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A TRIP THROUGH THE LUTHER COUNTRY

II. SCHOOL DAYS AT EISENACH

FREDERICK E. MALOTT

FROM Mansfeld Martin Luther was sent at the age of fourteen years to Magdeburg, the chief city of Northern Saxony—a city having a population to-day of a quarter of a million, and noted then, as now, for its thriving trade, as well as for its fortifications as a military stronghold.

Here he went to school to the "Noll-brethren," a brotherhood of pious priests and laymen, who had combined to promote the practice of a godly life, and to labor at the same time for the social and moral welfare of the people. Their chief work was the instruction of youth. Hans Luther left his son with these men for one year, and then, for some reason that we do not know, sent him to Eisenach, a beautiful town on the border of the great Thuringian Forest, to attend St. George's School—a school that had been named after the patron saint of the district.

On setting out from Berlin for my trip through the Luther Country, I heard on all sides from those familiar with the district, "You must be sure to see Eisenach and the Wartburg." The town and district are well worth a visit, both for the natural beauty of the region and for the many historical associations of the place.

Here John Sebastian Bach, the great musician, was born in 1685. Here Fritz Reuter, the poet, lived. Here is situated the far-famed "Wartburg" one of the best preserved and most famous of old German castles. Here Martin Luther spent two important periods of his life. The whole region is interesting in the extreme.

Near Eisenach, Martin Luther's mother was born and at the time of which I am writing, numerous relatives of the family were living in and near the town. This may have had something to do with Hans Luther's choice of the Eisenach

School for his son. From none of these relatives, however, does the young student seem to have received any aid.

It was customary in those days for boys, even of good families to go from door to door singing hymns as a means of

was rendered somewhat independent of the parental purse.

Young Luther had a remarkably clear and sweet voice. He tells us in his writings that he supplemented his income in this way.

One day as he was singing on the streets of Eisenach he attracted the attention of a benevolent woman named Frau Cotta. She conceived so strong an affection for the boy that she took him into her home and treated him, from that day until his school days came to a close, as one of her family. She herself gave him an education in music and furnished him money for his school expenses.

The house in which the Cotta family lived still stands. To-day it is a sort of Cafe and Museum combined. There I refreshed myself one evening after a tramp on the mountain, and a most delightful place of refreshment it is. The proprietor, thinking my traveling companion and I were Americans, ran off a number of Yankee tunes on his gramophone for our delectation. These, he thought, would be highly pleasing to us, but we were there for other purposes than hearing ragtime tunes reproduced on a squeaky gramophone. After refreshment we visited the "Luther Room." It is still furnished much as it might have been when the peasant boy occupied it as a student. The books, MSS., and pictures are, of course, a later importation. Near this house stands a bronze statue of the great Reformer, designed by Dourdorf.

It must have been a great change for the humble peasant's son to be cared for in the patrician home of the Cotta family. The school, too, stood in marked contrast to the school at Mansfeld. In after years Luther spoke gratefully of the kindness

(Continued on Page 82.)



THE LUTHER HOUSE, EISENACH.

getting small gifts of food or money to assist them while at school. Remittances from home were usually small, and in this way the boy with a good voice found that it had commercial value, and by it

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A NOTABLE TESTIMONY

"I had no books but a Bible, for which I am now most grateful, because I read that great old book—literature in itself—through and through, from end to end, I know not how many times. And although I know I had not the smallest devotional intent, I am sure that the very fact of saturating myself with a well of English unadorned with the very greatest service to me."—Frank T. Bullen, in "The Sog of a Sea Wolf."

THESE are remarkable words. They are taken from a most attractive book, and give the striking experience of a man who has attained a high position in the literary world. Ruthlessly flung out upon his own resources in childhood, and compelled by sheer force of adverse circumstances to write a bare living from the cruel clutches of an unfriendly world, the boy who started life on London streets with positively no prospects of success and absolutely no thought of renown, has become a distinguished Christian, an accomplished gentleman, and a famous author. And the underlying secret of it all he gives in the words contained in the extract given above.

Let all our young friends read and ponder his testimony. None of them will have to face anything like the difficulties that confronted young Bullen in his early struggles for a living, but all of them may prove, as he did, the supreme value of the Bible in the development of a life.

These are days when books are multiplied almost beyond number, and few young people need now deplore their utter poverty in the ownership of varied reading matter, as young Bullen was forced to do. Indeed, instead of it being a case of "no books," it is more frequently one of too many books. And instead of its being "no books but a Bible," it is too often all books except the Bible, that constitute the actual reading of the young.

There are Bibles innumerable, of course, and the majority of our young folk own a copy, but it is the Bible as a book actually read that is lacking. Do you doubt this? Then be honest and take a minute to calculate just how much time you consume in reading the book yourself. Must we not all confess that it is altogether too small a period? How many of us really give the Bible a fair chance to show what it can do for a constant reader? For that is the one great need—to read it much—until one is, to use Bullen's word, fairly "saturating" oneself with its contents.

To read it "through and through, from end to end," as untutored young Bullen did, is not the best way, nor is it the way he would advise young people to take to-day; but even it is infinitely better than not reading it at all, or than reading it at best in a very indifferent and thoughtless manner. If our youth only realized that the greatest short stories in all literature are Bible stories, and if they set themselves systematically to an intelligent mastery of these, they would not long find Bible reading dull or uninteresting. Nothing can be more stimulating to a well-meaning youth than the grand old hero stories of the Old Testament, yet these are known only superficially, and usually as the result of some bygone Sunday School lesson, or as the memory of childhood's hours when godly men simply told them to her little ones.

One cannot but regret the flood of

fanciful and unreal stories that literally inundate our homes, in the ceaseless flow of light periodical literature that characterizes the literary world to-day, and all thinking persons will wish for its cessation. Yet in the midst of it all many parents seem wholly indifferent to what their children read, and many young people who should have some faculty of discrimination, seem content to read without choosing, the first thing that comes to hand, with an unhealthy craving for the very latest book, magazine, or paper.

And in it all, what place has the Bible? We do not mean as the Sunday School text-book, nor as the preacher's compendium of texts, nor as a beautiful gift-book, but as the every-day reading book of the people. Given a fair chance, the Bible will demonstrate its constructive

power for character in every constant reader, and its influence for the upbuilding of the highest type of manhood will be as clearly proven to any boy who reads it to-day as it was to the "sea wolf" whose indubitable testimony we have quoted above.

We do not advise our young friends to read nothing but the Bible. That would be foolish. But we do want to compel their attention to the incomparable beauty of its pages, and to have them prove for themselves its supreme power in both mental and spiritual growth. We hope that our Weekly Topics for both the First and Third Departments of the League, during the coming year, will help our Leaguers know the Bible better and love its contents more. They have been chosen to this end, and we commend them to our members generally.

The Editor's Round Table

(NOTE.—The following are some of the questions that have been asked during the winter at Conventions attended by the General Secretary. As they are of general interest and have an important bearing on our Young People's work, particularly in the Epworth League, they are given here, about as answered at the Convention Round Table.)

What are the principal qualities most desired in an Epworth League President?

Character, Consecration, Business ability, Tact, and Patience.

What are some of the best books on the religious education and training of the young?

A long list might be given; but I esteem Prof. Coe's "Education in Religion and Morals" as the best book of this kind, of which I have any knowledge.

What would you say is the chief business of the Epworth League?

To develop character through intelligent and sustained service in the Kingdom of God, under Methodist auspices and through the machinery of the Methodist Church. Hence, to make young Methodists both good and good for something.

How may the Sunday School and the League help each other?

The Sunday School may help the League by providing it with members to be trained in actual and practical industry in the church; the League may help the Sunday School by providing it with a strong and capable working force to carry on its operations. Neither organization is independent of the other. The League is supplementary to the school. The school has been called the people's religious university. If so, the League is the college of practical science.

What are the main duties of a District League Executive?

To oversee the League work on the district. To do this by stimulating Leagues wherever they exist, to ensure local efficiency, and by organizing new Leagues wherever none are now. Organization, Guidance, Stimulation are three good words to apply here.

What can a Junior League expect of a Pastor?

On the Pastor, by authority and appointment of the Discipline, rests the responsibility for the existence and supervision of a Junior League. It is his business to provide a Junior League or something equivalent, for the spiritual nurture and culture of the girls and boys of his congregation. The Catechumen Class or the Junior League is not optional, but

obligatory, and where neither one exists, the Pastor is neglectful of his plain duties to the children as fully outlined in the Discipline.

How can the League Topics be made most profitable?

By preparing them intelligently, presenting them practically, and utilizing as many persons as possible in dealing with them in the weekly meeting. The plan of treating the topics by departments in order, thus giving each at least one service and subject of study every month, is found very satisfactory in a large majority of our Leagues.

What are the chief duties of the Field Secretaries of the General Board?

