mixed population from South-Eastern Europe, with their babel of tongues. The religious problem in these poorer sections of the city is a most complicated and difficult one. The efforts of the Church to meet the conditions in these sections have been hopelessly inadequate. Neither Protestants nor Catholics nor Jews have been able to hold their own. All seem to be fighting a losing battle. These alien people with their strange languages, and foreign sentiments, and queer customs, and diverse religions have become part of our community. We cannot ignore their presence nor be indifferent to their welfare. Has the Protestant Church in Canada sufficient vitality and versatility to meet this new and complex situation? The Church is on trial as she never was before.

The Church cannot afford to be a mere class organization ministering to the needs of a certain respectable well-to-do people. She cannot afford to be indifferent to the needs of the wage-earner

and the lower classes in our communities. She must not allow the working people to become estranged from her. She must know how to apply Christian principles to industrial matters. She must get in close touch with the toiling masses. She must not pander to the wealthy classes, nor fall to rebuke wickedness in high places. She must not assume a mere negative attitude toward, but rather give sympathetic support to every proposed reform that looks to the bettering of the condition of the working classes. "The city of our day, grows up the church to-day, and we have a generation instead of a century in which to meet it."—*Josiah Strong.*

"The city is from one-half to one-quarter as well supplied with churches as the whole country; and, moreover, the Church, like the home, grows weaker as the city grows larger."—*Strong.*

"The problem of how to save the slums is no more difficult than the problem of how to save the people who have moved away from them and are living in the suburbs, indifferent to the woes of their fellow mortals. The world cannot be saved as the Church has been. The question is, can the Church be saved unless it is doing all in its power to save the world?"—*Graham Taylor.*

## The Parable of the Great Supper

REV. R. O. ARMSTRONG, M.A., B.D., VARDEN, MAN.

Luke 14: 15-24.

TOPIC FOR WEEK OF NOVEMBER 3.

IT will be best to read this whole chapter carefully in order to get the setting of the parable. The chapter might be entitled "The Table-land of the Kingdom," for you will see it is a record of the conversations and discussion at a supper, which in this case was the chief meal of the day. The parable presents to us, as all of the others do, many aspects of truth. The Kingdom is large; we have not grasped its full meaning yet. Not only are many of the aspects of the Kingdom of Heaven brought into view in these parables, but we get glimpses of the character of Jesus which we could not in other ways. The general theme of the parable is, The natural indifference of men to the Kingdom of God, and the Kingdom of God for the hungry.

There was a feast in the house of one of the chief Pharisees. It was made a big event. No doubt the Pharisee thought it was very condescending and gracious on his part to invite Jesus. On the surface of things, however, this was a popular move, because the common people thought much of Jesus. Above all things the Pharisees were opportunists when that was the safe way. Jesus accepted the invitation. Knowing their personal dislike for him He might have refused to go. But Jesus did not carry any sore cheeks around and went in to the open doors as they offered opportunity to do good. Then when the Pharisee had made a "great supper" and invited Him to it, we can see that it was in keeping with the teaching of this parable that he should go. Let us learn not to be too fussy about questions of this kind. Why shouldn't Christians stand on common ground with others when it is offered them in good faith?

The Kingdom of God is set forth under the figure of a great supper. What are the points of likeness? (This might make a special topic for some member of the League to handle as a part of the programme). In the first place it is something prepared for the guests. So God has prepared a great salvation for mankind. The plan of redemption schemed in the eternal mind took ages to reveal. Paul has many references to this in the

first and third chapters of Ephesians, as well as in other places in his letters. Something prepared for us? That is what we should be sure we were called to a feast and found that there had been little preparation we would feel like going away. But in this case all that a loving Heavenly Father of infinite power and wisdom could do has been done. In the second place, look at the bounty and generosity of the supper. There was nothing scant. It would compare with the feast of Ahasuerus, or Solomon's. See 1 Kings and Esther 1. Our Heavenly Father is royal in His bounty and in His provisions. The Kingdom of God provides for man's physical, mental, moral, and spiritual needs. There is something to appeal to all legitimate tastes and temperaments. Here the hosts study the preferences of the guests. So it is in the Kingdom of God. Jesus gathered twelve disciples around Him, each one different from the others. The more individualistic men are in the Kingdom the better they grow, and the more service they are capable of rendering. The more natural a figure and how closely it brings the Kingdom of God to our real life and our real needs.

The host having provided a great supper, it was natural to wish that it be appreciated. We talk of the divinity of God, have we a place for His humanity? He has yearned for appreciation as we have. All things being ready, the final announcement is made. In some parts of our country it is customary to invite people to supper or social and then send teams or conveyances for them. This will illustrate the point here. Suppose, having invited for appreciation as attending such a supper, the expected guests begged off when the conveyance came around for them. How would the hostess feel under those circumstances?

Just at this point we may appropriately deal with the pious ejaculation of the fellow guest mentioned at the beginning of the parable. He is reported as saying, "Blessed is he that shall eat bread in the Kingdom of God." If you look closely you will see that it was but a vague, dreamy, sentimental expression



that had no real meaning in it, so far as the speaker was concerned. He is a type of that large class of dreamers about heaven who have no idea of what fitness for heaven means. You will hear them saying that the church is a good place to go to, although if you inquire they give very little to support it, and perhaps are seldom found there. They give vent to such phrases about what a blessing religion is to the country, but in their practice they are infidels. They will tell you how much their mothers thought of the Bible, and probably never read it themselves. Too many look for crowns without the cross, for joy without sacrifice, reward without labor. Away with that kind of religion! I recall an aspiring young book agent who went around first to see what people thought of a certain book. He found that they all liked it, and being inexperienced immediately sent a "wire" for 100 copies. When it came time to buy the book only about half a dozen wanted it. So he seems to be with the Kingdom of God. Talk about it, and men will say how well they like it, but when it comes to a question of surrender and taking up the cross—well, "I pray thee have me excused."

Why do men do this? We see that the attitude of indifference to be with the Kingdom of God is so offensive to mankind that few will come out openly in rejection of it. They simply beg off. With a pretext of having some more important duty just for the time being, they ask to be excused. Have you noticed the tendency of human nature to make excuses? It is very old in history as we see by the record in the Garden of Eden. We do too much excusing of ourselves. It is League night. One of the officers is not there. What is the matter? Well, "a friend" came along just as he was ready to go and he "couldn't leave him." Shame. Would that officer talk that way to his employer if he did not have his work on time? Not much. The real difficulty with that officer was that he cared more for his friend than he did for his vow in the Lord's service. Seek first the Kingdom of God. Put first things first. If the Kingdom of God is not of supreme importance then I would say it was not of any importance to us at all. Have done with this way of making the church a side show, a matter of convenience and respectability. The church services do not bring some people because they do not appeal enough to their vanity. Leagues and prayer meetings are so tiresome they can't stand them even for an hour; but let a "five clover" or an evening party be announced, and every nerve will be concentrated on plans to get there. Vanity takes them; while in the other case it means humility—a virtue in which few of us shine.

How true to life this parable is, in that it sets forth the attitude of men to the Kingdom of God. It does not seem to be true to life as a social function. But that does not appear to be what is implied. Jesus would show how unnatural such a thing is in human experience. If such a thing happened it is more than likely the host would be highly wrought, and forbid any of those men coming in at last. But Jesus does not thereby teach that God's method is the same. With Him mercy is boundless. The parable would show us how great is the contrast between the way men use the invitation of the Kingdom and the way they use the invitations of men. Why are we not considerate in how we treat those men who might discuss the danger and folly of being preoccupied with property, business and social relations so that we can't properly save our souls? The mention of the rejection of those who would not come at first is to be taken as a hypothetical case and from the human stand-

point. But even at that may we not learn a lesson of the danger of delaying personal salvation or the folly of indifference.

Having failed to get the guests he expected, this host orders his servants to go out "quickly" into the streets and lanes of the city and bring in the poor and maimed and blind and lame. This being done they were told to go still farther afield, into the highways and hedges and compel them to come in. In such places they were not likely to find people who thought they were worthy of a welcome at the feast, but the reverse. Hence the compulsion needed was not of the arbitrary sort but of a moral kind which would establish confidence between host and guest. The cry still is,

## British India and British Christians

MRS. F. C. STEPHENSON, TORONTO, ONT.

TOPIC FOR WEEK OF NOVEMBER 10.

THE Durbar and the visit last year of King George and Queen Mary to the 315,000,000 of their subjects in India was a world-wide interest. The daily press, the illustrated weeklies, and the monthly magazines both by picture and word told the story of the magnificence of the reception given their majesties. Later came the moving-pictures with its witchery of motion and color and made us eye-witnesses of one of the greatest pageants in all history. India has had many invaders—political, religious and commercial—but never had such powerful invaders entered and as never before had India's forces been marshalled, this time not for defence, but to welcome in true Eastern style the royal visitors—her own Emperor and Empress.

The Royal visit brought before the world, in many ways, one of the greatest of the non-Christian countries—that of the great British Empire of which we as Canadians are so proud.

As fellow-Britishers, let us consider the people of India. The official census of 1911 gave the population as 315,001,099, about one-fifth of the total population of the world. In the official census, 2,925,000 classed themselves as Christians, although missionary statistics record only 1,471,700 as adherents and baptized Christians. Of the 313,000,000 non-Christians 207,000,000 are Hindus, 60,000,000 are Mohammedans, 9,500,000 are Buddhists, the remaining millions are classified as Sikhs, Jains, Parsees and Animists. We are staggered at the figures! India, British India, is non-Christian! Are British Christians indifferent? Do they know what heathenism means? Do they realize the value of Christianity to national life and development? Why has Great Britain been entrusted with this great non-Christian nation and what has she done in the past to establish the Kingdom of God in India? These are questions which should make every Britisher think.

With its problems of caste, its struggle toward national unity, its awakened consciousness of patriotism, its wealth, its poverty, its religious holding the masses in bondage, its illiteracy, its intellectual ferment,

### INDIA IS AWAKENING.

Japan's victory over Russia affected the entire East. Her victory meant much to the brown and yellow men of Asia; with satisfaction to themselves they concluded that the superiority of the white race was in decline and that not in its color. Russia had neglected what Japan had earnestly cultivated, namely Western ideas and methods. India's awakening has not come alone. China, Persia, Turkey and Korea are struggling toward national adjustment.

India's unrest is the opportunity of the

"Yet there is room." So it ever is with divine grace and invitations. God's charity and munificence are unbounded. His love at the same time compels us where our sense of unworthiness hinders us.

How true to life this record is not only the guests of the Kingdom. Not many mighty, not many noble, are called. The rich go empty away, while the poor are filled with good things. In the early ages aristocracy passed Christianity by as beneath it. The slaves and cast-offs went in. What is the result? It is not the guests of the Kingdom. We need to see ourselves in God's light, in the light of truth, to appreciate rightly the value of the Kingdom of God and the great supper. Only those truly poor of spirit can appreciate the 23rd Psalm.

Christian Church. To British Christians it is an appeal which they cannot afford to neglect. Let us look back a little way into India's history. When Queen Elizabeth ruled over England, Akbar, the Emperor of India, during his long reign of forty-nine years he ruled with toleration and brought about many reforms which endeared him to the common people as well as to those of high rank. He strengthened and consolidated the Empire, surveyed the country and granted political equality to all religions. His name is one of the greatest in India's history.

In 1600 the British East India Company was organized. For a hundred years after Akbar's death the Empire continued upon the strong foundations he had laid. His great-grandson, as a ruler, was intolerant and cruel, and at his death in 1707 the break up of the Empire began, and India entered upon a century of war and bloodshed. Down through the first half of the century the British East India Company was face to face with French rivals and hostile Hindu and Mohammedan dynasties. The battles of Plassey and Mandiwalk in 1757 led to British supremacy in Eastern India. In 1773 the various territories were unified under a Governor-General and Warren Hastings was appointed to the office. About 1800 the British East India Company was the paramount power in India; this was not unwelcome, for British occupation meant security and peace. The East India Company tried to maintain peace for the protection of its own finances and not because it was conscious of any moral responsibility toward the millions of lives under its care.

But India had not been utterly neglected by the Christian world. The Portuguese colonies in India gave Rome and its missionaries their opportunity. Francis Xavier, the great Jesuit missionary, landed in Goa in 1542. His zeal and sacrifice we must admire, but he failed to establish a church with high moral and spiritual qualities.

In 1704 Frederick IV. of Denmark commissioned his Chaplain to obtain missionaries for his Indian possessions, for the coast town of Tranquebar, with a few miles of surrounding territory, had been ceded to the Danes. Under command of the Danish king Ziegenbalg and Plutschan landed at Tranquebar in 1706. The pioneers established schools, prepared literature and preached in the surrounding villages. Although Ziegenbalg died in 1719, during the six years of his service in India he completed a translation in Tamil of the New Testament, and of the Old as far as the Book of Ruth. This was the first translation of the scriptures into a language of India. The preparation of a new edition of the Tamil Bible

by Schultze, Ziegenbalg's successor, led Christian Frederick Schwartz to offer himself for India. He became the outstanding missionary of the eighteenth century and served India and her people through a half century of struggle. He began work in 1750. The English Society for the Promotion of Christian Knowledge gave financial aid to the Danish mission. It also supported an agent in Calcutta. European life in Calcutta was corrupt and missionary work was forbidden. But William Carey was destined to do for Northern India what Schwartz had done for Southern India, and as an indigo planter he began his work in 1793.

The East India Company's charter, by Act of Parliament came under revision every twenty years, and was renewed in 1813. The British conscience was aroused on behalf of India. The income of the Company was £17,000,000, a clause was inserted whereby £10,000,000 annually was to be devoted to educational purposes in India. William Wilberforce and other leaders of religious life in Great Britain determined that the East India Company would be compelled to change its attitude toward missionary work in India. On the eve of the revision of the charter 800 petitions, praying that missionaries be allowed to go to India, were laid on the table of the House of Commons. These petitions were the outcome of a fierce struggle which had taken place throughout Great Britain between the champions of the missionaries and the supporters of the prohibitive policy of the East India Company. The Christian forces of Great Britain were united in this effort. William Wilberforce, that Grant among statesmen, who fought for the abolition of the slave trade, now fought for the emancipation of India. For two hours he addressed the British Parliament, and India's doors were opened by a vote of 89 for 26 against. Although Carey, in 1793, had been instrumental in organizing the first missionary society in Great Britain, not until twenty years later did Great Britain make it possible for British missionaries to work in British India.

Twenty years later the charter was again revised, and India was open to all Christian missionaries, irrespective of nationality. The Indian Mutiny of 1857 forced Great Britain to realize the greatness of the responsibility they had assumed in India. In 1858 the East India Company was abolished and India became an integral part of the British Empire. "We hold ourselves bound to the natives of our Indian territories, by the same obligations which bind us to all our other subjects. . . . Firmly relying ourselves on the truth of Christianity, we disclaim alike the right and the desire to impose our convictions on any of our subjects. . . . Our subjects of whatever race or creed shall be freely and impartially admitted to office in our service." So read the proclamation of Queen Victoria. British rule is transforming India. The greatest gift it has brought is internal peace and good government. Great Britain is working for the material prosperity of India. Improved transportation, irrigation, posts and telegraphs, education, improved administration, the abolition of the suttee, and infant sacrifice, are among some of the benefits British rule has brought.

"The British Government, with religious neutrality and secular education, cannot answer to the moral and spiritual needs of the people. Only Christianity can satisfy India's deep heart hunger. Only God Himself as Father can fill the longing hearts of His children, and only we who know Him can make Him known." As British Christians shall we do our share in winning British India for Christ?

## Trampled Flowers Why Hindu Women Need Christ

REV. C. PHILLIPS CAPE.

MRS. BESANT has been trying to persuade the people of Hindustan that it is unnecessary to send Christian missionaries to the caste Hindu. It is advisable, therefore, to ask if all the teaching of Hinduism is worthy of respect. What, for instance, is its attitude to women? The Code of Manu, which is the chief authority on the subject, speaks as follows:—

"For woman there is no separate sacrifice, nor vow, nor even fast. If a woman obeys her husband, by that she is exalted in heaven."

Again: "No religious ceremony for women should be accompanied by *mantras*, for women, being weak creatures, and having no share in the *mantras*, are falsehood itself."

Also: "Wrath, deceitfulness, proneness to injure, and bad morals, Manu ordained for women."

Once more: "A daughter is the chief miserable object."

Verses of a more complimentary nature can be found in the Code of Manu, but the teaching quoted above seems to have prevailed in India, and can be held responsible for the position of the Hindu woman.

The women of India are ignorant, and the priest loves to have it so. If 10,000 women from the villages of the United Provinces were supplied with a copy of the New Testament in their mother tongue, not more than thirty would be able to read the book. The ignorance of the women is the strength of popular Hinduism, for when knowledge comes the priest must pack. And through the ignorance and superstition of the women, the children suffer and the nation suffers also.

The women of India are apathetic. They have not changed their clothes for three thousand years. And this sartorial stagnation has been accompanied by mental and moral lethargy. The women of India are not discontented with their lot. "They are clothed in habit as in armor, and see the inevitable alike in the pleasing and the unpleasing." With this contentment the missionary must contend. Submission is sometimes divine and often deadly. The inhabitants of the cemetery do not agitate; they merely sleep.

The women of India suffer from the secular spirit. "It is often asserted," says Sir Monier-Williams, "that the Hindus are the most religious people in the world. Those who make this assertion ought, of course, to define what they mean by the word 'religious.' What is really meant, I think, is that among all the races of mankind the Hindus are the greatest slaves to the bondage of immemorial tradition—not so much in its bearing on religious beliefs, or even on moral conduct, as on social usages, caste practices, and domestic ceremonial observances."

The Hindu woman is ignorant of books, and, if of good family, she is a prisoner in her home and ignorant of the world. She is interested in marriage, money and jewellery, and in "domestic ceremonial observances."

