

THE CANADIAN EPWORTH ERA

Vol. VII

TORONTO, JULY, 1905

No. 7



SIXTH INTERNATIONAL LESSON COMMITTEE
(Index on Page 2)



Shaw's School

Young and Gerrard Sts. Toronto

W. H. SHAW

Stands open the year round to assist young people in preparing for good positions in business offices.

It employs 20 teachers, provides splendid equipment, and gives the most thorough course of training in the Commercial, Shorthand, Typewriting and Telegraphy Departments.

CATALOGUE FREE
ENTER ANY TIME

W. H. SHAW, Principal



FOR YOUNG LADIES

ST. THOMAS, ONT.

Preparatory and Collegiate studies through Senior University Matriculation, Music with University examination, Fine Art, Commercial, Execution and Domestic Science.

Home-like appointments, good board, cheerful rooms, personal oversight in habits, manners and daily life. For catalogue, address.

Rev. Robert I. Warner, M.A., Principal

ALBERT COLLEGE

Belleville, Ont.

Business School Founded 1877.

Practical and thorough. Five complete courses. Many graduates occupying important places as book-keepers and shorthand reporters.

\$35.00 pays board, room, tuition, electric light, use of gymnasium and baths, all but books and laundry, etc. for 10 weeks—longer time at same rate. Special reduction to ministers, or to two or more entering at the same time from same family or place. A specialist in Book-keeping, who is also an expert penman, and a specialist in Shorthand in constant attendance. The teachers in the literary department also assist in the work. The high character of the College is a guarantee of thoroughness.

Catalogue with specimen of penmanship, FREE. Address, PRINCIPAL DYER, D.D., Belleville, Ont.



ONTARIO LADIES' COLLEGE

and Ontario Conservatory of Music and Art, Whitby, Ont.

Ideal home life in a beautiful castle, modelled after one of the palatial homes of English aristocracy.

The latest and best equipment in every department, backed up by the largest and strongest staff of specialists to be found in any similar college in Canada. Sufficiently near the city to enjoy its advantages in concerts, etc., and yet away from the distractions, in an atmosphere and environment most conducive to mental, moral and physical stamina. Send for new illustrated calendar to

REV. J. J. HARE, Ph.D., Principal.

COWAN'S

Perfection

COCOA

Absolutely Pure.

STAMPS—Illustrated list of prices paid for Canada stamps, etc. Send for booklet of "The Royal Stamp Album" or "The ideal album." COLONIAL STAMP CO., Publishers, 533 East 53rd St., Chicago.

Sixth International Lesson Committee

The numbers before the names refer to the portraits on page 1 of this paper. The numbers following the names indicate the year of first appointment:

1. Rev. John Potts, D.D., Toronto, 1878, Chairman.
2. Rev. A. F. Schaeffer, D.D., New York, 1896, Secretary.
3. John R. Pepper, Memphis, 1896.
4. Rev. O. P. Gifford, D.D., Buffalo, 1902.
5. Prof. Ira M. Price, Ph.D., Chicago, 1902.
6. Rev. J. S. Stahr, D.D., Lancaster, Pa., 1902.
7. Rev. E. I. Rexford, LL.D., Montreal, 1896.
8. Rev. Wm. Patrick, D.D., Winnipeg, 1902.
9. Bishop H. W. Warren, Denver, 1896.
10. Rev. Dr. Rhodes, St. Louis, 1896.
11. Rev. C. R. Hemphill, Louisville, 1902.
12. Edwin L. Shuey, M.A., Dayton, 1902.
13. Rev. B. B. Tyler, D.D., Denver, 1896.
14. Rev. Jno. R. Sampey, D.D., Louisville, 1896.
15. Rev. S. I. Curtis, D.D., Chicago, 1902.

Came Out Ahead

The tribulations of pioneer Western journalists are illustrated by the following, which appeared in a journal published at Dodge City in the early eighties: "In view of the fact that we can not pay the road tax of \$10 assessed against us this year, we have been sentenced to a certain period of confinement by the judicial authorities of this State, consequently, there will be no issue of this paper for the next three weeks; but as the State will, of course, have to board us, we figure that we shall come out some \$30 ahead."

The Bill-Board Abomination

August Belmont has said that there is an educational value in bill-boards and street advertising generally. But this can go too far. A writer in Leslie's Monthly Magazine cites a rather sad case that came to the attention of the New York Tenement Department recently. Along the elevated road on West Broadway the bill-boards are thick upon the house-tops. Many of the houses are old-fashioned, with sloping roofs and dormer windows, now occupied as tenements. In one case the landlord had permitted a huge sign directly in front of the windows, entirely shutting out the light and air of a poor family occupying the attic. It had lived in total darkness for several weeks before the Tenement Department ordered the bill-board down.

Inhospitality

Two small boys, whose home is in Louisville, went recently to visit their grandparents in Cincinnati, says the Louisville *Courier-Journal*. One was nine years old and the other eleven. They arrived at grandma's all right, but in half an hour had disappeared.

Later in the day their absence had caused alarm, and a search was begun for them. They were found that evening on the Kentucky side of the river, resting after a long foot journey toward home.

"Why, Harry," complained grandma, "what did you want to run away from me for?"

"Because," said Harry, with dignity and firmness, "we do not visit at houses where the cooky-box is kept locked up."

Grandma promptly removed the offending padlock, and amicable relations were restored.



No Tire Troubles

The question of tires is the all important item in bicycledom. Tires that are reliable or can be quickly repaired, if necessary, making wheeling pleasant and comfortable, are the

DUNLOP DETACHABLE TIRES

They can be removed or replaced with the two hands—a twelve months guarantee with each pair.



The Dunlop Tire Co.
LIMITED
Toronto



Rebuilt Typewriters

We have in stock at present and offer for sale rebuilt machines as follows:

Underwoods	85.00
Calligraphs, No. 2 and 3	20.00
Hickenssters, No. 5	20.00
Williams, No. 1	35.00
Smith-Premiers, No. 1	47.50
Jewells, No. 1	45.00
Empires	40.00
Remington, No. 2	40.00
Yosts, No. 1	35.00
New Franklins	25.00
Barlocks	35.00
Latest Oliver's	30.00
Peensles	25.00
Manhattans	50.00

We also manufacture the Neotype Duplicating Machines and supplies, and will be pleased to forward catalogue at any time. Our Typewriter Ribbons and Carbon Papers are the best. Give us a trial.

United Typewriter Co., Limited,

Successors to Creelman Bros.

7 & 9 Adelaide St. East, Toronto, Can.

THE CANADIAN EPWORTH ERA

A. C. CREWS, Editor.



WILLIAM BRIGGS, Publisher.

Vol. VII

TORONTO, JULY, 1905

No. 7

Sowing and Reaping

We shape ourselves the joy or fear
Of which the coming life is made,
And fill our Future's atmosphere
With sunshine or with shade.

The tissue of the Life to be
We weave with colors all our own,
And in the field of Destiny
We reap as we have sown.

Still shall the soul around it call
The shadows which it gathered here,
And, painted on the eternal wall,
The Past shall reappear.

Think ye the notes of holy song
On Milton's tuneful ear have died?
Think ye that Raphael's angel throng
Has vanished from his side?

O no!—We live our life again:
Or warmly touched, or coldly dim,
The pictures of the Past remain,
Man's work shall follow him!

—J. G. Whittier.

Immeasurable Possibilities.—The President of the Winnipeg Sunday-school Association, in his annual report said: "The boundaries of the modern Sunday-school are the cradle roll and the home department, and within these periods there are immeasurable possibilities looking towards soul-saving, character-building and Christian service, which is the standard of attainments, the final test, and the supreme purpose of the Sunday-school."

Nelson Memorial.—October 21st of this year will be the one hundredth anniversary of the death of Lord Nelson. It is the intention to raise a "Nelson Centenary Memorial Fund" of one million shillings; no subscription to be more than one shilling. The money is to be used by the "British and Foreign Sailors' Society" to provide for seamen—disabled, distressed and destitute, and also to endow a Nelson Scholarship for seamen. From a sailor point of view, perhaps, there is no date in the English calendar more memorable than the day when the hero died. Tennyson sang of Nelson:

"Thine Island that loves thee well, thou famous man,
The greatest sailor since our world began."

Even if this were not so, his unique sea-victories, his marvellous personality, his overflowing humanity, combined with a courage and capacity, perhaps, never surpassed at sea, service to his great profession, King and country, his pathetic

death on board the historic *Victory*, his sailorlike recognition of the God of the sea, all this and much more must ever touch the imagination and heart of the English-speaking people. The nation will ever honor the memory of Nelson, because she sees gathered up in him, embodied and exemplified, the fine sailor qualities which gave her, and remain for her, the sovereignty of the seas.

✕
The Great Convention.—The International Sunday-school Convention, held in Toronto, was the great event of the past month. In view of the fact that so many of the readers of this paper are actively engaged in Sunday-school work, we have delayed the issue of our July number in order to give a somewhat extensive report of the gathering. On account of being a delegated convention, the attendance was, of course, not so large as at our great International Epworth League mass meeting, but the occasion was one of great interest and inspiration. Those who did not attend should have the opportunity of enjoying some of the good things that were said. We congratulate Judge Maclaren upon his election as President of the International Association. His interest in the Sunday-school is almost life-long.

✕
Canada's Turn Has Come.—Under the title, "Building Canada with Americans," Mr. Broughton Brandenburg has an article in *Collier's Weekly* which describes and deplores "the first rush of what is destined to be a mighty hegira from the United States into Western Canada." For the beginning of this movement he blames the Canadian Government, the Canadian railways and the Canadian land speculators. But he admits that "sound economic principles underlie the superficial causes that have set thousands on the move," and declares that, however much he may regret the fact, the immigration of Americans into Canada is sure to continue and increase. From an American standpoint this is the more to be regretted because, while the best blood of America is leaving the country by the Northern gate, the worst blood of Europe is pouring into the country by the eastern door. Patriotic Canadians will enjoy Mr. Brandenburg's article; but it is too much to expect them to share his grief. For our part we are very glad that so many Americans are finding homes in our land. And we think that we have a right to rejoice. We remember a time when the tide was setting very strongly the other way. In the days before our country came to

know herself, thousands upon thousands of Canadians crossed the border and settled in the United States. Thoughtful men once viewed the exodus to the south with dismay. So large was the loss to our country that at the present time there are probably from two to three million American citizens who are Canadian by parentage or birth. It is a great relief for patriotic Canadians to realize that the land of promise is no longer to the south, but to the north and west. Last year over 45,000 settlers came from the United States. This year the number may exceed 50,000. We will be glad when the number reaches 100,000. Even then it will only represent a fair return in view of the wealth of blood and treasure which Canada for a generation has been pouring into the Republic.

✕
A Distinction Without a Difference.—On May 20th eight men were charged before Magistrate Ellis, of Toronto Junction, with keeping a gambling house. The trial was the result of a raid upon a place in Toronto Junction known as the Canadian Fishing and Sporting Club. The particular offence of the establishment was that it was a resort for persons who wanted to play the races. On pleading guilty, one of the defendants was fined \$100 and the other seven \$50 each. On the same day in the east end of Toronto, 15,000 people filled the stands, thronged the lawns and lined the fences at the Woodbine racing track. Vice-royalty was there in the person of the Governor-General. Parliament was represented in the presence of Premier Whitney and most of his Cabinet. Society made the occasion brilliant with its richly gowned women and well-groomed men. But another class was there. Within easy reach of the Governor-General's box were some thirty-four betting stands, around which a great crowd surged, and to reach which from the edge of the crowd, required the strength of an athlete. Why was gambling prosecuted at Toronto Junction and smiled upon at the Woodbine? Because the Parliament has seen fit to legalize gambling provided it takes place on a race track and during the progress of a meet. No doubt the police were right when they raided the Fishing and Sporting Club and they were equally right in the eyes of the law when they protected the bookmakers. Nevertheless, plain men will see no difference between the sin of the gambler at the Junction and the sin of the gambler at the Woodbine. And they will insist that sin ought not to be made respectable by Act of Parliament.

The Canadian Outlook

BY REV. ROBERT WILSON, Ph.D.

"CANADA, the owner of half a continent, in the magnitude of her possessions, in the wealth of her resources, in the sinews of her material might, is the peer of any power on the earth." These words, uttered by the late Lord Dufferin, some twenty-five years ago, when Governor-General of the Dominion, were then regarded by many as the extravagant statement of a warm-hearted and enthusiastic Irishman in an effort to please, rather than the sober and well-considered belief of a well-informed man. But his lordship was not wont to make such speeches. He had a reputation to sustain and he was not the man to injure it by unguarded assertions. His wide acquaintance with men and things, and his extensive knowledge of the world, enabled him to speak with authority on such a subject, and the logic of events have more than justified his glowing words.

The progress of Canada during the past few years has been phenomenal. She has advanced in material prosperity by leaps and bounds, and to-day immigrants by the thousand are seeking homes within her borders, and capitalists are investing their wealth in the development of her vast and varied resources. Her attitude during the recent war in South Africa has drawn upon her the eyes of the world, and has demonstrated not only her loyalty to the Motherland but the soldierly qualities of her sons as well. The very success that has crowned her efforts has created a somewhat unsettled condition of things, and thoughtful men of all parties are rather anxiously asking "What will our future be?"

The writer is of the opinion that the present condition of things cannot be continued very much longer. The people of Canada dislike the word dependency, and are not in love with the designation colony and colonists as applied to their country and to themselves. All that has been outgrown, and a more dignified attitude has been assumed. And that feeling will be immensely strengthened when, twenty years hence, we may number as many millions, when our trade will be proportionately increased, and when the duties and responsibilities of nationhood will be more intelligently realized than they are at present.

A steadily decreasing few believe the interests of Canada would be best served by annexation to the United States. This is nothing new; it has always had its advocates, and earnest but unsuccessful efforts have been made to popularize the idea. The Americans, apart altogether from their futile attempts to acquire the country by force of arms, have during their whole history carried on an active propaganda with this in view, and have had recourse to means and agencies unworthy a great nation. Tariffs have been arranged and irritating alien laws enacted with this in view, and when protests have been made, we have been coolly informed the only way of escape was by a change of allegiance. We are being constantly reminded by men high in official position, and through the press, that absorption is only a question of time; and they express surprise at our inability to appreciate the privileges they so graciously offer us.

No doubt annexation would bring us certain advantages in giving us access to a larger market, in the more general investment of American capital, in the development of our resources, in opening to us positions of honor and emolument, as ambassadors, consuls, and other representatives abroad, and in freeing us from certain real or imaginary treaty obligations which are a bar to the unification and progress of the Canadian people. But for these a heavy price would have to be paid. It would mean the surrender of our rights as British subjects; the lowering of the flag which has been for ages the symbol of civil and religious liberty, and for which our fathers freely poured out their treasure and their blood, our severance from the grand old land to which we are bound by so many sacred ties.

There are a few persons here and there who would have us assume the full responsibilities of nationhood and take our place among the independent powers. It must be admitted that there is something attractive in the idea; to have our own flag, army, navy, and our own ambassadors, envoys and official representatives at foreign courts, appeal to our pride

and self-importance. But all that glitters is not gold, and there is much of the tinsel in this independence idea.

This is an age in which weak nations receive scant consideration from their stronger neighbors, and those who are unable to care for themselves have little to hope for from foreign intervention.

If then some change is inevitable, and if annexation is undesirable and independence not to be thought of, the only course open to us is some form of Imperial Federation. The subject is being widely discussed; some of the wisest men in the Empire are giving to it their best attention, and the interest taken in it, and favor shown to it, grow deeper and stronger as the days go by. It has been said that every new enterprise has to pass through three stages before it is finally disposed of—ridicule, discussion, acceptance or rejection. In this case the first has been passed; we are well on in the second, and we are approaching the parting of the ways. What the details of the scheme may be need give us no serious concern, for when the eventful moment arrives, a workable plan will be forthcoming. It may be in the form of an advisory council sitting at the seat of empire, composed of the High Commissioners or other representatives of the outlying dominions of the crown; or what, in the estimation of the writer, would be vastly better, direct representation in a really Imperial Parliament; but in some way the constructive genius of the Anglo-Saxon will be found equal to the occasion.

Next to the Motherland, Canada would be the most important member of the federation, and would have much to do in the management of its affairs. This would grow out of her large extent of territory; her vast and varied resources; the energy and push of her people; the character of her institutions; and her geographical position. Stretching from ocean to ocean, with exceptional facilities for trade and travel, she furnishes a safe and expeditious means of reaching the lands of the Orient; and should any trouble arise with any Eastern power, troops and munitions of war could be forwarded without touching foreign territory. Indeed, it is becoming more and more apparent that in order to hold her own as a world-wide power, Great Britain needs Canada as much as Canada needs Great Britain. The benefit would be mutual, each contributing to the strength and dignity of the other; and while the status of each would be promoted, the status of the individual Canadian would be far superior to what it would be in any other political relation open to him.

St. John, N.B.

Making a Straight Path

ONE pleasant winter day, after there had been a fall of snow, a number of boys made their way to a certain tree in a field. Here they intended to play; so it was proposed, as their first game, that they should try which of them could make the straightest path out from the tree and back again.

Presently they all stood with their backs to the tree, about an equal distance from each other. They were so arranged that, if they walked straight out from where they stood, the tracks would resemble the spokes of a wheel.

At a given signal they set out, and each thought that he was going forward straight as an arrow. When they returned to the tree and began to compare their tracks it was found all, with one exception, had zigzagged considerably.

Naturally enough the boys who walked crookedly wondered why they had done so, and especially as they had tried so hard to keep in a straight line. They wondered also how the one had managed to go so directly. When the victor was asked how he had done it he replied: "I fixed my eye on that tall pine tree on the hill yonder, and never looked away from it till I reached the fence."

So if we would "make straight paths for our feet," as the Bible puts it, we must have some good aim in view. Those who have no fixed aim are apt to wander hither and thither, accomplishing little, and that little of small worth.

Increase in Drunkenness and Crime

THE *Pioneer*, edited by the veteran temperance advocate, Mr. F. S. Spence, deserved the thanks of every good citizen for the way in which it has been brought home to us the fact that the last five or six years have been evil days for the cause of temperance and morality in Canada. We condense its admirable article for the benefit of our readers.

The general increase of crime is set forth in the following unmistakable manner:

Increase in the number of convictions for all offences—1898 compared with 1903.

	1898	1903
Ontario.....	16,811	21,996
Quebec.....	10,926	9,944
Nova Scotia.....	2,680	4,906
New Brunswick.....	2,354	2,433
Manitoba.....	1,328	3,063
North-West Territories.....	2,074	4,022
British Columbia.....	2,473	3,002
Prince Edward Island.....	460	438
All Canada.....	38,206	50,404

Increase in the number of convictions for drunkenness—1898 compared with 1903.

	1898	1903
Ontario.....	2,520	5,043
Quebec.....	3,773	2,931
Nova Scotia.....	1,208	2,720
New Brunswick.....	1,290	1,458
Manitoba.....	573	1,466
North-West Territories.....	582	1,278
British Columbia.....	965	1,336
Prince Edward Island.....	288	274
	11,259	16,532

By these figures it will be seen that there has been an increase in drunkenness and crime in every province except Quebec and Prince Edward Island. But in the case of these provinces the improvement is not what it seems. Though the statistics for the year 1903 are better than those for the year 1898, 1903 shows more crime and drunkenness than any of the previous three years. Nevertheless, Quebec and Prince Edward Island make the best showing of any of the provinces. We cannot help thinking that this is largely due to the fact that Prince Edward Island is under prohibition, and that in Quebec there are 441 municipalities in which retail sale of liquor is contrary to law.

Along with an increase in crime and drunkenness there is naturally an

Increase in the consumption of liquor—1898 compared with 1903.

	1898	1903
Gallons of Spirits, per capita.....	.661	.870
“ Beer, “.....	3.995	4.742
“ Wine, “.....	.086	.096

Increase in consumption of alcohol

“This is best shown by setting out what would be the equivalent in proof spirits of all the liquors drunk. This is done by reckoning beer as containing 5 per cent. of alcohol, and wine 15 per cent. Estimating both according to the convenient and sufficiently accurate assumption that proof spirits contain 50 per cent. and adding the quantity of spirits consumed, we obtain the following table, the figures as before representing gallons per capita.”

	Total Liquor Consumed.	Equivalent in Proof Spirits.
1899.....	4.742	1.065
1904.....	5.678	1.369

This shows for 1904 a consumption of alcohol 40 per cent. greater than that of 1899, and about 23 per cent. greater for the five years ending 1903.

All this goes to show that the outlook for temperance in Canada is far from satisfactory. How can we account for the condition as they exist? The *Pioneer* offers a threefold explanation.

1. General prosperity has given the drinker more money to

spend in liquor, and led those who regard alcoholic stimulants as a luxury to indulge more freely.

2. Increased immigration has brought into our country a large number of people who have had little or no education in temperance principles, and who come from countries where excessive alcoholic indulgence is common and comparatively uncondemned.

3. There has been a falling off of temperance effort, especially of that form known as moral suasion. Reliance has been placed too exclusively on legislative methods. Temperance lodges have largely disappeared, and no effective agency has taken up their work. Temperance sermons are not as common as they used to be. Indeed, there is reason to fear that the Church has grown weary in her labors for temperance reform.

The Union of the Flags

THE following patriotic poem is from the pen of W. Thornton, of Chatham, Ont. During his recent visit to St. Louis he was called on to address an international banquet and concluded with these lines:

In God's own image, man was made
The likeness still remains,
Where men have true foundations laid—
Or fought against tyrant's chains,
Such men must push oppression back;
Then Heaven will ring with mirth,
And the Stars and Stripes and Union Jack,
Shall dominate the earth.

When freedom was denied our sires,
In lands beyond the seas,
To worship as the heart desires,
The God they sought to please,
They found new homes, they tuned their pipes
To liberty's sweet strain;
The Union Jack, and Stars and Stripes
That liberty maintain.

In other lands our brothers toil,
Beneath oppression's lead;
They vainly seek to own the soil;
They feel the tyrant's gaid;
Do we, the fellow-feeling lack?
Is freedom spirit lost?
Shall the Stars and Stripes and Union Jack
But stand to count the cost?

Oh shall we say to those down trod,
“‘Tis time such things should cease?”
And liberty—best gift of God—
Throughout the world increase,
With hand to plough—shall we turn back
From fellowman accused?
Shall the Stars and Stripes and Union Jack
Not see their shackles burst?

A larger, fuller, happier life—
For this let all men pray,
An end to international strife
When men their brothers slay.
For Eden's peace shall then come back;
And man's black flag be furled;
When the Stars and Stripes and Union Jack
Shall dominate the world.

The Thing Worth While

I KNOW that many of you are puzzled to know in what direction you can start to help Christ to help the world. Let me say this to you in that connection: Once I came to a cross-roads in the old life, and did not know in what direction God wanted me to help hasten his kingdom. I started to read the Book to find out what the ideal life was, and I found that the only thing worth doing in the world was to do the will of God; whether that was done in the pulpit or in the slums, whether it was done in the college or in the classroom, or on the street, did not matter at all. “My meat,” Christ said, “is to do the will of Him that sent me”; and if you make up your mind that you are going to do the will of God above everything else, it matters little in what direction you work. There are more posts waiting for men than there are men waiting for posts. Christ needs men in every community and in every land; it matters little whether we go to foreign lands or stay at home, as long as we are sure we are where God puts us.—*Henry Drummond.*

The Quiet Hour

The Loom of Life

All day, all night, I can hear the jar
Of the loom of life, and near and far
It thrills with its deep and muffled sound,
As the tireless wheels go always round.