To co-operate with the General Secretary in carrying out the Sunday School and Epworth League policy of the General Conference under the guidance and direction of the General Board. An inventory of their duties would be too long to give. Speaking generally, they attend Conventions, hold Institutes, assist in Summer Schools, address local meetings, and seek in every possible way to have the field allotted to them as well organized, equipped, and fruitful as possible. In short, each one aims to cultivate his field or territory for the largest yield of spiritual harvest.

Should the Minister take all the Consecration Services?

No, unless the circumstances seem to make it necessary. Under ordinary conditions, the Minister should take his turn only, and not be expected to conduct every monthly consecration meeting. Unless the more experienced of the League members are given just such responsible work to do, they will be leading the consecration meetings; they will hardly develop the talent of religious leadership, without which the church can never do her best and most effective work for God.

Would you advise a Pastor or League President to push for a Junior League where there is already a good Mission Band?

Yes, if the W. M. Auxiliary would only see that as the greater may contain the less, so a Junior Epworth League may contain a Mission Band. No, if the W. M. Auxiliary were determined to have a separate Band, whether there were a Junior League or not. The Junior League is the only society in the Methodist Church that constitutionally exists for the discharge of the church's full duty to the children. Missionary instruction is a part, but by no means all. To relate the boys and girls to Christ by an intelligent faith in Him, to unite them in the

church as they confess Him, and to train them in Christian character and usefulness that they may be like Him: these are the aims of the Catechumen Classes and the Junior League, and are surely superior in every way to simply teaching missionary facts and the raising of missionary money. Both these are good, but they are not good enough for our children, nor do they constitute the Methodist Church's whole duty to her little ones.

What is the best way to collect Missionary money in the League?

That is the best way which will bring in the most money, with the most regularity, as the free-will offering of the Leaguers. I judge that there is no better plan than the Monthly Offering through the Forward Movement envelope. Write Dr. Stephenson for detailed information as to Missionary methods in every phase of the work. He will gladly advise and assist you.

What is the main purpose of the Third Department; entertainment or education?

Both combined. Every League entertainment should be educative and all League education should be entertaining. Meetings that are held solely for entertainment are not likely to produce permanent good; meetings that are wholly educative are apt to become too academic, or, to use a popular word, "dry." The Literary Committee should seek to make the League a school of intellectual culture and verbal expression, the Social Committee should permeate every meeting with a spirit of real friendliness and warm sociability.

What study in Evangelism may our Leagues take up?

If the Leagues will follow faithfully the topics about to be taken up in the coming League year, for the first evening in each month, viz., the Personal Interviews of Jesus, they will learn something of our Lord's methods of approach to individuals and His ways of dealing with them. I have already advised that in each League a Personal Workers' Class be formed, presumably led by the Pastor, for a careful study of these interviews, not simply to know what Jesus said or did, but to emulate Him in soul-winning. The coming year's studies in this particular will mean the salvation of thousands if our young Christians will but give these studies a practical bearing, and do as they suggest in personal evangelism. Organize a Personal Workers' Class.

What is the relation between the Epworth League and Organized Adult Bible Classes? Where you cannot have both, which is the preferable organization?

The Organized Adult Bible Class has introduced into the Sunday School the industrial element of young people's work, for which the Epworth League, Christian Endeavor, Baptist Young People's Union, and similar young people's societies have stood. Its plan is largely patterned after that of the young people's society, and consists of the practical co-operation of its members in committees, under regularly constituted official leadership. Examined closely, the scope of the Organized Class is very much like that of the League, but as to which is the preferable organization, I cannot say. Certainly, if I were the Pastor concerned, who could not have both, but could have one, I should have the one that seemed to promise the most good for the work of God. The trouble with too many of both Leagues and Classes is that the members seem to think that when organized the whole is

accomplished. Wherever organization is esteemed as an end in itself, it accomplishes little, if any, good; but where considered simply as a means to an end, it is most useful. The putting of the one against the other and making comparisons is not wise. Have the best organization for study, sociability and service that you can, and then see that it does the best work that members who mean business can accomplish. Make us realize, of the newest thing, the latest idea, the most popular plan, who endure for but a little while, because they are not really in earnest, and without this essential principle of earnestness, neither League nor Class can succeed. Many Leagues have died because of its lack, and many Classes are going the same way. We have by no means reached the ultimate of perfection in Organized Young People's work, and probably never shall. Out of the Sunday School of a generation ago the Young People's Society grew, to give expression to the necessary activities of growing young Christians, and whether in Sunday School or League, the Methodist Church must make provision for such expression or the young people will die. The happy day may come when the Sunday School will be truly and in every essential sense a school, but our expectations of some very promising Organized Classes of a couple of years ago, do not at all warrant us in concluding as some of our friends seem to have concluded, that the mission of the Epworth League is ended and its usefulness done. In my judgment the Epworth League is still indispensable in every well-ordered Methodist congregation, and properly conducted, is one of the most fruitful agencies we have.

The Secret of League Success

(NOTE.—The following lines were written by Miss Mabel Cooper, Souris, Man., after listening to my address at the Brandon Convention. The italicized words give the key, and together they help towards League success. Miss Cooper has given a capital epitome of my thought.—Ed.)

The first essential in our quest,
To name our League the very best
Is Purpose strong and true.
The winning of each wandering soul;
Be this our highest aim and goal
In everything we do.
To reach our ideal we must know
Just how to work and where to go;
And so we Leaguers Plan.
But every one must play the game,
And do the part the plan may claim
In every way he can.

As Bruce's spider learned to climb,
By trying bravely every time,
By Practice we succeed.
A band of workers strong to make,
To speak and live for Jesus' sake,
And be a help in need.

To Him, whose Spirit is the power
Our need supplying every hour,
We pray we may His power use daily go.
We in communion with Him meet,
And learning lessons at His feet
In sympathy we grow.

Purpose, plan, practice, prayer,
By these we as a League prepare
To fill for Him our lowly place
And be a Power each foe to face,
For Christ and Righteousness.

"How old are you, Ethel?" "I'm five, an' mamma says if I'm good 'an' eat lots of oatmeal I'll be six next birthday."—*Life.*

Summer Schools for 1913

Arrangements are being made by the various Summer School Committees for the coming sessions of their respective schools. The Summer School idea, far from becoming obsolete, is being very generally adopted, and the widening scope of the curriculum in the several schools is evidence enough of the progressiveness of the method and plan. Begun primarily for the study of the Bible and Missions, the Summer School has come to include in its programme of study the various phases of applied Christianity as it is needed to-day, to meet the demands of the age. So that from Sydney to Vancouver the Methodist Summer Schools are making themselves more and more centres of influence locally, connexionally, and nationally. Not simply for the better understanding of the Bible and its contents are expounded by scholarly teachers; not simply for a deeper appreciation of its supreme literary value; not simply for a more helpful devotional use of its precious spiritual truths, but for a clearer understanding of the ways and means whereby its principles may be applied to the solution of our present-day life problems, whether these relate to countries far away or to our own home land, is being made the supreme end of the Summer Schools of Canadian Methodism. Hence the introduction of studies relating to Sunday School and its contents, League work, to questions of civics and associated and moral reform problems, that the whole duty and obligation of the church to meet the imperative needs of to-day may be realized and met more and more. The fears of some ardent advocates of missions that such a broadened field of Summer School activities would lessen the ardor of the young people in attendance for the evangelization of the world, are without foundation. Rather will the enlarged vision of the Summer School's place in the Church as inspiring to and preparing for personal service right at every step abroad, stir both the minds and hearts of the youth with a pressing sense of present opportunity here and now, and lead them out to greater enterprises than ever for world conquest in Christ's name.

Summer Schools, under local committees of management, are being planned clear across the continent, and the various secretaries are, we know, taking active steps to bring the advantages of each local school before their several constituencies. We shall endeavor in our next issue to give as complete an article of these schools as we can secure. Meanwhile let every Epworth League and Sunday School become interested in the success of the school nearest to hand, and as the announcements from the local committees are received, let them be promptly and properly dealt with, that there may be a good attendance at every school this year as compared with any previous session. We shall be glad to receive all possible information regarding the schools from the secretaries in charge, and will announce all schools that favor us with their programmes. Send these on, please, as soon as possible.

Since writing the above we have read with pleasure two communications from Rev. B. W. Allison, one of our most experienced Summer School leaders in Manitoba Conference. One of these we have put into the form of an article, "The Summer School Movement in Manitoba"; the other is in thorough sympathy with the ideas expressed above relating to a broader Summer School plan of operations. We may quote from it later.

SHOW THIS PAPER TO YOUR FRIENDS.