Calling one day on an Indian rajah, a missionary saw that his young nephews had some transparent playing-cards with horribly obscene pictures. He removed the cards and burnt them. That evening one of the young men appeared at the missionary's house, asking that the cards should be returned. "I must have them back," he explained; "they are not mine, they belong to my aunt."

Some years ago, when an Eastern scholar pointed out a box of Hindustani idiom, objection was made to some of the proverbial sayings used as illustrations of the idiom. The scholar explained in his defence that only by knowledge of the proverbs of a people can we know how they think in their hearts. And he went on to state that the obscene sayings he had quoted were the sayings of the women of the zenanas. "Lilies that fester smell far worse than weeds."

It would be folly to indict the womanhood of a nation, and to suggest that the Hindu woman delights in vice. But she belongs to the East, and suffers through ignorance of the Holy Jesus. She is not spiritual, she is not vicious, she is a woman without no sacrament but marriage; she is like the idols she worships—essentially secular.

Hinduism is responsible for the suffering of widows. How terrible is their suffering the Hindu social reformers have told us. They say that the abolition of suttee—the burning alive of the widow with her husband's corpse—has been taken kindly of the British Government, for the agony of the funeral pyre was but for a moment, while the agony of the widow who lives continues till death comes, and is welcomed, not as the last enemy, but as the first friend. This widowhood is still compulsory. There are 26,000,000 widows in India, and many of these widows have never been wives.

They are treated with scorn and cruelty in many homes, because their relations believe that their misfortune in this life can only be accounted for by great wickedness in some previous existence.

Many women suffer because of Hinduism. A woman was prosecuted in Bengal for torturing her wife. He had suspended her by the thumbs to the roof of his house. When the neighbors cut her down and demanded an explanation the man informed them that a few hours previously his wife had given birth to a daughter, although he wished for a son!

According to Hindu law and custom, only a son can offer an availing sacrifice for his deceased father. That was the explanation the man gave for his brutal conduct. The teaching of Hinduism must be held, in part, responsible for the young mothers' agony. And when the man received his punishment he was introduced to a new system of ethics than the Code of Manu, the Indian Penal Code.

Not long ago, plague came to a village near Benares. The doctors told the people they must kill the rats, as they were spreading the plague. But Hinduism told the people they must not kill the plague rat, not even the plague flea, as all life was equally divine. The present writer asked a Hindu friend what he was doing to combat the plague. He replied that he was catching the rats in traps, as the doctors had ordered, and he was releasing them again to enter his house or the house of his neighbors, for so he was ordered by his religion. The man had abandoned his house, and was living in safety in a tent in the open fields. But his wife, because of Hinduism and of custom, was confined to the mud-house, and because of Hinduism her companions were the plague rats and the plague fleas.

In a town of the United Provinces lived a rich woman who had no son. She sought the help of a holy man, who told her that the great mother Kali was angry with her and would only be placated by an offering of human blood. The woman

to the holy man to do what three had done. He stole a little child of three from a neighbor's house. He called together some of his holy associates, and, with their help, he mutilated the body of the little child, caught the blood in a saucer, and presented it to Kali, with the petition that she would now relent and grant his client her heart's desire—the birth of a son. The child was not quite

dead, so it was thrown into a ravine, where the father at last found his little dead son. The woman and the holy man were sentenced to long terms of imprisonment, and all the details of the tragedy appeared in the Indian daily papers only two years ago.

Is it an impertinence to send Christian missionaries to India? Is the worship of Kali the same as the worship of Jesus?

When Sir Frederick Treves visited Benares and saw the marigolds and jasmine filthy with the mire of the temple lanes he called Benares "a city of trampled flowers." India is an empire of trampled flowers. "It is not the will of your Father which is in heaven that one of these little ones should perish."—*Sunday School Chronicle.*

## The Commission on the Problem of the Rural Church

Given at the Toronto Conference Institute, March 11-17, 1912

With changes and adaptations it might well be used by many of our local Leagues

*Chief Justice Wiseman.*

Justice Progress. Justice Hold Back. Clerk. Police.

Hopeful Countryside, Daniel Dare, Country Pastor, Thomas Prudent, Jack Canuck, Dick Humdrum, Martha Routine, Mrs. Dick Humdrum, Visionless Pessimist, Esq., Moses Zeitgeist, Jr. Other characters whose parts will be easily worked out might be the Right Hon. General Conference, Jonah Faintheart, Abraham Boaz, Joshua Seer, and Paul Dauntless.

*Chief Justice Wiseman.*—This is an age of scientific investigation and research. Not only in the realm of natural sciences, but in every sphere and activity of life in which there are human problems, this tendency to find out and to study conditions is prevalent. My Brother Judges, Justice Progress and Justice Hold Back, and I shall try to approach this problem of the Country Church with open minds. If we have had preconceived notions concerning it, we shall try to forget them, and shall listen dispassionately and calmly to the evidence that may be deduced. Of course we shall reserve the right to recall witnesses to examine them for further information and to do anything which may throw light upon the problem.

We are now ready to proceed. What lawyers are here and whom do they represent?

*Daniel Dare.*—My name is Daniel Dare, my lord, and I appear on behalf of Mr. Hopeful Countryside, the most interested party in the investigation.

*C. J. Wiseman.*—Very well, Mr. Dare. Any others?

*Thomas Prudent.*—My lord, I am Thomas Prudent, of the village of Sleepy Hollow, and am here in the interests of my client, Country Pastor.

*Justice Progress.*—Prudent, did you say? Thomas Prudent—the name seems familiar.

*Thos. P.*—Yes, my Lord, Thomas Prudent, the Prudents are of long ancestry, and there are many hereabouts. You have likely heard of them, although usually we are quiet folk.

*C. J. Wiseman.*—We are ready for the evidence. Call the witnesses.

*Daniel Dare.*—Call Jack Canuck.

*Policeman.*—Jack Canuck! Jack Canuck! (Jack Canuck enters the box.)

*Daniel Dare.*—Your name is Jack Canuck?

*J. Canuck.*—That is what they call me.

*Daniel Dare.*—And your home is—

*J. C.*—In Canada, sir.

*Justice Hold-Back.*—In Canada? What part of Canada?

*J. C.*—In all Canada. I'm a typical Canadian citizen, a son of the soil. I feel at home in every corner of it. Canada is my country.

*D. D.*—A wealthy country, I believe, splendidly endowed, with great prospects before her?

*J. C.*—A great country, sir. We're proud of her. Her resources are unbounded—minerals, forests, fisheries,

water power, lands in abundance, climate is unexcelled, and we're going ahead. What she will be a hundred years hence depends upon us—she'll be just what we make her.

*D. D.*—And her population; how is it likely to increase throughout the century?

*J. C.*—Well, it looks as if we ought to have 75,000,000 to 100,000,000 at the end of the century. I am told that just 100 years ago the United States had 7,200,000. That country now has 91,000,000. By the end of this century Canada should have at least 75,000,000.

*D. D.*—And how do you think this population will be distributed?

*J. C.*—Of course, in country, town and city. We must have a rural population, but we should have industries, too, and this means large cities, but as the century progresses and readjustment takes place, the tendency will likely be to leave the industrial activity in hamlet and rural district, thus minimizing the cleavage between city and country and bringing closer to the producer the markets of the consumer.

*C. J. Wiseman.*—You speak about readjustment. Just what do you mean by that?

*J. C.*—Well, I mean this. Under present conditions the man in the rural district is handicapped. His roads are poor, transportation facilities are against him, the middleman stands directly between him and his market. The application of electrical energy for light and heat and power and as a means of communication and transportation has barely begun. The farmer's natural individualism makes it difficult for him to enter into commercial life and schemes of organization and co-operation, but they're coming. And then, too, conditions in our Eastern provinces, in our own Ontario, must needs be changed. The rural districts are suffering from the drain of population in the two directions, to the city and to the West. But this is only temporary.

*D. D.*—You say that Canada must continue to be industrial and agricultural, is it not true that one must be fundamental to the other? Without prejudice, can you tell us which, in your opinion, must be fundamental?

*J. C.*—By all means, agriculture. The soil is the great source of natural wealth, and the producer of the largest bulk of raw material for the manufacturer. The increasing ratio in population in favor of the city has almost reached its limit. The present high prices and the general tendency of the age point to a great revival of agriculture along intensive lines. I cannot tell you just in what way, but it's coming. Other witnesses may be able to go into the matter scientifically.

*D. D.*—Before you retire, will you briefly give me your conception of the type of nationhood Canada should seek to develop.

*J. C.*—Well, that is pretty hard for me to do. I have it in my mind all right, but not being a professional man, I have

difficulty in expressing it. But I can say this as a Canadian citizen, that industry is not the end of life, nor farming, nor mining, nor business, nor anything else of the kind. I think in this new country we should stand for *manhood*, a clean, Christian manhood. Somehow our laws and institutions, our relationships, should give every fellow, whether native-born or foreign-born, a chance to make good, to develop his physical and intellectual and spiritual possibilities to the full. That's what I think about it, and that's what I should like Canada to be, and in this I think the rural sections of Canada must play a great part.

*D. D.*—That will do. Call Hopeful Countryside. (H. C. comes to witness box.) Your name is Hopeful Countryside?

*H. C.*—Yes, that is my name.

*D. D.*—What is your occupation? What do you do? Where do you live?

*H. C.*—I'm a farmer. I live in the township of Opportunity, county of Possibility.

*D. D.*—And Province—

*H. C.*—Of Ontario.

*D. D.*—Will you describe the community in which you live, the number of farms, some general idea of the neighborhood, and so on?

*H. C.*—Well, it is a rural community, consisting of farms of 50, 75 and 100 acres, a few 200 acre farms, but most of them 100 acres. The majority of the farmers are owners; perhaps 25 per cent. renters. We carry on mixed farming, grains, some stock, mostly cattle and hogs. There are one or two cheese factories, and a butter factory. Three miles away from my farm is a small village, named Sleepy Hollow, with one or two stores, with blacksmith, post-office, implement shop, a doctor, lawyer, and so on. At the store we sell our produce, butter, eggs, or such part of it as is necessary to supply our immediate wants. We are 30 miles' distant from the town of Bendale and 75 miles from Toronto.

*D. D.*—Now, Mr. Countryside, can you give us some knowledge of the roads, means of communication, market, population, and such things?

*H. C.*—Well, the community in which I live is six miles square. I know that much of it pretty well. I've kind of studied it in my own way just to see what we have and what we are. We have just now about 250 families in the block, 25 of which dwell in Sleepy Hollow. Our population is about 900; 75 or so in the village, not as large as a few years ago. One hundred and fifty of our men and women—some of them our best—have gone to the cities during the past decade, and 200 more with some older folk to the West. Of course, others have come in to take their places, but they do not seem so strong as before, mostly renters, some of them from the old side.

Our biggest market for butter and eggs is Toronto, but sending them through the country store, we are not benefited much thereby. I have known, sir, eggs to be

worth only 25 cents per dozen here and selling actually for 70 cents in Toronto—and so in other lines. The farmer hereabouts does not get his fair share of production. But it's coming. We have as yet no telephone and no rural mail delivery. The mail comes once a day to Sleepy Hollow.

**Justice Progress.**—Can you tell us something about the religious life of the people? How many are church-goers, how many churches there are, and how the people are divided?

**H. C.**—Yes, my Lord, I can. I said a moment ago that in our constituency of six miles square a population of 900. Of this number about 100 are Baptists, 200 Presbyterians, about 100 Anglicans and Roman Catholics, a few who recognize no church, and the rest are Methodists.

**D. D.**—In number, about how many?

**H. C.**—Say 375; possibly 400.

**D. D.**—Not all members of the Church?

**H. C.**—Oh, no, about 140 church members with 100 adherents. Then there are, of course, the very young children, and the remaining 75 may be termed indifferent.

**D. D.**—How many families would this represent? Do you know?

**H. C.**—One hundred families.

**D. D.**—You say about 400 Methodists. Am I right in supposing that they all attend one church?

**H. C.**—One church! I wish we did. That's just the point. I think we might. But, see, look at the plan I give you. In Sleepy Hollow is our central appointment. To the S. and E. 2½ miles is our second appointment, and to the N. and W. 3½ miles is our third appointment. The congregations are small at each service. I wish somehow we might combine our forces. The farthest member is only 4½ miles from Sleepy Hollow.

**D. D.**—Well, now, hold a minute; not too fast, you know. You think there might be a church established at Sleepy Hollow to serve all the constituency?

**H. C.**—I have no doubt of it. A few perhaps may choose to go to an adjoining circuit, which is hard by our north appointment.

**D. D.**—Now, my friend, this is a delicate question. Think a moment before answering. You say there are about 100 Methodist families in the community. On the average, that would each be worth financially?

**H. C.**—(After a pause.) Easily \$4,000. **D. D.**—At 100 families that would be \$400,000. That would represent the wealth of the Methodist community. Is that a moderate estimate?

**H. C.**—Very. I should say if anything too low.

**D. D.**—Can you give the Commission some idea of what the average income of each family would be?

**H. C.**—Well, judging from my own and from what I have discussed with my immediate neighbors and friends, it would be at least \$600 per annum.

**D. D.**—That would be a reasonable average.

**H. C.**—Yes, it would.

**D. D.**—Then that would mean an annual income for the Methodist community of \$60,000?

**H. C.**—Yes, sir.

**D. D.**—That will do.

**Thos. P.**—Just a word, Mr. Countryside, before you go. You hinted at concentrating the work of the Church at Sleepy Hollow. Do you not think it might be too much to ask men to drive their teams 3½ miles or 4 miles to church, after working hard all week? It's quite a long distance, you know.

**H. C.**—Not at all. The interests of the kingdom are as large as and larger than the interests of the farm, and therefore should come first.

**Thos. P.**—But you wouldn't want to preach that doctrine very much, would you? It might give offence.

**H. C.**—Offence! Why should it? That's the kind of doctrine we want from the pulpit. Why, Mr. Prudent, you have been a member of the church at Sleepy Hollow for 25 years. You know the conditions. Do you mean to say that the Quarterly Board and the Sunday School and the Young People's Society, and all the other organizations—do you think they're hard on the job; are they—

**Thos. P.**—Excuse me, Mr. Countryside, I was just asking a question. It bothers me sometimes, that's all. You may go.

**D. D.**—Call Martha Routine.

**Policeman.**—Martha Routine! Martha Routine! (Martha Routine enters witness box.)

**D. D.**—Your name is Martha Routine?

**M. R.**—Yes, sir, that is my name.

**D. D.**—Do you live at home?

**M. R.**—No, sir, not now. I lived at home until I was twenty-one, and then, wanting a little money of my own, I went out working. I am now at Mr. Hardwork's.

**D. D.**—Have you any sisters and brothers?

**M. R.**—I have two sisters and one brother. One of my sisters married Dick Humdrum. The other went to the city, and is now teaching in one of the Toronto Public Schools. She writes me that she is very fond of her work; is in touch with some fine people; has all the books she wants to read; has all kinds of happy things. I guess she's getting on. She likes it better than country life.

**D. D.**—Why did you not go to the city also?

**M. R.**—Well, you see, Clara wanted to go, and then Fred and Jack, they got tired of the farm. One went into business and is now in Winnipeg, doing well, and Dick is in a medical college. He has never told me yet, but someone said he would yet be a medical missionary, and, of course, my brother and I had to stay at home.

**D. D.**—But wouldn't you rather live in the country than in the city?

**M. R.**—Oh, I used to love the country, when a girl. The birds and flowers and meadows and the little brook at the back of the farm, and the crickets and the waving grain—all were so beautiful. I used to dream those days, but when my brothers and sisters left home, I left school and went to work.

**D. D.**—But you do not object to work, do you?

**M. R.**—Oh, my, no; but it is the dreary monotony and the daily routines. Milk and cook and eat, and wash dishes and sew and cook and milk again. I get so dreadfully tired of it all sometimes.

**D. D.**—You have some social life, Miss Routine, haven't you?

**M. R.**—A little bit—but why shouldn't we have a girls' circle, where we might meet together to discuss, once a fortnight, the problems of the home, and perhaps a little about missions and so on. We get so dull here, and then Clara writes about her recreation, skating and tobogganing and snow-bobbing in winter, and tennis and boating and picnicking in summer. There is nothing of that here. Even when we have a half day off, there is so little opportunity for self-improvement. I wonder sometimes why we shouldn't make our country life as bright and interesting as the city life. I believe we can.

**D. D.**—What would you suggest, Miss Routine, to make our country conditions more desirable?

**M. R.**—Well, I think our League and Sunday School might do more than they are doing, and then the Quarterly Board ought to get busy. We should have or-

ganized Bible Classes, and a Cradle Roll, and a Home Department for the older folk, and a Teacher Training class. I read not long ago what a good time the young people of Troy had one year in taking up their work. And then the Church should be the centre of the social and recreation life of the community. Why shouldn't we have in this community an athletic field, church parlors and games, and a library, a circle for the study of women's problems? Why shouldn't our young people take up the study of lawn beautification, tree-planting and the improvements in our landscape generally? Oh, there are so many things.

**D. D.**—Well, Miss Routine, unless Mr. Prudent or Mr. Timid wish to examine you, that will do.

**Thomas P.**—Do you think, Miss Routine, that these things you mention come within the purview of the church? Are they not *secular*, and is not the church sacred? Will you please answer?

**M. R.**—"Purview," I am not quite sure what the meaning of that word is. But I think the church should take an interest in everything that is good. It stands for the Kingdom, the preacher says, and the Kingdom is to help everybody and to meet everybody's need. That's what I think.