Busily, ceaselessly goes the loom,
In the light of day and the midnight's gloom,
The wheels are turning early and late,
And the woof is wound in the warp of fate.

Click, clack! there's a thread of love wove in;
Click, clack! another of wrong and sin;
What a checkered thing will this life be
When we see it unrolled in eternity!

Time, with a face like mystery
And hands as busy as hands can be,
Sits at the loom with its arm outspread,
To catch in its meshes each glancing thread.

When shall this wonderful web be done?
In a thousand years, perhaps, or one;
Or to-morrow? Who knoweth? Not you or I,
But the wheels turn and the shuttles fly.

Are we spinners of wool for this life-web—say?
Do we furnish the weaver a thread each day?
It were better then, O my friend, to spin
A beautiful thread, than a thread of sin.

Ah, sad-eyed weaver, the years are slow,
But each one is nearer the end, I know;
And some day the last thread shall be woven in—
God grant it be love instead of sin. —*Ex.*

Clean Hands

A jewelry salesman, noticing his hands to be somewhat soiled, said: "This is very trying to me. Of all persons I should have soft and clean hands. It is awful to offer a diamond or pearls, or jewels of any sort, to a possible customer when my hands are not perfectly white and tidy. It makes a repulsive background for the piece of jewelry."

The Christian should have clean hands and a clean life. Whoever he may be, minister or not, he recommends Jesus Christ and His salvation to the world. His life should not be a sorry and repelling background.

They who bear the vessels of the Lord should have pure hands. The salesman was very sensitive, and rightfully so. He had a cultivated taste. Each professed Christian should be scrupulously careful to maintain a consistent life.—*Herald and Presbyter.*

A Gentle Call

Sometimes the Christian life begins very simply, especially with the young. Among those who have been under good influence in the home, the Church, the Sabbath school, and have been living sweet and gentle lives, free from grosser forms of evil, it is unreasonable to expect any violent "experience" or marked change in the manner of living. Failing to recognize this fact, many parents continue to wrestle with the Lord in prayer for the conversion of their children long after that change has really taken place; while the children and young people themselves, on account of the same mistaken impression, continue long in strong efforts and deep, unsatisfied longings to become Christians after God has indeed accepted them and they are actually living devotedly in His service.

It is well for us all to recognize how simply and quietly the Christian life sometimes begins.

A thoughtful girl of sixteen years, living in the country at a distance from the church, which made attendance irregular, read on a Sunday the memoirs of a Christian woman. On closing the volume, she said to herself, "That was a beautiful life." After a little thought, she added, "And I should like

to live such a life." A few minutes later she knelt down and said: "Lord, I will try from this time." The decision was made. She went on steadily, and is still a useful and influential Christian woman, honored and beloved, and widely known for her beautiful and devout character.—*Rev. G. E. F. Hallock, D.D.*

Rest in God

The first vessel built on this continent was named *The Unrest*. Ruskin once looking out upon the ocean, exclaimed: "How shall we follow its eternal changefulness of feeling! It is like trying to paint a soul." Yes, an unsaved and unregenerate soul; which is said to resemble "a troubled sea which cannot rest." But when a soul is saved, it is safe, and then it is calm. "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee!" What restlessness there is out of God. Such a soul is like a sick man tossing with a burning fever in the night—like the wandering Jew going up and down the earth without a place to rest his feet—like "an infant crying in the night, an infant crying for the light, with no language but a cry"—like those black seagulls outside the Golden Horn which, on account of their apparently ceaseless motion and unending restlessness, the sailors have named "lost souls." But, on the other hand, what restfulness there is in God. There is mental rest, physical rest, spiritual rest, soul rest, the rest of pardon, the rest of adoption, the rest of faith, the rest of assurance that all things will work together for good both for this world and for the next—all these and more have we when we find our rest in God.—*Rev. G. B. F. Hallock, D.D.*

Learning to See

A smile lights up the face of our bright-eyed young friend as he reads this heading, and we know what he is thinking: "Of what possible interest can such a subject be to me? I cannot remember when I could not see. I can read the finest print, and do not have to wear glasses, as you older people do. There's no reason why I should read an editorial on 'Learning to See.'"

But not so fast, my young friend. Do you remember what Jesus says about people who, having eyes, see not, and having ears, hear not? He did not mean that they are literally blind. They can read and find their way about the streets as well as you do. But they see only the outside of things. They see the words of Jesus, but they do not see their meaning. And there are millions of people like them. They see the outside of things, but not their deeper meanings, not the truth and beauty that belong to them. They see the outlines of picture, landscape, and mountain, but a thousand points of interest and beauty open to the eyes of the artist and scientist escape them altogether.

Two men are walking through a forest. One is a botanist, and every little plant that grows by the wayside has a message and a meaning for him; he is a geologist, and the very stones upon which he treads tell him strange and wondrous stories; he is an ornithologist, and the birds sing for him and whisper all sorts of beautiful secrets to him; he is an astronomer, and reads marvellous messages on the face of the sky; he is an artist, and discerns the mystery of beauty in leaf, grass blade, flower, singing brook, shady dell, and overarching heavens; he is a Christian, and discerns in nature

"A presence that disturbs him with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the deep ocean and the living air,
And the blue sky, and in the mind of man."

in other words, he sees God in all around him.

The other man sees nothing except a few rough stones and commonplace trees; cares for nothing except the dinner that awaits him at the end of his walk.

All who would see in these larger of these senses must learn to do so. This means first, as a condition of clear vision, that they must preserve their purity and sincerity; but it means also careful culture of mind and heart and painstaking habits of observation. To learn to see requires time and diligence, but the result is worth all it costs. There is a wealth of beauty in the world about us sufficient to make all our lives rich if only we are able to see it.

"Come Thou Apart with Me"

"Come thou apart with me, and rest awhile!"

Thus speaks thy Lord to thee;

"Come where no thoughts of sin and self define;
Come now and follow me.

I would myself, my love to thee reveal;
I would thy wounds, thy pains, thy sorrow heal;
Yet closer come to me, my heart-throbs feel;
Come thou apart with me, and rest awhile.

"Come thou apart with me, sit by my side;

Tell me thy doubts and fears;

Come with thy sin-prone heart, with me abide;
I wait to dry thy tears.

I will make known to thee all thou shouldst know;
Truths deep and comforting to thee will show;
Guide where the living floods do constant flow;
Come thou apart with me, and rest awhile.

"Come thou apart with me; my hand holds thine;

I know where I thee lead.

Come to my 'secret place,' with me recline;
I will supply thy need.

Come to my 'holy place,' the place of prayer;
Cast all thy burdens down, keep not one care;
Fullness of joy and peace await thee there;
Come thou apart with me, and rest awhile.

"Come thou apart with me, I know the way;

All gloom shall quickly flee;

Come where earth's deepest night doth end in day;
Trust all thy life to me.

Come as thou art with me, all I provide;

Cease from thy unbelief, in me confide;

Come to thy refuge sure, come to abide;
Come thou apart with me, and rest awhile."

—*Rev. Ernest G. W. Wesley.*

Are You Sorry?

Someone was expressing wonder why an evangelist of great power in rebuking sin had such a small measure of success in turning men from their evil ways. "He has zeal, courage and enthusiasm," one said, "but there is one thing he lacks. He is wanting in actual sorrow over the sins of the world. He takes delight in making men feel their guilt, but it is evident that there is never a throb of pity in his heart when he looks upon the straying sinner."

A man who had been condemning the saloon-keeper in the most withering language, said, "No one can ever say that I have left anything unsaid or undone." "Have you ever grieved over his wickedness?" asked a gentleman. "Is your heart filled with sorrow when you see how far out of the way the sinner has gone?" The young reformer was forced to acknowledge he had not. "I do not believe one knows how to oppose sin till his heart has ached for the sinner," continued the good woman. Who shall say that she was not right? Christ alone perfectly hated sin, and Christ alone perfectly loved the sinner.—*Lookout.*

Can We Control Our Thoughts?

Can we control his thoughts! I answer unhesitatingly, he can. You may not control what comes to you, but you can dismiss it from you if you do not want it; you can build it into life and experience if you do. That is as true of the bad as it is of the good. You may receive by being passive; you may be won by refusing to protest; and if you do not protest against evil, ere long the evil will master you. Said Clough:

"Those old black thoughts
No more as servants at my bidding go."

True it is, on the other hand, however—and one cannot say it too emphatically—that there is no tempter in the wide world, be he man or devil, who can force entrance to the citadel of your being unless you allow it. Sometimes, when a young man comes to me, and says, "So-and-so was my ruin, dragged me down, forced me to what I am," I reply to him:

"Nobody ever did anything of the kind. God will credit him with all he tried to do, and he would have been just as guilty if you had not given way; but he will not credit him with your giving way; that belongs to you." You are absolutely immune to evil thought if you close your mind to it and bid it depart. Your mind is like a room which is filled anon with smoky fumes, but which, when the window is thrown open, becomes filled with the fresh air of heaven. And do not suppose the function of air has been merely that of displacing the fumes. It has done something else as well; the fresh air has fought the foul, swallowed it, overcome it, compelled it to become something else. That is what may go on in the mind of a man when he opens himself to the gracious influence of heaven. The "old black thoughts" shall, at the Spirit's bidding, go. When you say that a man cannot control the thoughts which come to him and take their place unbidden in his mind, I beg you not to receive them; drive them forth as they come. Welcome and use them if they are good, for according to your action on the thought which meets you is the life you are living and the destiny to which you go.—*Rev. J. R. Campbell, M.A.*

Diversion's Mind Cure

Diversion is more than a pleasant word. It is a word filled with power. We think of it generally as a recreation of the mind, and miss its splendid office in the re-creation of character. A child is disappointed and crying; some people command silence, others create a diversion. But how trifling is this value of diversion compared with its power in the moment of temptation! You are fascinated, hypnotized, by the charm of evil persuasion or desire. Pray? Yes, but prayer is not the Christian's only weapon. Jesus said, "Watch and pray." Look out, as well as look up. Use your wits. They are God's gift as surely as is faith. Change your mind. Create a diversion. To drop a book, to prick your finger, to have to go to the door, will sometimes so change the current of thought that you get back your senses, your judgment, your self-control, and decision falls God-ward. There is a Christian mind-cure in the word "re-pent." Think again; think differently; change your thought; be diverted, turned another way. Diversion is a blood relation of conversion, and a secret moral of victory.—*Malthie D. Babcock, D.D.*

Made Over

Christ can make us over. He is doing it every day all around the globe for hundreds and thousands of His disciples. We must stop fretting because those with whom we live, and the circumstances of our lives, and the embarrassments and perplexities of our conditions are arousing antagonism, and simply, sweetly, like little children we must take from the hand that is pierced for us its white gift of peace. "The kingdom of heaven is within you," said the Master long ago. If we believe this, and look to the right source for its serene establishment, we shall be from our "treacherous selves set free," and shall become lovely and blessed in our lives.—*Margaret E. Sangster.*

The human heart is like a millstone in a mill; when you put wheat under it, it turns and grinds and bruises the wheat to flour; if you put no wheat in it still grinds on, but then 'tis itself it grinds and wears away. So the human heart, unless it be occupied with some employment, leaves space for the devil, who wriggles himself in and brings with him a whole host of evil thoughts, temptations and tribulations which grind out the heart.—*Luther.*

"Few things compare with a retentive, accurate memory. It is in youth that this faculty is formed and trained, and one of the best methods of strengthening it is the habit of learning by heart passages from authors in prose and verse that you admire. When you get into professional and active life that will come home tired, with very little inclination to study; hence the importance of doing that work now."—*Lord Chief Justice Coleridge.*

"It were better to be ignorant of a great number of things to avoid the calamity of being ignorant of everything."—*Sidney Smith.*

The Place and Power of Memorized Scripture

An Address by REV. W. H. GEISTWEIT, D.D., of Chicago, at the International Sunday-school Convention in Toronto, June 27th.

I HAVE in mind to-day an old man, something over seventy years of age, who has grown partially blind. He is one of those rare, sweet souls, whom to meet is always to receive a benediction. One never leaves him without new inspiration to do better and to be better. Now and then I meet him on the street in the great city where I live, and he takes hold of my arm as we walk together, he chatting gaily of things that make for the best of life. He is always quoting some rich selection from some favorite author, some striking passage from the Scriptures. He does it so naturally, so sweetly, that one is led to feel that he lives by the things he has hidden in his heart. On one occasion I said to him: "I am amazed at your memory and the things you have stored away in your heart. How did you come to do it?" His reply was simple, quiet, yet charged with a certain intensity of feeling—for any reference to his approaching blindness is a delicate matter:

"When I was quite a young man, I carefully thought over the days that were passing, and I reasoned that the time might come when my eyesight would not be as strong as it was then. So I began to memorize things, something by mind with the best selections from books, without taking care to learn a great deal of Scripture. My fund grew very large. The days and years passed, and I am an old man now; my eyesight is falling"—he said it so softly—"and you cannot realize what comfort it is to me to recall the precious things that lie in my heart; I repeat them over and over again, and life is made fresh and new by reason of them." The place of memorized Scripture was in the days of his young manhood; the power of it was evident in the years of his latter manhood, even down to old age.

I have in mind another old man, who lived far back in the years, several thousand ago, and more. He was about to leave his people. His parting message is one of the choice things in literature. As he came to consider the law of God (and there wasn't so very much of it written then), he urged its study upon the people, especially cautioning them to diligently teach it unto their children. He said:

And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.—Deuteronomy 6, 6-9.

So spake Moses, the man of God, to the people of the long ago. The place of the memorized Scripture was in the childhood of the nation, and the power of it was to issue in a people thoroughly grounded in the oracles of God, made strong and virile and peculiar, because the Word of God was hidden in their hearts.

A little while after, when giving his parting message to his successor, he again urged the worth of constant attention upon the book of the law. The people should teach it unto their children; they should write it upon the doorposts of their houses; they should bind it as frontlets to their eyes. Joshua, the leader into the new land, was himself to be a constant student of the self-same law.

This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night; that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and so thou shalt have good success.—Joshua 1, 8.

The place of the memorized Scripture was to be in his quiet moments by day or night; and the power of it was to be manifested in the way he passed over—a prosperous way, one bright with the promise of good success.

I have in mind, also, another man; he must have been old when he summed up that which I am about to repeat to you. He had lived unto the years of calm contemplation, of wide experience. He was describing the steadfast man; the fruitful man; in a negative and a positive way he drew his outline. And this was the way he did it:

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he

shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.—Psalm 1, 1-3.

The place of the Scripture was in the man's heart, inwrought by daily and nightly meditation; and the power of it was in evil withstood, a fruitful life, a fadeless tree, a prosperous way.

AN OVERCOMING FORCE.

Long, long afterwards, a young man found himself driven restlessly into a strange, wild, weird wilderness. There was a terrific battle to be fought. He was to look in with the forces of evil, and he was to overcome! It is significant to note the weapon of his warfare. His was not a conflict with flesh and blood; there were principalities and powers against him; the prince of the power of darkness closed in with him in nightly conflict. Again and again did he reply to his enemy, and his weapon was the Word of God, which he had been taught in common with all Hebrew children at his mother's knee. And Satan was vanquished.

Just a few years after that he was at the end of his short, but, oh, such a stormy life. Lifted on a painful cross, his whole being quivering with pain, the things that rose to his lips were quotations from the old Book; the last cry was the heart-leap of an old psalmist, "Into thy hands I commend my spirit." So Jesus of Nazareth, Son of Man, and Son of God, God the Father unveiled, was himself the greatest example of the place and power of memorized Scripture.

Looking back over a life full of what the world now calls the strenuous, a great soul was commending his friends to the best things—as he went from them, never to look into their faces again. And his combination was this:

And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.—Acts 20, 32.

The place and power of the inwrought Scripture was the consuming thought of Paul's farewell message to his Ephesian friends.

Peter, in his last word, rises to a great thought when he reminds his friends that God had given "exceeding great and precious promises, that by these ye might be partakers of the divine nature." So the place and power of the memorized Scripture was the inner life transformed into the divine life!

From the picture of the old liberator, talking to his children in the wilderness, as they were about to go over Jordan, through the years to one of the last of the Apostles, I have traced the teaching of the Book itself as to its place and power in human life. Much more might be added by way of elaboration, but enough has been given to furnish a background for a few earnest words as the subject comes in touch with our own lives. I am here to-day to plead for some of the riches of the past, which, in the great sweep of things, we have left behind, and almost forgotten. It is the place and power of the memorized Scripture in human life. Not one word of criticism of the elaborated systems of teaching; nothing shall be said against the most modern principles of pedagogy. "These things ought ye to have done," but looking back over the years that lie behind, remembering the sweetness and the power of the Scriptures as they were taught in a time when the heart was open and the mind plastic, one feels like adding, "and not to leave the other undone."

A MEMORY DYNAMICAL.

Here is the plea for memorizing Scripture in order to the development of life itself. A Southern woman was telling me of her experience with children. She said she thought it strange that so little attention was given to the Proverbs in the teaching of children; so she began to give them a verse a week to memorize it and give their experiences at the end of the week. One had, of an unusually quick temper, who had an unfortunate habit of screaming when things did not go to suit him, had quite a time with one of the verses. It was not only memorized, but carefully explained to him. When he made his report, he said: "We were having quite a time at our house; some things I didn't like; I got so mad I wanted to scream, but I ran into the hallway, to get away for a moment, for I remem-

The Kingdom in the Cradle

An Address delivered at the International Sunday-school Convention in Toronto by REV. JAMES ATKINS, D.D., Sunday-school Editor of the Methodist Episcopal Church, South.

THE neglected child is the millstone about the neck of modern society. The cause of this fateful neglect is found in the universal and almost unexceptional under-valuation of the child. Nearly two thousand years ago, who is confessedly the greatest teacher, charged his disciples that they should not despise one of these little ones. The mildest meaning of this term is, to look askance upon, and the strongest, to pour contempt upon. The progress made within the last half century in the right appreciation of the child has been truly wonderful when compared with the almost two millenniums of blindness which preceded, and yet I dare to say that not even has Christendom yet passed fairly beyond the period of contempt.

RE-INTERPRETATION NEEDED.

Indeed, this whole doctrine of the "little ones" needs a thorough re-interpretation. Perhaps no other doctrine so plainly stated by the Saviour has been so much confused by the expositors. The commentators have followed each other with unusual facility in making the term "little ones" mean the weak and obscure believers. They seem to have overlooked, under the force of a prior assumption, two facts in particular, which of themselves appear to determine the primary application of the term. The first of these is that Jesus did not anywhere introduce the weak and obscure adult as a subject of discourse. The second fact, apparently overlooked by the commentators, is that Jesus repeatedly introduced the child as a subject of discourse, and that when these terms about which we are speaking were first used, the child was not only the subject of discourse, but was actually present, and was made an object lesson, as well as an analogue of membership in the kingdom.

In view of these things, I venture in this learned presence, to assert that whether the grounds to be examined are the critical, the rational, or the circumstantial, the literal child was not only the primary, but the exclusive subject of discourse in the following statements:

OF THE KINGDOM.

"Of such is the kingdom of heaven." It is plain that "of such" as here used must mean one of two things: either that the kingdom of heaven consists of these children, and of those like them, or it consists of those like these, but not these. This latter position cannot pass the tribunal of the common-sense of the common people. To hold such a position would be as if one farmer should buy from another an hundred sheep, on a sample of ten, and should, on the delivery of the whole, reject the ten sample sheep as an unacceptable element of the flock. Indeed, the terms so clearly teach that the little ones are already in the kingdom, that no definition of the constituents of the kingdom can proceed without including, first, all the children born into the world who have not reached the condition of full moral responsibility, or, who having reached it, have not knowingly and intentionally departed from God.

THRILLINGLY SIGNIFICANT WORDS.

"Suffer the little children and forbid them not to come unto me." These terms are thrillingly significant; permit them, allow them to come. The impulse is there; the elements of the kingdom from the divine side are moving upon them and within them; stand out of the way, give them a fair chance by good example and instruction. Place a right value upon them as members of the kingdom of God, and then act normally in view of the guardianship which God has committed to parents and to the Church, and the little ones will sweep out of the cradle into youthhood and manhood without, as Dr. Bushnell taught more than fifty years ago, ever knowing themselves otherwise than as the children of God.

RECEIVING CHRIST.

"Whoso receiveth one such little child in my name receiveth me; and he that receiveth me receiveth not me, but him that sent me." He who receiveth Christ in the person of a little child, for Christ's sake, opens the way for the very nature of God the Father to come into his spirit, for this fatherhood over the child as a child of God, in what makes him who has it akin to God. But to receive a child does not mean, as many infer, to like it, to coddle it, to make a plaything of it. It means rather to accept and discharge it, as far as possible, the responsibility of achieving in it, for it, and through it, the whole of Christ's purpose in its creation and redemption.

TERRIFIC PUNISHMENT.

"But whoso shall offend one of these little ones who believe in me, it were better for him that a millstone were hanged about his neck, and that he was drowned in the depths of the sea." To offend means to mislead, or cause to stumble, especially with respect to faith in Christ. The punishment is quick, quiet, terrific, contemptuous. It does not even admit of the doubtful consolation of a funeral cortege, or hired mourners; only a thud, a gurgle—then silence, deep, and places would not have found its destined abode at the birthplace of the tides, where the deep seas meet.

You will note, as a part of the argument, our Lord's manner of dealing with this question of receiving, and of offending the little ones. It is tensely, finely dramatic. All principles are merged into personalities. He who receiveth these, receiveth me; he who offends these, offends me—as if the children were the very envoys of the King of Kings, with the rights and powers of the kingdom moving within them and through them.

SACRED MEMORY AND LIVING TRUST.

The Chinese worship their ancestors; the American worship their babies. The Chinese need to move down and the Americans need to move up; for while there is no surer sign of fatal decay than for a people to give more attention to their ancestors than they do to their offspring, the adoration of the one and of the other is alike, ungodly, unscriptural and pernicious. It is right to reverence ancestors, and it is right to reverence childhood, but the one should be held as a sacred memory, and the other as a sacred and living trust, the exact value of which is to be determined by the outcome of a life that is yet to be lived.

BACK TO CHRIST.

All such sayings as "Back to Christ," "The Christianity of Christ," and so forth, mean, of course, a return to the doctrine of Christ as the only ultimate authority. This is precisely the thing for which we plead in respect to the subject of childhood and its relations to the kingdom.

THE SUPREME DUTY OF THE CHURCH.

To the speaker there is nothing clearer in the whole scope of revelation than the teaching of Jesus that the primary constituency of his kingdom is in the cradles of the race, and that the supreme duty of the Church is to keep it in the kingdom as it comes out of the cradle. A deep and vital persuasion of this truth would lead to a far-reaching revolution in both the Church's preaching and its plans of work. The old interpretation of Christ's doctrine of childhood being merely rhetorical, that is, as teaching that certain abstract qualities, such as only children are supposed to possess, are necessary for entrance into the kingdom, and for growth to greatness in it, has led the Church of the past to spend a vast deal more of time and energy in teaching men, in the main bad men, how to become good children, than in teaching children how to become good men. Here the issue is purely rhetorical. The process of adult evangelism should take such a relation to the scheme of ingathering as the gleanings process sustained to the harvest under the old agricultural order.

A THOROUGH-GOING SYSTEM OF EDUCATION.

A conclusion, following inevitably from the doctrine of the kingdom in the cradle, is that the Church must construct and operate a thorough-going system of education; a system of education; a system that shall reach longitudinally from the cradle to the grave, and horizontally, across every field of human faculty and human interest. Such an educational process will quickly eliminate the elements of the accidental, and cause all to come under the order of divine law. The accidental pupil, the accidental teacher, and the desultory course will pass away, and the graded pupil, the graded teacher and the graded trust, will become the economic watchwords in the religious education of the twentieth century. The Church in the achievement of this work must, of course, use as its chief agencies its two included institutions, the home and the Sunday-school, and the related institution known as public education.