The Methodist Book and Publishing House, Wesley Buildings, Toronto

IN our "Men of whom you ought to know" photograph this month, we show a group of representative "heads" of our Book Room. In the centre of all is the veteran Book Steward, Rev. Dr. Briggs, one of the best-known men in Canadian Methodism, and one of the best beloved by any body of workmen in any country. Grouped about him are the chief captains and lieutenants under whose direction the immense business of the House is carried on. We have not space to name these managers and foremen, nor can we deal at all exhaustively with their several departments; but it will be of interest to our readers to glance through our pages and see a few flashlight illustrations of the many-sided work carried on in a plant so extensive as that of the Methodist Book and Publishing House.

And a few facts about some of the more prominent departments may be informing, especially to our young people, who should know more than many of them do

periodicals and mailing the same. The work involves the handling over 40,000 separate orders each year (some of them two and four times during the year), and the mailing of over 42,000 separately addressed papers or packages every week, representing over 325,000 copies of one or other of the different periodicals issued by the House. These go out week after week, without intermission, and are carried by the Post Office Department to the farthest ends of our Dominion, and away across the seas. They are read in homes in Labrador and the Yukon, in the remotest parts of British Columbia and our Western Provinces, in sunny Bermuda and the West Indies, in Great Britain and many of the United States, and in far-away China and Japan.

The Wholesale Department deals entirely with the booksellers in Canada. This department has a staff of four travellers, whose duty it is to call on the trade from the Atlantic to the Pacific Coast. They cover the entire ground

lishing Houses in Britain, as Hodder & Stoughton, T. & T. Clarke, James Clarke & Co., The Religious Tract Society, James Nisbet & Co., T. C. & E. C. Jack, Oilphant Anderson & Co., The Macmillan Co., The Clarendon Press, and our English Methodist Book Room. From the United States come thousands of books from such houses as Scribner's Sons, Funk & Wagnalls, Houghton Mifflin & Co., Pilgrim Press, Sunday School Times Pub. Co., Fleming H. Revell Co., Eaton & Mains, and others too numerous to mention. Indeed, any book published anywhere in the world may be ordered through the Book Room.

The General Office Staff is necessarily large, as a glance at the flash-light illustrating this department will clearly demonstrate. Ask if they are busy, and you will probably be told by some bright and smiling young lady clerk something, as we were told not long ago: "Busy? Oh, yes, most of the time; but occasionally in the lunch hour one is able to find a 'Playmate'; you know. Work, of course, comes first; but we manage to have an 'Era' of 'Pleasant Hours,' while we keep moving 'Onward' under the 'Banner' that is kept waving over us by our 'Christian Guardian.'"—And that's about the truth of the matter, for the General Office Staff not only keep busy, but seem to enjoy their work in the spirit and fellowship of a family rather than in the drudgery of hirelings.

Much more might be written of this splendid concern, but this is enough for this time. A cordial invitation is extended all our friends to call and see for themselves the extensive plant in its multiplied operations.

The old historic site will not continue as Book Room Headquarters very much longer, for the demands of the business have become so great and imperative, that a new site for a larger and more adequate plant has been purchased by the Book Committee, and plans are now being perfected for one of the most thoroughly modern and best equipped Publishing Houses on the continent. This new site comprises a splendid block of land on Queen, John and Richmond Streets, Toronto. It will be a couple of years, perhaps, before the complete business will be removed to the new quarters, so you have plenty of time yet to call and see the old, where you will always find a cordial welcome.



Mr. Kettlewell.

Dr. Briggs.

Mr. Redditt.

IN THE BOOK STEWARD'S PRIVATE OFFICE, WESLEY BUILDINGS.

of this great connexional concern, generally known as The Book Room.

The Publishing Department alone employs over 350 persons, exclusive of the office staff, trade and retail departments. The plant comprises 37 printing presses, viz., 11 Gordons' and 26 cylinder presses. These consume 650 reams of paper per day. The large presses alone issue 68,000 impressions per day.

There are 14 linotype machines, which are in operation, together with a large number of the presses, both night and day. In addition, 2 type-casters are constantly making new type, so that fresh type is cast for every new work.

There are 9 folding machines, with an average capacity of 2,500 sheets each per hour; 6 sewing machines for book-work, and 7 wire stitching machines for the same purpose.

These, together with proof presses, embossing presses, case-making machines, and casing-in machines, furnish the working plant for the largest publishing house in Canada. Quality is the watchword at all times.

The Periodical Department has charge of entering the orders for our various

twice a year, calling on the booksellers and showing samples of all the more important books published by the Book Room, and also showing a full range of Bibles, Prayer Books, Hymn Books of all denominations, Christmas Cards, Picture Books, in fact they show samples of most lines necessary for the carrying on of a first-class booksellers business.

The manager visits Europe each year, spending about two months on this trip searching the markets for new ideas and for the latest and best books. This branch of our Book Room business continues to grow year by year in no small way.

The Merchandise Department includes the Store and the Mail Order trade exclusive of the regular book-trade, which is supplied from the Wholesale section of the House.

Books in this department are chiefly of a theological and religious character. This department also handles all supplies, except periodicals, for Sunday Schools, Epworth Leagues, and for ministers. In this branch are handled as part of the regular immense stock carried, books published by such well-known Pub-

When the Hens Begin to Lay

There is laughter in the barnyard;

There is cackling o'er the way;
When the rooster sounds his trumpet,
And the hens begin to lay.

There are holes around the straw stack;

There are others in the hay;
There is watching round the corner;
When the hens begin to lay.

There are smiles within the farm house;

When the lambs are at their play;
When the fair calves are dancing,
And the hens begin to lay.

There are omelettes superior,

On the table every day;
And the hired man is happy,
When the hens begin to lay.

Now's the feathered harvest time,

Then list to what I say;
Be sure and leave a nest-egg,
When the hens begin to lay.

—The Khan.

No one is useless in this world who lightens the burden of it to anyone else.
—Charles Dickens.

The Demands of the Sunday School Upon the Pastor

A Paper read at the recent Manitoba Conference Convention.

REV. R. L. McTAVISH, WINSIPEG.

PERHAPS the first demand of the Sunday School upon the pastor is that he recognize that he is not the Sunday School, but that the Sunday School is an autonomous member of the confederation of organizations comprising the church.

No graver error can be made by the pastor than to ignore the prerogatives of the Superintendent, and officers of the school in the conduct of its affairs.

The Superintendent who is constantly subject to interference from the pastor cannot do effective work, and the school must suffer seriously as a result.

The pastor will fail in his duty, however, if he does not make use of his privilege as pastor, and as a member of the Sunday School Committee of Management, to offer his advice. He may do this at the regular meetings of the Committee of Management, or better still, in friendly private conversation and discussion with the Superintendent. It will be the endeavor of the wide-awake pastor to keep himself so thoroughly in touch with the Sunday School—its personnel and its problems, that his counsel will be eagerly sought and welcomed by the workers in the schools.

THE AIMS OF THE PASTOR.

It will be the first aim of the pastor to inspire and assist the officers and teachers in their great work.

He will seek to get a grip on the adult members of the school—particularly the young people, and to help them for Christ.

He will endeavor to win the confidence and affection of the boys and girls, and to aid their teachers in bringing them up in the knowledge and love of God.

Of course the pastor has the further duty—and it will be his constant aim also, to seek recruits for the Sunday School army. In the pulpit, in the homes of the people, and in all his intercourse with those who are outside the Sunday School, he will do his utmost to present its privileges and claims.

No half-hearted announcement or commendation of the Sunday School will do, but he will always speak of it in the most enthusiastic terms, as an integral part of the church, doing a work of first importance and of great magnitude.

How is the pastor to apply these aims and to accomplish the many sided tasks they involve?

Where it is possible the pastor will attend the Sunday School session.

It is to be regretted that many of our ministers have to deny themselves this privilege. It is also true that the regular work of the minister in some churches, makes such a demand upon his strength that he cannot regularly attend. But unquestionably the pastor's presence in the school as regularly as possible, will be an inspiration to the workers there, and will do much to strengthen the cords of understanding and affection between him and the membership of the school.

The pastor should, under conditions absolutely forbid it, be relieved from teaching, but if circumstances seem to require that he should occasionally act as substitute for the regular teachers, he will thereby have an opportunity to become more thoroughly acquainted with the various classes in the school.

The pastor may be of much service to the school by visiting the classes separately, with a view to presenting the importance of the personal surrender of each member of the class to Christ, and

the wisdom of uniting with the church. This would apply to the junior, senior and adult classes rather than to the primary and intermediate.

This might be arranged by the pastor according to the teachers' meeting his readiness to co-operate with the teachers in bringing the members of their classes to decision and action in these important matters, and accepting invitations in the order in which they are received.

In this work the use of a small card, so worded as to indicate the signer's decision with regard to these two things, would be a great help. When the cards are signed and returned to the teacher, the pastor will again consult with the teacher with a view to forming those who have signed into a catechumen class to be met by the pastor for a few weeks, at a convenient time for those concerned, when the pastor may make plain our privileges in the Gospel, and the meaning of the Christian life, as well as the duties and advantages of membership in the church. Where the classes are small numerically, it might be well to unite several of them in this catechumen work.