**Thos. P.**—That will do, thank you.

**D. D.**—Call Dick Humdrum.

**Policeman.**—Dick Humdrum! Dick Humdrum! (Dick Humdrum enters the box.)

**D. D.**—I think your name is Dick Humdrum.

**D. H.**—That's what they call me, sir.

**D. D.**—Married?

**D. H.**—Yes.

**D. D.**—Any children?

**D. H.**—Five.

**D. D.**—What do they do?

**D. H.**—Well, two of them work; the other three go to school. They'll all be working soon. I believe in work.

**D. D.**—You believe in work, but you don't believe in working all the time?

**D. H.**—Yes, sir—working all the time; work in morning, work at noon, work at night.

**D. D.**—But you take some rest off? You go to church, don't you?

**D. H.**—Church, not very much; my wife goes when she has time.

**D. D.**—And how often may that be?

**D. H.**—Oh, I guess once in six weeks.

**D. D.**—Well, do you not believe in church?

**D. H.**—Believe in church? Why should I?

**D. D.**—Why should you? Doesn't the church seek to help you? Isn't it interested in what you do? In your fruit-growing and stock-raising and dairying interests? Isn't it interested in your children and what they might become? Doesn't it try to show you that the farm should be not only a stock-raiser, but a man-producer?

**D. H.**—The church at Sleepy Hollow a man-producer. Ha! ha! I never heard of that before. I'm in for raising hogs, not men. How can the farm raise men?

**Justice Progress.**—I think Mr. Dare means that the farm should not only grow the necessities of life, but should enable a man to develop a character and to make a good name for himself, and influence the community.

**D. H.**—I never thought of that before. I've always been a hard worker. Haven't I had much time to think about the church. I've let it alone, and it's left me alone. But do you know what I know now? It comes back to me. When I was a lad of fourteen or fifteen years of age there was a great preacher here. He used to take right hold of me. Somehow he understood me. He made me feel as if I should like to be a preacher myself, but he soon went away.



I don't like that part of the church. As soon as a preacher comes that everybody takes to away he goes at the end of two or three years, and so I gave up the church long ago.

*D. D.*—But why didn't you become a preacher?  
*L. H.*—Now, see here, I'll tell you why. After my minister went away, and the next one came, the first thing I did was to speak to the new preacher about my longings. But somehow he wasn't sympathetic. It may have been because I stuttered a little at that time and in consequence was somewhat shy and reserved. At any rate he never told me; nor did he encourage me to overcome the difficulty. But I did it all right, and I have not stuttered for many a year. I lost interest in the church, and have never regained it. So all my time has been given to getting out of the farm just as much as I can. Some say I have become as Humdrum by nature as by name.

*D. D.*—Now, see here, Mr. Humdrum, you're not as bad as you make out. If we should bring together the two or three Methodist churches of this community and put in a splendid plant, and the church, led by the pastor, should become the inspiring genius of the community, taking an interest in our every activity and seeking to lead us into a large life physically and socially and intellectually and spiritually and unite with the homes for the purpose of holding and up-biolding our young people and training them for the best service—do you not feel that you might be attracted again to the church and to the services? Would you not lend it your support and become one of its leaders?

*D. H.*—I can't say as to that—I can't think of the church doing this. I'll think over it.

*D. D.*—That will do. Call Mrs. Dick Humdrum.

*Policeman.*—Mrs. Dick Humdrum! Mrs. Dick Humdrum!

*D. D.*—You are Mrs. Humdrum, wife of Mr. Richard Humdrum?

*Mrs. H.*—Yes, sir.

*D. D.*—And sister of Miss Martha Routine.

*Mrs. H.*—Yes, her oldest sister.

*D. D.*—How long have you been married?

*Mrs. H.*—Seventeen years.

*D. D.*—And you have five children? What are the ages of the two oldest? Your husband says that they are working.

*Mrs. H.*—Yes, that is true. They are fifteen and thirteen years of age. I'm sorry they have to work so hard, and they were getting along so nicely at school. But Dick is eager to make the farm go, and then the boys had gone nearly as far as they could in the public school. And you know there is no High School nearer than Glenfold, fifteen miles away. I wish I might have sent them on.

*D. D.*—Are you not satisfied that they should become farmers, like your husband, for instance?

*Mrs. H.*—No, no, not like him, for he works too hard, makes farming a drudgery. He wasn't always like that, but for some reason, perhaps that which I heard to-day for the first time, he has taken a dislike for the church.

*D. D.*—Then you heard his evidence? Did you hear your sister's evidence also?

*Mrs. H.*—Yes, sir, I did.

*D. D.*—Do you in the main agree with Miss Routine?

*Mrs. H.*—Yes, indeed I do. I wasn't always opposed to the farm. Like all young people I had my dreams. I was content to live in the country. I loved it. I had my day-dreams. I dreamed of a pretty home surrounded by trees and shrubs and flowers. I was glad to work, but I loved my plow too. I thought of the

circle of friends that we might form for social intercourse. I thought of how the mothers might meet perhaps once a month for exchange of ideas about child nature and nurture, for I so long to have my children good and to give them every chance. I thought of my husband being a leader in the community and in the church, uniting with other men to promote the social and religious life of the community.

*D. D.*—And now—  
*Mrs. H.*—And now—oh, those days have gone by. I try to revive them, but I can't. Many of the old friends have gone. The daily rounds become a deariness sometimes. I feel that I am getting hard and practical. It is only when I steal away some Sunday morning, and go out on the hilltop behind the house that I feel that the time will come when the whole countryside will be revived, and the relationships of life so changed and the needs of young people so met, and the young people themselves so directed and influenced that they shall see in country life an opportunity to make life worth while.

*D. D.*—And now, Mrs. Humdrum, let me ask you one more question. What institution or institutions do you think might undertake this work of what we might call a revival or a reconstruction?  
*Mrs. H.*—I must not say positively, Mr. Dare, but sometimes it seems as if the church is so different to-day from what it was in my girlhood days. Perhaps the church is the same, and it is I and the conditions that have changed. I know this, that the institution to inspire this work is that institution that can best satisfy the universal longings of the community. Those universal longings are religious longings, and therefore I think the church is in the best position to inaugurate the movement.

*D. D.*—I think that will do. Thank you, Mrs. Humdrum.

*J. Wiseman.*—This certainly has been most interesting evidence.

Here V. Pessimist stands up and addresses the commission thus: Mr. Chairman, I can stand it no longer; I must speak.

*Policeman.*—Order order. You must address the Honorable Commissioners as my Lord, not as Mr. Chairman. Order.

*V. Pessimist.*—Who says I should address the Court as my Lord? I'll have none of it, Mr. Chairman.

*D. D.*—I would suggest, my Lords, that we should hear this man. We welcome evidence from all sources, but I submit it should come in an orderly way. I suggest he be called to the witness box. Perhaps one of my brothers or one of yourselves, my Lord, would be glad to question him?

*Thos. D.*—Not I, my Lord.

*Thos. D. Holdback.*—Let us hear what the witness has to say. Take the stand. (V. Pessimist enters the witness box.)

*V. Pessimist.*—What is your name?  
*V. P.*—V. Pessimist.

*Jus. H.*—V. What does that stand for?  
*V. P.*—Visionless. Visionless Pessimist, Esq., is my full name.

*Jus. H.*—Humph! Well, Visionless Pessimist, Esq., what have you to say? You had better call the witnesses. Speak up.

*V. P.*—Well, sir, I don't agree with any of it. I think the world is almost past redemption. Everything is on the downgrade. The world is getting worse, I say. I ask, where are our prayer meetings? Where are our class meetings? Where are our old-time revivals? Where is the straight preaching of eternal punishment? Where are they all?

*Justice Progress.*—But, Mr. Pessimist, do not conditions change and do not new conditions require new treatment and new methods?

*V. P.*—New methods, nothing. I don't believe in them. New methods for the

Sunday School and new methods for the League and new methods for the Prayer Meeting, and new methods for the Church. Everything is new. No, sir, in my day, there was nothing new. We didn't need it. There wasn't any football and social life as you call it, nor child study and teacher training, nor investigation of environment and women's institutes, and all that kind of twaddle. We don't want it. We must needs get back to the old church, and the old preaching and the old prayer-meeting and the old class-meeting and the old penitence bench.

*Justice Progress.*—And so you believe in nothing new. Would you have new methods in other departments of life, on the farm for instance, and retain the old methods in the church?

*V. P.*—Yes, sir, retain the old methods in the church. What was good enough for me is good enough for my boys. Change, not a bit of it. I say it is the people, and are young, and are old, and the age is the age of killer. Back to the old church and the old methods is my advice. That's all.

*Thos. Prudent.*—My Lords, I just want to remark that Mr. Pessimist is an old member of our community and the church we love so well. You must not argue with all that he has said, and yet I am sure that because of his age and long experience, you will give what he has said your calm consideration. If it meets with your Lordship's wishes and with permission of my kind brother, Mr. Dare, I should like at this juncture to call to the box Mr. Country Pastor.

*C. J. Wiseman.*—We have no objection, Mr. Prudent.

*D. D.*—I shall be glad to postpone any further examination of witnesses until we have heard the honored gentleman. I shall only reserve the right to cross-examine him if it seems desirable.

*Thos. P.*—Certainly, call Mr. Country Pastor.

*Policeman.*—Mr. Country Pastor, Mr. Country Pastor (Mr. Country Pastor enters the box).

*Thos. P.*—You are Mr. Country Pastor?

*C. P.*—Yes, sir.

*D. D.*—And the present pastor of Opportunity Circuit.

*C. P.*—I am.

*T. P.*—How many appointments are there on this circuit?

*C. P.*—Three—Hope, Bethel and Sleepy Hollow.

*T. P.*—You have seen this plan as put in by Mr. Countryside, showing Bethel 2½ miles S.W. and Hope ¾ miles N.E. of Sleepy Hollow. This is correct, I assume?

*C. P.*—Yes, sir, quite correct.

*T. P.*—You heard the statement of Mr. Countryside as to the number of Methodist families, 100 I think he said, representing a population of 400, of whom 140 are members of the Church. Can you confirm these figures?

*C. P.*—No, I am not sure of them, but I think Mr. Countryside's estimate is about correct.

*T. P.*—Now, Mr. Country Pastor, you have heard the opinion of our friend that it might be wise to amalgamate these three appointments. Do you agree with it?

*C. P.*—Well, it would be a nice thing for me, perhaps, and some of the members, but I suppose we ought to think of those who have a long distance to come.

*T. P.*—I agree with you. Have you had any conversation with the more remote members concerning this proposition?

*C. P.*—No, not directly, but I have heard it discussed by some of the members of the Board.

*T. P.*—And what have you heard specifically?

C. P.—Well, they tell me that some of our members would refuse to come to service at Sleepy Hollow.

T. P.—And would probably withdraw their support, too?

C. P.—Yes, I have so heard.

T. P.—And this, as you know, we cannot afford.

C. P.—So you have told me from time to time.

T. P.—But you know this to be true, we cannot afford it.

D. Dare.—My Lords, I can endure this no longer. All through the examination of this witness has been directed by his counsel. I submit, my Lords, that this is contrary to the rules governing examinations under this Commission. I ask for your ruling in this matter.

C. J. Wiseman.—I think this point is well taken. Mr. Prudent, you will please state your question definitely, framing it in such a way as to give no hint of what the answer might be.

Thos. P.—Thank you, my Lord, I was just trying to get the evidence clearly before your Lordships. Now, Mr. Country Pastor, tell your Lordships as to whether your salary is sufficient to provide you against want.

C. P.—It is fairly so.

T. P.—Plenty to eat and drink and to clothe your family?

C. P.—Yes.

T. P.—Circuit affairs going smoothly?

C. P.—Not at all bad, but—

T. P.—Neighbors kind?

C. P.—Exceedingly so.

T. P.—Sunday Schools at all the appointments?

C. P.—Yes.

T. P.—Prayer meetings weekly?

C. P.—Yes, but—

T. P.—Connexional funds ahead of last year?

C. P.—I think some \$50.00.

T. P.—You think that very good, don't you? Now tell me, Mr. Pastor, on the whole, have you not been treated as well on this circuit as any preceding circuit?

C. P.—Yes, I can say I have. But—

T. P.—I thank you, that will do.

Daniel Dare.—Just a few questions, Mr. Country Pastor. Who is Mr. Thomas Prudent?

Country Pastor.—You mean, my counsel, who has just examined me?

D. D.—Yes, the same.

C. P.—He is a lawyer in Sleepy Hollow.

D. D.—How long has he been there?

Thos. P.—I object, my Lord. These are personal matters, and have nothing whatever to do with the problem of the country church.

C. J. Wiseman.—Of course, if there is nothing behind these questions, I must ask Mr. Dare to stop, but if he is leading up to evidence that might throw light on the conditions on this circuit, I shall allow him to continue for awhile. Go ahead, Mr. Dare.

D. D.—I was asking you, Mr. Pastor, how long has Mr. Prudent been practising in Sleepy Hollow?

C. P.—I would say some 25 or 30 years.

D. D.—Now a few questions that you might answer quickly, please. Is he a member of the Methodist Church?

C. P.—Yes.

D. D.—An official member?

C. P.—Yes, sir.

D. D.—Do not hesitate. Speak out, please. What position does Mr. Prudent occupy on the Board?

C. P.—He is recording steward.

D. D.—Of how long standing?

C. P.—Some 20 years.

D. D.—A man of influence on the circuit?

C. P.—Perhaps the most influential.

D. D.—And I suppose relatives and clients scattered throughout the community—

C. P.—Yes, a large number.

D. D.—Is he a member of the Sunday School?

C. P.—No.

D. D.—Does he attend prayer meeting?

C. P.—No.

D. D.—We might regard him as the flunkey, the finance minister of the circuit. Does he do this work well?

C. P.—Yes, perfectly.

D. D.—Does he or do any members of the Board ever introduce questions dealing with the spiritual conditions and life of the circuit?

C. P.—Not very often.

D. D.—And what about yourself?

C. P.—Well, when I came three years ago, I did—

D. D.—What was the response?

C. P.—Very little.

D. D.—Now we're getting on. Mr. Pastor, tell me what you regard as a call to the ministry? (No answer.) Do not hesitate, please. We are all in sympathy with this new country life movement and desirous of seeing just how the church may help it along. Will you kindly tell us how you regard a call to this holy work.

C. P.—A call to the ministry, I take it, is one's call to preach to men the gospel in all its fulness with a view to redeeming and transforming their lives.

D. D.—And would you include society as well?

C. P.—Yes, and all human society.

D. D.—One's call to preach then consists in one's giving himself completely to proclaiming Christ that men and all society might be redeemed and transformed into His likeness.

C. P.—Yes, that is it.

D. D.—Does it matter then whether a minister be in town or country as to his consecration to this great work?

C. P.—Not at all.

D. D.—But in fact does it matter? When you first went to a country circuit after your ordination, did you go with the desire or with the purpose of making the country pastorate your life work?

C. P.—No, I cannot say that I did. I regarded it as a stepping stone to something better.

D. D.—Something better! Now, please, be frank. From your conception of what the ministry means, I believe you to be in earnest. Tell me, what is the common conception in the minds of our young men on entering the ministry. I mean as between town and city and country charges?

C. P.—As a rule, I think, they regard the town and city charges as more desirable.

D. D.—And why?

C. P.—Perhaps, because of salary, and larger privileges and a greater work to do.

D. D.—Well, now, if it can be shown that work on the country charge is a great end in itself, and often a privilege equal to the city or at least a privilege which is worth while, and granted a commensurate salary, would it be possible to develop a permanent country pastorate?

C. P.—I believe it would, and more, it would be worth while. But of necessity you would have to change the college curriculum.

D. D.—I suppose so. Just what have you in mind?

C. P.—Well, I cannot fully answer off-hand. Part of the training course must needs be practical, touching the problems as one would meet them in the rural districts, for instance, moving population, economic life, social and community life, cultural and intellectual life, and, most of all, religious conditions, as they exist in the country and some suggestions as to the ways of making them.

D. D.—Now, Mr. Country Pastor, just a

few questions about your own circuit. Are there really big difficulties, I mean apart from prejudices and such like—are there big difficulties in the unifying of the work on your circuit about a single church?

C. P.—I do not think so, on the other hand I believe that if such a scheme could be presented to our people with the sanction and force of the entire church behind it, as a statesmanlike proposition, it might be seriously discussed, but it would require education of course.

D. D.—Now, a few brief questions which you can readily and frankly answer.—What is your salary on Opportunity Circuit?

C. P.—\$800, and \$50 for horse-keep.

D. D.—You told my brother counsel that this kept you from starvation and clothed your family? What family have you?

C. P.—Two boys and a girl.

D. D.—Have you been able to educate them as you would like?

C. P.—By stinting ourselves we have sent our oldest son to college, but cannot think of doing this with the other two. One is already earning his living. That will probably help, however.

D. D.—Can you purchase a sufficient number of books to keep you in touch with current events and the real problems of the day?

C. P.—I am sorry, I cannot.

D. D.—Are you in touch with the problems of your community, intensive agriculture, reforestation, markets, etc.?

C. P.—I am not.

D. D.—Is the church taking any special interest in the children and youth of the community?

C. P.—None other than through the Sunday School.

D. D.—How many of your constituency of 400 are members of the schools?

C. P.—About one-third, or 135.

D. D.—Is anything being done for the training of leaders and workers?

C. P.—Nothing.

D. D.—What is the church doing to meet the recreation and social needs?

C. P.—We have now and then a young people's social evening and sometimes a tea-meeting and picnic.

D. D.—But nothing systematic; the church is in no way regarded as the social centre for the young people of the community?

C. P.—Not at all.

D. D.—Is there a neighborhood library?

C. P.—None.

D. D.—That will do, thank you.

Daniel Dare.—Call Moses Zeitgeist, Jr. Policeman—Moses Zeitgeist, Jr., Moses Zeitgeist, Jr. (Moses Zeitgeist takes the stand).

Daniel Dare.—Your name is Moses Zeitgeist?

M. Z.—Yes, Moses Zeitgeist, Jr.

Justice Holdback.—Rather an odd name. I'm quite interested; what may I ask, is the derivation of that name?

M. Z.—Of course, it is very simple, although the origin is interesting. It was primarily a German name, meaning the spirit of the age. During the last century or more, it has come to be a universal word involving the interpretation of the intellectual and spiritual ideals of the age.