One of the largest achievements of the modern Sunday-school thus far, is that it has turned the attention of mankind squarely back to the study of humanity in the child, and forced an open way for a re-interpretation of Christ's doctrine of childhood and its relation to his kingdom. Its greatest task for the future is to so exemplify the permanence and value of early religious instruction and training, as to turn that work chiefly back into the home, where God originally placed it, and where it is in the order of nature bound by conditions which cannot be dissolved.

Failure and Success

He was a gentleman tramp. He said he was a physician—gone wrong. He had speculated on the coast, and lost—not only his money, but his manhood. He was trying to retrieve himself, get on his feet, rise to his former self and be a man once more. His clothes were a little shabby, and he did not look very much like an educated professional man, but that he told the truth concerning himself was evident from his conversation. He wanted to look decent enough to make an effort in certain business directions. The man

to whom he told his story said: "I can send you to a place where they need a man of your knowledge and experience." He seemed very glad to go, but his clothes were not fit. "Try my coat," said the man, taking his own off as he spoke. The tramp hesitated, said he felt that that would be a mean thing, but as it was insisted upon, he tried on the coat, found it to be a good fit, and presently he had the full suit, including stockings, collars, etc., which the man took from his own wardrobe. There was some talk about the possible future, and the tramp went away, happy in heart, with a new light in his eye. But the old life pulled on him, and before he got around to apply for the new position he fell away, and his whereabouts are unknown to this day. Of course the man who gave the clothing is the subject of some fun, and many are pleasant thrusts made at him. The open question with him has been: Was the gift lost? Was it wasted? Was this effort at kindness of heart and readiness to give, a success or was it a failure? Whatever the modern answer may be, there is an old-time answer which is true to the spirit of the Gospel: "It is not the thing done, but the doer who lasts." The thing done is often a failure. The cup given in the name of Christ may be given to one unworthy of it; but think you that the love with which it was given has passed away? Has it not printed itself indelibly in the character by the very act of giving? Bless, and if the Son of Peace be there your act succeeds; but if not, your blessing shall return to you again. In other words, the act may fail, but the doer of it abideth forever.—Service.



- | | | |
|------------------------------|-------------------------------|-------------------------------|
| 1. Hon. John Wanamaker | 9. Rev. Allan Hudson | 16. W. H. Geistweil, D.D. |
| 2. Bishop J. H. Vincent | 10. James Atkins, D.D. | 17. Henry C. McCook, D.D. |
| 3. D. B. Purinton, D.D. | 11. A. R. Taylor, Ph. D. | 18. Cornelius H. Patton, D.D. |
| 4. Levi Gilbert, D.D. | 12. Wm. Henry Roberts, D.D. | 19. James A. Scherer, D.D. |
| 5. E. E. Chivers, D.D. | 13. Josse Lyman Hurlbut, D.D. | 20. Geo. W. Richards, D.D. |
| 6. Rev. Ernest Bourner Allen | 14. W. G. Fuddelst, D.D. | 21. D. Webster Davis, D.D. |
| 7. Frank K. Sanders, Ph. D. | 15. Geo. B. Stewart, D.D. | 22. Rev. A. Forster |
| 8. Principal Falconer, LL.D. | | |

SOME OF THE SPEAKERS AT THE INTERNATIONAL S. S. CONVENTION

For the present, the educational order, of which the Sunday-school is now the central fact, is leading men to see that all such problems as temperance, social purity, commercial integrity, civic righteousness, and the like, of which we hear so much in this day, are crowding about the altar of their only available solution, when, with each year, fifty millions of babies come into the cradles of the world. As Kingdom builders for Jesus Christ our Lord, we have, therefore, but one supreme task, and that is to maintain as his, and train as his, those who, by his express word, are at the beginning wholly his.

A Los Angeles Plan

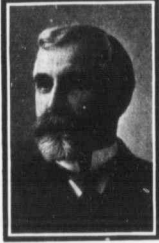



The beautiful California "City of the Angels," has, in spite of its name, the devilish saloon—200 saloons, in fact. A corporation has been organized which seeks to reduce the number to 75, shutting up all those in residence districts and putting coffee clubs in their place, while in the mill and manufacturing districts only beer and light wines will be sold.

The corporation will take no more than 6 per cent. profit on the capital actually used; it guarantees the city a revenue of \$186,000 a year, and promises to spend in public improvements all profits above \$210,000 a year. It will buy the fixtures of the saloons now existing, and pay for their "good-will." It will submit its business to severe regulations in the interests of public order and temperance. It has obtained a large part of the half-million dollars needed for the scheme, and is now seeking an ordinance from the City Council giving it the monopoly it desires.

Temperance students differ widely regarding the operation of the Gothenburg system; but we need all the light we can get on the subject, and it is decidedly in the interest of reform that this experiment should be honestly made and carefully watched.—C. E. World.

Lawyers' Fees

What do lawyers earn? Mr. Cronwell, it is said, received one million of dollars in the Panama matter. Every one knows the story of Mr. Choate and another well-known lawyer. They had been working together on a case, and the lawyer who had retained Mr. Choate, suggested that he send a bill of six thousand for Mr. Choate and four thousand for himself. Mr. Choate asked to be allowed to send the bill, and soon afterwards the lawyer received a check for ten thousand dollars with a note saying that Mr. Choate had received forty thousand dollars.—Leslie's Monthly.

TORONTO, ONT.	WINNING A GENERATION The Motto of the 11th International Sunday School Convention	JUNE 23-27 1905
		
W. N. HARTSHORN	E. K. WARREN	H. J. HEINZ
		
		H. H. SPOONER

FOR the second time the International Sunday-school Convention has been held in Canada, the first occasion being in 1881, when a memorable assembly was held in the old Pavilion, with Hon. S. H. Blake as President. Twenty-four years seems a long time for a gathering of such a character to come to our country, but it should be remembered that the gatherings are only held once in three years, and there are many larger cities which are aspirants for the honor of entertaining the convention.

Many changes have taken place since 1881. At that time the population of Toronto was about 100,000 and the number of delegates was less than 600. Now the city has 260,000 people, and the convention numbered nearly 2,000 official delegates, besides a large number of visitors.

A FINE LOT OF PEOPLE.

The delegates came from every part of the American continent. Every State of the Republic, and every Province of Canada was represented, and Newfoundland sent a full complement of Sunday-school workers. Never was there a finer lot of people gathered together. They were evidently men and women of refinement, intelligence and consecration, who were engaged in Sunday-school work for the love of it. The International Association has been fortunate in the leaders who have directed its affairs from the very commencement. Such men as Mr. B. F. Jacobs, Mr. Wm. Reynolds, Hon. John Wanamaker, Mr. Hartshorn, Rev. A. F. Shaufler, Mr. Marlon Lawrence, Rev. Dr. Hamill, Rev. Dr. Potts, Mr. E. R. Machum, Dr. Woodbury, and many others who might be mentioned have been a valuable asset to the Sunday-school cause. The greatest credit, however, for the success of the work is due to the rank and file of faithful teachers and superintendents who are in their places from Sunday to Sunday. Many of these were present, and the occasion was to them a memorable one.

INSPIRING MOTTOES.

The spacious Metropolitan Church was tastefully decorated with white and orange streamers, and with banners bearing striking mottoes. Some of them read as follows:

"A holy life is a voice."
"Opportunity comes with feet of wool, treading soft."

"Don't try to hold God's hand. Let Him hold yours."

"As well say nothing, as nothing to the purpose."
"The bread of life is love."
"The salt of life is work."

"On the great clock of time there is but one word—Now."

"Power to its last particle is duty."

"The blessing of helping the world forward happily does not wait for perfect men."

"Character is habit crystallized."

THE SINGING.

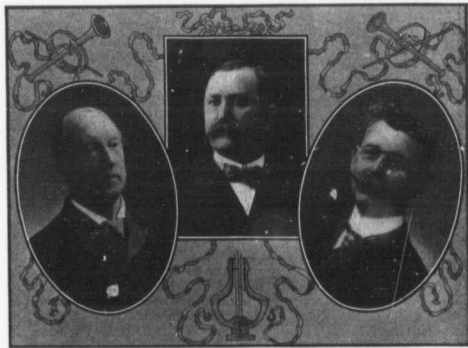
Perhaps the feature of the convention that will be remembered longest by the delegates was the singing. The selections of music were well chosen and comprised a number of excellent pieces, with quite a proportion of standard hymns.

The musical jingles so often used at conventions, that are almost totally devoid of musical value or true poetic merit, were conspicuous by their absence. How the people did sing those splendid hymns, led by the great choirs!

The writer of these notes, sitting in the great Massey Hall, listening to the thundering chorus of over 4,000 voices, finds it almost impossible to prepare "copy" for this paper, the singing is so delightfully distracting. There is nothing like an assembly of Christian people for really inspiring music.

AN APPROPRIATE OPENING.

The convention was inaugurated by a most impressive devotional service under the direction of Rev. Floyd Tompkins, rector of an Episcopal Church in Philadelphia. It was a combination of address, prayer, song and silent meditation. The speaker would talk for a few moments, and then engage in prayer, followed by song. He wished the people to feel that they had not come to hear anyone speak, but to listen to God's voice and to worship. Dr. Tompkins did not seem at all afraid of a pause; indeed the most



DR. F. H. TORRINGTON. F. H. JACOBS. H. M. FLETCHER.

THE MUSICAL CONDUCTORS

solemn and effective portions of the service were those in which not a word was spoken.

THE SUNDAY-SCHOOL AT HOME.

At the great meeting in Massey Hall on Friday evening, Bishop Vincent delivered a really fine address, touching with a master hand a number of vital questions. He said that the Church School of the future will be less a school and more a home.

"Its keynote will not be recitation, but conversation—friendly conversation."

"Its programme will embrace not so much scientific and critical studies in theology, as natural, simple, wisely conducted religious conversation, with a view to the promotion of practical and spiritual life.

"The Church School will be an extension of the ideal home.

The best thing the Sunday-school can do is to set the pace for the home.

"To be a leader in religious conversation the teacher must be a genuine, evangelical, enthusiastic, self-forgetting personality; a student of the Word, a student of the soul, a student of human nature, gifted in the art of speech and with a heart for it.

"To this art of educating conversation the biographical feature of the Holy Scriptures contributes.

"The dullest people can discuss people. (Laughter.)

"We love to talk about folks—about men who achieve great things, about people who come in contact with real life.

"Human biography, the most suggestive field for conversation, at once suggests the themes and the methods which will characterize the home and school life of the future, namely, biographical study and the conversational method.

"The Church School, although a place of conversation, will also be a place of worship.

"The name of the Sunday-school may come to be 'The Church School,' because its best work will be done on other days than Sunday."

CHILDREN'S MEETINGS.

The children had their innings on Saturday afternoon, when several mass-meetings for their benefit were held.

Happy-faced children, their grown elders and enthusiastic Sunday-school workers crowded Massey Hall. In the body of the hall the children from the various Sunday-schools were given the seats of vantage. In most of cases their teachers accompanied them. The youngsters felt a keen interest in the happenings of the afternoon—this was the day when their presence was recognized in the meetings of the great International Convention. The orchestra of the Bond Street Congregational Church Sunday-school opened the services of the afternoon with several selections; afterward the choral services under the directorship of H. M. Fletcher followed. Under the baton the multitude, that thronged the hall from the pit to the gallery, brought out each song with a volume and ring that bespoke the intensified interest of these present.

Mrs. Foster Bryner, of Peoria, Ill., a field worker of the International Sunday-school, impressed upon the minds of her hearers, with the aid of a blackboard, what a mighty thing the Bible was in the field of learning. She brought forth her points to the children present so that none could doubt her meaning.

She was followed by Rev. John C. Carman, of Denver, Col., who spoke at some length upon the stability of the young in being resolute in their endeavors to do the right.

During a short song service presentations were made to the children of pressed flowers from Palestine, attached to souvenir convention cards, which were the gift of Mr. W. M. Hartborn.

At St. Paul's Anglican Church, Bloor Street, the various schools east of Huron and north of College, were represented by a large number of children and parents. Canon Cody, the rector, conducted the devotional exercises, and Bishop Vincent and Rev. Dr. Carey Bonner, of London, England, gave addresses to the children. Rev. Dr. Carman presided. Bishop Vincent recommended the attaining of three special habits with which to begin a good life. They were the reading of nothing but the good and uplifting in literature, economical living that the temptations of life may be better avoided, and the cultivation of purity and holiness in the thoughts. His exposition of these three simple themes in a simple and direct manner was closely and attentively listened to by the little ones.

Rev. Dr. Bonner's remarks were in the form of an object lesson, and his theme a patriotic one. The British flag was taken in its three points. The St. Patrick cross represented the admonition to be a herald of God's kingdom. St. George's was the champion of rights, and St. Andrew's a finder for the Church.

A CANADIAN PRESIDENT.

On the second day of the convention the Nominating Committee did its work and honored a Canadian by electing him to the presidency.

Until the year 1908, a Torontonian, in the person of Justice John James MacLaren, will guide the ship of the International Sunday-school Association of America. The announcement was greeted with prolonged applause by the immense crowd gathered in Massey Hall, and at the insistent demand of the delegates the Judge made a brief address.

He thanked them for the honor they had conferred upon him. The honor had come late in life, and he had little dreamed when, as a boy, he used to split and carry in wood in the little Sunday-school in Lachute, Que., where he was born, that he would one day be at the head of the Sunday-schools of America. His interest in Sunday-school work had

been of the keenest kind from that time until this last honor had been done him. He was sensible of the difficulties of his position, and would do his best to carry out the work entrusted to him, and use every effort to extend the International until it reached every school on the continent.

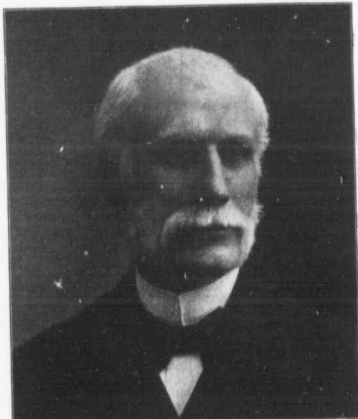
GENERAL SECRETARY'S REPORT.

The report of Mr. Marion Lawrence, General Secretary, was a document of twenty pages. We have only space for the introductory summary:

Thus far the Heavenly Father hath safely led us on our way, and to Him all praise belongs. The work He has committed to our care is very great, and His service grows sweeter with the passing years.

In the Sunday-school history of the world, Denver and Toronto span the most wonderful chapter that has ever been written. The advance that has been made, the projects that have been consummated, the higher rating which has been given to the Sunday-school, these will furnish a ripe field for the historian, and gives wings to his pen as he writes. He will not fail to tell about:

1. The great development of the Sunday-school numerically and otherwise in all parts of the world.
2. The widespread interest shown everywhere by people of all classes.
3. The rounding out of one hundred years of splendor



MR. JUSTICE MACLAREN
The New President of the International S. S. Association.

service and magnificent achievement by the Sunday-school Union of London.

4. The Sunday-school crusade to the Orient, and the holding of the World's Fourth Sunday-school Convention in the Holy City.

5. The establishing of organized Sunday-school work in Palestine and Syria.

6. The beautiful opening fields of promise in Spanish-speaking North America.

7. The development of our work among the negroes of the South.

8. The unusual attention being given to Sunday-school work by the theological seminaries and other Christian schools.

9. The intense interest now being shown in the matter of teacher training, and our successful effort to advance it through the Committee on Education.

10. The proper recognition of childhood in the Sunday-school curriculum.

11. The tremendous multiplication of helpful books and choice literature bearing upon the Sunday-school and its work.

12. The improvement in Sunday-school architecture.

13. The multitude of conventions, institutes, and summer schools being held in all parts of our great field.

14. The large number of additions to the churches from the Sunday-school.

15. The increased interest in the spread of the Kingdom throughout the whole world.

Surely this is all marvellous in our eyes, and well may we exclaim, "What hath God wrought!"

SUNDAY-SCHOOL EXPOSITION.

Under the direction of Rev. Dr. C. R. Blackall, of Philadelphia, a large, unique and comprehensive exhibit of Sunday-school publications, helps, appliances, etc., in the basement of Massey Hall and in St. James' school-room, afforded the delegates a splendid opportunity for examining ways and means of improving Sunday-school work.

A very interesting feature was a display of historical material, arranged by Rev. Edwin W. Rice, D.D., illustrating the epochs in the literary progress of the Sunday-schools during the last century. Here was shown the early system of teaching music, the first attempt at Sunday-school periodicals and lesson helps.

One might very profitably have spent a whole day examining the various systems and many devices used in making the work of the Sunday-school more effective. Bible maps and charts, sample plans of manual work, exhibits of missionary and temperance plans, as well as countless books and periodicals, all artistically arranged, demanded the

Association did not prepare an advanced course, others would do so, and thus many would break away from the Association.

Rev. Dr. Potts said, if he thought the adoption of an advanced course would interfere with the efficiency of the uniform lesson, he would oppose it. He believed, however, that it would satisfy a small section that had been agitating for a change, and would in this way be a benefit.

Before the vote was taken, a hymn was sung and prayer offered.

The substitute of Dr. Hamill was then carried by a vote of 617 to 601.

Dr. Hamill rose shortly after and said: "I must admit that the size of the minority surprises me, and as the mover of the amendment I now come before you as a peacemaker. There seems to be such a strong feeling in favor of an advanced course that something should be done for the minority. I move, then, that the Lesson Committee be instructed, with the assistance of editors of publications, and general secretaries, to prepare a course for advanced Sunday-school scholars."

INTERNATIONAL ASSOCIATION SUNDAY SCHOOL LEADERS



REV. DR. HAMILL
Supt. Teacher Training, M. E. Church,
South.



W. A. DUNCAN
Founder of the Home Department.



REV. DR. BLACKALL
Who was in charge of the Exhibit.



MARION LAWRENCE
International General Secretary.

attention of the visitor to the exhibit. Father Crowley, the author of "The Parochial School," had a space filled with his book, and himself cordially welcomed the visitors to his exhibit. Our own Methodist Book Room had a fine exhibit of its publications.

In St. James' Cathedral school-house six choice paintings from the private galleries of Hon. John Wanamaker were displayed, attracting marked attention. These paintings, valued at \$150,000, had been kindly loaned by this man, who has done so much in Sunday-school work in the City of Philadelphia. One represented the Legend of St. Veronica, a woman who, it has been said, covered the head of the Messiah with her handkerchief, obtaining thereby an imprint of the face of the Crucified on the linen. This she is showing to the women and some of the disciples.

"The Return from the Cross," by Jan Styka, where we see John taking the mother of Christ home after the crucifixion.

"The Woman at the Well," recalling to mind the conversation of Christ with the Samaritan woman at eventide.

"John Huss, the Reformer, before the Tribunal," and "The First Communion of Protestants," by Brozik, were striking pictures.

THE INTERNATIONAL LESSONS.

The subject of the International Lessons for the Sunday-school, was considered on Monday morning, when there was a pretty lively discussion.

Dr. Tyler moved that "an advanced course" of lessons be provided for senior scholars, such course to be optional. Dr. Hamill moved, as a substitute, that the Lesson Committee be instructed to continue the present system, namely, a Beginner's Course, and a uniform course for all other grades.

Dr. Shafter stated that personally he did not desire any change, but there was a desire among many schools for an advanced course, and he felt like meeting their wishes.

Dr. Hamill took the position that there was no general demand for such a course, and it was not needed. The basis for the lessons should be evangelistic rather than pedagogic.

Dr. Doherty thought such a change would bear heavily upon small denominations, which would find it hard to publish helps for several courses.

Mr. C. D. Meigs asked what such "an advanced course" would advance from, and what it would advance to.

Mr. E. P. St. John, of New York, said that there was a decided desire among many schools, especially in New York and New Jersey. He was satisfied that if the International

In view of his attitude an hour or so previous, Mr. Hamill's conciliatory motion took the audience completely by surprise. When the chairman called for the "yeas" and "nays," there was a great chorus of assenting voices. One single "no" came from the south-east corner of the hall.

This means that "an advanced course" will be prepared by the Lesson Committee, its use to be optional with the schools.

TEACHER TRAINING.

Principal Falconer, of Halifax, N.S., read a paper on the important subject of teacher training.

He said that there were several classes of teachers, and the object of all instruction in Scripture, and all hints on methods should be to transform the poor teachers into good ones, and the good into excellent.

All grades of teachers should have a knowledge of the child mind, and the best methods of approaching it. The study of child nature is of the greatest importance. It is absurd to have a set of pedagogical rules and then forget the child.

The good teacher must have a good supply of knowledge. The secret of good teaching is not merely the art of imparting. Behind that is the art of selecting, to pick out the important truths, and group other facts and truths around them.

SUNDAY SERVICES.

A very impressive service of praise and fellowship was held on Sunday morning, June 25th, in the Metropolitan Church, conducted by Dr. Tomkins. After a delightful song service, led by Prof. F. H. Jacobs, Dr. Tomkins addressed the large audience, taking for his theme the friendship of Jesus. Three essentials of true friendship, he said, were loyalty, expression and service. Then with bowed heads the delegates listened to Prof. Jacobs as he sang "My Lord and I," after which the meeting immediately took the form of a consecration service, sometimes two, three, even six, and more persons speaking at the same time, reciting brief texts of Scripture bearing upon the thoughts set forth by Dr. Tomkins. After one hour of devotion and praise, the gathering was conceded to be one of the most beautiful fellowship meetings ever attended.

The preaching services in the churches were largely attended. All the preachers had been requested to preach on the general topic of the convention, "Winning a Genera-

tion," but very few did so. Some of the discourses were dry theological discussions, many very excellent sermons, but not within a mile of the subject of the hour. Some of the topics discussed were "Powers of the World to Come," "Christian Perfection," "Jacob's Vision of the Ladder," "Character of Paul," "Fitness for Life Work," "The Saviour's Parables," etc. In several of the large churches the people would not have known that a Sunday-school Convention was in progress from anything they heard from the pulpits.

A striking exception was the sermon of Rev. Dr. Harbut in Parkdale Methodist Church on Sunday morning. He made a powerful plea for the Sunday-school as the greatest evangelistic agency of the Church, and thought that many ministers were making a serious mistake in neglecting it. Some pastors wasted a large amount of energy in conducting revival services for people who never came to hear the truth that was preached, while the finest kind of material for making Christians was right at their hand in the Sunday-school.

What a magnificent thing it would have been to have had such a sermon preached in every church in Toronto on Convention Sunday.

Many preachers have yet to learn that the value and impressiveness of a sermon depends very largely upon its appropriateness.

REVERENCE IN THE SUNDAY-SCHOOL.

This subject was discussed by Rev. E. I. Rexford, M.A., LL.D., Principal Diocesan Theological College, Montreal, Que.

The speaker said that an examination of the fundamental ideas in all religions showed them to be dependence, fellowship and progress. The religious sentiments in the child correspond to the religious sentiments of the people. The capacity for worship should be stimulated, nourished and developed. Over against the sense of dependence stands the self-assertiveness of the child. He regretted to say that reverence was not a prominent feature of children on this continent to-day. He appealed to the teachers and parents, showing the necessity for definite religious training for the development of reverence. There was an intimate relation between physical conditions and religious expression. There was no impression without expression. Great care should be

exercised with reverence, adopting proper attitudes for various parts of the service; that is, standing for praise, sitting for meditation, kneeling for prayer.

SUNDAY-SCHOOLS AND PUBLIC SCHOOLS.