In this work the pastor will keep the great aim of the Sunday School steadily and prominently before the workers, and will greatly supplement their efforts in accomplishing it.

When the pastor finds it impossible to be present at the sessions of the school, he may do much by interesting the teachers in this work, seeing that the cards are circulated in the classes, and conducting the catechumen classes for the signers.

The pastor may emphasize the importance of the school to the congregation, while at the same time exalting the church before the Sunday School forces, by having frequently through the year, special Sunday School services. That is to say, let it be announced that on a given Sunday, morning preferably, the service will be under the auspices of the Sunday School, when the Pastor will speak especially to the members and friends of the school, with special reference to the boys and girls. The pastor must be careful to avoid the mistake of calling it a children's service, or to say so is to libel the Sunday School. It is no longer an institution for the little folk, and such an announcement will stir up resentment in the breast of the boy or girl of twelve or fourteen years of age. Call it a Sunday School Service, and if you wish to make special reference to the younger members, call them boys and girls, not children.

This service should be carefully planned ahead. The teachers and officers should be pledged to do their utmost by announcement and personal visitation or letter, to secure the attendance of the members of their classes, from the senior members of the church down to the Primary. If there is a separate room or building in which the school meets, it might be well to have the members gather there fifteen minutes before church time, and then to march in in classes—two by two—to the church.

The Superintendent, the Assistant Superintendent and the Secretary of the school should be invited to take seats on the platform, and if willing, to take some part in the service.

The practice of giving a five minute talk to the boys and girls at our service every Sunday is proving a decided success in the work of many pastors. It re-

quires skill, and one needs to guard against giving the impression that the sermon following is so profound and mysterious that the keen, alert school boy or girl cannot follow it. It is surely the duty of the minister to speak so simply and directly in all his addresses to his congregation that there will be something in every message for the growing boys and girls, as well as for their elders.

As an aid to securing the regular attendance of the boys and girls at the preaching service, I would strongly commend the movement known as "The League of Worshipping Children." I have but recently come into contact with it myself, and have not yet introduced it to our school, though I hope to do so shortly. The boys and girls are enrolled as members of the League of worshipping children (perhaps the title might be improved) and pledged to regular attendance at one service on Sunday. The Superintendent of the League furnishes each member with a card which is presented to the Superintendent and returned to the member, at the church just before the service begins. The Superintendent keeps a record of the attendance, and members absenting themselves, without an excuse, are visited during the week, and told that they were missed on the previous Monday and will be looked for next Sunday. In two of our Winnipeg churches at least, this League is at work, with very gratifying results.

It is exceedingly important that our teachers be trained in the principles of Pedagogy. The pastor should lend his influence in making this possible. It is not to be expected that the busy pastor will be able to conduct teacher training classes regularly, but where it is possible to form a class, the pastor should urge its formation and assist in finding a suitable leader.

It might be well in some places to seek united action on the part of the various churches in the community, and to approach the most capable person available, possibly a school teacher or ex-teacher. If it is impossible to find a person who will undertake the whole course, perhaps two or three persons might be induced to share the responsibility.

Where the numbers are so few that the formation of a class is impracticable, the pastor may render a valuable service by inducing the Committee of Management to place in the hands of each teacher the little set of books covering "The Canadian First Teacher Training Course."

In addition to this it will be a great help to many teachers to hear a discussion of the lesson by the pastor, before being called upon to teach the lesson to the class. A good many pastors use the time given for the pastor to address at the mid-week service to good effect by taking for the weekly topic, "Hints on next Sunday's Sunday School lesson." While this discussion of the lesson will be necessarily brief, yet if carefully prepared will be of the greatest value to the Bible students specially in the mind, it may open up the subject incidentally, which otherwise might be missed.

The pastor who helps to equip the teachers to present the truths of God's word to the members of the school is doing a service of inestimable worth.

Coming home the other day in a rush of excitement, Dora rushed to her mother and said:

"Oh, mamma, guess what we are going to do?"

"I don't know, dear, but I hope it is new and very useful."

"We're going to study botany, and next Saturday we are going out to the woods to tanzelize the flowers."

How to Interest Our Boys

MISS GRACE GRAHAM, SMITH'S FALLS.

Note.—At a recent Institution in connection with the Perth District, the accompanying paper was given by Miss Graham, to the great pleasure and interest of the workers present. Although prepared primarily for Sunday School teachers, it contains such valuable practical suggestions that the Editor is convinced of its usefulness to not only the many Sunday school workers who read this paper, but also all Epworth Leagues, whether Adult or Junior, where a real interest is being shown or should be manifested in the cultivation and use of "our boys."—S. T. B.

There are seven days in every week, fifty-two weeks in the year, and the Sunday School teacher who would be truly successful with his or her class of boys—who would interest them, hold them, and lead them to the Master, must think of them, pray for them and work for them each day of the seven in every week of the fifty-two.

Now the sewing and the weeping,

Work is hard and waiting long;

Afterward the golden reaping!

Harvest home and cheerful song.

A row of jugs will sit perfectly still while you pour water into them, but a row of boys in a Sunday School class is altogether different. They are already "brim full" running over with life, and want to be ever on the move. In fact they are normal, just what God made them, and the way to deal with them is just to be brimming full and running over with life too,—the Christ-like life—enter into their fun, let them see their fun is your fun too, but at the right time; let them be on the move but guide that motion toward the road that leads to God. Just how to do that and do it in the wisest way is what we want to discuss.

The organized class for boys, as well as for Bible Classes, seems to have an attraction that nothing else can have. The class colors or the class pin, together with an aim, a name, and a motto, give the boy a high ideal of his very own, and that alone is one step toward God. "What's in a name?" you ask. Much: Let the boys choose for themselves such a name boys streamers, "The Leavers," "Soldier Boys," "The Hustlers," "Square Deal Club," "Divvy-up Bunch," and you'll find out that before long they'll be living up to their name.

There's plenty to do in the organized class, plenty for every boy, and that's just what he needs, for every normal boy wants to be doing something. Sometimes the boys get into mischief and then they have their ringleader. Why not make a special effort to win the love and respect of that ringleader, to teach him to lead, and then why not let him lead? Transformed mischief is genius.

One teacher holds the opinion that every boy in the world has a niche somewhere, into which he and no other exactly fits. Accordingly, she studies her boys and then selects the niche. One boy who is a good penman is secretary of the class, another has the power of oratory and she frequently asks him to read to the class a little poem or an illustration, two other boys are singers and they understand that they are to lead the class in the hymns and they do it. Another boy loves history, so he is the class historian. At the end of the quarter he prepares a record of any interesting events that have happened, and of what the class has accomplished. It would be an incentive to our boys everywhere to hear that they really have accomplished something. Some other boys who have the knack, form a committee to get new members, not only for their own class, but for the school in general.

I can imagine I hear some one saying,

"Oh, but my boys wouldn't do it—they just wouldn't." Well you can't expect a boy to do just what you like unless you do what he likes. What does he like? He likes a day in the woods with the other lads, and he likes something to eat before he comes home; he likes getting ready for races; he likes snow shoe tramps, sleigh rides and coasting; he likes popcorn, and he likes taffy on snow; in short, he likes "a time" occasionally. Why not give it to him? There are plenty of ways of entertaining the boys and of entering with them into their sports. If the teacher will just give the attention required, and an outing or a social time goes a long way in linking the boys together and in binding their teacher to them.

A novel idea that one teacher used was this, she invited her fifteen boys to a kitting party at her home. When they were ready for fun each one was given a slip of paper on which he was told to look in a certain place, for example over the front door. When the boy looked there he found another slip telling him to look some place else, and there a third slip, and so on, till he had found six slips. On the sixth slip he found what was to do for the evening—"make candy," "popcorn," "crack nuts," "wash the dishes," or "sweep the floor." Then all proceeded to the kitchen and did what they had been told, and had any amount of fun.

A boy was asked how it was that his Sunday School teacher was so successful. He said, "I guess it's because he's just one with us."

Let the teacher's home be a spot where every boy in the class loves to go, where he gets a warm welcome, has a good, wholesome time, and where he can bring his boyish "up against it" as well as his pleasure.

"Afterward the golden reaping."

But there's a teacher who says, "But I'm boarding. I haven't a home where I can invite my boys." Here is a suggestion that was worked out splendidly. A good concert was about to be held and the boys wanted to go. A little surprise came to them when they each received a ticket as a gift from their teacher. Do you think the boys appreciated it?

It has been said "The test of the efficiency of the Sunday School will not be, how much of the Bible the child has learned, but what he has become."

There are lessons to learn besides the verses assigned for Sunday. Every boy loves to learn "what makes that go." There are interesting places where things do go and where the boy can get practical lessons for life. There are foundries and factories, there are electric light plants, and perhaps you know just the place where your boys want to see what is going on. If you are a lady and they want to go alone, why not get your father or your brother to go along, too?