D. D.—Where were you born, Mr. Zeitgeist?

M. Z.—In Canada, although my parents are German-English.

D. D.—And what is your occupation?

M. Z.—That is difficult to say—I am a student and a traveller. History is my favorite theme. My real motive in life is to interpret world-movements and to seek to inspire leaders with a sense of their true meaning.

D. D.—You are familiar with the movements of the past century, with the conditions of the people and with the underlying motives that have directed its progress. You believe there has been real progress, of course?

M. Z.—Undoubtedly, with the multiplying of inventions and machinery and scientific appliances the world has been brought together and made one as never before. One might say that the forces for evil have been multiplied. So have also the forces for good, to the extent that the church has the power and the potency to win the world for the Kingdom in a single generation if it will.

D. D.—It is said that this is a materialistic age. It is even hinted that Christian ideals are disappearing. What is your conviction in this matter?

M. Z.—I am glad you have used the term conviction. For what I say are "convictions," and would "convictions" are that never have been so many as high ideals in the world as there are today. It is true that the last century has been a century of great material development. The easy accumulation of wealth has led men sometimes to regard it as an end, rather than a means. It has influenced them to worship the creature rather than the Creator, and to regard themselves as owners rather than as stewards and trustees. There is no doubt that the scurry for wealth has made riot of men's lives, but the moral and spiritual ideals are again coming to the fore. Already methods of obtaining wealth are being questioned and criticized and brought to the supreme test of the moral ideal. Fortunes have been made that can never be made again. There is a growing belief that manhood and womanhood, that life is everything, and in consequence machinery, industries and labor-saving and time-saving devices are legitimate only as they contribute to the upbuilding of life. This conception is making rapid progress in the world and that is one of the reasons of my optimism.

D. D.—Then you see signs throughout the world of a great spiritual revival?

M. Z.—There is not a doubt of it.

D. D.—What would you say of the prevailing tendency of the country population to move cityward? Will this tendency be permanent or is it only temporary?

M. Z.—I should say temporary. The 19th century may be described as the industrial century. Invention and machinery and the corresponding expanding needs made this possible. Great fortunes have been made, but to-day industrialism is reaching its level. It is entering upon a normal era of development. Henceforth it must have regard for human life and the more interests of the people. Meanwhile its rapid expansion has called the young people of the village and the country to the city. With its glamor and glare and hot-house methods and its real benefits and privileges it has attracted a great body of the rural youth, whose vitality and strength have after all constituted the saving remnant of the city.

D. D.—Now, Mr. Zeitgeist, what would you say will be the most pronounced movement on this continent during the 20th century?

M. Z.—I would certainly say the new country movement. With the Canadian West, the last land area on the continent will have been occupied; thereafter population will be more stable. Of course, there will be movements—this is necessary to a healthy national growth—but no wholesale movements such as we have witnessed during the past 50 years in the United States, and are now witnessing in Canada. Inventive geniuses and industrial leaders have given their time and

thought hitherto largely to manufacturing, transportation, communication, and such like. But the day of the country life is here. We are entering upon it. Intensive farming is the greatest science of the age.

D. D.—You know the average country church? What is your idea touching it?

M. Z.—There is no doubt the pioneer country church has moulded the early life of Canada better than we know. Historians will give a great place in our early development to the circuit rider. But as I see it the country church has been languishing during the past 25 years. It has labored under great difficulties, we know, such as migratory movements, etc., but unfortunately it has not sought to solve them. The point of failure has not been in theology or doctrine, but rather in interpretation and in life. Personal honor, brotherhood, essential charity, sympathetic knowledge—these are the essentials of the country church. It must keep in touch with the changing conditions of the age and direct its spirit through new channels.

D. D.—You said intensive farming is one of the indications of the new movement. Will you please state briefly just what the new movement will seek to do for country life?

M. Z.—It will seek to give to the country all the advantages of the city, with a minimum of its disadvantages—good roads, telephones, rural mail delivery, electrical power, homes, aesthetic surroundings, opportunity for recreation, reading, study, education, training for various spheres in the state and church, social centres, art, music, culture. The aim of the country movement is to bring to the man away from the city the same privileges as are enjoyed by the man in the city.

D. D.—Of course, Mr. Zeitgeist, certain institutions must play a part in this development. In your opinion what organizations should play the largest part?

M. Z.—I should say agricultural and farmers' organizations, schools and the church. All should have the same end, viz., the conservation and development of the life in our rural communities into sterling, God-fearing types of manhood and womanhood. The new agriculture stands for this. I understand that Mr. Abraham Boaz, one of the agricultural leaders of the province, will give evidence along this line at one of the sessions of this Commission.

D. D.—What part do you think the church should have in this movement?

M. Z.—My own convictions are that too frequently the church, and I say this kindly, has failed to lead as she ought in these new movements. I do not think she should direct all the organization and do all the work, but the church should be the inspirer of all. The ideal church in the community is the one beloved and honored by all, because she is in touch with the whole community life, and sympathetically leads the whole neighborhood to catch new visions and realize for itself the broadening ideals of life. The church must be the inspiring genius in the new awakening.

D. D.—In closing, Mr. Zeitgeist, will you kindly give the Commission, from your thought about this question, and your wide experience, some suggestions toward the improvement of the country church.

M. Z.—I shall with pleasure: First, there should be a permanent trained country pastorate, with its rural ministerial associations, preachers' libraries and so on, in touch with and in sympathy with every secular and religious movement that makes for the moral uplift of the community.

There should be in the second place a

concerted action on the part of all country organizations to provide every recreation and every facility for meeting and study and self-activity, so as to meet the physical and social and intellectual and spiritual needs of the people. Music, art, literature, improvement of landscape, good roads, home conveniences, and such like, would be included. While the church could not nor should not do all of this, it should seek to inspire others to do so.

And in the third place, for I must needs be general, I would urge, under the direction of the church and home, a well-regulated evangelistic and educational movement most comprehensive in its reach, with a view to winning definitely for Christ and for the best things in life, the youth and boyhood and girlhood of the community.

D. D.—To get your scheme before us in concrete form, let me ask you this; you heard the evidence of Mr. Countryside. In brief, he said that while the annual income of Opportunity Circuit was some \$60,000, only about \$1,800 was given for church purposes. Do you think this is a fair percentage?

M. Z.—Of course not. The giving of a tenth and as much more as we can is regarded in these days as almost obligatory on Christian people. That would mean in the case of this community the giving annually of \$6,000 to religious and philanthropic purposes. Now, if \$1,000 were devoted to other purposes, there would still be \$5,000 for the church to spend annually on its plant, which, I think, could be easily installed for \$10,000 or \$12,000.

D. D.—The wealth of the community at a minimum is calculated at \$400,000. Would \$10,000 be too large an amount to expend on a plant?

M. Z.—No, it could be greeted at a charge of 2½ per cent. on the property value—a small proportion to invest in the interests of the Kingdom.

D. D.—Now, how would you expend the \$10,000? What kind of a plant have you in mind for a constituency of 100 families?

M. Z.—Well, there must needs be a church and parsonage with all modern conveniences, and then there should be a school room or hall or parish house, with facilities for a Sunday School room, public hall, library, reading room, gymnasium, hot and cold baths, etc. This should be the week-day plant of the community.

Behind these three buildings or at one side there should be the recreation grounds, with facilities for all kinds of men's and women's games. This parish house and grounds should be regarded as the rallying point for the social life of the community.

D. D.—And how would you expend annually the \$5,000?

M. Z.—Well, that would not be difficult. It would run something like this:

Salary .....	\$1,200
Salary for stenographer and assistant, perhaps a probationer .....	750
Missions .....	1,200
Connexional funds .....	300
Caretaker .....	600
Running expenses .....	500
Incidentals .....	450

With this plant and staff and with all the church organizations working to their full capacity in the winning and training of young people for the different departments of Christian work, there would be an incalculable influence exerted by the church on the new movement in the rural districts which would give it a continuously abiding place in the hearts and lives of all the people.

D. D.—Thank you, Mr. Zeitgeist; that will do. My Lords, these are all the

witnesses I have at present. At another session I may take opportunity to call Mr. Abraham Boaz, an agriculturist specialist; Rev. Paul Dauntless, who is working out these problems in a practical way, and others.

But, if your Lordships will permit me, I would address to you a few final words. From the evidence brought forward by the various witnesses, you will see clearly that a great field of useful service is open for cultivation in the life of the countryside. The witnesses have left no doubt in your Lordships' minds of the fact that a readjustment of forces and methods would be productive of great good. They have made it plain that the city is not the only spot upon earth where home and social joys may be known.

From what they say, my Lords, it seems beyond a doubt that if conditions of living could be changed so as to throw more sunshine into the present dreary life of the country, so as to put more laughter into melancholy, more variety into daily monotony, if, my Lords, as Dick Humdrum suggests, the men of the country would pay heed to the raising of men, rather than hogs, if they would but catch such a vision of life as it is painted for them by Moses Zerkow, if they would dream his dreams of a happy life in the agricultural communities, a new and more glorious day would dawn in the life of the countryside.

I ask, my Lords, why should a fine young woman of the type of Martha Routine lead a life of constant drudgery—why should her married sister, Mrs. Dick Humdrum, complain that her early day-dreams of a happy home among the trees and flowers, and singing birds, have all vanished into thin air? Why should not the life in the country be made so attractive and happy that Mrs. Humdrum should be glad to see her boys grow up farmers, tillers of the soil as their father grew up before them, inasmuch as agriculture is the very foundation of our national progress?

It has been shown that the church can and ought to become the central force of the community, the leader in new development, the inspirer of new ideals—and, I trust, my Lords, that you will call in your report upon the men of the church to rise to their opportunity.

It is true difficulties are in the way, such as the great and alluring attractions of the city; but this may be overcome. Financial difficulties exist, but they are not insurmountable. The overlapping of appointments and communities can be regulated, and a transformation can be wrought in the present unfortunate conditions, where one man puts forth his own individual efforts to provide for himself and cares for his farm regardless of the welfare of the community at large.

Greater difficulties, my Lords, have been overcome than those which we must face in this investigation, and I am very confident that so soon as the men of the Christian churches are ready to put their heads and hearts together in this matter a solution will come to all the problems that may arise.

Let me conclude, my Lords, with a story of a man who lived and labored in the middle of the eighteenth century. His name was John Frederick Oberlin, a bachelor of arts and doctor of philosophy, graduated from one of the best universities on the Continent. As a young preacher he declared he was not anxious for a comfortable pastorate charge, where he might live at ease, but rather he preferred some field where he might be most useful to his fellow men. So at twenty-seven years of age he started out under forbidding circumstances to preach the Gospel to the lonely dwellers in the Blue Alsatian Mountains. Six months of the

year he endured intense cold, visiting the sick and dying in the heart of the remote and trackless forests. The community was made up of about one hundred families such as we have spoken of in this court. The manhood of the place had been drained by bloody battles and wars of religion, and the people struggled with a mere existence by rudest methods of agriculture. They were slaves and drudges; no schools existed for the education of the young; their poverty was beyond description. Half a century went by and Pastor Oberlin still lived on that mountain side, but what had changed had come. The barren hills and valleys were now fertile. The land was well tilled. Orchards brought forth their luscious fruits and gardens their fragrant flowers. Fine roads were built and strong bridges spanned the rivers and streams, which hitherto had been mere channels. A local improvement society was formed for developing beauty of home, simple, charming houses took the places of rude huts and the bond of religion bound men to one another, and to their God. The King of France presented this man with the medal of the Legion of Honor, and the National Agricultural Society gave him a gold medal for the wondrous transformation he had accomplished in the life of the Vosges mountaineers, who had formerly been almost slaves.

Travellers spoke of the poor as having a charity about them—never was seen such humility and spirituality, and their manners would do honor to a court.

By what power was this wonder done? Simply by the power of preaching. Here was a seer, a prophet, a hero living in his humble mountain home, keeping in touch with the movements of that nation, seeing visions, dreaming dreams, then going out and painting pictures for his people whom he served, which gave them new energy, new life, new hope, until the barren hillsides became fertile fields and the degraded men who lived as slaves were lifted into a lofty, noble plane of life. And I trust, my Lords, that your report will sound a clarion call to the men of the church to arise and do their duty.

C. J. Wiseman.—We are very glad to have this summary from Mr. Dare; and inasmuch as the public are deeply interested in the problem, we shall try to give in a short time an interim report. After five minutes' intermission the following report is read by the Chief Commissioner:

My brother judges and myself have been prevailed upon to make an interim report, based upon the evidence that has so far been deduced from the several witnesses that have come before us from time to time. The session of the Commission held in the Metropolitan Methodist Church, Toronto, on Wednesday, March 13th, opened up questions and issues upon which we seek further evidence before giving our final judgment in the matter. Nevertheless sufficient testimony was offered on that occasion, supplemented by further information, that has come to us from other sources, to warrant our issuing an interim finding, which might be an aid to the church meanwhile in adjusting herself to the new rural conditions which are upon us.

In the judgment which follows, Justice Holdback has withheld his consent, pending further inquiry.

Sufficient evidence has been presented to justify on the part of Justice Progress and myself, four conclusions:

1. That country districts have passed through in the last quarter of a century such experiences as have tended to change and in some instances to disorganize their economic, social and moral life. The changes in the conditions of rural communities have also affected greatly the

power of the church to direct and lead rural society and forces.

3. Indications all tend to the fact of an "Awakening" in country life, along agricultural, social and spiritual lines.

4. In this "Awakening" is the church's opportunity to again become the inspirer and leader of the rural communities.

We are convinced that the rural church of to-day in Ontario is laboring under many difficulties, namely:—

(a) A cityward and westward movement of population;

(b) An individualism which renders difficult community life and co-operation among the people of the rural districts.

(c) A materialism which is prevalent everywhere—that makes it impossible to reach the higher levels of moral and spiritual life.

(d) A church which in methods and directing agencies has not changed with the changing conditions and the changing outlook.

(e) A pastorate which by virtue of the system under which it works lacks continuity and permanency.

(f) A leadership which for similar reasons is untrained in rural problems.

(g) An overlapping of territory and a smallness of salary that prevents the rural pastorate under present conditions from rendering the most effective service.

Notwithstanding these difficulties the evidence clearly sets forth that the country is the great source for the raw supply of manhood that dominates the life of Canada in all its phases at this time.

And as the new country movement must be moral and religious as well as scientific and educational, and inasmuch as the church is the exponent of the Kingdom's ideals and the live wire for spiritual forces, our judgment is that the church must adjust and adapt herself to direct the life of the country and that to this end she might have regard for the following suggestions:

1. A permanent country pastorate trained for country work, the solution of country problems, and the leadership of country life, and in sympathy and touch with kindred country movements.

2. A revised college curriculum, which might afford the opportunity for this essential training.

3. A reconstructed rural church, placing upon the pastor and the Quarterly Board the responsibility for such direction and organization as will encourage and develop to the full every legitimate need of the young life.

4. An educational campaign to investigate the financial resources of rural districts and to inculcate the principle of systematic giving among its members with a view to multiplying financial support of rural churches and rural church leaders.

5. An individual church plant to consist of a place for worship, a pariah house, a parsonage and an athletic field, which will enable the church to become the centre for recreation, the social and moral and religious life of the community to which it ministers, and which will make it in reality a developer and trainer of the strongest leaders and the most efficient workers to meet the demands of the church and the state, and the world wide activities of to-day.

All of which is most respectfully submitted.

WISEMAN—C. J.  
PROGRESS—J.

N.B.—You will find this issue arranged somewhat differently from the usual order. The pressure of several important articles made it necessary to leave out practically all illustrations, and to print the paper as you see it. Keep the paper for future use.



## Life Talks With Young Men

BY ONE OF THEMSELVES

I WONDER if we have eyes that see not? Sometimes I think we have.

The other day I was thinking what a mistaken idea it was to think that there was a wide divergence between the secular and the spiritual and religions. I am convinced that in the conditions that surround us, in the commonplace things of life, in the business world around us, there are methods in use that could be appropriated and applied to our spiritual development. I believe that the spiritual and secular should not be divergent. They lie side by side. That we can profitably introduce the spirit of religion into the secular you will not question. And I have no hesitation in saying that we can also with advantage introduce some of the methods of the secular world into the process of development of our spiritual life. But it may be that we have eyes that see not.

Professor Drummond knew of the harmony of these two phases of life and wrote a book entitled "Natural Law in the Spiritual World." Have you ever read it? You should. It would make you think.

General Booth borrowed from the secular with profit. He is dead, but his work will live on. He took the idea of a military organization, and used it to save men. Just think; the army—the very essence of war and destruction, with its methods sanctified—has become a mighty agency for the extension of the Kingdom of the Prince of Peace.

General Baden-Powell borrowed a secular idea and organized his Boy Scout Movement, and it has become a mighty force for the upbuilding of clean manhood and good citizenship. I have often wished some one would write a book on "Business Methods in the Spiritual World." Now if you are cynically inclined, you may smile, but don't do it. For I tell you there is a deal more of the Golden Rule in business than many people think, and it is creeping in more and more every-day. Perhaps some month we will have a talk on that. But I believe there are to-day bright, up-to-date, legitimate business methods which we might with profit appropriate for our development along spiritual lines.

Recent years have seen a mighty upheaval in business methods. And to-day we find conservation, efficiency, and service, engaging the thoughts of the big men in business. And all movements and efforts are tending towards these ends. Conservation of time, energy, resources and capital; greater efficiency of effort, better service; and business houses are successful to-day in so far as they are accomplishing along these lines of conservation, efficiency and service.

And these terms are not peculiarly those of the business world. Apply them to the spiritual and they fit. It does not take very much thought to see that success in spiritual life will depend on how far we are able to introduce these into it.