The subject, "The Relation of the Sunday-school to the Public School," was assigned to A. R. Taylor, Ph.D., Decatur, Ill., President James Milliken University. He said that the word relation suggested something in common, the existence of some common or similar element in two or more things. That relation might be in their origin, history, purpose, methods, sphere, and was easily discovered in all. The modern Public School can be traced to the Church school. The introduction of the common school relieved the Sunday-school of a certain portion of its work. But the entire absence, in many instances, of religious teaching from the common schools laid a heavy responsibility upon the Sunday-school.

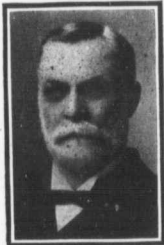
The moral influence of the Public Schools was wholesome and uplifting to a high degree; the teachers were, many of them, of a fine character, but the Bible ought to be restored to its proper place in our Public Schools. There could be in the Public School the teaching of Bible history, literature, etc. Public Schools should reinforce the work of the Sunday-schools. It was a strange thing, the speaker said, that in a land, where annually a day was set apart for thanksgiving to God, the Bible should be excluded from her schools. Education of public sentiment and Christian influence would soon restore it. If the Christian mothers of America, who have won so many victories, would teach their children to live for the restoration of the old Book, it would quickly come back to its proper place on every desk in our Public Schools.

The Public and the Sunday-schools must be maintained as necessary complements of each other in the education of the child, each exalting and strengthening the other.

THE PRESS AND THE SUNDAY-SCHOOL.

Rev. Levi Gilbert, D.D., Cincinnati, Ohio, editor of the Western Christian Advocate, spoke on "The Relation of the Religious and Secular Press to the Sunday-school." He said we did not recognize the potency of the public press in mould-

PROMINENT CANADIAN S. S. WORKERS



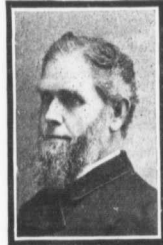
S. P. LEET
A Leading Sunday-school Worker in
Montreal, Que.



DR. F. W. WOODBURY
Halifax, N.S.
Author of our Supplement's Lesson
Course.



E. R. MACHUM
St. John, N.B.
Member General S.S. Board, Methodist
Church, Canada.



NOAH SHAKESPEARE
Victoria, B.C.
Pres. Methodist S. S. Union, Victoria.

exercised in regard to environment. The power of imitation is so strong in children that teachers and officers should be most careful as to their conduct in the school-room. Many things were assigned to heredity, which were really imitation. There was no power in precept unless it was backed by example. Discipline should be exercised in a well-regulated Sunday-school, as well as in public schools.

A well-defined working plan should be adopted, and teachers and superintendent should be united in their efforts. Each child should be kept occupied. Each should possess a Bible, a hymn-book, and be trained to care for same. The Bible should be treated with respect, not as a matter of principle, but on account of the reflex influence on the child. Induce members to take part in the devotional exercises of the school. If the teachers are seen talking, sitting in a lounging position, or otherwise engaged during prayer, singing or devotional exercises, how can you expect the children to be reverent at such a time? The examples of officers and teachers must exercise a controlling influence over the children. Good teaching may be nullified by practice. There should be constant effort to pervade the whole at-

ing and directing public opinion. The press was one of the most gigantic forces in modern civilization. When it was considered that two-thirds of the people of this earth were interested in religion, it was strange that the press did not give more space to religious matters. The proceedings of such a convention as that now in session would be sent on wings of lightning to all parts of the earth. Some papers were fulfilling their duty very well, while others were not.

He then told a little story to illustrate his point, by quoting a text, given by an old Scotch minister, to emphasize this very thing, "He sought to see Jesus, who he was, but could not, for the press." This was followed by another about Newman Smythe, who was called up by telephone one day by a newspaper man, who asked his opinion, off-hand, of the place. The quick response was, "Hell, in my opinion, is the place where the Sunday edition of your paper ought to be edited and published."

Great prominence was given to latest fashions, prize fights, sensational divorce or murder cases, and little space left for things religious. The motto of the secular editor should be, "The best news, of the best things, in the best way." He

should see the necessity of referring to the work of the Sunday-school, for the sake of building up the character of the youth of the land. Teach the boys not only to be smart and clever in their sports, but good as well.

Regarding the secular journals, an appeal was made for more space to be given to the work of the Sunday-school. Impress upon the youth the necessity of familiarity with the Bible. It was a lamentable fact that even our college students exhibit gross ignorance of the Word of God. We want to understand that the Ten Commandments are as important as the ten digits, purity as great as mathematics. Convince them that there are other things right as well as right angles—many things base as well as base lines, and that there are things vulgar besides vulgar fractions.

Dr. Gilbert told a little story of a college professor in Chicago, who addressed the class on the book of Daniel, and at the close a student stated the book of Daniel was not a

true art of teaching, with the prime object in view of winning the younger generation to Christ.

At the close of the meeting Professor F. H. Jacobs expressed his keen appreciation of the splendid chorus in Massey Hall, and of the co-operation of local leaders. He desired to thank Dr. Torrington, to whom he referred as a master of the organ, and to say that he had learned to love Professor Fletcher, not only as an associate, but as a friend. He said that Professor Fletcher was doing an excellent work for Toronto, in trying to bring the people up to his music, and bringing the music down to the people. The appreciation of the audience was given in a very hearty "aye," together with a "Chautauqua salute."

Mrs. F. H. Carr, of Camden, N.Y., then rose to a point of privilege, to not only endorse all that Professor Jacobs had said about the singing of the chorus, but to express her warm appreciation of the behavior and decorum of the choir,

which, she said, in the many mammoth choirs she had heard, she had never seen equalled. Almost oppressive silence followed, as the choir sang that beautiful hymn, "Will there be light?" after which Professor Jacobs told the audience the writer of the words was a homeless wanderer, similar to the writer of "Home, Sweet Home," and had died just two years ago in a boarding-house in the City of New York, the words of that song being the melody of his broken heart. The vast audience stood while the Rev. Canon Dixon pronounced the benediction, not one person moving, a fitting closing to a meeting whose keynote was "Reverence."

PROMINENT LADY DELEGATES



MRS. BRYNER
Primary Field Worker.



MRS. J. A. WALKER
President International Primary Dept.



MRS. J. W. BARNES
International Primary Secretary

very difficult book to understand, but his difficulty was where to find it.

Show the necessity of moral education in regard to citizenship. The secular editor fails to realize that the Sunday-school problem is interwoven and interlocked with all the great concerns of the world.

The editor of the religious journal will have to be stirring up himself to show the real dimensions of this great cause. He should never lose sight of the fact that this is one of the greatest responsibilities which is laid upon him. The temptation often to the editor is to diminish this fact, to let the Sunday-school drop out of his thought and attention, discussing instead theological problems of the time, letting the problem relating to child life go by. It is absolutely necessary that he should keep himself informed of the progress of the Sunday-school, and with its most progressive teachers, not only writing himself, but getting others to write, assisting him on this subject. The task of education was nothing less than the fulfilment of life as a whole.

Referring to the music in the schools, he said it was about time the editors, with one voice, denounced the hymns adopted by the average Sunday-school. He said the music was deplorable enough to make the angels weep. The popular waltz movement had been fastened upon us. Children were growing up in ignorance of the fine hymnology of the Church, and in which were to be found some of the grandest music and most beautiful poetry in the world. They were learning instead the rag-time doggerel, slushy and ephemeral tunes. It was about time the Church would arise in the matter.

The work of the pastor in the Sunday-school needed to be emphasized in the papers, in regard to keeping his hand on this most important department of his Church. His great business is to see that the Sunday-school is not side-tracked from the work of making of holy character.

Parents were censured for too often leaving the training of their children in the hands of strangers, showing an utter indifference to the character and work of the one who might have the moulding of the child's character in his hands.

Teachers were appealed to, that they might read the best periodicals and papers of the day, in order that the standard of the school might be raised, by the study of helpful themes and plans thus set forth. Reviews of books, helpful to the selection of the best literature. These to be found within the pages of these papers.

He spoke of the necessity of well-trained teachers, graded lessons, showing the advantages the international series has had, but the age now demanded advance along these lines.

He hoped that from the convention would go forth many teachers and leaders determined to lift the Sunday-school into the conscious possession and deliberate exercise of the

and showed how valuable it was. He declared that it was far more important than appeared on the surface, and deserved the earnest attention of every Sunday-school teacher. Dr. Hurlbut said that the present system of studying the Bible by paragraphs, was the best that could be adopted, but its weakness was that it failed to relate the different parts of the Bible, and make the Book a living whole. There should be some instruction in Bible biography, institutions, history, etc. He advised superintendents and teachers to use the blackboard and to draw maps. In his opinion the poorest map drawn upon the blackboard, before the class, was better than the best ready-made map that could be procured. The delegates who used Supplemental Lessons in their schools were asked to rise, but not more than about fifty responded.

In reply to the question, "Are these lessons used successfully anywhere?" it was stated that quite a number of Methodist schools in Canada were conducting a Supplemental Course, particularly in Nova Scotia and New Brunswick.

SUPPLEMENTAL LESSONS.

Rev. J. L. Hurlbut spoke on the Supplemental Course.

EQUIPPED TEACHERS.

Professor Brumbaugh, of Philadelphia, made a strong plea for the better equipment of Sunday-school teachers.

The fact that where some teachers achieve excellence others fall is a declaration with an unequivocal voice, that the teacher is more than the curriculum, just as the life is more than the meat, and the body more than the raiment. If, then, we are to take up the true reform of the Sunday-school, we must raise our banners and wage a vigorous warfare for thoroughly fitted teachers. Our chief business is to equip each class in the Sunday-school with a superb teacher. The office of Sunday-school teacher should be held in such regard that men and women would look upon it as a privilege to teach in the Sunday-school.

There is no need for pleading for various different courses of graded knowledge in the Sunday-school. There is known and needed only one idea—the Bible. It is of transcendent interest, and should be used in every grade.

MISSIONARY MEETINGS.

The closing meeting of the convention in the Metropolitan Church, Tuesday evening, June 27th, was preceded by a final organ recital by Dr. F. H. Torrington, who delighted the very large audience with his varied selections. The delegates heartily applauded as they heard the various national airs under the touch of the master hand, and at the close of the medley, as the strains of that great organ pealed forth the National Anthem, the people rose en masse, singing, "My

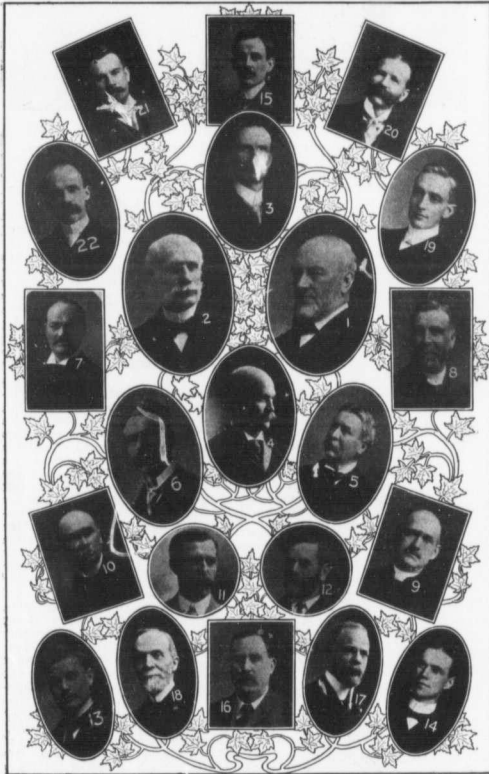
Country 'Tis of Thee," followed by "God Save the King," then very heartily applauded the organist.

Rev. E. E. Chivers, D.D., of New York, Field Secretary Baptist Home Missionary Society, said Sunday-school workers need not only to be pervaded with missionary information, but responsive to missionary motive. The Bible is a missionary book with a broad outlook. Christianity is essentially a missionary religion. The Church was not an eternal life insurance company, with all obligations met when the annual dues were paid. The business of the Sunday-school was not only to impart truth, but to enlist in service and send out along lines of activity. There was a crying necessity for missionary effort on account of alien influx into our country, because of the tenements in our cities. There was a need also in the mining camps and sparsely settled

the first cataract of the Nile to the Mediterranean Sea, and two well-equipped hospitals. He was going to return with renewed faith and zeal, after having the privilege of attending both the convention held in Jerusalem last year and the convention now closing.

MR. SPEER'S ADDRESS.

Mr. Robert E. Speer Associate Secretary, Presbyterian Board of Foreign Missions, New York, delivered a most powerful address, which was a fitting climax to the convention. His earnestness, sincerity and strong appeal in the great cause of missions made such an impression upon the audience, that his words will not soon be forgotten. He impressed the fact very strongly, that the great problem of the Christian Church



LOCAL COMMITTEE OF MANAGEMENT, INTERNATIONAL S.S. CONVENTION

Local Committee of Management.

Honorary Chairman

HIS HONOR WM. MORTIMER CLARK, LL.D., K.C. (1)
Lieut.-Governor of the Province of Ontario

- Chairman - - - HON. JUSTICE MACLEEN (2)
- Vice-Chairman - - - REV. WM. FRIZZELL (8)
- Treasurer - - - SAMUEL J. MOORE (7)
- Secretary - - - A. M. DENOVAN, B.A. (3)
- Associate Secretary - - - J. A. JACKSON, B.A. (4)

Entertainment Committee.

- Chairman - - - REV. GEO. T. WEBB (22)
- Vice-Chairman - - - FREDERICK C. JARVIS (21)

Finance Committee.

- Chairman - - - J. K. MACDONALD (5)
- Vice-Chairman - - - WILLIAM HAMILTON (6)

Reception and Registration Committee.

- Chairman - - - REV. W. E. HANNAH, B.A. (19)
- Vice-Chairman - - - E. J. JOSELIN (20)

Transportation Committee.

- Chairman - - - FRED. L. RATCLIFF (15)

Places of Meetings Committee.

- Chairman - - - CHESTER D. MASSEY (18)

Music Committee.

- Chairman - - - J. M. GRANT (12)

Ushers, Pages and General Comfort Committee.

- Chairman - - - CHARLES J. COPP, M.D. (13)

Press, Printing and Publicity Committee.

- Chairman - - - J. A. PATERSON, K.C. (10)

Information Committee.

- Chairman - - - ALBERT S. ROGERS (11)

Pulpit and Sunday School Supply Committee.

- Chairman - - - REV. BERNARD BRYAN (9)

Exhibits Committee.

- Chairman - - - DR. C. A. RISK (16)

Decoration Committee.

- Chairman - - - IVOR E. BROCK (14)

S. S. Rally Committee.

- Chairman - - - ALD. E. COATSWORTH (17)

Figures above refer to portraits on this page.

frontier regions. Our Sunday-school workers have a most important mission in raising up missionaries. Disseminate missionary literature, cultivate the habit of emphasizing Scriptural truth by means of facts drawn from home and foreign fields found in the books of to-day. Cultivate the habit of systematic missionary giving. A complete training will involve instruction in missions.

Rev. Chauncey Murch, missionary, Luxor, Egypt, gave the audience a little insight into his work on the River Nile, the town being situated about 600 miles from its mouth, on the ruins of the ancient city of Thebes. He illustrated the power of the Gospel, to regenerate even the vast population of Egypt, stating that many a jewel was enclosed in the black casket. The work, notwithstanding many discouragements, was prospering, there now being two hundred stations from

was not that of any one race, or of any one class of people, or set of economic or social questions. If it had been any one of these he was sure our Lord would have made reference to it when giving his last instructions to the Church.

Christ simply gave the command to make known to the whole Church the Gospel which had been given to his disciples. The great work of the Christian Church to-day, the work of the united Sunday-school forces, was not merely instruction in Biblical knowledge, but it was the evangelism of the world. Assuming that we all agreed as to this great work, he drew the attention to the resources available in the Sunday-school movement.

He claimed that the Sunday-school was the Church aggressive, the Church plastic, moulding the young mind into such form, that not only was pure Christian character created, but

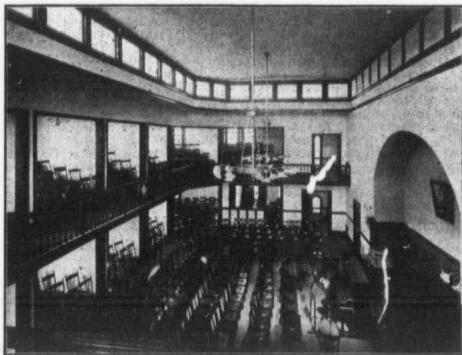
true Christian service developed. With 13,000 missionaries the heathen world could be evangelized in a single generation, and if each one thousand of the thirteen million people enlisted in Sunday-school work furnished a missionary, each member giving two cents per week, adequate means would be thus raised to support the missionaries. It is not when the people are hardened that we must train in systematic giving, but we must begin with the boys and girls. A visionary thing is not an impossible thing. It is a possible thing still unrealized. The Sunday-school is the agency which has within it the power to do the undone duty. Reference was made to the heroism of the workers on the mission field, furnishing stories and illustrative facts—not instances of imagination—to be associated with the teaching of the Bible in our classes. He emphasized the fact that we to-day were writing a Book of Acts as real as any Book of Acts ever written. The Sunday-school was capable in itself of evangelizing the world, and the world is waiting for the realization of the Sunday-school to fulfil its duty. He urged for organized effort in every Sunday-school in missionary work, pointing out that the Sunday-school of to-day was the church of to-morrow, and the training now must be for Christian activity in the days to come. The Sunday-school must assume the responsibility and obey the Lord's command, and break down the petty conceptions of activity, that it might become a great force to give light to the darkened places of the earth.

The chair on Mr. A. B. McCrillis, expressed his feeling that the convention had given a stimulus to the work far beyond what had been expected. The delegates had been received with royal welcome to a model city, and the manner in which the convention had been conducted was deserving of the highest commendation.

Rev. Dr. Benham, of Baltimore, Md., read the report of the Committee on Resolutions, expressing the appreciation of the delegates, which was adopted with hearty unanimity, and after singing together that grand old hymn, "The Son of God goes forth to war," the benediction was pronounced by Rev. F. A. Smith, Haddonfield, New Jersey, and the great convention closed to meet in 1908 in Louisville, Ky.

DUTY TO JAPAN.

At the closing meeting in Massey Hall on Tuesday evening, Rev. James A. B. Scherer, President of Newberry College, S.C., spoke on "The Duty of Young America to Young Japan." He said that the result of the present war between Russia and Japan was to create a crisis in the history of the world. People in Japan sent back word that it was Christianized, and there was no need of missionaries. The difficulty was to distinguish between civilization and Christianity, between



ALEXANDER MEMORIAL HALL

The recently erected Sunday School Room of Dovercourt Road Baptist Church.

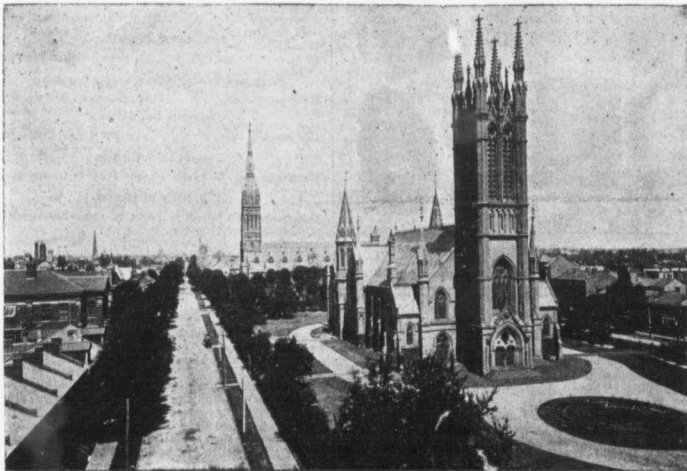
refinement and morality. Civilization was to Christianity what the roots were to the trunk of the tree, but Japan had cut off the roots. The sole moral tenet of the Japanese was filial piety. It was more intensive and extensive than the Anglo-Saxon knew; it extended to everyone in authority, culminating in the Emperor, the father of his people. The chief secret of their success was because every youth was eager and anxious to lay down his life for his Emperor—God. There was no nation in the world that so supremely needed the Gospel, because with its rising power there was a strong tendency to drift into freethinking, and its influence might spread over all the world.

THE COLORED RACE.

The audience was worked up to a great pitch of excitement by an impassioned appeal from Rev. D. Webster Davis, of Richmond, Va., for the colored people of the South. He said the most wonderful thing the Anglo-Saxon had ever done for the colored men of the South was the spread of religion among them, and the thing of which he was most proud as a colored man was the acceptance by his people of the dogmas and tenets of the Christian religion as giving the greatest hope of the emancipation of the race. If the great problem of the South were ever to be solved it would be by the Gospel of the living God. The common brotherhood of man

should be enough to justify the work the Church should do, but the sufferings of 250 years of servitude, the bravery of the colored men under trial, and their faithfulness when entrusted with the homes and families of the masters, would surely prove that they were worthy of salvation. He spoke of the many professional men among the negroes of the South, but was pander far of the three millions of Christians among them. On concluding, Rev. Mr. Davis was complimented with an avalanche of applause that was with difficulty repressed.

Mr. Archibald Forder followed with an address on "The Relation of the Sunday-school to the



METROPOLITAN CHURCH, TORONTO

Third Deliverance of Ishmael," and, clad in the costume of the Arabs, he made a great impression.

A collection was at once started to assist in the work, and over \$500 in cash was paid in on the spot, besides several hundred dollars in pledges.

The closing address was by Rev. W. G. Puddefoot, D.D., of South Framingham, Mass., who spoke almost entirely in a humorous, ruminative strain, giving graphic accounts of his work among the foreign population.

At the close the vast audience arose, and all joined hands, forming an almost unbroken chain on the ground floor and in both galleries, and with great spirit sang, "Blest Be The Tie That Binds." A verse of "My Country 'Tis of Thee" was followed by the National Anthem, and the record-breaking International Sunday-school convention of 1905 had completed its work.

SOME FACTS ABOUT TORONTO.

Toronto has 167 churches—37 Church of England, 37 Methodist, 28 Presbyterian, 17 Baptist, 13 Roman Catholic, 9 Congregational, and 26 of smaller bodies.

Toronto has 4 universities, 20 colleges, 3 collegiate institutes, a technical high school, and a number of private institutions of higher education. There are about 5,000 students in these. There are also 53 public schools, with 708 teachers and 35,000 pupils, and 17 Roman Catholic separate schools, with 106 teachers and 5,000 pupils, beside a large number of elementary private schools.

Toronto has 15 parks, covering 1,300 acres.

Toronto has 9 railroad lines entering it, 3 radial electric railways, and 100 miles of electric street railway.

St. James' Cathedral is said to have the highest church spire in America. The clock in the City Hall tower is the largest winding clock on the continent.

The floor space of the City Hall is 5½ acres.

The Public Library contains 175,000 volumes.

In 1904, 3,398 vessels arrived at the port of Toronto.

Toronto has restricted the trade in liquors more than most

cities of its size. They are sold only in 150 hotels, and in 50 liquor stores, where no other goods are sold. No sales can be made between 11 p.m. and 6 a.m. on any day, or from 7 Saturday evening to 6 on Monday morning, or on any election day. No liquor is sold in restaurants.

TORONTO SUNDAY-SCHOOLS.

The following list gives a summary of figures relating to the Sunday-schools of Toronto:

	No. of Schools.	Officers and Teachers.	Scholars.	Home Dept.	Total Enrollment.
Methodist	39	2,298	15,853	1,784	19,935
Presbyterian	33	3,550	10,880	.....	12,430
Church of England 41	1,511	10,826	.....	.....	12,337
Baptist	26	800	6,350	252	7,402
Congregationalist...	7	152	1,265	.....	1,417
Smaller bodies	15	180	1,200	.....	1,380
Union schools	10	130	910	.....	1,040
	171	6,621	47,284	2,036	55,941

Of the 700 or 800 Chinese in the city about one-half are in the Sunday-schools, chiefly Presbyterian and Methodist, and are included in the above list. Nearly one hundred of them are members of Christian churches.