And now there comes up in my mind that dozen boys in the circle. One has a pea-shooter, another has a pin; one has a very snap shot, another has a knife, and the rest have something else. They're all alike. Yes, they are alike in this much, they are alive and very much alive; but they are different and very different. One has a happy, forgiving nature, another has a "get even" nature, and so it goes. One boy loves to whistle and another, another, another boy wants to go fishing as soon as the ice is out of the stream in the spring. Another boy's special delight is skating and still another is never so happy as when he has a book to read. It's not enough to know the boys as a class; the teacher who wins

out for God must know each one separately, must know him in his home as well as in her own. So many of us teachers intend to call on our boys, but somehow the time slips by and our good intentions are still intentions. But action pays. When you find the boy in his home busy with a book, he really interested in the story that he is enjoying, not that interest that says "now, Johnny, don't you know you shouldn't read a book like that," but the interest that makes him the kind of story the boy likes, then offers to lend him one of that kind that you know will be really interesting but not demoralizing. If he loves fishing be fond of fishing too.

There was one boy in a certain class, and his teacher had tried and tried to win him over, but so far her efforts had been in vain. Summer came. The boy in question lived near a small lake and, boy-like, knew all the best fishing places. The teacher suddenly developed a decided taste for fishing, went fishing frequently, including the boy to be his guide. There were long afternoons when the teacher wisely felt his way and refrained from any remarks that the boy was not yet ready to hear. By and by the Sunday came when the lesson was that beautiful story in the life of the Master when He calls His disciples to follow after Him and become fishers of men. The earnest teacher noticed the color on the face of the one he was seeking especially to impress, but left the general teaching to deepen the impression. The next day he called for another day's outing and off they two went. As the sun was sinking in the west and the lake lay like a great mirror before them, the teacher spoke of this scene and then of that other scene—the lake by which the Master walked. He spoke of fishing in general and then of being fishers of men, and then of the Christ who was such a fisher for life. When they turned home the entire trend of one life had been changed. That the teacher's prayer was answered and prayer is just the same to-day as it ever has been—the greatest power on earth. Use more of it.

Sometimes the teacher is away from home, and show me either the girl or boy who doesn't like to get a letter. A church worker once called at a tenement house where life was lived under very hard conditions and where pleasant happenings were few. There was a boy of fifteen in the home, who was a member of the Sunday School. The teacher was a fine young man who had gone abroad for the summer. Referring to this fact the boy's mother said, "An' just think of it—he's writ to 'em twice a week. Think of him bearin' Jimmie in mind an' him away off there in furrin lands where a body couldn't reasonably expect him to think much of any one, to say nothing of him settin' down and writin' to our Jimmy! An' wasn't Jimmy the proud one when that letter came with two or three queer lookin' furrin stamps on it. He keeps the letters in another envelope to keep them clean, and when he shows the letters to other boys he won't let 'em touch 'em unless their hands are nice an' clean. His writin' to Jimmy that way shows he keeps the boy in mind, an' Jimmy can't praise him high enough, or hardly wait until he comes back to take up the class ag'in."

The teacher who "writ to Jimmy" no doubt made for himself a secure place in the affections of the boy, just as other teachers have made their own places in the hearts of other boys more secure by writing to them.

So much for the pleasure side that interests the boys.

Do you think when you've tried being one with them there, that the play side of their nature is the only side you can

touch? Play is not the opposite of work, for play implies work, but it is the joy, the pleasure in work. We started out by saying that there is plenty to do for every boy in the organized class. Now it's our business to make that "plenty to do" attractive also.

He is a queer boy who does not feel an admiration for his own handiwork. Mr. C's class is organized, and the boys give part of their time to work with their hands. Mr. C links the boys a substantial interest with the Christmas season of goodwill and cheer. It is suggested that as many products of skill in wood and iron as can be brought together before Christmas be made and collected for a little exhibit and sale.

When the money earned is in hand, the boys go in a body to spend it for a chosen object—perhaps something for a boy's ward in a hospital. All these things lead up to the celebration of the King's birthday, and God's gift is brought nearer home by their own work and gift—and Jesus was a carpenter.

Then there is the Sunday School room. What about your class-room? Is it attractive? I guess boys like nice things as well as girls, but not just the same kind of nice things. Haven't you got a boy's decoration committee? Better get one.

But these suggestions cannot be worked out in a day or a week, and Sunday comes. The lively boys with the pin, the knife, and the pea shooter, are there in the circle. Yes, they're lively and no mistake, and the very first thing you want to give them in the Sunday School session is something lively—a lively hymn and let them whistle the chorus sometimes. Make the music enjoyable, and have a boy's choir occasionally with a different crowd each time, so that no one who sings is overlooked.

And now to the lesson. There is no lack of attention. The boys are full of it. They pay attention to, and see everything that goes on everywhere in the Sunday School, but you want them to pay attention to *you*. The way to interest them is to be interesting. If I were a boy, I don't think flowery language, preaching, or even scolding by the teacher, would appeal to me as extremely interesting. Use the touch of novelty—reading the lesson in dialogue form, the picture, the question contest, the little experiment—the story that will drive home the truth. When Jesus taught He taught by parables and so may you. He always used the thing that touched his listeners' lives, and so must you. Something that the boy can see or feel will do far more to impress the truth on his mind and life than any amount of telling. For instance, you are teaching a temperance lesson and you tell the boys that alcohol will destroy the lining of the stomach. They'll believe more in the effects of alcohol if you bring in a little tin box the white of an egg and pour over it a teaspoonful of alcohol. This albumen greatly resembles the lining of our stomachs. The alcohol cooks the egg, and the boys don't readily forget that it has a powerful effect on the stomach.

A teacher came across the statement that a number of business concerns had closed their doors against cigarette users as employees. The boys weren't likely to be impressed very strongly by the bare fact, so the teacher made several miniature doors and pasted them on a scrap book. When the book was passed to the first boy, each little paper door was closed, and as each in turn opened one door he read aloud what was written beneath the name of one business concern who would not engage a cigarette user.

Besides liking to see and feel, the boys like to hear what is going on. Then if your lesson is Missionary have a true

story from the life of Dr. Grenfell, or one of our own Missionaries out in China or elsewhere—some one who is living now and working. Missions become real and missionaries relatives. When that much is accomplished, try the talent system with your boys. Give them each a dime to be used by them for a real missionary cause, not something vague, but something definite.

"Lord thou hast here thy ninety and nine. Are they not enough for Thee?"

But the Shepherd made answer

"This of mine, has wandered away from me."

Yes, the absentee record shows that one was not there. God missed him; did you? Perhaps he was sick; anyway, let him know that he was missed, and send him a paper.

Sunday passes and again

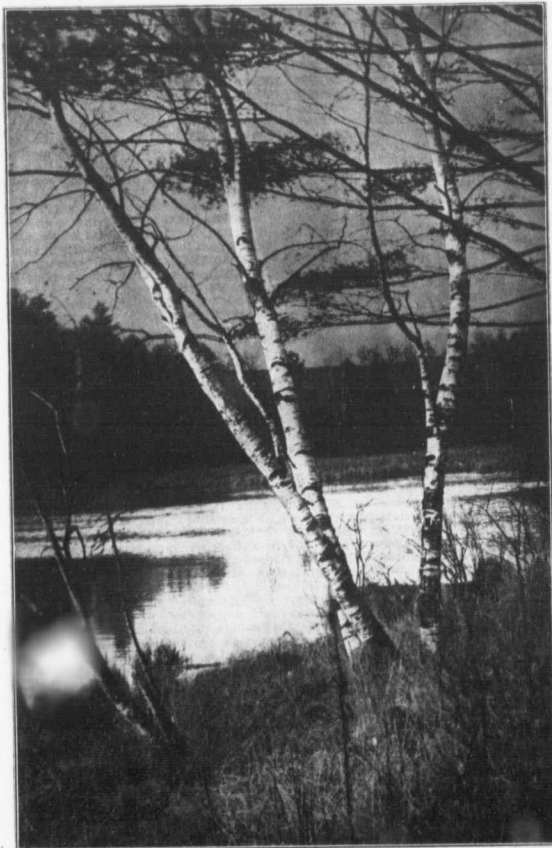
"The long and toilsome duty,
Stone by stone to carve and bring"

But—

Here in the house of Hope where doors are Love,

To shape young souls in images of right,
To train frail twigs straight upward towards the Light,
Such work as this God measures from above.

Seasonable Canadian Scenes



THE PROMISE OF SPRING

"Now the golden Morn aloft
Waves her dew-bespangled wing,
With vermell cheek and whisper soft
She woos the tardy Spring;
Till April starts, and calls around
The sleeping fragrance from the ground,
And lightly o'er the living scene
Scatters her freshest, ten'rest green."

—T. Gray.