The development of greater efficiency is common to all activities of life. Recently I read an account of a woman who had reduced the time required for washing dishes from forty-five minutes to thirty. Why? Of a bricklayer who increased his results from one hundred and twenty bricks per hour to three hundred and fifty, nearly three-fold. Why? Of a factory that had increased its output without increase of staff or plant. Why?

Because they had learned the best way to do it. New methods have been tried and they become effective. There may be no direct connection between all these aspects of spiritual life and development, but back of them all is the thought of efficiency, and it is moving the business world. Introduce it into the spiritual world and see what it will do.

Did you ever think what the development of efficiency would mean in the spiritual life? It would be to the Christian life what intensive farming is to agriculture. A manager sends out letters to those under him to speed up their efforts, to put them in touch with the latest methods, to increase their efficiency so that they may render better service. How would you treat a letter from your minister endeavoring to speed up your efforts and urging you to greater efficiency of service in your Christian life? What would you do with it? And that is what the church needs to-day, service of the highest efficiency to meet her ever increasing problems. We give it to our business. Should we deny it to our God?

Did you ever ask yourself the question: "Am I an efficient Christian?" Have you put into your Christian experience and life the same intelligence you must give to business? We have conservation of resources. We have intensive farming. We have a high state of efficiency in business life. Is the Christian less important? Shall we not there have conservation of our powers? Shall we not have intense Christianity?

Let us take a lesson from the up-to-date, efficient, business man. He sits down and faces squarely the problems that confront him. He gets a thorough knowledge of his work. He learns all those who know more than he does. He finds out the best ways of doing things. He tries. He learns. He comes to know. He accomplishes. He becomes efficient. He is a success because he knows his work and the best way to do it. Surely knowledge is power.

Have you ever felt that you would like to work along some particular line, yet could not because you had not an intelligent grasp of it and how to perform it? And you have cried out in all earnestness, "Oh, that I knew." What a handicap is ignorance! Oh, the weakness of misdirected effort. If you have felt this, then I think you will agree with me that what we need is the development of high-grade efficiency.

Sometimes I have thought it would be a good thing if we could specialize in Christian work. Some object and say that to specialize is to narrow. But on the other hand to specialize is to become efficient. To be efficient is to accomplish. Life is possible to spread our efforts so widely that we accomplish very little.

What, then, are we to do? First, we must get and maintain a close relationship to Christ, the never-failing source of power. We must be good. Then we must be good for something. Now that is the question. Are you good for something? What is your work? Is it serving the children? Then apply business methods. Don't go along in a haphazard way. Study children. Study child nature. Know what is being done for children; what great movements have been inaugurated for their help; what methods have proved most successful. If you do

that then will you become an efficient workman in the vineyard.

Are you working along temperance and moral reform lines? Then learn conditions. Find out how the most successful crusades have been conducted. Study the needs. Find out what will best supplant and correct the present vices. Then go to work intelligently. You will succeed because you have used common-sense, and have developed efficiency.

Are you interested in young men? If you would do good work then familiarize yourself with the things that interest them. Find out their need and meet them there. Study movements and conditions there. Touch their problems. Then you can go to work effectively. Put your hand in God's, your heart in your work, and you must succeed.

### An Observation Test

The following, taken from the September *American Magazine*, suggests a bit of interesting diversion which will provide a profitable half hour at your next social gathering:

"How many people whom you meet in every-day life observe as much as they ought?"

"If you think it easy, try this: Ask some member of your family about some object which they are accustomed to see. For instance, a picture. Ask which way the head faces, right or left. Seven out of ten will be unable to tell correctly.

"The writer filled the office of lecturer in the Grange for some time, and for an experiment one evening asked a number of questions about the hall in which the meetings are held.

"On 'Observation Night,' as it was called, some sixty members were in attendance. For a starter they were asked which way the Indian head on the common cent faced, right or left. Only two could tell.

"Two doors leading to a balcony were next brought to mind. A knob on one door opened both. They were asked on which door this knob was located. Two gave the correct answer while thirty-five gave the wrong door.

"The number of pictures on the walls of the dining-hall was next questioned. No one, not even the janitor, could tell. They all gave nearly twice the correct number, which was twelve.

"Is there a telephone pole squarely in front of the hall? was next asked. A brother said there was. Another brother said he thought it was not squarely in front, but a little to the left. Both brothers were positive they were right and caused no little merriment for the rest. More merriment was caused by the report of a committee that the nearest pole was to the right of the hall.

"All these subjects had been seen by those present probably hundreds of times, but they hadn't noticed them enough to remember about them.

"Now, dear reader, when you meet a friend on the street, just ask him which way the head of a five-cent piece faces, left or right. Ten to one he won't know.

"Ask all your friends 'observation questions,' little things that they should notice. Before you are aware of the fact you will be observing many things you never noticed before, and you will enjoy life more for having noticed them."

Dr. Jowett, of New York, furnishes this happy and very perfect description of the true optimist: "An optimist is a man who can scent the coming harvest while the snow is on the ground, a man who can live in the sunny days of June even while he is in the dingy days of December; a man who can believe in the best even in the arrogant and aggressive presence of the worst."

# The Annual Meeting of the General Board of Sunday Schools and Young People's Societies

## Not Minutes of the Sessions, but the Principal Business Transacted

The Annual Meeting of the General Board was held in the Board Room, Wesley Buildings, Toronto, on Wednesday and Thursday, Sept. 4th and 5th, and for the first time in the history of the Board all the members were in attendance. Rev. Dr. Carman presided, and the following gentlemen responded to the roll: S. T. Bartlett, F. L. Farewell, J. A. Doyle, J. P. Westman, J. K. Curtis, W. E. Willmott, A. W. Briggs, M. S. Madole, G. S. Clendinning, J. B. Gough, T. B. Darby, W. I. Croft, W. A. Davidson, F. C. Stephenson, F. B. Holby, W. A. Cooke, A. C. Crews, H. Dobson, T. P. Perry, and E. W. Keenleyside.

After routine opening exercises, the General Secretary's report for the year was read. As it deals with the year's record generally in matters of Sunday School and Epworth League work, it is given here in full.

### GENERAL SECRETARY'S REPORT.

Gentlemen:—

I am pleased to be able to report that taken as a whole the year has been fruitful of much good. Anything like a detailed statement of the work done by your Secretaries on the Field would be tedious to you, hence I merely present the following summary:

During the year your Secretaries have accomplished the following:

Mr. Curtis has travelled over 11,000 miles and has delivered some 325 sermons and addresses on upwards of 175 circuits. Mr. Farewell has travelled over 10,000 miles and has given some 300 sermons and addresses.

Mr. Doyle has travelled some 13,500 miles and has given upwards of 300 sermons and addresses.

Mr. Westman has travelled upwards of 11,000 miles and has given some 350 sermons and addresses.

I have covered some 7,000 miles and have given about 125 sermons and addresses.

These figures are only approximate, and do not include any work done since the Annual Conferences of 1912.

The sermons and addresses given have been under many and varied auspices—Conventions, Institutes, Conferences, Schools, Anniversaries, and such like—and the places visited have extended from end to end of the continent. In addition to the work of the Field Secretaries, a great deal has been accomplished by some of our diligent and hard-working district officers both in Sunday School and Epworth League. A total or full inventory would be impossible.

In addition to the field work done by the regular Secretaries I am pleased to report an increasingly large amount of similar work on a smaller scale and within a more limited area on the part of many of our District Sunday School Secretaries. Many of these men are deeply interested in the success of their office and are seeking to make it effective. Others, of course, are inclined to look upon it as merely honorary. I have endeavored to keep in touch with all these men, to guide, counsel, and assist as far as possible. Many have responded splendidly, while others have remained inactive. I have sought to obtain a brief half-yearly report from each as to the work done or planned on his district, and would like the authority of the Board to prepare a suitable Report Form for the use of these officers and your instruction to obtain such re-

port properly filled from each one half-yearly. I submit the last lot of reports received from these men.

I hope you may see your way clear to assist each of these officers as prove willing to work, with such necessary help as they may require in carrying it on. Some districts needing just the service these men can render cannot at present at least meet the necessary incidental expenses incurred. These should be help-cases where faithful work has been done during the past year, and the District Secretaries have been out of pocket thereby, asking you to pay these men the amounts named to square their expense account. I trust that in the estimates for the coming year a sum may be appropriated, as last year, to cover this item. I have paid none of these sums, as I did not understand that I had the power so to do. Recommendations on the work of the District Secretaries will come before you from a representative gathering of the representatives of the five Central Conferences in the Metropolitan Church only yesterday. I have to report a most enthusiastic meeting held as per authority of the Executive Committee at its last meeting. I am confident that money expended in making the office and work of the District Secretary effective will be well and wisely spent, and respectfully call your attention to this important part of our Sunday School machinery.

### OFFICE CORRESPONDENCE.

As must be expected, this is on the constant increase, and every addition made to the staff of field workers, the development of the Teacher Training and our various branches of the work, together with the incidental correspondence with all parts of the field, necessitate more work in the office. The extent of my mail may be gathered from the simple fact that for the first six months of this year 6,446 letters and cards were mailed, in addition to 1,221 parcels which were also sent out. Of course, the mail necessitated by the Rally Day Policy has greatly increased even this large amount since July 1st. This large correspondence, together with editorial, teacher training, and many other incidental duties, have, with the field work already reported, kept your General Secretary constantly engaged. I trust that before long some addition to our staff or some readjustment of the work in some way, may make it somewhat less strenuous at times. I have been greatly assisted by Miss Wallace, whose valuable services the Board cannot value too highly. Her full kindness in the work and devotion to her duties cannot be overstated.

One part of the office work which might be extended, I think, to the profit of the Board is what I may term the Sales Department. So far I have handled nothing but our Canadian First Standard Teacher Training Book. These we purchase from the Book Room for \$150 a thousand, and on their sale realize a small net profit. While I would not advise carrying anything like an assorted stock, I have had occasion at different times to think that we might, with advantage to all concerned, have a select number of leading Sunday School books, and if you think it well within our province so to do, I think the plan might be profitable and without prejudice to the Book Room.

### SUNDAY SCHOOL STATISTICS.

A careful examination of the Statistical Records of the year, as prepared by the late Dr. Cornish from the Conference tables, reveals some conditions that, in my opinion, should be investigated. There is a reported decrease in Methodist preaching places of 317, a decrease of 28 Methodist Sunday Schools, and a decrease of 17 Union Sunday Schools on our circuits and missions. I have no idea that these figures are correct, but they are official and must be taken as such. By Conference the comparative condition is as follows:

Conference.	Preaching Places.	Sunday Schools.
	1911.	1912.
Toronto	555	555 same
London	453	456 3M
Hamilton	417	416 1L
Bay of Quinte	483	465 18L
Montreal	547	526 21L
Nova Scotia	404	402 2L
N.B. & P.E.I.	390	392 2M
Newfoundland	386	377 9L
Manitoba	352	402 50M
Saskatchewan	630	524 106L
Alberta	585	589 216L
British Columbia	221	222 1M

The total number of preaching places is 5,184; of schools, 3,697.

It will be seen by these figures that there is a reported decrease of 272 preaching places in the three Prairie Provinces of Manitoba, Saskatchewan and Alberta, and of Sunday Schools an increase of only 4. As will be later shown, we have sent free supplies to 179 newly organized Sunday Schools within the bounds of these same Conferences during the year, so that the reported small increase of 4 schools is the more incomprehensible. I would suggest that this Board conduct a census of all the Districts through the Sunday School Secretaries of Districts that we may know the true position, for the present reported standing is far from satisfactory and wholly out of harmony with what is supposed to be the growing condition of the West.

### SCHOOL MEMBERSHIP.

Our total enrollment is now 406,130, being an increase of 1,229 scholars, 277 teachers and officers, or 11,506 total increase in all departments. There is an increase in all sections of the School but one, the Senior Grade between 16 and 20 years of age, showing a decrease of 1,490. This is largely, if not wholly, accounted for by the increase of Organized Adult Bible Classes in which section there is a reported increase of 3,487 members.

I regret to report that only 11,371 have joined the Church from the Sunday School during the year, a decrease of 597 in comparison with the year preceding. This, notwithstanding the added emphasis that has been placed on the evangelistic work of the Sunday School by the Standing Committee on Evangelism during the year, calls for most serious thought and earnest consideration. Only 752 schools out of our total of 3,697 report a Decision Day, so we may conclude that nothing

like a general effort is made to bring the scholars into saving relation to Jesus Christ and the Church. In my judgment there is danger of exalting the pedagogy at the sacrifice of the pastor, and until our workers realize that their supreme responsibility is to vitally relate their scholars to Christ and the Church, we will not increase as the will of God is we should.

**FINANCES.**

As relates to the General Sunday School Fund, the Treasurer's Report is the only reliable one for you to consider. I find that there are discrepancies between the amounts reported on the Conference schedules and his financial statement in almost every case. In my opinion these should be inquired into by a committee of this Board.

There is a reported decrease of \$213 for the General Missionary Fund and of \$5 for the Forward Movement. While neither of these amounts is large, the report is far from satisfactory and seems to show at best no increase in missionary spirit and contributions. Other connexional funds have received \$823 more than last year, and for all purposes there is a reported increase of \$18,091. I make no comparisons of the General Sunday School Fund, leaving that to your consideration of the Treasurer's Report.

**RALLY DAY.**

The Statistician's Report shows that 2,032 schools observed Rally Day. The Rally Day policy, as directed by you for last year was carried out to the best of my ability. As far as I can determine from my records, the Rally Day programme was used in 1715 of our schools, but about 400 of these failed to forward their returns for the General Sunday School Fund, as requested, soon after the observance of Rally Day. To the best of my knowledge the cost of the Rally Day of 1911 to this Board was approximately \$1,400 all told. I find that a great many of our schools fail to observe the disciplinary requirements regarding the offering for the General Sunday School Fund, and that many irregularities are practised regarding it. Only by constant education, apparently, can our people be brought up to the standard set by the Discipline, but as a Board I think we should take direct steps repeatedly to press the claims of our work upon the Church until the Disciplinary requirements are met for its financial support. If all our schools and congregations did as asked there would be no lack of funds for our treasury.

**AID TO DEPENDENT SCHOOLS.**

Gradually the claims on our fund for needy schools are becoming less. During the past year requests for aid have come from fifty-one cases, and have been granted as follows:

Newfoundland Conference .....	33
N. B. and P. E. I. ....	5
Nova Scotia .....	1
Montreal .....	1
Bay of Quinte .....	5
Toronto .....	3
Alberta .....	3
.....	61

As far as possible we have encouraged poor schools to pay for their own supplies, and they for the most part respond well. There are still, however, a number of dependent schools in Newfoundland that look to us for aid and who are worthy of it.

**GRANTS TO NEW SCHOOLS.**

The records show that supplies have been sent free to 214 new schools asking for them, as follows:

Newfoundland Conference .....	1
Nova Scotia .....	1
N. B. and P. E. I. ....	1
Montreal .....	4
Bay of Quinte .....	5
Toronto .....	11
Manitoba .....	34
Saskatchewan .....	61
Alberta .....	84
British Columbia .....	12

214

As doubtless there have been other Sunday Schools organized and which have not asked for free supplies, these figures make the reported decrease of twenty-eight in the total number of our schools the more mysterious. The statistical reports can hardly be correct.

**TEACHER TRAINING.**

The year's work in this the newest Department of our Board's activities is summarized as follows:

The classes enrolled in my books show by Conferences, according to the following figure:

	Classes.	Students.
Newfoundland .....	12	45
Nova Scotia .....	12	69
N. B. and P. E. I. ....	10	72
Montreal .....	23	168
Bay of Quinte .....	19	201
Toronto .....	20	293
Hamilton .....	23	220
London .....	18	206
Manitoba .....	18	182
Saskatchewan .....	16	93
Alberta .....	43	329
British Columbia .....	19	154

This total of 233 classes with 2,038 members may be considered a fairly good showing. With a number of individual students unattached to classes the total enrollment is over 2,100.

During the year 1,183 examinations have been conducted. The papers read include—Old Testament, 467 successful and 44 plucked; New Testament, 296 successful and 38 plucked; The Teacher, 105 passed and 3 plucked; The Pupil, 29 passed; The School, 110 passed. The total number of certificates issued is 1,098. The total number of diplomas to students who have completed the whole First Standard Course is 51.

Many of the students who have begun studies will doubtless continue to graduation, but quite a number of classes seem to have begun only to soon cease work. More attention to this department is necessary than I am well able to give it, and I believe the possibilities of it are very great, and that if systematically pushed it will be of great profit to the whole Church. It may be noted that the statistical tables and my figures do not agree; but until all Methodist Teacher Training students are enrolled with our own office there must be more or less discrepancy in the figures.

In my judgment it would be of great advantage to our work if this Board could afford to set apart a man to devote his whole time to the development of the Teacher Training and related interests of an educational character. The great need of a more capable and efficient teaching staff throughout our Sunday School world is recognized and admitted by all, and there would be ample employment of the highest possible character for a competent officer in conducting the Teacher Training and associated work throughout our church. The expenditure of money in this section of our work would, in my judgment, soon repay us a hundredfold in

permanent improvement in the character of our Sunday School leadership. Such an officer as I have in mind would devote his whole time both at home and in the field in arranging Institutes, attending them, conducting Teacher Training correspondence, examining papers, etc., and assuming the direction in general of what might be properly termed the educational side of our Sunday School work. Our Methodist Episcopal brethren find such a man of exceeding great profit to their work, and only the state of our treasury prevents my most ardent advocacy of such an officer, or once in our own Church. Your careful thought is asked in my suggestion in this matter. In my judgment one of our greatest present needs is such an educational director as the M. E. brethren call their Rev. Dr. Barclay. While I cheerfully acknowledge the willing help occasionally rendered me by Mr. Farewell in the examining department, I am sure it is evident to you all that as long as any one man is expected to attend to so many and varied interests as fall at present to my lot, none of them can be done with the thoroughness and efficiency they merit.