ONTARIO SUNDAY-SCHOOL ASSOCIATION.

The first Canadian Convention was held at Kingston in 1857; the next at Hamilton in 1865, when the association for the old Provinces of Upper and Lower Canada was formed. Conventions have been held annually since, except in 1880 and in 1881, the International Convention of the latter year taking their place. The twentieth convention will be held at London, October 24th to 26th, 1905.

The officers for 1904-5 are: President, Rev. L. H. Wagner, Berlin; Chairman of Executive Committee, Rev. Wm. Frizzell, Toronto; Treasurer, Theon Gibson, Toronto; General Secretary, J. A. Jackson, B.A.; Sunday-school Extension Secretary, Thomas Yellowlees; Teacher Training Secretary, E. A. Hardy, B.A. Offices, 99-100 Confederation Life Association Building, Toronto.

Summer Schools to be held during July and August, 1905.

NAME OF SCHOOL.	WHERE HELD.	DATE.	NAME AND ADDRESS OF SECRETARY.
Bay of Quinte Conference.....	12 O'Clock Point, Ont.....	July 3-10.....	Rev. S. F. Dixon, B.A., Wooler, Ont.
Manitoba Conference	Rock Lake, Man.	July 9-12.....	Rev. W. A. Kenner, B.A., Minto, Man. (Pres., Rev. D. E. Martin, 373 Hamilton Rd. Miss M. Barter, 425 Dundas St., London.
London District	Byron (near London) ...	July 10-17.....	
British Columbia Conference.....	(Columbia College, New Westminster)	July 12-18.....	Rev. A. J. Brace, New Westminster, B.C.
Montreal Conference.....	Montreal, Que.	July 17-21.....	(Rev. W. T. Halpenny, 369 Delisle St, Mon- treal, Que.
Young People's Missionary Move- ment, International and Inter- denominational	Silver Bay, Lake George, N.Y.....	July 21-30.....	(Mr. C. V. Vickery, 156 Fifth Avenue, New York City.
Brockville and Matilda Districts	Iroquois Point	July 24-31.....	(Pres., Rev. W. A. Hamilton, Finch, Ont. (Secy., W. G. Anderson, B.A., Iroquois, Ont.
Ridgetown District.....	Elgin, Erie, Ont.....	July 25-30.....	Rev. W. A. Rivers, B.A., Morpeth, Ont.
Hamilton Conference	Grimsby Park, Ont.....	July 30-Aug. 6.	Rev. W. S. Daniels, Colpoys's Bay, Ont.
Exeter District	Grand Bend, Ont.....	July 31-Aug. 6.	Mrs. A. B. Sutcliffe, Corbett, Ont.
New Brunswick and P. E. I. Conference.....	Mount Allison Univer- sity, Sackville, N.B.)	Aug. 2-5	(Rev. Chas. W. Hamilton, Exmouth St., St. John, N.B.
Wingham District	Kincardine, Ont.....	Aug. 7-13	Mr. A. H. Kerr, Brussels, Ont
Goderich District	Goderich, Ont.....	Aug. 7-13	Mr. W. E. Elliott, Goderich, Ont.
Nova Scotia Conference	Berwick, N.S.....	Aug. 7-15	(Rev. G. W. F. Glendinning, 78 Seymour St., Halifax, N.S.
St. Thomas District	Port Stanley	Aug. 8-11	Rev. Ezra G. Powell, Port Stanley, Ont.
Sarnia and Strathroy Districts.....	Lake Huron Park	Aug. 14-21	(Pres. Rev. J. W. Baird, Sarnia, (Secy., Rev. K. D. Hamilton, Petrolae.
Windsor District	Kingsville, Ont.....	Aug. 15-20	Rev. Geo. H. Long, Harrow, Ont.

A delightful holiday may be spent attending one or more of these Summer Schools. The Committees of each school are working hard to make it possible for all who attend to combine a summer outing with the best opportunities for the study of the Bible and the great missionary enterprises of our church.

Write to the secretaries of the schools about which you wish information. They are prepared to answer all questions and supply printed matter giving information.

The Secretary of the Young People's Forward Movement is prepared to lend missionary maps to Summer Schools, and will, on application, send supplies of missionary literature for sale. He will also, under the direction of the Summer School Advisory Committee, assist as far as possible, in supplying specialists to take part in the programmes. Address, F. C. Stephenson, Methodist Mission Rooms, Toronto.

Echoes from the Sunday School Convention

Convention Notes

The Mayor told the audience at Massey Hall that more young people were enrolled in the Sunday-schools of Toronto than in the day schools of the city.

There was strong rivalry between Hot Springs, Arkansas; Louisville, Ky.; San Francisco, Cal., and Winona Lake, Ind., for the next convention. Louisville won.

Nearly all the addresses were read from manuscript, and consequently there were few really eloquent speeches, although most of them were scholarly instructive and suggestive.

In presenting invitations for the next convention, the strongest plea made by the speakers was that they would endeavor to give the delegates as good a time as they had enjoyed in Toronto.

Never before in the history of the International Association was money subscribed so freely and generously to carry on its work. The handsome sum of \$60,000 was given to be used during the next three years.

Aspirants for the next convention shipped loads of ammunition in the form of printed matter and buttons. When they found it was subject to a duty of 15 cents a pound, much of it was never taken out of bond.

The ten thousand children who attended the rallies on Saturday afternoon were ten thousand reasons which Toronto offers for the existence of the Sunday-school Association and the holding of its convention in the Queen City.

The registration of delegates was a little over 1,700. At Denver in 1902 there were only 1,168. In addition to official delegates there were many visitors in Toronto, so that the total attendance from outside the city was probably about 4,000.

There were twenty Sunday-school workers present from Newfoundland, nearly all of them Methodists. Taking into consideration its remoteness and population, the Island Colony was better represented than many of the States or Provinces.

It was little wonder visiting Americans gazed with envy on that Massey Hall temperance meeting on Sunday afternoon. Five thousand people inside a hall at a temperance meeting on a hot Sunday afternoon was a spectacle which would not be witnessed in many cities of the United States.

The greatest applause of the whole convention was given when a speaker from across the line declared that he did not believe the Canadian people would ever allow any foreign power, ecclesiastical or otherwise, to control or destroy the public schools. The hand-clapping was long continued and renewed.

"We have had our squabbles in the past, but that only proves that we belong to the same family," said Rev. Mr. Hudson, in speaking of the relations that exist between the people of Great Britain and the United States, "but if any other country 'butts in,' it will be met by the united front of the whole family."

"When I'm a man

I'll be a delegate if I can."

—Recitation by the Sunday-school Boy.

When the convention was engaged in the task of raising money to extend Sunday-school work in Japan, a delegate showed, "This will be a good investment, or if we get the Jap fighting the devil, as he has fought the Russians, he will accomplish something."

Rev. Carey Bonner, of London, England, in replying to the addresses of welcome, said that the one song which impressed him most was, "Blest be the tie that binds." "Stronger than the ties of nationality is the feeling of loyalty to Christ that unites us. Not Great Britain, not the United States, but Calvary, is our fatherland."

Rev. Mr. Hudson, of Brockton, who responded to the addresses of welcome in Massey Hall, referred humorously to the vivid manner in which the Mayor had painted the beauties and advantages of Toronto. He declared that he had the idea he was coming to the capital of the Province of Ontario, but had now discovered that he had come to the gate of paradise.

At the commencement of the discussion on the International Lessons, President Maclaren held up a gavel, which had been presented for his use by one of the pilgrims to Jerusalem last year. It was made of various woods of Palestine, and the President brought it down with a resounding whack on the table as he announced that the discussion on the report would be restricted to five-minute speeches.

Some Sunday-school problems not on the programme:

"How to make Willie as eager to put his copper on the collection-plate as to spend it for chewing gum."

"How to make the class as interesting to the boy as the 'Swimming-hole' on a hot Sunday afternoon."

"How to make the Sunday-school as interesting just after the picnic as it is just before."

The great organ of the Metropolitan Church was a never-failing source of wonder and delight to the delegates, and at the close of almost every meeting Dr. Torrington, the veteran organist, was surrounded by a group of musical enthusiasts. After the preaching on Sunday evening the Doctor entertained several hundred people who remained, by playing a number of selections, beginning with the stately "Hallelujah Chorus," and concluding with several familiar airs that charmed the listeners.

"The most remarkable Sunday-school Convention in the history of the world," was the pronouncement of Rev. Dr. Potts, on Tuesday night, as he closed with a benediction the great series of meetings. The same judgment was rendered by the other leaders of the convention, and "enlargement" was the motto that was impressed upon the mind of every delegate. Mr. W. N. Harshorn, Chairman of the Executive Committee, announced at the close of the meeting that the pledges to carry on the work had reached the sum of \$75,000, but that the committee would not stop until double that amount had been reached, and it had placed in the field double the number of secretaries that were now employed.

Organized activity spoke in the whole inaugural gathering. It was not a festival, not a holiday cutting, not a mere demonstration. It was a congress

of work. To this end all the speeches, the singing of hymns, the choruses of trained singers and the distracting labors of the billet all contributed. Mere rhetoric was at a discount. Practical, progressive work was at a premium. The remarkable enthusiasm of the convention expressed the buoyant, almost irrepressible energies of two young nations side by side in a great continent. Yet more clearly it demonstrated that the genius of this continent, in religion, as well as in commerce and industry, is work.—Toronto News.

A speaker from the United States referred to the friendship existing between Canada and the United States. "I wish to say, Mr. Speaker," he went on, "that we are one. I think we are first one in lineage. Who disputes it? We are one in language. Who disputes it? We are one in the Lord we serve, we are one in the lesson we study, we are one in the Book we revere, we are one in the purposes we have in view, we shall be one in the possibilities for the time that is and the eternity that is to come. We are to be one, I hope, Mr. Speaker, before long under the same legislature, under the same lawmakers, under the same great national institutions, for we are living in a day of the convergence of great things as well as small things, and I shall not be surprised to live to see the day when the confederation of these two great countries on the American coast shall take place, and we shall be recognized, as we are recognized, and as we were recognized in our world's great Sunday-school travel, as 'Americans.'"

The speaker probably expected that these remarks would be greeted by loud applause, but he was disappointed, for dead silence followed. He had probably not heard that nothing is more unpopular in Canada than talk of annexation.

Personal Items

The Lieutenant-Governor of Ontario evoked great applause when he told the people that he had been a Sunday-school superintendent for ten years.

Mr. Frank L. Brown, a retired banker of Brooklyn, who now devotes all his time to Sunday-school work, told of the great rally in Brooklyn on June 8th, when 125,000 children marched in procession through the streets.

Bishop Vincent was referred to by the chairman, who introduced him, as "The Nestor of the Sunday-school Army." Dr. Hamill spoke of him as "the brainiest Sunday-school man who ever grew on this or any other continent."

The splendid executive ability of Mr. Marlon Lawrance, International General Secretary, was one of the most noticeable features of the convention. The ease with which he raised money for the International work was marvellous.

Mr. H. J. Heinz, the famous pickle manufacturer, made a short speech and closed by offering to be responsible for the support of a Sunday-school field worker in Japan. This announcement was received with great applause, and as Mr. Heinz sat down, Rev. Dr. Potts remarked: "You have listened to a very remarkable man, known as 'The 57 varieties.' This is the 58th variety."

Rev. Dr. Potts was a prominent figure on the platform at nearly all the meetings, and was listened to with great attention whenever he spoke.

Mr. Jacobs, the leader of the singing in the Metropolitan Church, not only sings well, but frequently speaks, and at one of the convention meetings pronounced the benediction.

Dr. Hamill did a most graceful and wise thing when he promoted harmony by moving for the adoption of the "Advanced Lesson Course," after he had opposed it so strenuously.

The very tasteful and appropriate decorations in the Metropolitan Church were designed and arranged by Mr. Ivor E. Brock, a prominent Epworth League and Sunday-school worker of Parkdale.

The colored delegates went almost solid in favor of the next convention for San Francisco in opposition to Louisville, in their own territory. The negro generally has a bigger time outside of his own neighborhood than in it.

Rev. Archibald Forder, who has spent eighteen years as a missionary among the Arabs of Palestine, with his headquarters in Jerusalem, told of his labors there, and gave interesting descriptions of scenes and incidents in the Holy Land.

It is worth a great deal to have such splendid business men as E. K. Warren, W. N. Hartshorn and H. J. Heintz connected with the Sunday-school movement. They give freely of their time, as well as their money, to extend its sphere of influence.

Mayor Urquhart said that when he was elected Mayor of Toronto, a friend had said to him: "I suppose you will now give up the superintendency of the Walmer Road Sunday-school?"

His reply was: "No, I would rather give up the position of Mayor of Toronto."

Hon. Mr. Whitney, in presiding at the great children's meeting in Massey Hall, said: "It has been my privilege to several times speak from this platform for various reasons and on various occasions, but on no occasion has the invitation to speak been as great as the honor of being here to-day."

Mrs. Mary Foster Bryner was one of the clever lady delegates. She comes from Peoria, Ill., and has been International S. S. field worker for three years, and a primary Sunday-school teacher for 25 years. Her address to the children in Massey Hall on Saturday afternoon was a model of lucidity and simplicity.

Mrs. Barnes and Mrs. Bryner, in their addresses, kept well within the time limit allowed them, with some minutes to spare. The chairman remarked: "These women have been an example to us old ministers." At the close of her report on Sunday-school work in Mexico Mrs. Bryner was presented with a splendid bouquet of flowers by the Colorado delegates.

Rev. Joseph Clarke, of Columbus, Ohio, who spoke in Carlton Street Methodist Church, was one of the very live men of the convention. He is inspired with the enthusiasm of his work, and by his earnestness imparts some of that enthusiasm to his hearers. He is secretary for Ohio State, and his travels give him a broader human sympathy as well as a keener insight into human nature.

Mr. John R. Pepper, one of the most prominent Sunday-school workers of the South, was not able to attend the con-

vention on account of serious illness. Dr. Hamill stated that recently in the City of Memphis, special prayer had been offered by all denominations for Mr. Pepper's recovery. The International Convention passed a resolution of sympathy with Mr. Pepper, and some moments were spent in prayer for his recovery.

Among the colored delegation there were many interesting characters, but probably none quite as interesting as Rev. Dr. J. J. Smallwood. Dr. Smallwood was born in slavery on the plantation of Hon. W. W. Smallwood, in North Carolina, and it is from that he gets his name. When only six months old his father and mother were separated and sold, one going to Texas and the other to the Mississippi. After the emancipation of the slave he struggled for an education and became a temperance lecturer. After one of his meetings he remained to have a heart-to-heart talk with an old colored lady, and was surprised to find she was his mother. He took her home with him, but his father died before reaching them.

Nuggets from Speeches

The results of Sunday-school work can not be calculated by the mathematics of earth.—J. W. St. John, M.P.P.

Christian education and Protestantism came together. They will stand or fall together.—Rev. G. W. Richards, D.D.

"There is nothing more important in the Church School than that good people should become interesting."—Bishop Vincent.

"W-O-R-K—that is what his speech means," remarked Rev. Dr. Shaufler, at the close of a suggestive talk by one of the pastors.

The Master's invitation to "Come" is my call to discipleship, and His command to "Go" is my commission to apostleship.—E. E. Chivers, D.D.

The Sunday-school not only imparts knowledge, but it is a place where men and women are engaged in a holy work fraught with great possibilities for the future.

The pastors who are most successful and most securely fixed in the affections of the people, are those who take an active part in the Sunday-school work.—A delegate.

If there is joy in heaven over the repentance of a sinner, what must be the glad acclaim when a boy or girl declares eternal allegiance to Jesus Christ!—Dr. Sanders.

To Leaders.—We must keep in advance of the swiftest, but must never get ahead so far that we cannot cheer and encourage those who are in the rear.—Mrs. J. W. Barnes.

The Sunday-school will not attain its greatest power until it is recognized as the educational department of the Church, attended by young and old alike.—Prof. Frank H. Sanders.

When wisely guided and instructed it will be as natural and easy for children to come into the family of God as it is for the fowler to develop from the seed.—Rev. Wm. Douglas McKenzie, D.D.

The teacher is the chief factor in successful Sunday-school work, and teacher training is imperatively needed. Let us push steadily on until we have secured a million and a half trained teachers in America.—W. C. Pearce, Chicago.

The teacher, who has poor appliances, but who has genuine interest in his scholars, carrying them on his heart, will

be a power for good, provided he can form a working union with the scholars' parents. Of course he will do better work with good appliances.

The same Pacific waters which wash the shores of British Columbia and the Western States, also touch the shores of great pagan lands. Their message to us, as Christian workers, is: "We trust in you," "We believe in you," "We look to you to do us good." Shall we disappoint them?—Rev. R. H. Bell, D.D.

The primary object of the Sunday-school is the awakening in the mind of the individual scholar, of what may be called the Christ consciousness. It is to bring into the youthful mind a sense of God's existence, of his presence, power and tenderness, of his justice and love, of his willingness to best abundantly every trusting soul.—Rev. W. H. Roberts, D.D.

The golden age of America is yet to come. It is within the power and privilege of the present generation to hasten its approach. Let the moral light and spiritual energy of the American Sunday-school—the best on earth—and the intellectual force of the American university, soon to be the best on earth, be once united in bonds of holy wedlock never to be broken, and the millennial march of our golden age will hasten on apace.—Rev. D. B. Purinton, D.D.

Interesting Facts

The Cradle Roll is not very old, but there are already about 200,000 names upon it.

Mrs. Bryner reported that 400 Protestant Sunday-schools had been organized in Mexico during the past six years.

Eighty-nine secretaries and other workers are employed by the Sunday-school Associations of America on full time, and 59 on part time.

During the past three years, there has been a gain of 25 per cent. in the Home Department, and a gain of 100 per cent. in the membership of the teacher training classes.

Two hundred and seventeen thousand scholars of the Sunday-schools of the United States and Canada confessed Christ and united with the Church during the past year; 3,564 schools observed Decision Day.

The total number of Sunday-school conventions, state, county, township, etc., held during the past year in the United States and Canada totaled 12,811, or about 40,000 during the triennium. Estimating the average attendance at 200 more than 2,500,000 have been reached annually.

The report of Mr. Marlon Lawrence, General Secretary, showed that there are 141,112 Sunday-schools, with an enrollment of 1,457,483 scholars in the United States. In Canada the number of schools is 10,636, with 85,021 scholars. These figures do not show any increase over previous reports, but Mr. Lawrence believed that there had really been a very good advance.

Rev. W. A. Duncan, Syracuse, N.Y., in his report on "The Home Department," stated that the total enrollment of the Home Department of the Sunday-schools was 10,600, the figures for Canada being as follows: Ontario, 9,300; Prince Edward Island, 766; Quebec, 1,489; Nova Scotia, 2,917; New Brunswick, 2,621; Manitoba, 2,012, and Assiniboia, 1,060. The enrollment for Great Britain is 4,835.

Practical Methods of Sunday School Work

* * * Gleaned from the Programme of the International Convention * * *

The S. S. Programme

Saturday afternoon was devoted to a number of conferences, which considered practical methods of work, and afforded the opportunity for free discussion. Probably these were the most helpful of all the services to the workers, as they afforded the opportunity for delegates from widely scattered localities to exchange views.

"The Sunday-school Programme" was the topic assigned to Mr. Wm. Johnson, of Belleville, who was introduced as a man who had been superintendent for thirty years, and during that time had never had two programmes alike in his Sunday-school.

Here are some of his suggestive remarks:

The superintendent himself must prepare the programme. Some duties can be assigned to others, but no one can do this for him.

The superintendent must commence to make his programmes two or three years in advance, so as to emphasize and illustrate the lessons.

There is an element of interest in having much variety in the programmes. Curiosity is aroused when the scholars do not know exactly what is coming next.

In conducting the singing, sometimes have a chorus, sometimes a quartette, a duet, or solo. Occasionally give some part to a "boys' choir," or a "girls' choir."

In conducting prayer, there is also room for variety. Sometimes the scholars may kneel, at other times stand with heads bowed, etc.

The Apostles' Creed should be repeated at frequent intervals, and the school may after pray in it regularly.

The superintendent should be the first one at Sunday-school, and should personally greet every scholar and every teacher before the session begins.

He should see that the school-room is properly heated and ventilated.

Words of commendation are publicly given to scholars when there is occasion for it. If any of them have passed examinations, won prizes at school, or done anything meritorious during the week, the superintendent should refer to it. The Sunday-school should keep in close touch with the Public and High Schools.

The sick are remembered by name, and thanksgiving is made for those who are recovering.

Special instruction is given concerning "Our Own Church," and also regarding other churches, and the work they are doing.

Much is made of national days, for the purpose of inculcating a healthy national sentiment.

Mr. Johnson's address was full of good points.

Practical Questions

Then the Superintendents' Conference began, and a lively and interesting one it was, under the direction of Mr. Marion Lawrence, who showed great skill in managing his forces. He said that some good things himself, but the best part of his work was the easy and natural way by which he drew out valuable suggestions from others. On several occasions, superintendents who had achieved special success in certain directions, were asked to give their experience.

The whole service was conversational in character.

Here are some of the questions and answers:

Question: Are written examinations practicable?

Answer by the Leader: "All who think so, say Yes." There was a thunder of voices shouting Yes.

Q.—Name ten of the best books for S. S. teachers?

A.—"Sunday-school Success," by Wells.

"Teachers and Teaching," by Trumbull.

"Ways of Working," by Dr. Schauffer.

"The S. S. Teacher," by Hamill.

"Seven Laws of Teaching," by Gregory.

"Organized Sunday-school," by Axtell.

"How to Make the Sunday-school Go," by Lawrence.

"Yale Lectures," by Dr. Trumbull.

"The Modern Sunday-school," by Vincent.

"The Point of Contact," by DuBois.

Q.—How can we create a Sunday-school spirit?

A.—By talking up the Sunday-school and the Church. Talk about it as a family circle, and always say, "Our school."

Mr. Lawrence said that outside his own Church, there was the motto, "Our Church Home," worked in flowers.

Q.—What is the ideal review and its object?

A.—The object is to clinch the knowledge that has been gained. The aim should be to so emphasize the one central truth that it shall stick. It is better to teach one truth in twenty different ways, than to talk of twenty different truths in such an unimpressive way that they are all quickly forgotten.

Q.—How may teachers be encouraged to do their best work?

A.—Put opportunity before them, responsibility on them, and confidence in them.

Q.—How can the places of absent teachers be best filled?

A.—By having a "Supply Teachers' Class" who study the lesson one week in advance.

One superintendent said: "In our school we have more teachers than we know what to do with." "Where is that school?" asked several delegates, while another said: "Send us a photograph of it." It was evident that such condition of affairs was by no means common.

Q.—Upon what basis should a Sunday-school be graded?

A.—No one basis alone can be named. Age, attainments and affinity, should all be considered. It will not do to make an iron-clad educational regulations for promotions. Some scholars are advanced because they have passed good examinations. Others must be promoted, although they have not done so well. There is room here for the exercise of judgment and common-sense on the part of the superintendent.

Q.—Is there danger of children from good Christian homes associating with bad children from homes where they receive no training?

A.—Yes, but it cannot be avoided. One delegate said that some of the boys and girls who came practically from the

slums were as well behaved as many of those who were much better dressed and had much superior advantages.