The Demand of the Scholar Upon the Teacher

A Paper read at the recent Manitoba Conference Convention.

MRS. G. N. JACKSON, WINNIPEG.

YOU will all readily admit that this is a very comprehensive subject, for the scholar in the Sunday School ranges from the tiny tot in the kindergarten to the member of the Adult Bible Class.

The modern Sunday School, if properly graded, has several departments, the Kindergarten, Primary, Intermediate, Philathea and Baracca Classes, and the Adult Bible Class; yet even here we find a much greater disparity in age, range of intellectual attainment in one class, particularly when you enter the Philathea, Baracca and Adult Classes, than you will find in our high schools or colleges; so that no true analogy can be drawn between teaching in public and high schools or colleges, and teaching in Sunday Schools, though there may be points of resemblance.

Some one has said that we have passed the day when we call the Sunday School, "The Kindergarten of the church," rather is it the church at study, its text-book is the Bible, and its aim is to inculcate the scholars to direct their lives according to the principles of the Master Teacher, Jesus Christ.

The state has decreed that teachers in the public and high schools shall pass examinations in a certain prescribed curriculum; that is to say, to a degree at least, they become masters of certain subjects, and are therefore permitted to teach. The demands upon the school teacher are increasing with the advance of civilization, and everywhere the cry is for the very best teachers.

It is said that Emerson once wrote to his daughter that he cared little concerning the name of the school she attended, but that he cared much concerning the teachers with whom she studied. He understood what we shall all have to understand, that the school is a living agency where life touches life, and that teaching is the conscious act of the trained spirit of a teacher influencing the less trained spirit of the pupil, to the end that the pupil may come into possession of all the knowledge, culture, and training he is capable of receiving. The entire value of the teaching process is to be found in the power of the teacher to enrich the soul of the learner.

The Sunday School differs from the state; it cannot dictate in the same way as to prescribed qualifications in its teachers, and yet we realize that the demand here too, is for the very best teachers. Far be it from the thought of this paper, to discourage any teacher who is conscientiously doing his or her best, yet is ever realizing a serious limitation, and is continually asking the question "Who is sufficient for these things?" Show me the teacher who feels sufficient, who has reached his ideal, who is satisfied and content with his attainments, and I will show you the teacher who is altogether deficient and inadequate.

We would not for a moment minimize high intellectual attainment; the true Sunday School teacher will always seek to develop the intellect; we cannot our best for that bright boy and that questioning girl, unless we can meet them on their own level; but it is a foregone conclusion that the Sunday School scholar demands an additional qualification from us, and that is what we call the qualification of soul.

"To know is only to enrich the mind. To know, to feel, to do is to enrich the soul. To inform the mind is one thing,

to enrich the soul is quite another thing. The teacher in the Sunday School above all other teachers, must know how to enrich the soul, to occasion right thought, to secure keen feeling, and to ensure right action. Jesus was a teacher of human souls." It is possible for the mathematician to correctly present to his pupils the laws governing mathematics; they may accept the facts as he unfolds them, and they may become proficient in solving the most difficult problems; they realize the truths of his teaching; and yet his character may not be "on the square;" but that will not affect the truths that he taught concerning arithmetic or algebra or geometry.

How different is the position of the Sunday School teacher. As a writer in the *Sunday School* recently said, "I take a heart to speak to a heart. What has only gone as far as your own head, will only go that far with your pupils, and may not stay there very long, but what comes out of your heart will find a resting place in other hearts and spring up and bear fruit."

The first demand of the school upon the teacher is that he be sincere, that his life shall be the exponent of his teaching. This is fundamental, but for the actual teaching, the Sunday School teacher must be equipped—will you allow a quotation from Martin C. Brumbaugh, in his excellent work, "The Making of a Teacher": Speaking of the "Teacher's personal equipment," he says, "We have been considering the opening of a soul into full bloom. We have seen it bud and grow and blossom. What shall the fruitage be? The fruitage depends upon the nutrition and upon the pruning. The nutrition is the word of God. The pruning is the act of the teacher. This act is of so great importance that I have thought it wise at this point to consider the teacher in his relation to the pupil, and especially in his relation to the product of the teaching process, as it is bodied forth in conduct. It is one thing to know the right. It is another thing to do the right. It is not enough that our pupils know the right. They must do it. We live in deeds." The Sunday School is to be judged by the life of the pupil. The teacher is to be justified by the manner of the pupil's living acquired under his guidance. We are met at the outset with the cry that teachers are born, not made—let us be sure we are justified before we take such a position. I have seen many teachers at work with the majority of us pupils and as individuals. I am free to admit that some people are so finely organized that they instinctively teach well. The number is not large. I know that most of the successful teachers to-day are made, not born. Honest and sustained effort is sure to accomplish a worthy result. We all realize that the day-to-day teacher must exercise this effort, why not the Sunday School teacher? Is it because we are indifferent to the cause? Is it because we are unwilling to put forth an honest effort to achieve skill? I believe the majority of Sunday School teachers are anxious to do the best things, for them my heart warms, they are the hope of our Sunday School, of our children and the church, for them I have a few suggestions. You may feel temperamentally you are not suited to teach. You may be hasty and at times cross. You may be unsympathetic and cold. You may be impulsive and rash. You may be these and other things equally objection-

able in a teacher. You may feel your limitations in scholarship, in method, and in skill of teaching. What of it? These are limitations that you should remove, regardless of your position as teacher. If, then, teaching will aid you all the more surely to remove them, why not teach?"

We all have our limitations. It is our business to remove them. To train as a teacher is a most direct manner of securing mastery over our own selves. Do you find it difficult to control your class? Consecrate your effort to win this battle. Control is essential to teaching. Why should any boy or girl act in Sunday School in a manner which he or she knows would not be tolerated in a public school. Isn't it as much a part of one's religious training to be orderly as it is a part of one's secular training. Are you afraid you will lose a pupil if you demand order? You need not be. Teach nothing until you have it. Respect for you is essential to your ability to teach. Do not hesitate a moment to exact respectful attention. The only thing you need to consider is the manner of securing it. Be firmly kind, but also be kindly firm.

"The patient—time wins many victories. What cannot be done in a rush may be done in due time. To scold, to scowl, to frown, to become angry, to be sarcastic, is to lose all the golden opportunity that is the teacher's."

The scholar demands our personal equipment, our patience, our sympathy, our love. Let infinite love, infinite patience, infinite tact characterize your work as a teacher. Above all do not grow discouraged when you do not at once see the results you desire for.

In addition to scholarship as a basis of control, and to skill in managing a class, the Sunday School teacher above all others must know how to love. This consecrated love involves, among its minor qualities, the willingness of the teacher to be present every day, early and on time. It also involves concern for the pupil that is sick, for the pupil that is irregular in attendance, for the one that comes late, for the pupil who for any reason is out of joint with things. Some teachers find it easy to love certain types of children, and usually easy to dislike other types. The remedy is to include the child on its ideal side, to love it for what you want it to be rather than for what it is.

In the last analysis if we are to meet the demands of the Sunday scholar, we will need to learn much from the Great Teacher. We include Him in our study methods. We must forget ourselves for their good. We cannot teach without giving something of our own vital energy in the process. No great power will come to the learner unless there is the giving of power by the teacher. You remember the incident where the young woman touched the hem of the Master's garment. He, turning said, "Who touched Me? . . . I perceive that virtue has gone out of me." Here is the test of our teaching. What the pupil gains, you lose. What the pupil gets, you give. What the pupil becomes, you make so. It costs something to do something, but there is a blessed compensation. He giveth his beloved sleep; and in the hours of recuperation he gives back not only what he gave to his children, but more, for he comes not with a measure of justice, but with a measure of love, and so we return to the work day after day, renewed in spirit, enriched in soul, because we have worked for Him.

Build in the souls of your pupils a wholesome and abiding love for the Bible. Dr. Nott once said, "Men cannot be well educated without the Bible." It ought therefore, to hold the chief place in every institution of learning throughout

Christendom. Franklin calls the Bible, the newspaper and the school the principal support of virtue, morality and civil liberty. Scott, on his death-bed called for the Bible saying, "there is only one book." Sir Wm. Jones said, "The Bible contains more true sublimity, more exquisite beauty, more pure morality, more important history and more finer strain of poetry and eloquence, than can be collected from all other books, in whatever age or language they have been written. And if one could summon to his side all the really great souls that have made other lives richer, they would invariably testify to its worth and its power.

To put the Bible into the hands of all children, and its precepts into their hearts, is a holy mission. When one counts over the services that are really rendered to the world, what one does to guide the found time footsteps to the Father is in the last analysis the best service God gives him to do in his life?

We may sometimes feel that the demands of our scholars upon us are many and varied, but if we are true followers of the Master, we will give our best, cheerfully, and not of necessity, realizing that here, too, "God loveth a cheerful giver."

Qualifications for Successful Teaching

A Paper read at the Carleton Place Sunday School Institute.