**GENERAL SUNDAY SCHOOL MATTERS.**

There are a few items to which I think I should refer.

I think that as a Board we should express our great gratification at the growing popularity, influence and merit of our Sunday School publications and commend them most heartily to all our people. You will be glad to know that more and more we are crowding out the foreign publications, and I am sure we all wish for the speedy coming of the time when our people everywhere will use only these and these only. The Editor is to be congratulated most heartily on the success attending his work in every sense.

The International Sunday School Convention was duly held in San Francisco last summer, and as ordered by you I attended it. It was of excellent character throughout, and I reported it through our papers as I thought might advantage our work and help our workers. The World's Sunday School Convention is to be held at Zurich next summer.

The Sunday School Council of Evangelical denominations held its annual session in Toronto last January, and was eminently profitable. The minutes of the Council have been distributed among several hundreds of our leading workers. They are on the table for any of you who may not have a copy. The next meeting will be held in Dayton, Ohio, next January. You should authorize one or more to attend and represent this Board. The Council is bound to become more and more an influential body in conserving and developing denominational Sunday School interests throughout the associated churches.

**YOUNG PEOPLE'S SOCIETIES.**

The statistical reports for the year do not show the extent of interest in organized young people's work that there should be. The Epworth League has not grown as its character merits. Other young people's societies show a small increase. The tendency seems in some places to substitute some form of organization for the Epworth League that is of the character of a compromise and lacks the essential and binding elements of the pledge and personal Christian study and work. This I regret, and I trust we may be able to prevent its growth.

There are 1,246 Epworth Leagues, as compared with 1,308 last year, a decrease of 62. The total League membership is 50,273, as compared with 52,351 a year

ago, a decrease of 2,078. There is this to be said of our League membership. I believe it to be more correctly kept than any other part of our church. The League rolls more nearly report the exact and true membership. I think that any other membership rolls in the church, being more thoroughly revised year by year than even the Sunday School rolls are. I think we actually have over 50,000 Leaguers. For this we are thankful, but there are approximately 50,000 more that we ought to have. I find that where Conference and District League organization are active there is growth. In other places stagnation breeds disease and decay. The Sunday School is not to any great extent supplanting the League. At present, in my judgment, it cannot effectively do so. Our need is more effective League leadership, and failing that we cannot expect to retain our young people among us for service.

Young Men's Clubs now number 122, a small increase of 12 for the year. Present membership, 4,985, an increase of 342.

I find a decrease of 27 Junior Leagues. There are reported to be 400 Junior Societies, which number is far too little in such a Church as ours. There are 18,398 Juniors enrolled, a decrease of 652 for the year.

Taken all in all, there are 1,967 Young People's Societies reported, a decrease of 49. The total membership is 50,240, a decrease of 1,858. It will be seen, therefore, that need exists for more strenuous efforts on behalf of our organized young people's work.

The finances show about the usual amount raised for local purposes, an increase in the General Missionary Fund, and a decrease in the offerings to the Forward Movement. Only the treasurers' reports of moneys actually received, however, are dependable on these Connexional Funds, and as far as I can learn the Leagues are about normal in the matters of finance.

#### FIELD WORK.

Last winter I conducted quite an extended correspondence, seeking to find out from each District League officer what was being actually done. I regret to say that my investigation showed conclusively that many of our District Leagues are altogether too inactive, that most of them seem quite content with holding the Annual District Convention, and that often of a joint character with the Sunday School, and frequently simply as an adjunct to the Financial District Meeting. On but few districts is anything like a systematic yearly investigation of the work on the various circuits carried on by the District Executive, or any kind of the work. I am glad to say that in many places the promise of greater activity is being made. In my judgment, as our work is now organized, the District Executive is the most important factor and should be the most influential in the extension of the work, and unless it can be made operative and aggressive we can not look for growth.

I have found it a handicap in superintending the work that we have no system of reports from the district officers to the Central Office. I would advise that this Board direct the preparation of some form of Report Blank to be personally filled half-yearly by every district officer and forwarded to the General Secretary, in order that we may know specifically what is being done or neglected in the prosecution of the work.

I advise also that we counsel our District Leagues to hold their Annual Conventions wholly separate from all other interests. The combination of Sunday School and Epworth League concerns

within the usual compass of two short sessions invariably means a most superficial study of each and little if any gain to either. Both of these great interests are worthy of serious consideration, separate and alone.

I think, too, that we should hold the Conference League Executive responsible for the more thorough and systematic oversight of the districts within their bounds, and that the Annual Conference Epworth League Committee be exhorted to pay more careful attention to the state of the young people's work within the bounds of the Conference from year to year. At present there seems to be such a division of responsibility that the interest suffers rather than increases. It has so occurred to me frequently.

In my judgment, it would be wise to seek through the Conference and District Executives to secure something approximating a systematic campaign for the increase of our League membership, and where no such Executives exist to make such other arrangements through the Annual Conference Epworth League Committees as will ensure a more attentive oversight of the interests of our young people. I do not mean that we are in our field work paying too much attention to Sunday School interests, but I fear that in the greater popularity of Sunday School concerns, we may neglect the vital well-being of the Epworth Leagues.

As far as I can learn, the general life of the Leagues is wholesome. The varied departments seem to be well sustained and the interest in the average League meeting up to the average of past years. The Topic studies are followed about as generally as usual, and the young people as a whole are active in Church work.

#### THE EPWORTH ERA.

I have given as much time as possible to the editing of this important paper. In the judgment of the Book Committee it has a place that no other existing church paper can fill well, and I have endeavored to make its ministry as effective as possible. I have been somewhat disappointed that the circulation has not materially increased, and if you can suggest any ways and means whereby the popularity and usefulness of the paper may be increased I shall be very glad. The paper has never been self-sustaining, and it seems doubtful if it ever will be. Still it is indispensable for the work.

#### INTERNATIONAL EPWORTH LEAGUE CONVENTION.

A Committee of Secretaries has already met in Chicago to commence arrangements for this important gathering. It will be held at Lake Junaluska, N.C., from July 2nd to 6th, 1913. Unless otherwise decided by you, I shall continue to represent our section of the Church on the committees yet to be held, and if you prefer to appoint a committee to arrange speakers, etc., I shall not object. Otherwise I shall do my best to secure a good representation of our workers on the programme and as large an attendance of delegates as possible at the Convention.

In conclusion, I have to acknowledge the fidelity of our Field Secretaries to their arduous work and to attribute the larger part of whatever success the year's work has had to their hearty co-operation in prosecuting the general policy of the Board.

All of which is respectfully submitted.

S. T. BARTLETT,  
General Secretary.

The Field Secretaries read their reports for the year. Several recommendations were made in them and were later dealt with by the Board, as will be evident from the resolutions passed, and which are reported further on in this article. Only lack of space prevents us from printing the Field Secretaries' reports in full.

A deputation from the Presbyterian S. S. and Y. P. Assembly met at a session at the time, was received. After the members had spoken, the following resolution was heartily passed:

"That we have received with cordial satisfaction the visit of Revs. Dr. McGillivray, McIntosh and Guy, representing the S. S. and Y. P. interests of the Presbyterian Church, emphasizing as they have done the identity of this great work that it is now undertaken by their Church and ours, and we desire to assure our brethren that their wish for more complete recognition of this unity and identity coincides with ours.

"We do not wish without boasting of and without apology for the attitude of our Church on the question of Union, as set forth in the several decisions recorded by our Conferences and our membership, and when the time comes for fuller definition of the policy of co-operation proposed now, we are sure that our Executive Committee will be found ready to enter fully into the larger opportunity which may thus be afforded for the complete development of our Sunday School and Young People's Societies' forces."

The report of the Treasurer, Dr. W. E. Willmott, was read and adopted. The thanks of the Board were tendered the Treasurer for his painstaking work. As this report will be of general interest, it is given in full. Should there be any part or parts of it that are not fully intelligible to any of our readers, the Editor will be glad to answer any questions to the best of his ability.

(See Financial Statement on pages 234 and 235.)

#### THE MATTER OF FIELD SECRETARIES.

The resignation of Rev. J. A. Doyle as Field Secretary was presented. On motion, and with expressed regret, this resignation, which had already been presented to the Executive, was accepted, many of the members expressing their sorrow that Mr. Doyle had felt it necessary to withdraw from the work. A hearty vote of appreciation, as has already been printed in our paper, was unanimously passed, and the hope expressed that Mr. Doyle may be long spared for useful service in the pastorate. A long discussion followed as to the advisability of appointing additional Field Secretaries for the Western Conferences. The resolutions of Manitoba, Saskatchewan, and Alberta Conferences, each asking for a Field Secretary for its own territory exclusively, were read. It was deemed inexpedient to appoint all the officers requested, and after extended study and consideration of the needs of the whole work, it was resolved to appoint a Field Secretary for Manitoba and Ontario, to reside in Winnipeg, and another for Saskatchewan, to reside in Regina. The Rev. Manson Doyle, of Killarney, Man., was unanimously chosen for the former position, and the Rev. Frank Langford, Regina, for the latter. The solution of this most important matter occupied the time of the Board until midnight of Wednesday.

The following resolution in relation to the Alberta Conference request was passed: "This Board regrets that we are not in a financial position to appoint a Secretary for Alberta alone, but we hope that in the very near future our finances



will be in such a shape as will warrant us granting the request of the Alberta Conference. We are informed that the Conference is not pressing for an immediate appointment."

#### SUMMER SCHOOL COMMITTEE.

A report of the Summer School Committee, appointed by the Executive to report to the Board, was received, and the recommendations of the Committee adopted as follows:

"We are strongly of the opinion that the Summer School is a mighty agency for the dissemination of helpful information, the creation and development of public opinion along moral and religious lines, and the education and training of Christian leaders and workers for church and national and world activities, and that, therefore, such schools should be encouraged and strengthened and multiplied in number in order to obtain the maximum results."

"We are agreed that inasmuch as the work of the Sunday School and Young People's Department touches young life everywhere and is largely responsible for its development and training for religious leadership and work, it should have a proportionate share in the programme of the Methodist Summer Schools at present operating and of such as in the future may be established, and that where such proportionate time is provided, this General Board provide a leader or instructor for the work."

"We believe that the time has come when the importance of the work of our Department warrants the organization of new schools to deal wholly or in part with Sunday School and Young People's work in co-operation with other organizations or under our own direction and jurisdiction, and to this end we recommend the appointment of a Standing Committee, whose business it will be to evolve plans and ways and means to organize and establish such new schools."

"This committee as appointed consists of Rev. F. L. Farewell, convener; Rev. Prof. McLaughlin, J. H. Gundy, the Field Secretaries, and Mr. T. B. Darby as corresponding member."

The Manitoba Conference, having requested a statement from the Board as to the relation of the Denominational to the International Sunday School work, the following was adopted:

#### RELATION OF DENOMINATIONAL TO INTERNATIONAL ASSOCIATION SUNDAY SCHOOL WORK.

Inasmuch as the General Board of Sunday Schools and Young People's Societies has been memorialized by the Manitoba Conference to make a pronouncement upon the mutual relationships of Methodist Sunday School work and the work of the International Sunday School Association, we deem it desirable to make the following statement, not as finally authoritative, but as as measurable suggestive and practical, viz.:

Whereas the International Sunday School Association was organized in 1875 for the purpose of conserving the interest of and developing the field of general Sunday School work, and

Whereas one of the aims of that organization was to serve the denominational churches and to stimulate them and organize their efforts in Sunday School development, and

Whereas in recent years the denominations have responded to these continuous efforts to a degree that they in general, and the Methodist Church in particular, have organized their own Sunday School Boards, and

Whereas the tendency has been and is for the International Association to hand over to the denominations such Sunday

School interests and activities as they are prepared to assume and direct, and

Whereas the modern study of psychology and pedagogy and the present world-wide Sunday School revival have laid upon the Sunday School an increasing responsibility for the winning of the young for Christ and the education and training for service in the Kingdom, and

Whereas the Methodist Church ultimately is responsible for the winning and educating and training of Methodist children and young people, and

Whereas Christian leadership is more and more concurring in the belief that effective and permanent service for our youth can be best carried on through the agency of a spiritually strong, aggressive, educated Church, and

Whereas there was organized three years ago the Sunday School Council of Evangelical Denominations, representing some twenty-six evangelical denominations and some eighteen millions of communicants, for the purpose of assuming and directing denominational responsibility for this important work, and

Whereas the said Council is now negotiating with the International Sunday School Association with a view to a larger voice in the determining of principles and methods of organization and work which shall guide denominational effort.

Therefore, be it resolved:

That we the members of the General Board of Sunday Schools and Young People's Societies of the Methodist Church place ourselves on record as follows:

1. We recognize with profound gratitude to God the great and permanent work that the International Sunday School Association has done for the Sunday Schools of the North American continent since its organization in 1875.

2. We pay tribute to the great task it has accomplished in arousing denominational interest and sense of their denominational obligation to the Sunday School movement to the extent that a large number of Churches now have their denominational Boards with the various Sunday School departments prepared to assume and actually assuming large responsibilities.

3. We recognize in every movement the operation of the extensive and the intensive principles, and our conviction is that while the International Sunday School Association must continue to stand primarily for extensive work, each Church must more and more perform its own intensive work and assume the full responsibility for the realization in its own schools and in its own peculiar way, the highest ideals of life and the best standards of Sunday School organization and methods.

4. We are strongly of the opinion that in consequence, while willing to cooperate with the International Sunday School Association in the more extensive field of their general provincial and county work, we should, as a Methodist Church, preserve our denominational rights to carry on our work in ways which will best conserve and develop it, and prosecute with wisdom and vigor the District and Local Institute or Conventions as called for by our Discipline, that through these agencies we may have opportunity to discuss at close range and in intimate manner, the problems for whose solution we are peculiarly responsible as a Church, and to seek to inspire District and county pastors, Sunday School superintendents, teachers, and workers all, to the best possible Sunday School endeavor in their local schools.

5. In view of these tendencies and these increasing responsibilities, we strongly urge our people, while giving sympathy and co-operation to all sister organiza-

tions wherein there are common interests, to be first and continuously loyal to ideals, plans and discipline of the Methodist Church in its broad and comprehensive policy to serve best its Sunday School constituency.

6. We are strongly recommend in the matter of district work that the District Sunday School Secretary arrange and carry on annually a series of local schools or institutes along denominational lines, and that in the organization of such institutes our Church officers seek a mutual understanding with the Provisional, Provincial, County or Township officers so as to avoid on the part of either any undue overlapping of territory, dates, or local arrangements.

7. Lastly, in view of the fact that Annual Conferences and other Church organizations are urging upon the Board the appointment of further Field Secretaries, and the undertaking of other obligations involving an increasingly growing budget, we earnestly request all our pastors, officers, and schools generally, to observe the last Sunday in September as Rally Day, as outlined by Discipline, and to seek to make that day's offering, both from the general congregation and the Sunday School, commensurate with the rapidly increasing needs of the work. Moreover, where there is co-operative effort in Provincial or County work between our denomination and the Provincial Associations, we would recommend a mutually satisfactory understanding as to the financial obligations to be borne by the respective co-operating organizations, and in respect of every other interest to the end that there may be preserved that good-will and sympathy between us which contribute the most to the realization of the Kingdom of our Lord.

#### STANDARD OF EXCELLENCE FOR SUNDAY SCHOOLS.

The following Ten-point Standard of Excellence was adopted for our Sunday Schools:

1. School open all the year.
2. Organized Cradle Roll.
3. Adult Bible Class, organized and registered.
4. Home Department in operation.
5. Graded school, with Uniform Lessons and Supplemental Lessons or Graded Lessons.
6. Teacher Training Class.
7. Systematic Evangelism.
8. Systematic Missionary Instruction and Giving.
9. Regular Temperance Instruction and Pledge Signing.
10. Rally Day and Disciplinary Offering to General Sunday School Fund.

#### RECORD BOOKS AND REPORT BLANKS.

The General Secretary was instructed to prepare for the use of the District Sunday School Secretaries a permanent Record Book for each district. Also half-yearly report blanks to be filled by them and returned to the central office. Also half-yearly report forms for the use of all District Epworth League officers in correspondence with the central office. These are ordered so as to ensure a more complete and reliable return of work done on the districts by the appointed officers to the General Board.

#### OTHER MATTERS.

The preparation of a more appropriate catechism and of a suitable text-book for the instruction of Catechumens were referred to the Executive, with power, as were also those recommendations of the General Secretary's report dealing with greater Epworth League efficiency.

On recommendation of Mr. Farewell's

report, a commission to enquire into the needs of our work in dealing with the adolescent age was appointed, consisting of Mr. Farewell, Mr. Westman, Dr. Cooke, Prof. Dobson, Dr. Woodbury, and Mr. Curtis, to report to the Board at a subsequent meeting.

The recommendations of the meeting of District Sunday School Secretaries, held in the Metropolitan Church, Toronto, and referred to elsewhere, were adopted. The Board ordered that the General Secretary see to the calling together of such Annual Conference Sunday School Committees as may not have met since organization at Conference at some convenient time prior to the Financial District Meeting, to plan definitely for the proper discharge of the work throughout the Conference through the year.

### Birds for Everyone

Why not have a bird party one of these beautiful Saturday afternoons? The birds have come back to the park and you can plan a party in which they will all come to see you in your house.

Cut some bird birds from blue card-board and write the invitations upon their backs. You can trace a pattern for them from one of your picture books, using white tissue paper for the pattern. Cut also some smaller cardboard birds, blue birds, little brown sparrows and robins; and hide them all over the house before your boy and girl guests arrive. Hunting for these hidden birds is the first party fun. Then write these questions on a big sheet of paper for the children to answer:

1. What is the burglar's pet bird?
2. The neat housekeeper's?
3. The saucy boy's?
4. The Emperor's son's?
5. The tailor's pet bird?
6. The timid girl's pet?
7. The small boy's delight?
8. The miser's love?
9. The debtor's dread?
10. The aviator's hope?