Q.—What are the advantages of Decision Day?

A.—It presents the opportunity for an affectionate appeal to be made to scholars to accept Christ as their friend, helper and Lord. Such a day, properly guarded and prepared for, may become the most important day of the year. It involves a course of Christian nurture rather than a special revival.

Q.—How do you define Sunday-school evangelism?

A.—Give every pupil, through Decision Day, an early opportunity to confess Christ.

Impress upon teachers that they should expect their scholars to come to decision.

Teachers should plan for private counsel with scholars, and a conference of teachers, pastor and superintendent should be held occasionally.

Have a scholars' prayer-meeting at the close of the school session.

There should be an alliance between the Church and the home.

Sometimes a personal letter from the superintendent to the teachers, and from the teachers to scholars is of great service.

Q.—What should be done with those who sign Decision Day cards?

A.—The pastor should conduct a class for instruction and training. The children will come to love such meetings, and wish that they were longer.

Temperance Work in the Sunday-school

In Cooke's Church a Temperance Conference was held, presided over by Rev. John Potts, D.D. Rev. Dr. Chown opened the meeting with prayer. This was the first temperance conference held in the history of the International S. S. Conventions.

Temperance in the schools, in the home, and in the Legislature was the keynote of the meeting. In a powerful address, Rev. Dr. Potts urged a more earnest effort towards the banishment of the saloon. For more than fifty years he had been associated with the temperance movement. The "co-operative forces in Sunday-school work" were the home, the Sunday-school, the International Lesson Committee, and the lay teacher. There must be personal teaching, no liquor in the wine cellar, no liquor to pass our lips.

This will bring about the elimination of the dread traffic without even the aid of politicians. The action of the Speaker for the Ontario Legislature, Hon. J. W. St. John, was commended in abolishing liquor not only from the banquet table, but from the House of Assembly, he having that power.

Dr. Potts wished we had a man at Ottawa to keep an eye on things, as did Dr. Wilbur F. Crafts, of Washington, whose wife was introduced later to the meeting as a mother, sister and aunt of the great temperance cause.

"A PROFITABLE TEMPERANCE LESSON," was the subject discussed by Rev. F. N. Peloubet, D.D., author of "Peloubet's Notes," with which so many S. S. teachers are familiar. He stated that a

good teacher of a temperance lesson must teach from the principles and motives and arguments which make him or her a temperance man or woman. Any other will be a failure. The International Lesson Committee had found difficulty in thirty years to find a different temperance lesson every time, as there were not so many in the Bible. But in the selection of a lesson the principle underlying was that of temperance in the lesson chosen, upon which foundation a good lesson could be taught. Facts were the basis on which to build a lesson.

A message was read from Dr. Crafts, of Washington, who said that the Sunday-school should find some way to make the temperance lesson more effective. With only four temperance lessons in the year teachers should jealously guard every moment. For example, when September comes bringing that splendid lesson of Daniel's Band, let only a few moments be given to idolatry, and vegetarianism, and even vice does not call for much consideration. Let us ask swiftly, what is the chief peril of the boys to-day in the matter of drink? The answer is beer, the most baneful drink, because, though the least harmful, it makes a beginning. Strategy bids us concentrate our fire on beer, using facts and science. Beer not only forms a bridge to other drinks and to drunkenness, but is itself a very harmful drink, producing dropsy, rheumatism, Bright's disease and many more. Instead of trying to teach everything, teach in this lesson the danger of beer in a way to make it felt.

Dr. Potts said, in introducing the next speaker, that "What the London Times was to the political world, the Sunday-school Times was to the Sunday-school world, and then called upon Chas. G. Trumbull, Philadelphia, Pa., to speak on

"A MORE EXCELLENT WAY IN TEMPERANCE."

His address was an endorsement of what previous speakers had said, strongly urging the teaching by fact, stating that the day of mere exhortation was past, in order to swing the world. Mr. Trumbull told a touching incident of a laundry man on board the vessel in which the cruise to Jerusalem was taken in 1904, to the World's Convention. This man was addicted to drink, but he was induced to sign the pledge, as well as other men of his class on board that ship. This man's wife died soon afterwards, and in writing to Mr. Trumbull, he said that in his sorrow he was standing firm on the principles of righteousness.

Mrs. Stevens, the leader of the meeting, then showed a long list of pledge cards obtained on that cruise, among which was the one signed by the man referred to, and added that as the wife lay dying she asked that the baby boy be called Charles Trumbull, after the man who had her husband to Christ.

"THE TEACHER'S ALLY—THE EDITOR."

was the subject given to David C. Cook, Chicago, Ill. He claimed that the work of the teacher had been largely supplemented by the literature of the day, and in a measure this was desirable. He deplored the lack of interest sometimes shown in the work of Sunday-school publications. We have teachers, but as educators they do not mean to-day what they once did. Books and papers have become our teachers. Attractive papers were a means of holding the attention of the young people. One reason why lesson helps are not more useful is because Sunday-school workers do not pay more attention to what the editors are trying to do. He appealed to the teach-

ers to give encouragement to editors in their efforts to set forth truths concerning the evils of the day.

"FOUNDATION STONES IN TEMPERANCE WORK."

was the theme upon which Mrs. Mary Foster Bryner, Peoria, Ill., based her remarks. While the stones of love, hopeful faith, obedience must be shaped and polished, she earnestly pleaded for the stone of Caution to be given a prominent place in our teaching, and enlarged on the necessity of early training, claiming that the children were very much more observant than we sometimes gave them credit to be. She showed the helpfulness of committing to memory on the part of the little children such words as the following:

God gave me this good body to grow
both strong and tall,
Tobacco helps to spoil it and so does
alcohol;
Into my mouth they will never go,
When asked to take them I shall answer
No.

"TO IMPROVE SUNDAY SCHOOL WORK,"

was assigned to Mr. W. C. Lilley, Pittsburgh, Pa. He claimed that the Sunday-school had the power to raise or lower public sentiment. Every individual in the school had an influence upon public sentiment, and to establish a proper sentiment regarding wrong we must begin with the boys and girls. Illustrate your teachings by facts.

Mr. William Johnson, Belleville, Ont., was the representative at this Conference of a whole Sunday-school of about one thousand scholars each pledged to total abstinence.

Robert E. Speer, Associate Secretary Presbyterian Board of Missions, sent the following message: "The stronger and more inveterate the prejudice that can be created in the minds of children and young people against all use of alcohol, and the more solidly they can be established in habits of total abstinence, the better."

Bishop W. F. McDowell, Chicago, Ill., also sent a message: "For the sake of humanity and in obedience to our Lord, somebody must do this work. The Church must do it, because it is Christ's Church, working for humanity in obedience to him. If the Church does not do more definite temperance work, either this work will not be done, or the Church will be undone."

Rev. Chas. M. Sheldon, Topeka, Kan., sent the following message: "To reach the Sunday-school with an efficient temperance work, the pastor should preach to his Sunday-school as a body for two or three months at a time, using illustrated topics. Most preachers talk too much to the grown people. Take the morning sermons for special training along temperance and other practical lines of Christian ethics."

Rev. Charles Blanchard, President of Wheaton College, Wheaton, Ill., said that if the Church did not promote specific temperance work, general and indefinite teaching on that subject would go for nothing. Second, if that work was neglected she would be definitely yoked with intemperance. The temperance question was a personal, social, moral, religious and political question. The attempt to find some place where the Christian man can stand as to his personal habits, his social influence, his moral work, his religious activity, or his political alliances, where he will be neither for nor against the liquor business, is a failure. No such place will ever be found. Every boy who is cap-

tured by the saloon is lost to the Church. We who are striving for the advancement of the kingdom of God must be an enemy to the liquor traffic, which is the prolific source of poverty, disease, vice, crime, suicide and murder. Before the Church has power with God and man she must definitely separate herself from such a thing as the liquor trade and all other things that attend it.

The delegates were then invited to spend an hour in the W. C. T. U. home on Elm Street by Mrs. E. A. Stevens, President of the Toronto Branch.

Young Men's Classes

A very interesting and helpful discussion took place on "Adult Classes and Work for Men," conducted by Mr. McKenzie Chiodo, of Chicago, conducted on the question and answer plan. Here are some of the practical suggestions made:

Q.—What is the best kind of a teacher for a men's Bible-class?
A.—He should have five qualifications: (1) He should be a thorough-going Christian; (2) He will be a Bible student, digging deep for the truths that young men need; (3) He will be a genial man, but not long-faced; (4) He must be a sympathetic man, who feels for young men and knows about their difficulties and temptations; (5) He must be an enthusiast, believing thoroughly in the possibility of winning young men.

Q.—Can the international Lessons be used successfully in young men's classes?
A.—Certainly.

Q.—Can athletics be employed to advantage in connection with men's classes?
A.—Yes; athletics appeal to and get hold of young men during their times of idleness.

Q.—What is the special value of the organized Bible-class?
A.—If the door of my house is locked, I do not try to open it with my safe key, but with the key that belongs to it. The key to reach young men is the organized Bible-class.

Q.—Is the button or badge any material help in putting on a men's class?
A.—Yes. It enables members to distinguish each other wherever they may be and gives different classes fellowship with each other.

The chairman thought that the badge would not become very popular in the Philippines, as the natives would have nothing to pin it on.

Q.—Should not more than one hour be devoted to discussing men's classes in a convention like this?
A.—Well, the Programme Committee has not done badly, considering the fact that this is the first time the subject has even been on the programme in 6,000 years.

Q.—Are all the men and women in Toronto Christians, or does it only seem so?
A.—Dr. Potts replied: "It is only people from the United States that call us 'Toronto the Good,' but there is plenty of Devil in Toronto."

The chairman said he was so charmed with Toronto that when he heard a soldier's bugle a day or two before, he thought it was Gabriel blowing his trumpet.

Anecdotal.

Thankfulness

A Scotch minister who used smiles that would bring home to the rough characters around him the truths he sought to impress, was once denouncing the ingratitude of man for all the benefits conferred on him by Providence. "My friends," he said, "look at the hens when they drink. There's not one of them but lifts its head in thankfulness, even for the water that is so common. Oh, that we were at hens'!"

On the List

On one of the old turnpikes yet remaining in the South, says Harper's Weekly, a big touring-car had twice rushed through the gate without paying toll. The third time they made the attempt the negro toll-man shut his gate, and brought them to a stand. With indignation, the half-dozen occupants of the car declared they were entitled to ride free.

"Look at your own board," said the spokesman. "It is says, 'Every carriage, cart, or wagon drawn by one beast, 2 cents; every additional beast, 2 cents.' We're not drawn by any beast at all." "No, but here's where ye come in, sah," replied the darky, pointing to another clause, as follows, "Every half-dozen hogs, 4 cents."

The four cents was paid.

An Awkward Situation

Congressman Morrell, of Philadelphia, said in the course of an address to National Guardsmen reported in the New York Tribune. As colonel of the Third Regiment of Pennsylvania, I once took part in an odd and amusing episode. My regiment was marching down Broad Street, in the van of an immense and magnificent parade, when near Walnut Street it became necessary to push the people back a little. The ropes had broken at this point, and the people, quite unintentionally, encroached on the line of the parade. I assigned a handful of young privates to help the police handle the crowd, and one private, stationed near me, I kept my eye on. He got everybody back except a fat man. This person did not move.

"Private," said I, "put that fat man back."

"He says he can't get back, the crowd is pushing so," the private answered.

"Put your musket butt in his chest," said I, "and force him back. You are the stronger."

"Yes," said the private, "I know I'm the stronger, but he's the foreman of our shop."

An Accommodating Clerk

She sailed into the telegraph office and rapped on the counter. The clerk remembered that she had been there about ten minutes before, as he came forward to meet her. He wondered what she wanted this time.

"Oh," she said, "let me have that telegram I wrote just now; I forget something very important. I wanted to underscore 'perfectly lovely' in acknowledging the receipt of that bracelet. Will it cost anything extra?"

"No, ma'am," said the clerk, as he handed her the message.

The young lady drew two heavy lines beneath the words and said:

"It's awfully good of you to let me do that. It will please Charley so much."

"Don't mention it," said the clerk. "If you would like it, I will put a few drops

of violet extract on the telegram at the same rates."

"Oh, thank you, sir. You don't know how much I would appreciate it. I'm going to send all my telegrams through this office, you are so obliging."

And the smile she gave him would have done anyone good, with the possible exception of Charley.

He Cleared the Table

Miss Emma Hersey relates in The London Spectator a story of Lord Liverpool, who was travelling incognito with her father. After breakfasting at a hotel in London the Prime Minister ordered his valet, a raw Sussex youth, to clear the table and pack everything in a portmanteau. By this order, of course, was meant Lord Liverpool's letters and papers. But the youth took it to include the silver teapot and spoons. When Lord Liverpool was driving down Oxford Street a cry of "Stop thief!" was raised, and the landlord of the hotel arrived in hot pursuit. There in the street the Prime Minister had the mortification of having his luggage opened, and in it was found the plate. Never would the statesman laugh at the episode, even years after, so great was his fear that the story might get into the newspapers.

A Large Party

Not long before his death the Hon. Thomas B. Reed visited some friends at their summer residence and missed the train, the last Boston-bound train stopping at Westery that night.

As Mr. Reed had an important engagement in Boston early the next day, he seemed worried until he learned that there was a Boston express which passed Westery at 9 o'clock. Then he smiled.

Going to the telegraph office he directed a telegram to the superintendent of the road in Boston, and sent the following message: "Will you stop the 9 o'clock express at Westery to-night for a large party for Boston?"

The answer came: "Yes. Will stop train."

Mr. Reed read the message and smiled again. When the train pulled in, Mr. Reed quietly started to board it.

When the conductor said: "Where is that large party we have to stop for?"

"I am the large party," replied Mr. Reed, and he boarded the train.

A Noble Intention

In a Cleveland hotel the other day a manufacturer told this anecdote of the late Senator Hanna. It is repeated in The Philadelphia Bulletin.

Senator Hanna, like all good managing men, was continually walking through his mill, examining this, watching that—picking up, in a word, all sorts of good ideas for the betterment of his business. One morning in the machine shop the Senator overheard a little red-headed boy say:

"I wish I had Hanna's money and he was in the poor-house."

Rather amused, the Senator returned to his office, and ordered the boy to be brought in to him.

The little fellow came, and stood, a tiny, embarrassed figure, before the shrewd and kindly millionaire.

"So you wish you had my money and I was in the poor-house, eh?" the Senator said. "Well, suppose your wish came true, what would you do?"

"Well," stammered the lad, "the first thing I'd do would be to get you out, sir."

This adroit answer so pleased Senator Hanna that he raised the boy's pay.

A Dog Who Swam Guard

Shep was a black-and-tan Scotch collie. One day he went with the family and some friends to the little stream just below our playgrounds. The children were going bathing and Shep was very fond of the water, so he swam back and forth in the stream just at the edge of the swift current, and would not allow the children to get into the swift water.

This was commented on by the older persons, but a skeptical lad said that it was not so. Then, to show he was right, he went out to the swift water and tried to get past Shep. This he could not do. Shep, however, in his efforts to keep the lad back, got out into the swift current and was swept down the stream; but he soon returned and took up his old station, where he continued to swim guard over the children as before.—Rev. S. F. Sharpless, in Christian Endeavor World.

He Loved the Dog

John Chase, a stage driver on the mail line from Saratoga to Dillon, is the owner of a remarkably bright shepherd dog which money could not buy, but he helped his master out of a very difficult matter and probably saved the lives of four horses.

Mr. Chase was on the road to Dillon with a four-horse sled-load of mail last week, and reached a point near what is known as "Snow-slide Hill," where his horses got off the road and all four of them got down in the snow. Chase worked for hours trying to get them on their feet again, but in vain. After most heroic efforts all four of the horses remained "belly up." It was growing toward night and the weather was sharp. Chase was desperate. He saw that all his efforts to get the horses up were useless.

Joseph Farrell and two or three other men occupied a cabin about a mile back on the road. Having this in mind he turned to the dog, who was an interested but helpless spectator, and said: "Go down to the cabin and tell those men to come up and help me." He had no thought that the dog would understand, but it seems that the dog did, for he at once started down the trail on his run. Chase had often said that the dog knew all he said to it, but all his stories of the dog's intelligence were taken with a grain of allowance, his hearers knowing how much Chase valued the canine.

It was not very long, however, before the men, armed with shovels, made their appearance, accompanied by the dog, which seemed to be leading the way. They said the dog had come and scratched at the door, and had shown so much anxiety for them to follow him, running off up the road, barking and whining, that they felt that its master must be in trouble. So they bundled themselves, procured shovels, and determined to find out, if possible, just what was the matter.

With the help of the men the horses were gotten on to their feet once more. There was hay in the sled, but as it was still on the trail, it was too high for the horses to reach it; so the snow was shoveled away to let it down to the horses, who were promptly fed with comfort, and the outfit left for the night. Chase and the men returning to the cabin for the night.

The next morning Chase was able to get the team on to the road once more and finished the journey without further mishap. Chase says that money could not buy that dog, and he never makes a trip over that road without the dog along.—Saratoga (Wyo.) Sun.

An Anonymous Donor

A Birmingham churchwarden was reading at a vestry meeting a list of subscriptions to the parochial funds. The list began as follows: "The vicar, a guinea; Mrs. Jones, half a guinea; an anonymous donor, myself, twenty-five shillings."

The Juniors

The Church and the Children

Theoretically the Methodist Church places a high value on child life. Practically it very much undervalues it. . . . It shall be the duty of every superintendent to obtain the names of the children of his congregation, to form them into catechumen classes for the purpose of giving them religious instruction, to instruct them regularly himself, as his other duties will allow; to appoint a suitable leader for each class . . . etc." (par. 78, Discipline). How far is this done? Complete figures are not attainable, but approximately we find that in the Sunday-schools of the six Western Conferences there are some 60,000 children in the Primary Department, and nearly 80,000 more in the Intermediate Section. What a promising host of children! Yet there are only some 7,000 catechumens, and many of these are numbered among the 12,000 Junior Leaguers of the whole Church. It appears that there are only about one in eight of our children that are under religious instruction and training save as they receive it in the short session of the Sunday-school weekly. It may be thought that many of them are already members of the Church. Not so! With a total Sunday-school force (teachers, officers, aids, all told) of some 300,000, Canadian Methodism has only 75,000 in the Church. Think of it! Only one-quarter of our whole magnificent Sunday-school army is in Church membership. Is this as it should be? Decidedly not. Nor is it as it would be if every circuit superintendent practically valued the children at their true worth. What is needed? Evidently an entire change of method in many churches in reference to the children. We have them in our Methodist Sunday-schools, but we are not doing our whole duty to them in the light of their future characters and the Church's future needs. Many ministers will plead lack of time, pressure of other duties, etc. If we are to put first things first, the duties of the young will be the last to be neglected and duties of less importance will be postponed rather than this one. The wise minister is he, who rather than try to do it all himself, like a good general, directs all portions of the field and sees that the working out of the details is left to the active working forces of his army. Do not neglect the children. Satan will not. Christ would not. We dare not, if we would, fulfil his command and be guiltless in his sight.

The Mission of the Junior League

The Junior League is a good thing. That is, according to the Discipline. But many let it stay there. If after reading par. 78 of the Discipline, every minister would read articles 3, 4, 5 and 6 of the Junior Epworth League Constitution, he would realize that the League is intended to be his ally in work among the children. It is the writer's conviction that many ministers of our Church have never read the Junior League Constitution. A prominent minister (since then a President of Conference) once asked if there was a Junior League Constitution, and where he might find it. And at the same time asked what page that man's Discipline were given up to the very subject in question. Yes, the Junior League is good, too good, indeed, to stay in the Discipline as a dead thing.

Work it. Give it a place in your Church and see if it does not accomplish its purpose as well as many another institution of Methodism. When we analyze the mission of the Junior League according to the constitution, we find it is intended: 1. "To systematize the work and assist the pastor and those appointed in the instruction and nurture of the catechumen classes, as provided by Discipline." 2. "To promote in the members an earnest and intelligent spiritual life." 3. "To train them in works of mercy and help." 4. "The Junior League is the only society in Methodism that sets out to do this.

It is clearly set forth that the League is not in conflict with the Sunday-school or the ordinary Church classes. It stands in a distinct and separate sphere, for definite and necessary work. How is it proposed that this shall be accomplished? (Read article 5.) By 1. Instruction in the Scriptures. 2. In the catechism, doctrines, history and biography of Methodism. 3. In all moral movements. 4. The temperance reform. 5. All that develops and manifests the spirit, manners and practices of Christian life and intercourse. If there is anything lacking for personal religion, intelligent church loyalty, or good citizenship, the "pastor may choose and direct" such subjects. Such an organization is surely good on paper. Is it good in practice? The mission of the Junior League has not been perfectly realized, but it has accomplished its work with as fair a measure of success as any other department of the Church. Indeed, all things considered, the League has done better than many other Church organizations. The Church classes, the Sunday-school, in short, all our organizations are at best partial failures. The Junior League has established its right to live by its success. It has passed the experimental stage. And wherever given a fair opportunity under wise oversight, and with the kindly advice and assistance of the minister, in charge, it will prove itself as good a thing in practice as it seems to be on paper. Try it. Its mission is to help you get a hold on the young for the Master, and to retain that hold despite all the wiles of the devil, the temptations of the flesh, or the allurements of the world.

A Query

"How can I make our Junior League meetings more entertaining?" is the question propounded by a worker. First, we would say do not consider entertainment the first object of your League. It is not. The League has a higher work than to entertain the Juniors. It does this of course, but it does much more. There are of the opinion that the highest form of entertainment is possible with the best methods of edification. That is if you are seeking to intelligently instruct and edify your Juniors you will at the same time afford them the most pleasurable form of entertainment. The young are very quick to see your purpose. They do not want to be aimlessly entertained, but they do want to be properly trained in both mind and morals. We think that all who come to your League know its real object, and can pretty correctly determine whether or not the leader is keeping that object in view. We are no advocate of dull or spiritless meetings. The very reverse is true. But a meeting that is arranged simply on the line of entertainment is bound not to retain any permanent hold on the Juniors. A few suggestions further may not be amiss. As far as possible make your own programmes. Do not slavishly follow anyone's lead. Seek to be original.

Impress your own individuality on your League and its work. Do not think that because something has succeeded somewhere else that it is essential to you or yours. Vary your orders of service. Do not conduct all after the same fashion. Divide the work of the meeting. Do as little as possible for yourself as long as what is done is according to your plan and purpose. Introduce surprises occasionally, i.e., do not let your members know just what is coming every time. Seek for consecutiveness in your meetings. Consider the one who comes next by some home link or tie. Do not follow the precise outline of The Era in your topic studies. You can probably arrange something better for yourselves. Above all, keep awake. Plan ahead. Never go to a meeting unprepared. Never have to ask, "Where is the topic to-day?" Select suitable music and have it rendered in as sprightly a manner as possible. Prevent dullness, but do not go to the other extremes and introduce levity. The work of your League should not be as successful as any other. The personal element and intelligent perseverance will go a long way to make it so. Try again.