REV. JAMES LAWSON.

ALL is not teaching that is so-called; hence, all are not teachers that go by that name. To teach is to impart part knowledge, to give instruction; to impart to another knowledge not already possessed by him, or to direct the mind of another so that he will thereby learn. In short, wherever there is teaching there is learning, instruction is given, knowledge is imparted and acquired. Anything short of this is not teaching, but only talking, or some other poor substitute. We should never be satisfied with anything but the genuine article.

The first qualification for successful teaching is successful thinking, learning; this results in knowing. To know, we must first think, and usually a good deal of thinking precedes a little knowing.

To be a successful teacher one must have Brain. A large brain may not be necessary but a live one is indispensable. In the matter of brain—or, if you like, in brain matter, as in most other things, quality is more important than quantity. None of us can be held responsible for the amount of brain we possess, but this can hardly be said in reference to the kind of brain it is, for while quantity and quality have both been assigned us in the first place quite independently of any will or choice, thought or act, thereafter, we are very properly held accountable for the use we have made of that which was originally given; and the human brain, like an instrument of music, is greatly improved by proper use. The bestowment of every talent implies the duty of using it well. The gift is equivalent to a command; and the law of such is: *Use or lose.*

A necessary qualification for successful teaching—especially of late—is scholarship. Of course, all cannot be equally well educated, nor is it necessary it should be so. This is a qualification which teachers of some classes need much more than others. The twentieth century is no time, the Perth District is no place, and Methodists are not the people to make light of education as a necessity for successful Sunday School teaching.

To teach the Sunday School lesson successfully the lesson must be well known by the teacher. No one can teach well who does not know well, and usually it is not a difficult matter to teach to others what we know thoroughly ourselves.

In studying the lessons let the Bible have first place. The Bible, as its name implies, is The Book. "Helps" are also useful, and being happily within the reach of all, there is no excuse for not using them. We should not forget to pray for the aid of the Holy Spirit in the preparation of the lesson, but we should not foolishly expect the Spirit to take the place of study. God pays no premiums on idleness. Nor should we discard the use of helps on the ground that the Bible alone is sufficient, for on that principle all teaching would be superfluous, and

Sunday Schools unnecessary. And we should also remember that those who have written commentaries on the Scriptures and prepared lesson helps for our Schools, are quite as likely to have been helped by the Holy Spirit as we are ourselves.

The teacher should not only know his lesson, he should teach it. He should never allow his own whims and fancies to lead him away from the lesson. We are probably all more or less inclined to run in ruts. Sticking closely to the prescribed lesson will remedy this. Nothing should be taught as the meaning of a passage be inferred from it. No matter how true, and even Scriptural a doctrine it may be, if it is not taught in the lesson it should not be taught in the class; or, at least, not as the teaching of the passage under consideration.

"I believe" is a poor style of teaching unless bolstered up by the Word and buttressed by "Thus saith the Lord." Versatility, in its best sense, should have a place in this list. The teacher must be able to vary his teaching with the subjects of the various lessons. With proper recognition of certain limitations the teacher should be a free thinker—in the best sense of that term, too—and should not be bound to a stereotyped method by a fossilized mind. If we may learn from the Great Teacher himself, the only perfect method, we shall make our teaching not only more varied and interesting but also much more likely to be impressed on the memory by making a judicious use of illustrations. The ability to do this is a qualification much to be desired.

The teacher to be successful should not only know his lesson, he should also know his class. The better he knows the members of his class, the better he will be qualified to teach them. He should know what they know, and what they don't know. He should know their educational acquirements, advantages and knowledge tastes. He should also have a knowledge of their natural abilities. It is well for him to know something of their home training—of their business—their daily occupation and surroundings. All such knowledge will be helpful in adapting his teaching to their capacity and need. It will bring him in a sympathetic touch with them. They will feel it and appreciate it. He will have their attention and good-will, both very essential to successful teaching.

All preachers are teachers. A minister who does not teach is no preacher at all, and should never have been graduated beyond the status of "licensed exhorter." But while this is true, it is not true that all teachers are preachers, and those who make the attempt are not the most successful teachers. A teacher should avoid the preaching habit, or indulge in it very sparingly. On the other hand it is not for the teacher to be a mere catechist. He certainly should catechise—should ask questions, but let him not do

it all. He should encourage his class to ask questions, always wisely making the best of both their questions and answers. He thus trains them to think for themselves and also express their thoughts. This is in every way beneficial. They learn to think and speak. They are kept interested and their constant attention is secured. They are more likely to study the lesson, and are more likely to find it more necessary to do the same.

A Sunday School teacher to be successful must be interested in his class. He can hardly teach those who are not interested and he can scarcely expect to interest others in what he is not himself interested. The more familiar he will be with his class, the more interesting will be to him it, and the more interesting will be to him to his class.

And the same in reference to his scholars. He must be interested in them, otherwise he will be of but very little benefit to them. Interest in them for his own sake will be a stimulus to make his efforts and his interest in them good. Interest in the teacher begets interest in the class, and a larger measure of success is ensured.

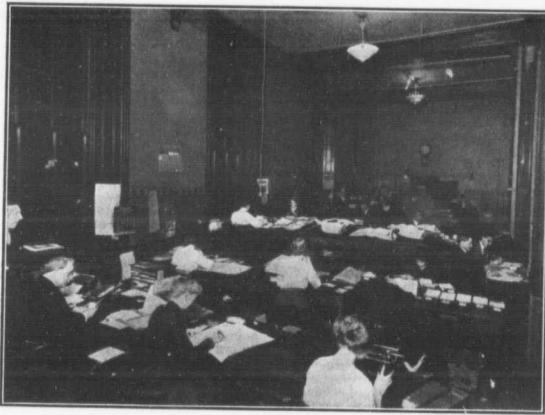
Regularity, as well as punctuality, is essential to success in teaching. Irregularity betrays a want of sympathy and interest just spoken of, and essential to success and it operates injuriously in other ways. It interrupts the regular working of the school machinery. Another teacher has to be substituted—perhaps taken from another class, thus disturbing it and breaking its ranks—and this new teacher, who does not know the class, cannot possibly serve it as well as its own regular teacher. The regular teacher is prepared to go to work at once, and loses no time in apologizing or getting acquainted with the class; and time in the Sunday School as well as in the pulpit, and in the classroom is precious. And a substitute may not easily be found who is at all well prepared to teach the lesson. Regularity is necessary in order to secure success in teaching.

I have endeavored to show that knowledge is of prime importance as a necessary qualification for successful teaching. The teacher must know the truths he would teach his class. The highest knowledge is the Knowledge of God, as revealed to us in his word, illustrated, lived, and taught by Jesus Christ, applied to our hearts by the Holy Spirit, experienced and enjoyed by the Children of God and exemplified in their lives. No one can be a successful teacher, unless he has not only intellectual knowledge, but also that of the heart—a personal knowledge of salvation. He must not only know the lesson and know the scholars, he must know the Christ. We love the love of Christ in the heart. There will be a love for the Word, and a love for souls, and this love with knowledge, faith, prayer and earnest constant labor will overcome difficulties, work wonders and ensure sooner or later, a large measure of success.

The foregoing, I consider, to be in brief, some of the more important qualifications for successful teaching, but before closing this very limited and hurriedly written paper I wish to say a word specially as a Methodist. We want our teachers to be successful *Methodist* teachers. That is, we want them to teach the doctrines held by the Methodist Church. Not of course, simply because they are Methodist doctrines, but (as we most confidently believe) for the same reason that they are Methodist doctrines, namely, because they are the teachings of Holy Scripture. Fully believing them to be scriptural, we should teach them most thoroughly, confidently and persistently. As a church we do not over-rate ourselves or over-estimate our doctrines of church polity. Compared with others we are no-

where near the front in self-assertion, or dogmatic teaching. A little more positive teaching in some of our Sunday Schools (I have nothing to say here about pulpits) would be a great improvement. A man without opinions—yes, convictions, should not appear before a class as teacher. He should read, and think, and study, and pray, till he believes something and is prepared to give a reason for the hope or faith, that is in him. I would like to see the peculiar and distinctive doctrines of Methodism, clearly taught in our Sunday Schools, so that our young people might be as ready to give a good, reasonable and scriptural reason for their belief as others are for what we think in many cases to be unreasonable and unscriptural beliefs. Because some proclaim their doctrines with what we deem unbecoming self-assertion and confidence, is no reason why we should err just the other way.

Now of the things which we have



IN THE GENERAL OFFICE, METHODIST BOOK ROOM.

spoken this is the sum: A successful teacher must have knowledge. He must know the lesson, and know the class, and he will then be very likely to know how to teach the one to the other.