If you have time it will be nice to prepare as many slips of paper with these hidden birds' names as you have children at your party, attaching a little pencil to each slip by a bit of narrow blue ribbon. Then each child can write his own answers next to the question in a certain length of time, after which the papers are all selected and judged. A fine prize for the best list of hidden birds' names will be a book that tells all about our common birds.

Here is the key that will tell you the names of the hidden birds and will help you to judge the papers.

#### Key.

1. Robin.
2. Flycatcher.
3. Mockingbird.
4. Kinglet.
5. Goose.
6. Quail.
7. Kite.
8. Eagle.
9. Crossbill.
10. Swift.

—The Epworth Herald.

An English Methodist missionary in India, Mr. Dodd, tells of a native Church member whose entire family was swept away by cholera. He went off broken-hearted to another place, but after a few months returned with a list of fifty-two names marked "ready for baptism," and added that nearly all the other parishes of the place were under instruction. "I must stay here and guard these children whom God has given me in place of mine own," he added.—Exchange.

## GENERAL BOARD OF SUNDAY SCHOOLS AND YOUNG PEOPLE'S SOCIETIES.

FINANCIAL STATEMENT, YEAR ENDING JUNE 30TH, 1912.

RECEIPTS.					
Cash on hand, June 30th, 1911 .....				\$5,358 23	
FROM CONFERENCES.					
	S. S. Fund.	Supplies.	Y.P.S. Fund.	Travel.	Total.
Toronto .....	\$1,683 35	\$16 70	\$349 40	\$136 42	\$2,185 87
Hamilton .....	1,516 46	.....	345 24	128 45	1,988 15
London .....	1,539 68	.....	348 21	75 95	1,963 84
Bay of Quinte .....	1,502 83	5 47	285 60	102 95	1,896 85
Montreal .....	1,135 96	.....	206 00	106 15	1,448 11
N. B. and P. E. I. .....	484 59	11 00	50 50	63 54	609 63
Newfoundland .....	459 44	85 95	64 86	163 05	772 30
Nova Scotia .....	402 52	3 00	64 00	37 38	506 90
Manitoba .....	1,145 02	.....	193 35	51 50	1,389 87
Alberta .....	553 02	8 05	97 90	123 05	782 02
Saskatchewan .....	891 12	14 07	230 25	47 85	1,183 29
British Columbia .....	558 02	.....	142 35	151 55	851 92
	\$11,872 01	\$144 24	\$2,377 66	\$1,184 84	\$15,758 75
Less error in deposit .....					\$10 00
					\$15,568 75
Book Room, on account Editor's salary .....					\$400 01
Literature Sales—Book Room .....					\$32 06
Secretary's Office .....					412 13
					444 19
Bank Interest .....					35 64
Special Subscription (Mr. G. Gibbard) .....					175 00
					\$21,982 82
EXPENDITURES.					
AID TO SCHOOLS.					
Toronto Conference .....				\$95 39	
Hamilton Conference .....				1 15	
London Conference .....				30 02	
Bay of Quinte Conference .....				11 37	
Montreal Conference .....				21 58	
N. B. and P. E. I. Conference .....				157 06	
Newfoundland Conference .....				9 65	
Nova Scotia Conference .....				117 49	
Manitoba Conference .....				278 98	
Alberta Conference .....				157 10	
Saskatchewan Conference .....				36 93	
British Columbia Conference .....				\$906 72	
Salaries. House Rent. Travelling.					
Rev. S. T. Bartlett .....	\$2,300 00	\$700 00		\$290 65	
Rev. J. A. Doyle .....	1,800 00	600 00		296 65	
Rev. F. L. Farewell .....	1,500 00	500 00		413 22	
Rev. J. P. Westman .....	1,500 00	600 00		465 70	
Rev. J. K. Curtis .....	1,500 00	300 00		308 85	
Miss Wallace .....	780 00			1,775 07	
Extra office help .....	130 00				
	\$9,510 00	\$2,700 00			
				12,210 00	
Office Rent (three-quarter year) .....				360 00	
Office Telephone .....				25 50	
Express Charges .....				110 48	
Collections and Exchange at Bank .....				30 29	
Lantern Account .....				198 40	
Work on EPWORTH ERA .....				99 75	
Printing .....				1,388 23	
Postage .....				878 50	
Meetings of Executive Committee .....				22 00	
Miss Wathen, for Institute Work .....				50 00	
Treasurer's Expenses for Two Years .....				3 00	
Long Distance Telephone and Telegrams .....				7 70	
Monday Day Supplies .....				12 33	
Carpenter Work .....				6 82	
Teacher Training Diploma .....				54 48	
Office Expenses, books, papers, incidentals, stock, mdse., etc. .....				933 09	
Office Expenses, Associate Secretaries .....				46 52	
Cash on hand, June 30th, 1912 .....				2,862 84	
				\$21,982 82	

EXPENDITURES.

AID TO SCHOOLS.

"M" means more, "L" less.

Toronto .....	\$14 98 M	
Hamilton .....	11 L	
London .....	13 20 L	
Bay of Quinte .....	6 37 M	
Montreal .....	5 31 L	
N. B. and P. E. I. ....	2 38 M	
Newfoundland .....	92 50 L	
Nova Scotia .....	23 86 L	
Manitoba .....	97 55 M	
Alberta .....	60 94 M	
Saskatchewan .....	55 49 L	
British Columbia .....	3 37 L	11 62 L
Net cost of travelling, 1910-11 .....	\$650 22	
Net cost of travelling, 1911-12 .....	590 23	59 99 L

SALARIES.

Rev. J. A. Doyle .....	\$91 67 M	
Rev. F. L. Farewell .....	391 69 M	
Rev. J. P. Westman .....	1,925 00 M	
Rev. J. K. Curtis .....	1,650 00 M	
Miss Wallace .....	124 00 M	
Extra Office Help .....	25 50 L	4,182 36 M
Superannuation Fund (three years paid in 1910-11) .....	16 70 L	16 70 L
Board Meetings (no meeting this year; two last year) .....	126 60 L	126 60 L
Executive Committee Meetings .....	759 95 L	759 95 L
Office Rent .....	14 25 M	14 25 M
(Not full year this year; more than year last year.)	292 50 L	292 50 L
Telephone .....	25 50 L	25 50 L
Postage .....	236 12 M	236 12 M
Express .....	13 45 M	13 45 M
Exchange .....	7 93 M	7 93 M
Epworth Era .....	11 25 L	11 25 L
Printing .....	366 53 L	366 53 L
Office Supplies, Stock, Misc., etc. ....	142 90 M	142 90 M
Cash on hand, June 30th, 1910 .....	\$5,843 02	
Cash on hand, June 30th, 1911 .....	5,358 23	
Decrease during year .....	\$484 79	
Cash on hand, June 30th, 1911 .....	\$5,358 23	
Cash on hand, June 30th, 1912 .....	2,862 84	
Decrease during year .....	\$2,495 39	

COMPARATIVE STATEMENT WITH 1910-1911.

"M" means more, "L" less.

Receipts from Conferences.

	S. S. Fund.	Supplies.	Y. P. S. Fund.	Total.
Toronto .....	\$379 15 M	\$7 20 M	\$0 20 L	\$386 15 M
Hamilton .....	259 41 M	2 85 L	17 61 M	274 17 M
London .....	300 63 M		24 50 L	275 53 M
Bay of Quinte .....	273 26 M	1 38 L	12 21 L	259 67 M
Montreal .....	262 40 M	0 66 L	15 65 L	246 09 M
N. B. and P. E. I. ....	87 29 M	3 15 L	3 15 L	80 99 M
Newfoundland .....	15 67 M	54 13 L	5 19 L	43 75 L
Nova Scotia .....	18 19 M	3 00 M	10 60 L	10 59 M
Manitoba .....	140 72 M	1 95 L	21 30 M	160 07 M
Alberta .....	132 32 M	14 96 L	4 95 M	122 31 M
British Columbia .....	66 68 L		40 40 M	26 28 L
Saskatchewan .....	49 52 M	27 40 L	139 45 L	117 33 L
Anonymous .....	3 52 L			
	\$1,847 66 M	\$96 28 L	\$126 69 L	\$1,624 69 M
Less error in deposit .....				10 00
				\$1,614 69
Sales of Literature—Book Room .....	\$26 10 L			
Office .....	1 04 L			
				\$27 14 L
Special Subscriptions .....				60 00 L

W. E. WILLMOTT,  
General Treasurer.

Playing the Fool

REV. J. T. STEPHENS, VISCOUNT, SASK.

Many of us boys are apt to think of the Bible as an uninteresting specimen of the bookmaker's art, and the reading of it as dreadfully dull work. In fact, we gladly give up our claim to it to the preacher and other equally sedate folk.

But what a dreadful mistake we make when we thus relinquish our hold of what undoubtedly is the most interesting of all books, not forgetting Henty's and other such Jim-crack adventures. Why, the book is brimful of them. Imagine the exciting times that were experienced by some of the old familiar characters, Moses, Joseph, David, and those men with the funny names whose courage, like the painting on costly china, was only burnt in by the heat of fiery furnace. Pluck? We as Britishers are rightly proud of our ancestry. Who does not grow an inch taller at the very mention of a Nelson? But for pluck of the highest type commend me to a Daniel. I remember one little fellow who said that the lions could not bite him because the greater part of him was backbone and the rest grit. Advice? Lots of it.

And advice gained too in the highest-priced school in all the world, in the school of experience. Look at this picture. Here is an old king, called early in his life to reality by a splendid people, Israel. Everything seemed to have come his way, a fine figure, nice countenance, a pleasing presence; nothing apparently lacking to make him a kingly king. But he played the fool. He tells us so in one of his most sensible moments. And in all probability he would heartily agreed with him. Shall we seek audience with King Saul and ask his advice as to how we, too, can play the fool?

Listen, he tells us first that to act the foolish part perfectly we ought to have an ideal that may be lowered very, very easily. It is so awfully inconvenient you know, but it has a standard that prevents one from going with the crowd. I want to play Sunday ball, but, lo, there is my ideal, and Sunday ball is all in. Awfully inconvenient, you know! Then, you see, I have to do things on the square all the time, in school, in play, in the home, and all because of this ideal. Shall I keep up the flag or pull it down when convenient? Fighter or fool? Lion patrol or monkey patrol? This is Saul's advice:

"Be strong! We are not here to play; to dream, to drift, to have hard work to do, and loads to lift.

Shun not the struggle, face it;

"Tis God's gift."

Then, again, to play the fool properly we really ought to sneer at the goody-goody things, such as going to Sunday School, and all the things of that sort. Our fathers did these things, but then, well, you see, things are different now. So on we go, careless of body, smoking dirty cigarettes, reading dirty literature, and listening approvingly to talk that isn't even decent English, whilst the best things of life are being passed by. Boys and girls, too, for that matter, it pays to play the game rather than to play the fool. Pays in every possible way. What are you doing with your life?

Go and stand up before the glass and smile to the boy or girl you see there. Doesn't the boy smile back? Doesn't the girl look pleasant, too? Of course. Never forget that people are looking glasses. If you frown, they will. But when you are pleasant, you get your own image back. It is your own fault if you don't live with happy looking people.—Selected.

## Junior Topics

### Oct. 20.—THANKSGIVING. (BIBLE READING.) Psa. 32: 1; 33: 12.

God commands His people to show their thankfulness to Him. Bible illustrations: Exodus 33: 16; Deut. 13: 16. When the children of Israel came out of Egypt and became a great nation, God feared as they grew stronger that they would forget Him. So they were commanded to keep a certain remembrance days each year. These were called feast days. Refer to the Feast of Ingathering, the Feast of Tabernacles, the Feast of the Passover, explaining what each helped the people to remember. The Feast of Tabernacles was like our Thanksgiving, for it meant not only having a good time, but the worship of God. Is there any danger of our people forgetting God today? Is Thanksgiving Day a good thing for us to remember? Have a Junior recite Kipling's Recessional. Thanks living is the best way of saying "Thank you." Bible Illustrations:—Ps. 136; Acts 16: 25-28; Psa. 100: 4; 1 Thess. 3: 9-10. We have many ways of saying "Thank you"—with our lips, our eyes, our actions, our thoughts. Tell stories to illustrate.

When to be thankful.—Bible Illustrations:—Ps. 94: 2; Lam. 3: 22, 23. The best time to say or live "Thank you" is all the time. A Thanksgiving Song Service might be arranged. God wants the praise of our lips. Psalm One Hundred might be repeated in concert. The week previous the Juniors could be asked to come prepared to repeat any or all of the passages of Scripture mentioned above, or come prepared to recite one as individuals would choose, and tell one thing for which he or she is thankful.

### Oct. 27.—CHRISTMAS AT MADRAS. HOSPITAL WORK. TRAINING NATIVE MINISTERS. Mark 1: 29-32.

The aim of this the last chapter of our interesting tour through India is to inspire the Juniors with the desire to do something to help the missionary cause. Have Henry's Journal (page 108) written out and read by one of the boys. The names being filled in on our maps, tickets are collected at Bangalore (P. 123). The various rows of children could represent the bullock-bandles taking care to have the boys named Henry, Ted, Willie, Charlie, Jim, sitting together (P. 113). Describe the Pariah Villages which we visit. Tell of the Sunday at a village church and the visits to the Mission Stations (P. 121). After referring to the work in the Medak Hospital have some one read or tell the story of "Little King of Cattle." Let the Juniors stand while one of their number reads "Sister Jennie's Prayer" (P. 136). The whole story of our tour has been leading up to the last scene, and we must not lose the opportunity of getting the children to do something for Jesus' sake, which boys and girls are able to do, young though they may be. Christ is coming, and now they might bring preparations of their own to help fill a bale or box for some of our foreigners in the Western part of Canada, some of whom have reached our shores from India. An interesting review of the preceding chapters could be taken up. Note books might be consulted, and the Juniors could be given the opportunity of reading some of the things written therein and used on the journey. Encourage them to read and purchase missionary literature of their own. Sow the missionary seeds with

care, for tended and watered with prayer and training, these young plants will bloom into volunteers for service at home and afar.

### Nov. 3.—A STRONG BODY. 1 Cor. 3: 16, 17.

Tell the story of Daniel. What was his heart purpose? 1. To do the thing he knew was right. 2. Every boy likes good things to eat. 3. His companions would think him foolish and make fun of him. Had he real grit? Was he equal to the occasion? Read Dan. 1: 8. His purpose meant business. Without a heart purpose we can have a strong body? A splendid lesson in temperance can be taken from our topic. Refer also to the evils of the cigarette habit in weakening the powers of intellect and body. Develop the truth. "You can keep your body under only by putting the best things on top and keeping them there." "Temperance is a door shut in the face of disease, poverty and dishonor. Lock it and keep it locked." Prince Leopold said, "Drink is the only terrible enemy England has to fear." Give reasons why he should have made this remark. An eminent physician has said, "I find that the more one drinks the weaker one gets. On the contrary, drink builds up no muscles, but destroys their power and makes them less active for work." For the building up of a strong body many things are necessary. Some might be mentioned, such as Perseverance, Integrity, Diligence, Industry, Proper Food, Obedience to the Laws of Health, Exercise and Temperance.

Stories may be told of the training and preparations participated in by athletes before a race. Tell of Paul in his advice for a race, and of his training for life's work.

### Nov. 10.—A PURE MIND. Titus 1: 15; Matt. 22: 37; Mark 12: 30.

Refer to the Sermon on the Mount, and repeat together the beatitude, "Blessed are the pure in heart." Without pure hearts we cannot have pure minds. Purity of thought, uprightness in action and earnestness of purpose, might be written upon the blackboard one after the other and the truths developed by the superintendent will prove helpful in emphasizing the truth of our topic. Repeat together the Golden Rule. To keep the mind sweet and wholesome we daily need to practise the principles taught by Jesus to His disciples as He journeyed with them. "No man liveth unto himself." While we are willing and loyal in service ourselves we must endeavor to measure other people with the mind of Christ. One of the essentials towards purity of mind and life is the daily study of God's Word. Find in the Scriptures many passages to illustrate the topic. The verses which we repeat are not simply to be committed to memory so that we may say them word for word correctly, but we are to hide them in our hearts and desire to do just what the Scriptures teach us to be right. God says, "Hide my commandments with thee, and David replies, "By Word sin against Thee." Ps. 119: 11. If God's Word is hidden in our hearts, then we will be sure to have pure minds and clean lives, and in us will be fulfilled the promise, "Then thou shalt understand the fear of the Lord, and find the knowledge of God." Prov. 2: 5.

Let this mind be in you which was in Jesus.

N.B.—This number contains matter of permanent value to all who are really interested in our Sunday School and Young People's work. Preserve it for future reference.

## Ten Little Duties

Ten little duties! Does not good to whine;  
Skip about and do one, then there are nine!

Nine little duties; it never pays to wait;  
Do one quick, and if preposterous!—there are only eight.

Eight little duties; might have been eleven;  
One done in no time, now there're only seven.

Seven little duties; 'tisn't such a fix;  
Do one more, and—Bless me!—there are only six.

Six little duties; sure as I'm alive!  
Never mind, one's over; now there are only five.

Five little duties knocking at your door!  
Lead one off to Doneland, that leaves only four.

Four little duties, plain as plain can be!  
Can't be shirked—one's over—leaving only three.

Three little duties; like a soldier true,  
Meet them and vanquish one; then there'll be but two.

Two little duties between you and fun;  
In just a minute longer there'll be only one!

One little duty; now what will you do!  
Do it! why, surely; now you are through!

Selected.

## The Duties of a Good Citizen

A BRIGHT BOY'S IDEAS.

"What are some of the most important duties of a good citizen?" was a question asked of Harold Mason, a 13-year-old pupil in the sixth grade at the Alexander Taylor Public School of Edmonton. His answer was:

"A good citizen should never vote for a man who is a 'grafter,' because he will put all the money he can in his pocket, neglect his duties and not try to make the city prosper.