Junior Leagues and Mission Bands

Is there any antagonism between them? There ought not to be any. We think there is very little, if any at all. Is it possible to have both a League and a Band? If not, which has we better have? There are some questions that come to us sometimes. We believe in both. We have both. We would not willingly do away with either. It is the simplest thing in the world to operate both in cooperation. Get your League in full working order. Let your Woman's Missionary Auxiliary appoint someone of their number as Mission Band Superintendent or President. Then, let that person assume the full control, in cooperation with the League President, of the missionary studies, plans, finances of the League. Your Mission Band thus becomes the Missionary Department of the League. It assumes control and direction of a meeting once a month, and the regular League topics and plans of work engage the attention of the Juniors during the rest of the month. Whatever money is raised by the Band, of course, goes to the W.M.S. We have found that few, if any, of the Juniors remain aloof from the Band. The annual fee of 10c. is Band are better for the cooperation. The plan works well. No friction is possible where pastors and workers are in harmony, and the only question likely to be ever raised is as to who should shall get the money. This is too small a question to quarrel over. The League and Band are one in purpose and desire to advance the kingdom, and the W.M.S. will spend the money to the best possible advantage. One meeting a month is not enough for the children. The scope of the League is wider than that of the Band, but the Band will emphasize and direct the missionary studies and operations of the Juniors, so both societies are mutually co-operative, neither is opposed to the other, and by working together the highest possible success is attained by both.

At the pastor's conference, held during the International Sunday-school Convention, the preachers were strongly urged to spend some time every week with the children for instruction and training. It was declared that this was the most valuable work a pastor could do.

From the Field.

Conference Chips

The young people of the Bay of Quinte Conference gave \$3,992 for missions, an increase of \$297.

The young people of the Toronto Conference contributed for missions the magnificent sum of \$9,377, an increase of \$1,677 over last year.

That no department is more important, and none more full of hope and promise, than the Junior League, was the pronouncement of several of the Conference reports.

The League reports of the Toronto Conference called attention to the fact that more than thirty-five Leagues took no collection for the General Epworth League Fund.

The Alberta Conference rejoices in an increase of ten Leagues and 286 in membership. For so small a Conference, this is an excellent showing. Contributions to missions are in advance by the sum of \$255.

Montreal Conference reports a falling off of nineteen young people's societies, but an increase in membership of twenty-one. The League Committee urged that the work of the Lookout Committee be pushed more vigorously.

The report of the Young People's Societies in the Manitoba Conference was very encouraging, showing an increase of 10 societies and 592 in membership. The amount contributed for missions was \$3,094, which is an average increase of \$5 per League.

The Nova Scotia Conference Epworth Leagues have made an increase of \$592 in missionary givings, making their total for the year \$1,169. This splendid result has been brought about by good organization and energetic work upon the part of Conference officers.

In the Toronto Conference the young people's societies increased by nine, and the membership by 787. This indicates that the "Increase Campaign" has been a success. The League Committee's report declared that there was "cause for sincere gratitude for the evidences of marked progress in almost every department of the work."

The Bay of Quinte Conference had the following paragraph, which we commend to pastors everywhere: "Brethren, is it not possible and highly desirable to have many times the number of Junior Leagues that we now have? Do twenty-six Junior Leagues in the hundreds of appointments truly represent the idea of our pastors and people as to the importance of cultivating the minds and the hearts of the children in a definite, practical work for Christ and the church? We make bold to say that notwithstanding the excellence of the work of Sunday-schools and other societies, no organization can accomplish so much for the child life as the Junior League; it trains the children for future usefulness. From the breadth of its constitution it directs the minds of the youth not simply to one particular phase of church work, but to all parts. It is not true that the one great problem to-day is how to retain our young people, more especially our young men; and what organization in our church appears, or should appear, to our boys so strongly as the Junior League?"

The Bay of Quinte Conference did a sensible thing in ordering the Epworth League report printed, and several copies sent to each young people's society within the bounds of the Conference, accompanied by a request that it be discussed at a public meeting. The report urges Trustee and Quarterly Boards to give every encouragement to the development of the young people.

The final clause in the Epworth League Report of the Manitoba Conference is worth emphasizing: "Realizing that all our successes, financial, educational and missionary, must necessarily be proportionate to the depth of spiritual life in our Leagues, we recommend the pastors to emphasize largely the spiritual development and engage the active members in some form of Christian work."

Special emphasis was laid upon the subject of personal evangelism by the Bay of Quinte Conference report. It says: "There should prevail in all our Leagues the idea of individual work throughout the year. Our young people are associated more closely with one another in social life than are our older members; our League meetings are more largely attended (if our experience be that of others) than our mid-week prayer services, and we believe the coming years should bring an abundant harvest if the gleaners work faithfully to win souls for Christ. We recommend for study that splendid work of the late H. Clay Trumbull, 'Individual Work for the Individual,' and believe if every Leaguer, and more especially the members of the Lookout and Evangelistic Committees, would read it this summer, we would report a fine increase next Conference.

Just a Line or Two

Walkerton Sunday-school raised \$68 for missions, and the League \$105.

In quite a number of places the Epworth League took charge of the public service on Conference Sunday.

Halifax District young people have raised \$270 during the year just closed, as against \$225 the previous year.

The Biennial Convention of the Toronto Conference Epworth League will be held in Orangeville, Oct. 11th and 12th.

The League at Regina, N.W.T., has had a prosperous year, new members having joined at every consecration meeting. Nearly \$200 was raised for missions.

Oban, on the Camlachie Circuit, has a live Junior League, which raised \$25 for missions last year. The boys and girls who joined this League when it was first organized are now actively engaged in Senior League and church work, some of them filling important places.

The Twelve O'Clock Park Summer School programme (24 pages) is now issued, and contains a list of speakers and services, cuts of last year's school and of Victoria College Evangelistic and Missionary Band, record of F.M.M. givings for the Bay of Quinte Conference, and other useful information. Order from Miss Alice M. Booth, Trenton. Price, 5c; 3 for 10c; 25c. per dozen.

Maryland Street League, Winnipeg, is to be congratulated upon securing as president Mr. Wesley Stewart, a former prominent worker in Parliament Street League, Toronto. The report from this comparatively young League is very gratifying. During the year they contributed \$150 towards missions; their regular meetings have been well attended, the average being fifty-five, and often one hundred members being present. All departments of work active. The Reading Course was purchased by the Literary Department, and loaned to members of the League. The Era sub-

scribed for by a goodly number. After the recent marriage of their president the League presented him with a handsome Morris chair.

The Ridgetown District Summer School will be held at Elgin, Erie, from July 25th to 30th. A very interesting programme has been prepared. Among the speakers will be Dr. J. Blewett, of Wesley College, Winnipeg, on Bible study; Mr. C. B. Keenleyside, B.A., of London, on Sunday-school work; Miss Jessie Porter, of Toronto, on Missions, as well as local ministers and workers.

Local Union

A local union has just been organized in Regina, the Methodist, Presbyterian, and Baptist young people's societies joining together. Their first great move was for the advancement of the Chinese in our city, there being a large number of them here now. For one hour, two nights a week, they are taught the English language, and on Sunday afternoon the Christian religion. Volunteer teachers were taken from each of the societies. The union is also organizing to induce the Y. M. C. A. to organize, there being at present nothing of that nature in the city, and owing to the great number of young men coming from the west, we feel that it is very much needed. E. N.

A Successful Epworth League

Not long ago there was a request for more reports from the field as to the working of the Epworth League. In response to this, and also to a desire of my own, I write these few lines.

I have heard slighting things said about the Epworth Leagues, not by outsiders, but by members of our church, who look with fear and trembling at the social element in the League, and make such remarks as, "The League has no spirituality," or, "It is only a social affair." I confess that some time ago these things had a tendency to weaken my faith in the League, and may have the same effect upon some of our young people. Since I have come in touch with the League of which I now write, all my doubts in this matter have been shattered, and I am now more wedded to the League than ever, because I see and work in a League where there is spiritual life along with the social element, and they do not have a counter action one on the other. As I look at this League I see that it supplies a need in our church which could be met in no other way. I hold the League, therefore, as one of the grandest and most useful organizations of our church.

In the beginning there was a nucleus of about a dozen young people, who were Christian, some stronger than others, but in all a fair foundation. Our work in Bible study and the study of missions gave inspiration, which nurtured a spirit of anxiety for these at home. Before long the pastor was reminded of the aid which would be given in the event of special meetings. Such were held, and it is only right in saying that although there was no coldness on the part of the church people in general, the Leaguers were the most faithful workers. The result showed many conversions, many strengthened, and as a rule, all benefited.

At the close of the special effort, the converts were taken into the League. Some who were associate members were taken into full active relation. On the whole, they are doing good work in leading the meetings, and taking part in all the work of the League. We have not experienced that "falling away," of nearly half the converts, which is sometimes the case in a revival. One thing is specially

noticeable. Out of fifteen new members, ten in less than were active, and now, out of over thirty members, over twenty are active, and this is true, not in name, but in deed and in truth.

The Bible is, above all, our book. We study it by the interlucry fashion, in which the different members take part. I might say this method makes the topic much more interesting and attractive.

The subject of missions is also studied, with the use of the books assigned, and any other missionary literature which can be readily procured. The systematic method of giving is used, which brings more money for the cause of missions than could possibly be raised any other way. Last year the amount raised was one-half that of this year, and the amount this year was half of all the money raised for this cause by the entire church.

A social evening was held just at the close of the last year, and previous to the election of officers. A good literary and musical programme was given, which was given free. The social element is nurtured and controlled, the spiritual predominant, and the ideal of the spiritual gymnasium fairly well reached.

Oxenden.

C. H. D.

Neepawa District

The annual convention of the Neepawa District Epworth League was held in Rapid City, Man., Thursday and Friday, May 25th and 26th, 1905. During the afternoon session of Thursday, an excellent paper was given by Rev. Geo. H. Peacock, subject, "Our Standards." Reports from the various Leagues showed that aggressive work had been accomplished. The local League entertained the visiting delegates at the tea hour at the close of the session.

During the evening an address, on "The Increase Campaign Movement," was delivered by Rev. W. G. Wilson, and an address on "Epworth League Evangelism" by Rev. T. G. Bethell, B.D.

The convention closed on Friday morning, May 26th, when addresses were given by Rev. A. E. Parson, on "Bible Study," and Rev. W. S. A. Crux, B.A., on "The Work of the Summer School." The subject, "History of Missions," was taken up by Mr. W. T. Carson, followed by an address on "The Missionary Obligations of the Church," by Rev. J. H. Burrow, B.A.

A committee was appointed to arrange for a summer school to be held at Shoal Lake. The following district officers were elected:

President, Mr. Fred. Leach, Neepawa.

1st Vice-Pres., Miss M. Scott, Eden.

2nd Vice-Pres., Mr. Jos. White, Franklin.

3rd Vice-Pres., Rev. J. H. Burrow, B.A., Arden.

4th Vice-Pres., Miss B. McFarlane, Rapid City.

5th Vice-Pres., Miss A. E. Parson, Glendale.

Secretary, Mrs. A. M. Armitage, Minnedosa.

Representative on Conference Executive, Rev. W. S. A. Crux, B.A., Gladstone, Man.

Whitby District Convention

Whitby District held their annual convention at Pickering on Friday, May 19, afternoon and evening. A successful year was reported from all quarters by a very representative gathering, only one League being without a delegate present. The membership has increased by eighty-three during the year, and the contributions to the Forward Movement by \$88. Testimony to the usefulness of the League was given by the pastors, and criticism of the shortcomings of the League only led to a renewed and increased determination to make the year more productive of real results in evangelistic

efforts. In opening, the president, J. M. Moffatt, of Whitby, urged among other things the supreme importance of the individual Leagues' worthy and consistent, godly life, the need of systematic Bible study, the avoidance of formalism in League services, the great necessity of more aggressive, temperate work, and greater attention to personal work as the only means by which a revival can be brought about.

Rev. E. A. Tonkin, of Greenwood, addressed the convention upon the Epworth League motto in a very practical way. Mr. A. Ozawa, of Victoria University, gave a spirited and intensely interesting address on "The Influence of Christianity upon Japan," and Rev. W. B. Tucker, B.A., B.D., of Orono, spoke with vigor and emphasis upon Epworth League aims.

The Pickering League deservedly received the hearty thanks of the convention for their excellent arrangements for the success of the gathering. The next convention will be held in Whitby. The following officers were elected:

Hon. President, Rev. A. C. Wilson, Myrtle.

President, Mr. E. L. Chapman, Pickering.

1st Vice-Pres., Rev. P. H. Neville, Greenwood.

2nd Vice-Pres., Mr. J. M. Denyes, Whitby.

3rd Vice-Pres., Mrs. F. Gibson, Greenwood.

4th Vice-Pres., Mrs. S. L. Brown, (Almond's), Whitby.

5th Vice-Pres., Miss E. Harvey.

Sec.-Treas., Miss B. Bunting, Pickering.

Representative on Conference Executive, Rev. E. A. Tonkin, Greenwood.

Abigail Becker's Monument

The following note comes from a correspondent in Simcoe:

The interesting article in last month's Era about Abigail Becker gave the many friends of the deceased lady a great deal of pleasure. It was both timely and inspiring, and the suggestion that Epworth Leagues should assist in erecting a monument to commemorate the heroism displayed by Mrs. Becker, when she was a young woman, is a proper one.

After her burial, it was thought by her relatives and others that the cemetery at Walsingham Centre was not suitable for her last resting-place. We all know some things that the ordinary country cemetery is, and is not. Nine times out of ten it is anything but a place where we should like those dear to us to be laid away. Too often in country places, Gods' acre gets none or but scanty care. And then Walsingham Centre is several miles from a railway, and that railway has but two trains each day only.

It is probable that many in the future will like to pay a visit to the grave of this one who was so modestly but truly great.

So it was decided that beautiful Oakwood cemetery, in Simcoe—the county of the county where our heroine performed her marvellous feat, and where she lived the greater part of her life—is to be the final resting-place of her mortal remains. The location of this cemetery is naturally very beautiful, and the grounds are thoroughly cared for. The town is easily reached from any point, and if one does not care to drive to the cemetery, there are good walks leading from either station to the cemetery gates.

The cemetery company donated whatever land is necessary for the grave and monument, and on Thursday, June 8th, the body of Mrs. Becker was removed from Walsingham Centre to Oakwood. It is intended that the monument to be erected shall be a fitting one, although its size and character have not yet been decided on. It is hoped that numbers will contribute for the purpose, and that

many of the Leagues will follow Mr. Morrison's suggestion.

The Epworth League of the Simcoe Methodist Church will receive whatever the Leagues or other young people's societies may give. Will those who desire to assist make their collections, and send the money and the names of the several contributors to Mr. Herbert W. Clark, the treasurer of the Simcoe League.

Revolutions and Missions

Rev. I. Norman, of Yarm, Ont., reports: "There will be a decided increase in missionary giving on this circuit, and this is largely due to the activity of the young people."

Rev. A. E. M. Thomson, of Merlin, reports:

"We have had four revivals on this circuit in two years, but more especially at one appointment. At this appointment missionary givings increased last year about 130 per cent. This year they will increase 50 per cent. again. This increase of 50 per cent. is largely the work of the Forward Movement. The 130 per cent. was a result of the revival."

Rev. R. E. McCullough, Rainy River, Ont.:

"The most direct bearing our revival work has had on missions is through the Leagues. We have invariably found that after a series of special services deeper interest is taken in this department of the work, and that those interested have been more willing to give energy and material help to the missionary work."

Rev. C. J. Moorehouse, Rutherford, Ont.:

"There have been two revivals during the Conference year. One at Eddy's Mills appointment, where our membership more than doubled, and the other at a place more than doubled, and they are building a church besides. At the other appointment our membership has more than doubled. Complete returns for the Missionary Society are not in, but we feel assured they will be more doubled."

Supplemental Course

The Junior League of Zion Tabernacle Church, Hamilton, has been taking the "Supplemental Bible Lesson Course," which has been provided for our Sunday-schools. The study was followed by an examination, with the following list of questions:

1. Into what five divisions are the Books of the Old Testament divided?
2. Name the Historical books of the Old Testament, and name and locate three historical events in the Old Testament.
3. Name the four major Prophets.
4. Quote the commandments that teach our duty to our parents and to the Sabbath.
5. Name the books of the New Testament.
6. Name and locate three historical events in the New Testament.
7. Give and locate three selected texts.
8. Name the twelve Apostles.
9. Write the first verse of the Memory Hymn.
10. Locate and write the Golden Rule.

Eighteen juniors wrote on the examination, most of them thirteen years of age. Eleven took over seventy-five per cent., three obtained one hundred per cent. and several ninety-eight per cent.

Where the Supplemental Course is not taken up in the Sunday-school, it might be very profitably studied in the Junior League. It is too important to be neglected.

Devotional Service

BY REV. T. J. PARR, M.A.

(These topics harmonize with the chapters of our Bible Study text-book, "Studies in the Apostolic Church," which is advertised in this paper.)

JULY 23.—"A MINISTRY IN BONDS" AND ITS RESULTS."

(APOSTOLIC CHURCH. STUDY 12.)

Acts 24, 25, 27; 28, 30, 31. Phil. 1, 21, 4, 22.

The wonderful career of Paul teaches us, among other things, that imprisonment is no bar to usefulness, and that adversity may be made a stepping-stone to God's service. He turned the sorest hardships of life into occasions for blessing, and the direst afflictions into ante-rooms for praise. Chains might bend his limbs, but could not bend his soul. His prison walls might confine his vision, but could not restrain his inspired love for his fellow-men.

THE PRISON AT CAESAREA.

For an illustration of a ministry in bonds, and service in hard places, look at Paul's imprisonment at Caesarea. (Acts 24, 22-27.) The occasion of it was the accusation prepared against him by the Jews. The real reason for it was, that Felix might be able, on the arrival of Lysias, to determine more accurately the truth of the charges made against the apostle; although at the bottom of it all was the desire on the part of Felix to induce either Paul or his friends to offer bribes in order to purchase Paul's liberty. The imprisonment lasted two years, which meant two years' endurance of unjust oppression, and two years' arrest of his missionary labors; the second, no doubt, a greater trial to the apostle than the first. There were, however, some slight mitigations of the hardships of prison life in the case of Paul—loosening of his chains at meal times, and the permission of relatives to visit him. This latter privilege he used to the best of advantage, as will be seen.

IMPRISONMENT AND SERVICE.

That Paul allowed this period of enforced retirement from his active missionary labors to pass unimproved cannot be supposed. We may conjecture with some degree of probability how he employed the time.

1. In meditation and prayer.—He would seize the opportunity of communing with his own heart, and by earnest self-examination, learn his true state before God. (Ps. 77, 6.) He would use the time in searching the Scriptures, confirming his own faith, enlarging his knowledge of divine things, and preparing himself for the future preaching of the word. (John 5, 39.) He would, of course, delight in communion with God, in pouring out his heart before the Lord, and thus enriching his spiritual life. (Phil. 4, 6; 1 Thess. 5, 17.)

2. In holding intercourse with his friends.—Who these friends were are not named. But probably his companions who had been with him at the time of his arrest should be reckoned in the number—Silas, Trophimus, Luke, Mnason, and others—with not a few of the Christian disciples at Caesarea. Sympathy from these and conversation with them, would alleviate the apostle's bonds.

3. In writing letters to the churches.—If the epistles to the Ephesians, Colossians, and Philemon were not composed during this period of imprisonment, as some suppose, it is reasonable to conjecture that he who had the care of all the churches on his heart (2 Cor. 11,

28) was frequently consulted by his converts, by the religious communities which he had founded, or where he had labored, and that he wrote to them letters full of counsel and admonition, which, though they have not been preserved till our day, were then received by those to whom they were sent as messages of love from their spiritual father and instructor.

4. In instructing Luke.—Paul would be solicitous about the education of Luke in the details of the Gospel, and in apostolic history. It is likely that part of the time of the imprisonment would be employed in its occupation. Afterwards, the result of this teaching was set down in the Gospel according to Luke, and in the Acts of the Apostles, perhaps under Paul's immediate superintendence.

PAUL IN PRISON AT ROME.

It will be worth the time to study one more instance of Paul's ministry in bonds—at Rome. He is confined—a prisoner, but still with considerable liberty—in his own "hired house," which he saw and entered in a recent visit to Rome. It consisted of two main rooms, one of which would probably be used for sleeping apartments, and the other for a dining-room and reception-room for his friends. Over these rooms now stands a Roman church, in which, let us hope, that part, at least, of the Gospel which Paul declared on that spot, is still preached. Here, in his lodgings, which was also his prison house, Paul made his last appeal to his countrymen, the Jews, to accept the Messiah. (Acts 28, 23, 24.) A day had been appointed by the Jewish leaders themselves, more than likely the Jewish Sabbath, when they found themselves free from business engagements. They came, and others of their co-religionists whom they had persuaded to accompany them. Paul persuaded the speaker, the prisoner of Jesus Christ, who, though himself looking forward to a trial of doubtful issue, had time and thought to bestow on the spiritual necessities of his countrymen in Rome, the Kingdom of God, and Jesus Christ, who had been its herald and founder, and was its exalted Head and Lord.

RESULTS OF THIS PRISON SERMON.

Some believed. To these the apostle's preaching carried conviction. Paul seized, if ever, taught without gaining converts; and wherever Christ, crucified and risen, as the King of God's empire of salvation is proclaimed, it may reasonably be expected that some hearts will be won to believe. Others disbelieved. This also usually resulted from Paul's preaching. If it awoke faith in some hearts, it likewise aroused unbelief and opposition.

WRITING LETTERS.

In his prison at Rome, although chained to a soldier of the Pretorian Guard, Paul "received" that came to him, preaching the Kingdom of God, and teaching the things concerning the Lord Jesus Christ with all soldiers, none forbidding." Here also from time to time he welcomed his friends from distant churches, such as Tychicus, Epaphras, Epaphroditus, and Onesimus, who visited him with tidings how the brethren in those churches fared, and carried back with them oral messages of comfort and cheer, and formed letters of instruction and encouragement such as the letters to the Ephesians, Philippians, Colossians, and Philemon, which were written in chains at Rome.

Thus Paul turned his prison bench into a pulpit, and his prison hours into

opportunities for helping his fellow-men.

POINTS FOR THE PRESIDENT.

A most important life lesson is taught in this topic—how to turn misfortune into blessings. In the exposition, we have given two most striking instances in the life of Paul, while in prison he sang songs, preached sermons, and sent forth benefactions to bless mankind. To make this matter helpful, you might arrange to have two papers or talks—(a) Paul in bonds at Caesarea, and what he did. (b) Paul in bonds in Rome, and what came of it.

If you have some member with good thinking powers, ask him to make five minutes on the practical and personal theme, "Our own imprisonments and what to do with them." Do a deal of pondering and praying before this meeting, and may blessing come to all.

JULY 30.—"THE NATIVE MINISTRY."

("THE HEART OF JAPAN," CHAP. 6.)

Early in the work of Canadian Methodism in Japan native lay helpers were employed to carry the Gospel where the missionaries could not. The number of capable young men who entered the Church at this early period, and who offered themselves for missionary work, was very large. This was gratifying. Many of these young men were graduates or undergraduates of the Imperial University, and of high eminence in scholarly attainments. They were thoroughly versed in Chinese classics and in Confucian philosophy, and their very culture made their thorough training in Christian doctrine absolutely necessary before they should be entrusted with the great work of the ministry, for these men were to be, in a real sense, foundation stones of our future Church in Japan.

FIRST CANDIDATES FOR THE MINISTRY.

On the arrival of Drs. Eby and Meacham, September 9th, 1876, the first official district meeting in Japan was held. Among other things, they recommended three promising and pious young men to be received on trial for the ministry of the Church. The class of young men was guided through their course of study by Dr. Cochran and Dr. Eby. They devoted part of the time to study and the remainder to evangelistic work. In this way they passed through a period of probation and were ultimately ordained into the ministry of the Methodist Church in Japan.

VALUE OF NATIVE PASTORS.

From the beginning it has been the policy of the Board to develop a native ministry. One reason for this is the difficulty in acquiring the language. The Japanese language, which is virtually a combination of the original Japanese with the Chinese, is of all languages the most difficult to acquire. To read in it one must understand the forty-eight syllables, which are distinctly Japanese, and in addition to this, several thousand of Chinese ideographs. Then the spoken language varies exceedingly; there is one language for the woman and another for the men; one in which Japanese words predominate, and another in which Chinese words are more numerous. In addition to this the form, order, and inflection are different from those of the language of Western nations. So it comes about that there are few, if any, Westerners who can excel in three departments—to speak, to read and to write, as an educated Japanese.

as such, he had no rights. The New Testament places the relation of master and servant in a wholly new light, and shows that between both there is a reciprocity of duties. The injustice done in the world, whether by master or by servant, shall be impartially adjusted, and the injured one vindicated at the day of final retribution.

DUTY OF A MASTER.

The master or employer is to act towards his servants according to the principles of justice and equity. "Masters, give unto your servants that which is just and equal" (Col. 4. 1.) If the masters here addressed were allowed to deal fairly and justly with those who were their slaves, not less is the modern employer bound to act justly and equitably towards those who serve him. The position of the employer of labor is one of great power and authority; it is, at the same time, one of solemn responsibility. Capital has not only its privileges, it has also its duties, and these cannot be set aside with impunity. The duty of the master is to give to his servants that which is righteous and reciprocally fair. Servants should be treated as human beings, with human rights, and as rational and religious beings, who, like their employers, have an endless future before them. While acting commercially according to the laws of political economy, which no sane man can disregard, the Christian employer will yield in all justice and fairness to the impulses of the higher law of Christian charity and kindness. Good masters make good servants. The employer of other men's labor is also to remember that he is responsible to a higher Master. "Knowing that you also have a master in heaven" (v. 1). The master is not less bound than the servant to do his duty as unto the Lord. They are both servants of the one great Lord and Master of all: One is your Master, even Christ, and all ye are brethren." Authority should be exercised with humanity and gentleness. The wealth, reputation, and influence of the employer should be used in promoting the best interests of his work-people, and in serving the Lord Christ. Masters should ever remember that whatever they do to the poorest servant of their heavenly Master is reckoned and recompensed as done to Christ himself.

POINTS FOR THE PRESIDENT.

As some men must be employed by other men to the end of time, it is not surprising that the New Testament gives outspoken counsel in regard to the relation between employer and employed. The topic this week is, therefore, a practical one of every-day application. It should receive careful study. It might be enriched under two heads—(a) The duty of servants to masters. (b) The duty of masters to servants. Arrange to have these two subjects presented. You will find ample suggestion in the foregoing for both subjects. It would be a good idea to give out a number of questions in advance bearing on the topic, such as: 1. What should be the attitude of capital toward labor? 2. What should be the attitude of labor toward capital? 3. What is the cause of the existing mistrust between capital and labor, and how can it be remedied? 4. Give an account of how the National Cash Register Co. applies the Golden Rule in its establishment. 5. Is it any more honorable to work as a servant behind a counter than to work as a servant in a home? 6. What great principles would you announce that would help to solve the twentieth century industrial problems?

AUG. 13.—"THE PRE-EMINENCE OF CHRIST."

(APOSTOLIC CHURCH, STUDY 23.)

Col. 1. 13-23, 2. 1-4, 3. 11.

The greatest truth of the New Testament is the pre-eminence of Christ. When theological theories fall, we have the fact of Christ. Peter's confession to Jesus at Casarea Philippi, when asked by the Master, "Whom say ye that I am?" gives in one sentence a statement of Christ's pre-eminence—"Thou art the Christ, the Son of the living God." And the reply of Christ no less confirms it, "Upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16. 13-18.) And how it simplifies the Christian life to realize that it consists in accepting Christ as Saviour, and teacher and Lord, and following him!

What we see in what way Christ is pre-eminent?

IN CREATION.

Christ is pre-eminent in the realm of creation. "All things were made by him." The vast fabric of created things is a result of his agency. The heavens are "the firmament of his power." He caused the stars to be kindled, their brilliant fires, fixed their rank, regulated their motions, and appointed their mission. He formed the earth, robed it in vestments of ever-changing beauty, and gave it unflinching productivity. He fashioned man after his own image, endowed him with faculties of wondrous compass, showed him the possibilities of his career, and the grandeur of his destiny. Christ is the grand centre of the great systems by which he is encircled, and which he has grouped around himself by the exercise of his creative hand. On him their continued existence depends.

IN PROVIDENCE.

Christ is pre-eminent in providence. He sustains and governs all. Close as population follows on the heels of production, food never fails for man and beast. Study the sublime epic on the divine preservation given in Psalm 104, and consider how the history of human experience in all ages confirms the truth. Christ controls all the forces of nature. The sweep of the heavenly bodies, the surge of the tide, the velocity of the wind, the departure and return of the light, the recurrent phases of the seasons—all in some way and in the final analysis, depend on him.

He is predominant, too, continues Barlow, among the spiritual agencies of the universe. He restricts the power of the great enemy of man. He restrains the dominancy of evil. He modifies the passions of mankind, and causes even the wrath of men to praise him. He guards, guides, and delivers his Church. He is conducting all to a glorious consummation.

IN REDEMPTION.

Christ is pre-eminent in redemption. He lived and suffered even unto death on behalf of sinful man. His sacrifice was voluntary. He was unique in his person, confessing in himself the divine and human natures. As man, he met all the necessities of sinful and condemned humanity; as God, he answered all the requirements of the divine righteousness. While some modern philosophers are seeking methods to recover man from his lapses of conviction, Christians behold the problem solved in the life, sufferings and death of Christ, and the appropriation of all that he is to the human soul. That was a method of redemption that would never have occurred to a finite mind; and it now beyond the range of the greatest human

intellect to fathom. Christ and Christ alone could redeem, and millions of the human race can testify to the truth of the apostle's words, "We have redemption through his blood, the forgiveness of sins."

IN THE KINGDOM OF GLORY.

Christ is pre-eminent in the Kingdom of Glory.—He is the Head of all principalities and powers in the heavenly places. They depend on him, they obey his word, they adore his infinite majesty, they delight in his hallowed fellowship. Christ is also Head over all things to his Church, which is his body, the fulness of him that filleth all things. He is the central attraction and source of bliss in the realm of glory. If Christ were absent heaven would lose its greatest charm.

IN THE HUMAN SOUL.

Christ appears as the Great Emancipator. He delivers from the power of darkness and translates the brightened soul into the kingdom of light. He gives rest to the weary and heavy laden. He comforts the mourner. He rescues the tempted. All the wants of the soul are anticipated and abundantly supplied. What a safety in rough the changeable scenes of this life. He will invest the soul with the imperishable splendors of an endless future. Christ is the great necessity and the all-satisfying portion of the human soul.

IN ALL ACTIVITIES.

Christ is to be pre-eminent in all human activities. This we see not yet. But it is coming. The spirit and principle of Christ are to be dominant, not only in the individual, but in home life, social life, industrial life, commercial life, political life, national life—in all life. This is God's despair for this world. That is why Christianity is so great, and that is why Christ is the greatest among men. Christ is to bring everything into subjection to himself. "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal till the whole was leavened; and that which is coming to pass; and every follower of Christ has an obligation to help on the great consummation of living in accordance with it himself, and wielding his influence in its behalf. The Christian walk the street and say by God's grace, "The life I am living is fit for conduct universal."

POINTS FOR THE PRESIDENT.

In the treatment of this topic you will find an excellent opportunity to use the talents of at least five members of your League, who perhaps, haven't taken much part as yet. The pre-eminence of Christ is shown in existence in at least five distinct spheres, in addition to his Lordship over all. Ask each of these five members to take one sphere in which Christ is pre-eminent, and talk about it before the League for a few minutes. Encourage them to speak extemporaneously, without paper or notes. Our Leagues should do more than they are doing in the development of speaking talent consecrated to the Lord. This meeting should be made closely personal. Is Christ pre-eminent in all present, and in every way? Are there any present in whom the personality of Christ has no place or power? If not, "now is the accepted time, now is the day of salvation." In regard to those who have named the name of Christ, is Christ pre-eminent, as he should be in every thought, in every word, in every activity? How much we have yet to learn, how much to accomplish!

You might close the meeting with testimony, having the great theme as the subject—the pre-eminence of Christ.

Junior Department

Conducted by REV. S. T. BARTLETT, Colborne, Ont.
 President in charge of the Junior League section of
 General Sunday-School and Epworth League Board. He
 will also correspond with Junior League workers to
 add interest to this Department of the Era.

Weekly Topics

July 16.—"The end of a good man's life." Deut. 34.

The good man was Moses. His life was near its end when God showed him in vision all the land of Canaan. Then, as in v. 5, he died somewhere in the land of Moab; but just where no man knows. The life of Moses divides itself into three sections of about equal length. He was 120 years old at his death. The first third of his life (40 years) was spent in Egypt as a member of the royal household of Pharaoh. The second third (40 years) was spent in Midian in the household of Jethro, his father-in-law. The last third (40 years) was spent in conducting the children of Israel through the wilderness. But it is principally with the character of Moses that we have to do to-day. What kind of a man was he? Verses 10-12 of the chapter tell us clearly. He was the greatest man of his times. He is still held in highest esteem as one of the world's wisest law-givers. Make your treatment of this subject centre in two thoughts called forth by the concluding verses of the chapter. 1. The secret of Moses' greatness was goodness. See this in the words, "whom the Lord knew face to face." Fellowship with God is the thought. Moses lived in close touch with God. That is the source of all goodness. "Abide in me and I in you," said the Saviour. There is no goodness without communion with God. This must be the habit of our lives. Prayer is its medium. We cannot be good without praying. It has always been true. God's truest and most successful servants have lived very near to him, and thus have found and kept their holiness of character and power to serve him. 2. The way Moses became great as well as good. "Which the Lord sent him to do." That is, he was obedient to God's command. He did what God commanded him. Obedience is as necessary as prayer. It grows out of true prayer. We pray to God that we may know his will. We prove our love and loyalty by doing it. Goodness and greatness with Moses went hand-in-hand. Do not try to separate them. Goodness is greatness. Greatness is impossible in God's sight without goodness. Moses was not working for fame, but he became very famous, more so, we are told, than any other prophet in Israel. His name and character live still in the hearts of millions. "The true secret of success lies in doing our best without a thought of fame." Apply this to ordinary every-day duties. Show the Juniors that to do one's best we must be at one's best. We cannot be this without living near to God. We cannot do our best without the help that God thus gives us. He made Moses strong to do and to endure. He will do the same with us. Then, dear child, be to us as to Moses, the glorious end of a busy life of service for God and our fellow-men. If you desire to extend your study, cite illustrations from the record to show Moses as a man of

Meekness.
Obedience.
Service.
Enthusiasm.
Self-sacrifice.

July 23.—"A courage meeting." Joshua 1. 1-9.

After Moses, came Joshua. His task was by no means an easy one. God knew that there would be many difficulties in his way; so he spoke to him to strengthen and encourage him. The repeated advice and appeal is, "Be strong and of a good courage." "Be thou strong and very courageous." It is but a simple matter to find out the reasons for this counsel. But it is not just with Joshua that the lesson deals. The need of to-day, our own circumstances, make the same advice appropriate. What was it in general terms that Joshua was to do? See v. 7. He was to take a straight course of obedience to God's Word, turning neither to the right nor left. God asks just as much from us still. Sometimes it is easier to go a little to one side than to keep straight ahead. Nothing justifies compromise. Joshua was to do right always. So are we. There is no excuse for wrong. There is no apology for not doing right. We cannot say, "I can't," and we dare not say, "I won't." If we say, "I will," we shall prosper and have good success. See this in the text of the lesson. The last clause of the lesson gives us the secret of success. "The Lord is with thee." Not only is this true in a general sense, but it is correct always. "Whosoever thou goest," are the words of the promise. That is, if we go straight on in doing God's will, we may count on his being near to help and encourage. We need courage. We must be strong. Faith in God and obedience to his will at all times are not easy things to get and manifest. But God does not ask us to do impossible things. If we will we can. Show that Joshua was strong in faith. He did not ask for reasons; but did what God said, though it seemed impossible. Crossing the Jordan, besieging Jericho, taking Ai, and many other instances go to show how strong his faith was in God's presence and guidance. He was strong in doing as well as believing. He did because he believed.

July 30.—"A lesson in kindness." Joshua 2. 12-14.

This is the story of Rahab. Tell it or have it told in simple words, as given in the earlier verses of this second chapter. The modern adage is that "one good turn deserves another." The truth is that a kind word or act is a seed that bears fruit after many days. "Kind words can never die." Whether or not Rahab was disinterested in her kindness to the spies is of no particular moment here; but it will be well to advise the Juniors not to do kind things just in the hope or expectation of getting something in return for so doing; but to cultivate kindness for its own sake. This means the possession of a Christ-like spirit in our hearts. He is the great and only perfect example of kindness. "He came not to be ministered unto, but to minister." He "gave his life a ransom for many." So we are exhorted to do good to all, hoping for nothing in return. So shall our reward be great in the Kingdom of God. (See Matt. 5. 43-48.) Examples of kindness may be cited, and the call to kindness voiced from such passages as 2 Chron. 10. 7; Luke 6. 35; 1 Cor. 13. 4; Eph. 4. 32, etc. It pays to be kind; but we should not be kind simply for that reason. We must do as he does towards others. Cruelty, malice, hate, never pay. We should not refrain from doing them simply because of this, but because they will make us unlike God and unworthy of be-

ing members of his kingdom. Kindness is a virtue we all wish to cultivate therefore. It should be shown to all people. It should include all animals. Even the dumb brutes recognize, and in their way love a kind person. Never speak roughly when a gentle word will do. Never act so as to inflict pain if mild measures will prevail.

August 6.—"Crossing the river."—Joshua 3. 14-17.

The means taken to provide a road across the Jordan, which ran between the Israelites and the fulfillment of God's promise of Canaan, was one to test Joshua's faith and obedience to God. It was a most unusual way of crossing the river. But Joshua did not hesitate. What God had said, he believed, and what God commanded, he obeyed. (Read verses 9-14.) And the river presented no real obstacle. As the people went forward, the way was opened up and they found free passage. So it always is. Many of the difficulties we conjure up exist only in our own imaginations. As we advance the difficulties vanish. As to the crossing of Jordan is at once a memorial to the faithfulness of both God and Joshua. Nothing failed. It is always so. God is always as good as his word, and if his people implicitly trust and obey him, he will neither disappoint nor deceive their hopes. But we must be certain that we are in the way of duty. Remember, that while the River Jordan represented an obstacle that appeared to be humanly impassable, the way of God's appointment was over his banks, across its waters, and the Israelites were safe in going ahead. As long as we are in the way of his appointment we are safe. We may hardly expect to involve ourselves in trouble and then have God work a miracle to deliver us. The price of success in any enterprise is trust and obedience. If we will pay it we shall succeed. God will never leave his obedient servants, his trustful children to suffer loss. This is the great lesson of to-day, and this spirit in history may be such a topic for the next week possible. It is clearly associated with this.

August 13th.—"Lessons from monuments." Joshua 4. 1-9.

Twelve men are appointed to take twelve stones out of Jordan for a memorial of God's merciful deliverance of his people. The story of this and other monuments is simple, but the lessons are profound. (See other monuments, e.g., Bethel, Gen. 28. 16-19; Mizpah, Gen. 31. 45-52; Ebenezer, 1 Sam. 7. 10-12, etc.) The main purpose of Joshua is shown in verse 9. "The sign" to future generations of the mercy of God. We need such reminders, for we are very forgetful. On the one hand, it is Divine providence. On the other, it is human obligation. Every faithful mercy is a call to gratitude. This is the basis of Paul's appeal in Rom. 12. 1. "By the mercies of God . . . a reasonable service." So we are reminded by the monuments of the past of our continued dependence on God; and as the result of this, of our duty to him likewise. "Do not forget," is an old appeal. "Forget not all his benefits." What made the Israelites forget God so easily and so often? Just the same things that make us do so still. Worldliness, selfish arrogance, preoccupation, many selfish lusts came into their hearts and shut God out. Show that the trust and obedience of Joshua, as seen in the last topic, made the erection of this monument of stones possible. So will our trust and obedience to God's ways be. The stones that obey God are the most is most grateful of his goodness.

Smiles

"There's nothing like perseverance. It wins out in the long run." "Not always. Did you ever see a hen on a porcelain egg?"

Flannery: "Phwat's the use o' chop-plin' down a tree?" Finnegan (resting on his axe) "Phwy not?" Flannery: "Shure ye'll only have to chop it up ag'in."

Nellie: "Gracious! How do you manage to knit so much in so short a time?" Ninette: "Every time I do ten rows I give myself a chocolate cream."

The Wife: "Those trousers of yours look as if they were on their last legs." The Husband: "Well, they're not. Johnnie will have to wear 'em after I get through with them."

"Oh, mamma, come quick!" cried little Bess, who had never before seen her small brother do anything but crawl. "Come quick, mamma! Baby is standing on his hind legs!"

Mrs. Nodd: "I never saw a house so upst in my life, as mine when I returned." Mrs. Todd: "What made it so?" Mrs. Nodd: "My husband had been putting things to right."

Workman: "I've been and got married, sir, and I'd like you to raise my wages." Employer: "Very sorry for you, but I'm only responsible for accidents that occur in the works."

Physicians say that those who sleep with their mouths closed have the best health. If you happen to go to bed with your mouth open, or awake in the night and find it open, get up and close it at once.

"You know Jones, who was reputed so rich? Well, he died the other day, and the only thing he left was an old Dutch clock." "Well, there's one good thing about it; it won't be much trouble to wind up his estate."

Mrs. Brickrow: "How do you manage to persuade your husband to buy such expensive bonnets?" Mrs. Topflatte: "I take him shopping with me, walk him around until he can't stand, and then wind up in a bonnet store. He'll buy anything to get home."

"Can you tell me," said the seeker after knowledge to the showman, "what the hump on the camel's back is for?" "What's it for?" "Yes. Of what value is it?" "Well, it's lots of value. The camel would be no good without it." "Why not?" "Why not? Yer don't suppose people 'ud pay sixpence to see a camel without a hump, do yer?"

An old lady and her two daughters went into a millinery store. The young women wore mourning hats. The elder woman said to the clerk: "I want a mourning hat, for I am in mourning. But my darter here," pointing to one of her companions, "is a widder of two years' standing, and she is in light distress. Give her a hat with blue feathers on it."

A little boy who had been blowing bubbles all the morning, tiring of play and suddenly growing serious, said: "Read me that story about heaven. It's the glorious!" "I will," said the mother: "but first tell me, did you take the soap out of the water?" "Oh, yes; I'm pretty thure I did." The mother read the description of the beautiful city, the streets of gold and the gates of pearl. He listened with delight, but when she came to the words, "No one can enter there who loveth or maketh a lie," bounding up, he said: "I gueth I'll go and thee about that thoup."

INQUIRIES

We have had many inquiries for rates and terms to total abstainers, and we expect thousands more, as we give distinctly better terms to total abstainers than are given by any other company. Address

H. SUTHERLAND, PRESIDENT

The Equity Life Assurance Company of Canada

MEDICAL BUILDING, TORONTO, ONT.

GREAT FACTS FOR CHRISTIAN LIVING

By REV. GEO. B. McLEOD, M.A.,
Pastor of the First Presbyterian Church, Truro, N.S.

Cloth, \$1.00 Postpaid

PRESS COMMENTS

"His style is clean and crisp and sparkling, not unlike that of Dr. Hills... With all this erudition the evangelical note sounds clearly and strongly throughout the volume. Christ is everywhere exalted."—*Charlottetown Patriot*.

"Mr. McLeod's vigorous personality makes him a forcible preacher, but by reason of his terseness of style and wealth of bright illustration, his sermons are charming reading as well."—*Zionist Weekly, Toronto*.

"The chapters of this book testify not only to wide reading and fine literary taste, but to religious experience and spiritual fervor as well."—*The Westminster, Toronto*.

"Like a breeze from the heather comes this stinging but apt illustration, dealing with the verities of the Christian faith, and with a clear and charming style which gives enjoyment to the reading."—*Halifax Wesleyan*.

"Really and quality mark every page. The teaching is broadly Christian. The discourses are in any sense stale or dull or commonplace. So we admire the aptitude and amplitude of illustration we are constantly reminded of the writings of Dr. Hills, of Brooklyn, N.Y., one of the most attractive living preachers. There is the same directness, the same verve, the same enthusiasm for Christ, the same felicity of literary allusion altogether creditable to the heart and head of a minister of the gospel, the young pastor of our oldest congregation."—*Presbyterian Witness, Halifax, N.S.*

The "Freedom of Faith" Series

A New Series of Books by Popular Authors.

128 Pages. Printed on specially-made light antique paper, and handsomely bound in dark green leather, with chaste design in gold on the front and back covers.

THE PASSION FOR SOULS. By J. H. Jowett, M.A., author of "Brooks by the Traveller's Way."

THE ECONOMICS OF JESUS: or Work and Wages in the Kingdom of God. A study of the Money Parables. By E. Griffith Jones, B.A., author of "The Ascent Through Christ," etc.

INSPIRATION IN COMMON LIFE. By W. L. Hatkinson, author of "The Education of the Heart," etc.

COMMON-SENSE CHRISTIANITY. By C. Sylvester Horne, M.A.

A REASONABLE VIEW OF LIFE. By J. M. Blake, M.A., Oxon.

PRAYER. By William Watson, M.A.

How to Conduct a Sunday School

MARION LAWRENCE

Secretary of the International S. S. Association. Suggestions and plans for the conduct of Sunday Schools in all departments.

Cloth Net, \$1.25 Postpaid

WILLIAM BRIGGS 29-33 Richmond St. West
C. W. COATES, Montreal. S. F. HURSTIS, Halifax.

The Art BELL
PIANOS AND ORGANS

Famous alike in Canada and abroad for excellence of Tone, Touch, and Construction. Every instrument warranted. Made in Sizes and Designs suitable for School, Church, Hall or Home. Described in Free Catalogue, No. 57.

The BELL ORGAN AND PIANO CO. LIMITED
GUELPH, ONT.

ALSO TORONTO AND MONTREAL.

DEPOSITS

THAT CAN BE MADE FOR ANY AMOUNT.

THAT CAN BE WITHDRAWN AT ANY TIME WITHOUT NOTICE.

THAT BEAR INTEREST AT 3% ON DAILY BALANCE.

MAY BE MADE WITH THIS COMPANY.

WRITE FOR ILLUSTRATED BOOKLET, JUST ISSUED, OUTLINING SECURITY AFFORDED OUR DEPOSITORS.

CENTRAL CANADA
LOAN & SAVINGS COY.
26 KING ST. E., TORONTO.

Studies in the Apostolic Church

The Second Volume of the Epworth League Bible Study Course

The Epworth League Topics for 1906 are selected to harmonize with the chapters of this book, and it is intended that both shall be taken up together. Order early, so as to have the Text-Book ready for the first of January.

PRICE LIST

Bound in cloth, prepaid, single copy.....	\$0 75
Same, in lots of 10 or more, to one address, carriage extra, per copy.....	0 50
Bound in manilla, prepaid, single copy.....	0 50
Same, in lots of 10 or more, carriage extra, per copy.....	0 40

How To Make The League Go

A sixteen page Catalogue of

Epworth League Supplies

has been prepared by the General Secretary.

It contains lists of books, leaflets, etc., for every department and every committee. The most complete catalogue of help for Young People's Societies ever published in Canada.

To "make the League go" it is necessary to keep its wheels oiled with information in the form of the latest and best literature.

This Catalogue will be mailed free to any address in Canada. Send for it.

WILLIAM BRIGGS 29-33 Richmond St. West
C. W. COATES, Montreal. S. F. HURSTIS, Halifax