"He should vote against the liquor traffic and never touch it. He should never use profane language, and he will always willingly help the poor and needy.

"He should vote toward paving streets and try to make his city a good place to live in. He should have good schools and send his children to them.

"He would try to stop armies from having money to spend on ships of war, and not have war, but turn it over to the cities to make them beautiful.

"Then there would be sewers, water-works, telephones and electric lights all over the city.

"He should encourage the building of nice bungalows and fine hotels, have no tents, make the people clean up their yards and have lawns with beautiful flowers.

"When he found a man out of work he would try to get him a job, and then he would be what I call a real good citizen."

What would you add to Harold's list?

N.B.—All Secretaries of District Epworth Leagues are requested to send details of their District Conventions, with printed programmes, to the General Secretary as soon as possible. The list of newly-elected officers for each District League is also earnestly requested.



## Thoughts on Prayer

REV. W. S. PASCOE, D.D., HAMILTON, ONT.

THE Lord Jesus taught that men "ought always to pray, and not to faint." But what is prayer? Montgomery in his well-known hymn describes it as "the soul's sincere desire," and as "the Christian's vital breath," "native air." Matthew Henry says, "Prayer is the ascent of the soul. God must be eyed, and the soul employed. 'Up with your hearts,' was anciently used as a call to devotion."

Can anything be more accurate than the following description of prayer which I met with in my reading long ago? "Prayer is helplessness leaning upon strength, and misery wooing light. It is unholiness embracing purity, hatred desiring love. It is corruption panting for immortality, and the earth-born claiming kindred in the skies. It is the flight of the soul to the bosom of God, and the spirit soaring upward and claiming nativity beyond the stars. It is the restless dove on drooping wing turning to its loved repose. It is the soaring eagle mounting upward in its flight, and with steady gaze pursuing its track until lost to all below. It is the roving wanderer returning to his abiding place, where are all his treasures and his gold. It is the prisoner pleading for his release. It is the mariner on a dangerous sea, upon a reeling topmast, desiring the broad and quiet haven. It is the soul oppressed by earthly sorrows, escaping to a broader and a purer sphere, and bathing its plumes in the ethereal and eternal."

What a lot of figures of what, after all, is a simple thing. Yet I will add a few more which I think every reader will understand. Prayer is the appeal of poverty for what it needs; the cry of the guilty for the mercy which God alone can grant; and, in a larger sense, it is the

converse of a human soul with God, as friend converses with dearest friend. It is the agony of desire that marks the birth of spiritual life and joy. It is appropriation for the soul's support of all that God has promised, and all that His grace supplies.

Trall, an old writer, says, "The richest saint must be and is a humble beggar at grace's door all his days; and Christ is the Lord of the house, and the Dispenser of the alms. Pray, and ask largely, but still with faith and patience. Knock at his door, but stay, and bless Him that He gave you any crumbs of His grace; mix your prayers for new-wanted grace with praises for His old dispensed grace. Christ loveth you, and hath proved it."

Here is a nice bit from old Thomas Brooks, "The best and sweetest flowers of Paradise God giveth to His people when they are upon their knees. Prayer is the gate of Heaven, or key to let us into Paradise."

That rare old theologian, the "judicious" Hooker, gives us this weighty testimony, "God's heavenly inspirations and our holy desires are so many angels of intercourse between God and us. As teaching bringeth us to know that God is our supreme truth, so praying testifieth that we acknowledge Him to be our supreme good."

What wonder, then, that another old divine affirms that "Good prayers never come weeping home. I am sure I shall receive either what I ask for, or what I should ask?"

The late Lord Tennyson was right when he sang of the power and place of prayer in man's life and experience in beautiful and stirring words. Hear him sing:

"More things are wrought by prayer  
Than the world dreams of. Wherefore  
let thy voice

Rise like a fountain for me night and day,  
For what are men better than sheep or  
goats,

That nourish a blind life within the  
brain,

If, knowing God, they lift not hands of  
prayer

Both for themselves, and those who call  
them friends!

For so the world's world is every way  
Bound by gold chains about the feet of  
God."

Better still, the Holy Ghost says in the sacred book, "The supplication of a righteous man availeth much in its working." Then, let us pray. God hears and answers prayer.

### It Looks Easy

Hard work, and not a knack of doing things, is the price one must pay for high achievement. When Thiers was at the head of the French Republic, he submitted to the critical survey of a friend the draft of some important manifesto he was about to issue.

"Yes," said the critic, after he had examined the document, "the matter is clearly expressed, but I miss the ease and fluency of your usual style."

"Ah," replied Thiers, "I have not worked those in yet. The ease will cost me much labor, and the fluency I shall have to drag in by the hair of its head."

Let those remember this who fancy that the orator, the artist, the singer, the writer and other gifted persons produce their astonishing effects without toil. "If a man does anything great it is because it was in him," said a youth who had never done much for himself or others. But, O wise one, what a lot of work it takes to get out what is in!—*The Christian Advocate.*



GROUP OF DISTRICT SUNDAY SCHOOL SECRETARIES AT CONFERENCE, SEPT. 3rd.

By authority of the Executive Committee of the General Board, a meeting of the District Sunday School Secretaries of the five Central Conferences was held in the Metropolitan Church, Toronto, on Tuesday, September 3rd. The accompanying group photograph was taken at the close of the first session. A number of additional men were present at the

afternoon meeting, so the photograph does not actually show all who were present. This we regret, for this meeting was the first of the kind ever held among us, and is likely to be the first of many such, for the secretaries present, realizing the practical value of a full day of council and conference together, requested the General Board to ensure

the holding of such a meeting for each Conference sometime before the Financial District Meeting is held. This was so ordered by the Board, as reported in our statement of its main proceedings elsewhere in this issue. The result of this conference of secretaries will doubtless be manifest in more and better district work throughout the year.

## Just Peter

AMBROSINE SALSBURY.

IT was a most every-day occurrence—a red automobile tearing by, a brown puppy uncertain of direction, and the inevitable result. The red thing never even stopped, but left behind it a cloud of suffocating dust, and a patch of something brown on the road.

Geoff, after the first shock of surprise, went forward, wondering why Peter didn't return to him when he called.

His study legs carried him to the spot, where the brown heap lay, and he said softly, "Pete, get up, you lazy dog. I'd be ashamed to play you was a deader!" But Pete gave no signs of getting up, and somehow Geoff's little legs began to shake. Was it possible, no, it couldn't be, Peter did play like that sometimes, and Geoff began to worry.

Could he be hurted so bad, that he couldn't get up? He would see. Scooping over the silky brown body yet warm, Geoffrey slowly lifted one little leg, then another. No, there'd seemed no reason why Pete couldn't get up, his legs were all right. Then with a quickly-beating heart Geoff raised Pete's listless head. The soft ears hung limply over his head, and the loving brown eyes never opened once.

Geoff put down the head, and with a very frightened, white face, sat down on the dusty road by the side of Pete.

A great lump seemed growing inside of him, as slowly the feeling came over him that little Pete, his own puppy, had gone dead! He had heard of such things before, vaguely wondering what it meant; any if they all went to heaven, what a time God must have answering the door-bell, and if he had an elevator, like the big store in town!

Geoff sat very still, a pathetic little figure, with the sun beating down on his straw hat, and the immovable puppy stretched beside him.

Geoff never had any mother that he could remember, and he had become used to thinking out for himself because Dad never had any time in the evenings, besides he didn't always understand.

\* \* \* \* \*

This was the picture which met the eyes of the Reverend Malcolm Brown as he rode down the road on his bay horse. Geoff and he were already acquainted, and it was with sundry misgivings the young minister slipped from his horse and touched the straw hat.

"What's the matter, my boy? Peter hurt himself?"

"Yes," came Geoff's voice, strangely quiet, the young man thought. "I guess he's—"

and the other words died away. The bay horse wailed; he never quite knew what his master would do, but there was trouble here, so he stood at attention.

There was a minute when the minister wished he were a woman, then he put his arm round the dusty figure. "Sonny, you're in danger, here, right in the middle of the road, and I'm going to carry you away!"

"Don't," said the little boy, passionately, "dont you see Pete's hurted himself so he can't walk, an' dye 'sposе I'm goin' to leave him!"

"But Pete might get hurt again," said the minister. "See, here, I'll carry Pete, and you take the bay over to the grass."

The strain of the last hour was beginning to tell on Geoff, and as the minister tenderly raised the little brown pup, Geoff struggled to his feet, and reaching up for the bridle followed the minister to the grassy stretch, safe from red cars.

The boy's straw hat had been thrown down, and his agonized heart throbbd

against the minister's vest, while scalding tears ran down his cheeks. The young man sat holding the child in a strong clasp, waiting till the first paroxysm was over. It was no use shamming, Geoff knew although the brown pup lay as if asleep. The car had been merciful, the little back had been snapped like a twig, and Pete lay at their feet in his last sleep.

Geoff never had been like other children, and the minister began to wonder what would happen when the boy found his voice.

"It was that red car, I called to Pete, an' first he began to come, and then he started to run and—I called him, an' he wouldn't get up—and come, and I went over to him. . ."

The minister just stroked the curly hair back, as he said, "I know, sonny, but you wouldn't have had Pete live, if he was hurt badly, and would suffer all the time, would you? You love him too much for that!"

Geoff's eyes looked up quickly, his mind was travelling faster than that of the minister.

"If God takes care of things when they die, has the pain stopped hurtin' Pete now?" he demanded.

"Surely," said the young man, seeing theological discussions of a difficult character ahead.

"Don't you 'sposе God had enough pups without taking mine from me?" again demanded Geoff, and the child gave way to uncontrolled sobs.

There were rocks coming, the minister was sure, and still holding the sobbing child he began telling him of the Indians and how they believed in a God who would give them good hunting-grounds when they died and how they thought their animals would go with them, too.

The boy's sobs lessened as he listened to the young man's voice, then he spoke in broken tones:

"Dye think if I'm very good that God'll let me see Pete again when I die?"

The minister hesitated for a second before he said, "Of course, we are none of us quite sure about anything in heaven, but you are a brave boy and try not to fret, maybe God will let you see Pete again!"

"Where does God keep the animals when they come up?"

The Reverend Malcolm Brown's imagination had always been strong, but this afternoon it was stronger than usual. "I think," and the firm hands closed over the hot ones of the child, "it's a lovely meadow, with trees, and most of the things the animals would like!"

"An' nobody is unkind to them; they wouldn't take their playthings from them? Pete has lots of things he plays with, an' he'd be lonesome without them!"

The minister's face wore a strange look, his theology was fast carrying him to the religions of other worlds, but he said, softly wiping off the moist cheeks, "I don't think God would mind Pete taking his things with him; he'd be glad to have him!"

There was a long silence, and when, some minutes later, the minister put the child down at the father's door, he had promised to assist at Pete's funeral that evening.

\* \* \* \* \*

It was sunset when the young man holding the box and the little boy with his arms full of different things, stopped by the big oak-tree on the farthest side of the fence.

The minister took off his coat and dug the narrow trench, while Geoff sat be-

side the box and watched. The little brown head lay on Geoff's own cushion in the box, and Geoff was only waiting to put in the other things.

The minister ceased digging after a while, then replaced his coat. He moved aside when he saw Geoff stoop over the box, and the sound of an audible kiss made him swallow something hastily. Then turning, he said gently, "Are you ready, Geoff?"

"In a minute," the little boy replied, picking up Pete's playthings and putting them into the box, round the form of the brown pup. First came an old hoophead, then a much-chewed slipper, the remains of a wash-rag, and a broken rubber ball! The young man stood with a queer tightening at his throat, as the articles were put in, one by one.

Then on the body of the still sleeping Pete, Geoff laid some bones. These would serve him for a long time, because he liked to bury them!

The minister knelt down, and, with eyes which saw but dimly, fitted on the lid of the box.

Together the two mourners replaced the earth, and when the last shovelful was in, and the sods packed down, Geoff knelt by the side, and the minister, putting his hat on the grass, knelt too.

To his dying day he never forgot that funeral prayer as Geoff, with a heart not too full to put up a passionate plea for his pet, prayed:

"Dear God,  
"This is my pup Peter, who's coming to you, and do please be careful with him. He can't eat meat yet, I'll make his hair come out, an' don't take him up by the arms, it hurts him so, an' if you have a Morrish chair let him sit in back of you, he loves it—ah, oh, won't you please keep him for me till I come!"  
And the minister said, "Amen."—Our Dumb Animals.

Little Margaret was watching the elephant at the zoo.

"What's that long snaky thing he swings around in front of him?" she wanted to know.

"That's his trunk," explained her father.

"Then I s'pose that little one behind him is his suitcase."—Ez.

## Book Shelf

All books mentioned here can be procured from the Methodist Book and Publishing House, Toronto.

**In Bethany House.** By Mary Elizabeth Smith. Published by F. H. Revell, New York.

This story has been rightly termed "A Southern Romance." In the book will be found many helpful suggestions concerning Settlement work told in a most interesting way. It is rich in pathos and humor, and has a graphic portrayal in given of the central figure, Katherine's devotion to service in the Settlement centre.

**The Girls of Friendly Terrace.** By Harriet Germain Smith. Published by L. C. Page & Co., Boston. Price, \$1.00.

An interesting story of a group of girls residing on "Friendly Terrace." The charming air of "chum" life or comradeship will delight the girl who reads this book, which shows that the author has a splendid knowledge of and sympathetic touch with girl character.

**Alma at Hadley Hall.** By Louise M. Frantzsch. Published by L. C. Page & Co., Boston. Price, \$1.50.

This book will appeal to girls. It is a fascinating story of college life, and full of naturalness and truth. Alma Peabody, the heroine, is a bright girl of high ambitions. Many of her experiences of her Freshman year will be useful lessons to the reader.

**Juniors**

In a recent number of *Service* these wise words appear:

"In most churches where junior work is uniformly stressed it will be found that the importance of the work is recognized by the senior society. A strong junior leader may work on alone and unrecognized for a time, but when that leader falls the work lags or is dropped unless its leadership is fostered by the older society. As the Sunday school feeds the church, so the junior society should feed the senior society. Where this is recognized the senior organization has a regular standing committee on the junior work. The president takes care to have a report from this committee at each business meeting, and to include its chairman in every Executive Committee meeting. Work for juniors is a self-sacrificing service, and very often it seems to the junior leader that only God sees the labor put into it. Recognition, assistance, a word of praise and cheer from one's associates among the seniors would be a very great help over the hard places. Junior leaders cannot work so well alone. In making up the committees for the winter's work, the Junior Committee should have strong young men and women able to help the leader. Young men are equally needed with young women. Boys of fourteen are much more likely to be loyal juniors if a young man leads the singing or preserves order or has a class of them in some special study. At a recent meeting of the juniors of the Mantua Church, Philadelphia, fully half present were boys. Assisting the leader in various ways were four young men from the senior society."

**How To Attract Young People To Attend Religious Services**

BY RALPH BERSON.

(This article is written by a youth of eleven years, and is therefore especially valuable as giving the viewpoint of that age. Is it not worth our while to study the boy from the boy's standpoint?—*Editors.*)

Young people need more attention in public services than they usually receive. They need sermons and religious instruction even more than grown-up people, because they are in the growing time of their lives and are more easily led one way or the other. The Bible says: "Train up a child in the way he should go, and when he is old he will not depart from it."

In the first place, preachers would interest children more if they would use simple words that children can understand. This will make it so that even the wisest and best-educated can understand and at the same time make it easy for children to become interested in the service.

Illustrations used sometimes in a sermon will be very interesting to children and keep them awake, and will not be disagreeable to the older people. Short sermons will attract young people much better than long, tiresome ones. If they are practical and refer to things of everyday life, young people will like the sermons and be much helped by them. Older people are not opposed to short, interesting sermons, either.

It is a good thing to encourage children to sit near the front, where they can see the preacher while he is speaking. It may encourage the preacher to see a lot of children and young people in church, especially if they sit near the front.

When the preacher seems to show some attention to children, not only do they

become more interested in religious service, but parents seem to like it as well.

If the preacher invites the children and young people to his home occasionally and shows some attention to them socially, and gives them a private talk now and then, it gets a better hold on them for good.

Keeping to the subject also adds to the interest of young people. If a speaker wanders from his subject and brings in many things that have no connection with it, children lose interest and become listless.

When the opening and closing exercises are short and full of life, it makes the whole service more interesting.

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### East is East

Dear old Aunt Hepsy couldn't stand it  
after the first week of visit, though she  
had intended remaining a month.  
"Talk! no use, child," she replied to the  
importunities of her friends. "You're all  
just as good an' kind as you can be, but  
the sun rises here in the North an' sets  
in the South, an' the North Star is over  
in the West, an' the moon is in the wrong  
part of the sky, an' I can't get things  
straight to save my life. If I stay here  
another week, dearie, I'll go plumb  
crazy!"

You see she had adjusted herself so ir-  
revocably to the celestial orbs she simply  
couldn't even compromise for the sake of  
a few days of most entertaining rest. The  
trouble with a good many people is the  
ready ease with which they can call  
South North, East West, the rising sun  
a setting orb, and darkness light. Hav-  
ing readjusted their moral outlook to  
these shuffled standards they readily  
make shipwreck of faith, jeopardize their  
standing in the community, and become  
moral derelicts. Aunt Hepsy is right;  
another week of such wobbly existence  
would set her "plumb crazy." There is  
nothing like having the sun of truth rise  
in the East and the pole star of guidance  
twinkle down upon one from the North.—  
Northwestern Christian Advocate.

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horse-trainer who had a particularly bad-  
tempered animal brought to him for train-  
ing. At the first act of ugly temper on  
the part of the horse the trainer paused,  
put up his whip, and said, with a deep  
drawing of his breath, "Now, first of all,  
let me get a good grip on myself." After  
that his mastery of the horse came, not as  
an accident, but as a sequel. It was there  
that Absalom failed; and he never a good  
grip on himself.—Sci.

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