He must study—must be content to be always a student. Lesson helps should be wisely used, but the Bible must be the chief book, first, last and all the way through. As the preacher should stick to his text, so should the teacher to his lesson. But he should teach—not preach. He should be able to use illustrations—and thus copy the great Model Teacher. Let him copy no other. He should be in sympathy with those he teaches and with his work. He should have fertility of thought, and versatility of mind. He should be educated. He should show his appreciation of his work by regularity, punctuality, and faithful, unwearied continuity. He should have Faith—faith in God—in his word, and in the success of the work done in his name. He should be a man of prayer. He should be a true Christian. He should be pointed and pithy. As a Methodist he should faithfully teach Methodist doctrine. But he should not attempt to teach all he knows in one lesson. Neither should any one else.

Go, make thy garden fair as thou canst,
Thou workest never alone;
Perchance he whose plot is next to thine
Will see it and mend his own.

—Selected.

The Summer School Movement in Manitoba

REV. B. W. ALLISON.

The work of Summer Schools in Manitoba dates back to a meeting of a few men with Prof. J. H. Riddell, in the Conference year of 1897 and 1898. Growing out of the meeting the Manitoba and North West Conference adopted the following resolution:—

"That this Conference, having heard of the proposition of the Manitoba and North West Epworth League Union, to hold at various accessible points in this Conference Summer Institutes, looking towards the promotion of a more healthy, enthusiastic and intelligent co-operation of Leagues in the work of the Church, and to a more intimate acquaintance

influence and power has been held. The management is now endeavoring to secure property at Sandy Lake, a most desirable point on the Neepawa-Cussell branch of the C. N. R., about eighteen miles north of Neudale.

As the next venture, the Winnipeg Districts have held a school for two years past at Kenora, Ont.

The Brandon, Souris and Deloraine Districts have organized a school at Souris. At this point a successful session was held in July, 1912, and there is promise of a permanent centre being established somewhere near the town of Souris. These schools have not been held without the expenditure of much time and effort on the part of a few who have given freely to make them the factors of good, which they are to-day. Among those who may be largely credited with their success are, among others,—A. W. Kenner, W. H. C. Leech, F. B. Stacey, J. E. Lane, W. A. McKim Young, A. E. Smith, and W. S. A. Crux. These men have by their work and foresight, made possible these important centres of religious education, along the lines of a very thorough and practical nature, and have handed to the executives which now have the management of these schools, an institution which, if wisely used, will serve a great end in shaping the life of our young people in the efficient carrying out of the purposes of the Kingdom of God.

A TRIP THROUGH THE LUTHER COUNTRY.

(Continued from page 73.)

of his teachers at Eisenach. One of these, John Trebonius, a distinguished poet and man of learning, used to remove his hat in the presence of his pupils, because, as he said, God might have chosen many a one of the lads to be a future Mayor, Chancellor or learned doctor. Little did he know how famous one of his pupils was to be in after years.

To Martin Luther these days were so happy that he always spoke of Eisenach as "my beloved town." Beautiful it is beyond all other towns of this beautiful district. An ideal spot it seemed to me to be for a school for boys. To this town Luther returned later in life under very different circumstances and again found it to be a place of hospitality. This second visit we shall describe in a later article.

So rapid was Luther's progress under his new teachers that he soon outstripped his fellow students, and at the age of eighteen was ready for the university.

Latin was still the chief study in German schools, as a preparation for the university. Luther early learned, not only to read Latin with ease, but to write and speak it as well. Latin was also still the language of learned intercourse. By its use educated men of all nationalities were able to correspond and converse with one another. To this day the German student excels all other students in his knowledge of Greek and Latin. The present Emperor, however, is strongly advocating a change in the education of German youth. He says he wants the German youth to be trained not as young Greeks or Romans, but as Germans. But the educational traditions of Germany are strong and the classics will hold a high place on the curriculum of study in German colleges for many a day yet.

We shall follow Martin Luther in our next article, to the university at Erfurt.

ship with Methodist history, doctrine and usages, approves of such an effort, and would suggest to the Union the advisability of having one such school at Killarney, and would appoint the following to co-operate with the Union: Revs. G. H. Bennie, H. Hull, Pastor at Killarney, and Messrs. H. L. Montgomery, W. J. Parr and Reuben Cross."

The first school was held at Killarney, in July, 1898. Since that time, with the exception of one year, the Summer Schools have been an annual event in the history of the West. The committee having charge of the school at Killarney felt that, for the permanence of the work, to secure such a Killarney, they moved the school to Rock Lake, a beautiful stretch of water about fifteen miles N.W. from Crystal City.

Here property has been secured and a number of permanent improvements have been made, and to this point upwards of a hundred and fifty young people, of the finest and most progressive type, go to spend a week or ten days in the study of some of the great LIFE PROBLEMS of our age under the best leadership that the church can provide them.

The second school to be organized in the Conference was the one under the management of the Northern Manitoba Summer School Association. This was organized in Neepawa, Sept., 1905, and year by year a school of ever-increasing

Masterpieces of Hebrew Literature

XII.—In Praise of Great Men

TOPIC FOR APRIL 20TH, 1913.
Ecclesiasticus 44.

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

It is to be regretted that our Protestant people are not more familiar with the contents of this apocryphal book of Ecclesiasticus, or, The Wisdom of Jesus, the son of Sirach, for it contains much that is well worth knowing. The writers of the early Christian Church borrowed much from its pages wherewith to enrich their writings, and to press home their ethical teachings. Indeed it was sometimes used as a kind of catechism of morals and religion, and quotations from it are so frequent in early Christian literature that historians have declared the early Christian writers to have been more familiar with it than with many of the New Testament books. The book is a further contribution to the "Wisdom Literature" of the Hebrew people—indeed, in form it is practically an extra-canonical double of the Book of Proverbs, i.e., it deals in the same practical way with the findings of practical wisdom, gives counsels for action in all kinds of emergencies, and furnishes the results of the writer's wise observation of men, women and things. Perhaps, however, the author is a little more inclined to be cynical than any of those responsible for our biblical proverbs. Let the following quotation serve as an illustration of this:

"I will rather dwell with a lion and a dragon, than keep house with a wicked woman. The wickedness of a woman changeth her look, and darkeneth her countenance as a bear doth. Her husband shall sit at meat among his neighbors, and when he heareth it he sigheth bitterly. All malice is but little to the malice of a woman. . . . From a woman was the beginning of sin, and because of her we all die. Give not water an outlet, neither to a wicked woman freedom of speech. If she go not as thou wouldst have her, cut her off from thy flesh."

But over against this acid comment upon women we must put the very many nobler things our author says on other topics. He believes in the faithfulness of God, and His abundant mercy:

"Look at the generations of old, and see, Who did ever put his trust in the Lord and was ashamed?"

Or who did abide in his fear, and was forsaken?
Or who did call upon him and he despised him?"

He has wise advice for the young man in respect to filial reverence for a broken-down father:

"My son, help thy father in his old age, And grieve him not as long as he liveth. And if he fall in understanding, have patience with him;
And dishonor him not while thou art in thy full strength."

From the literary viewpoint, and perhaps also from the ethical and religious viewpoints, the following quotations will bear comparison with anything found in our Book of Proverbs:

"Strive for truth unto death,
And the Lord God shall fight for thee."

"Make no tarrying to turn to the Lord,
And put not off from day to day."

"In all thy matters remember thy last end,
And thou shalt never do amiss."

"Reproach not a man when he turneth from sin;
Remember that we are all worthy of punishment."

"He that toucheth pitch shall be defiled;
And he that hath fellowship with a proud man shall become like him."

"Seven days are the days of mourning for the dead:
But for a fool and an ungodly man, all the days of his life."

"Many have reckoned a loan as a windfall,
And have given trouble to those that helped them.

Till he hath received, he will kiss a man's hands;
And for his neighbor's money he will speak submissively:

And when payment is due, he will prolong the time,
And return words of heaviness, and complain of the times."

"He that washeth himself after touching a dead body, and toucheth it again,
What profit hath he in his washing?
Even so a man fasting for his sins, and going again, and doing the same,
Who shall listen to his prayer?"

According to a preface purporting to be by the hand of his grandson, the author of these wise sayings and of the many others that make up the chapters of Ecclesiasticus, was a certain Jesus, the son of Sirach, who flourished about 190-170 B.C.

The forty-fourth chapter, which we are especially called to study, is not complete in itself, but is only the beginning of a long *eccomium of Israel's great men*, which extends over chapters 44 to 50 inclusive, and which commences with the words:

"Let us now praise famous men, and our fathers that begat us."

In some respects this long body of tributes to the great dead of Israel will irresistibly suggest to the modern Chris-

Men of Whom You Ought to Know



REV. DR. BRIGGS AND HIS CHIEF HEADS OF DEPARTMENTS

tion reader the famous eleventh chapter of the Epistle to the Hebrews, with its glorious roll of martyrs of faith, but these chapters of Ecclesiasticus lack the cohesion of that glorious New Testament chapter—they are not unified by a great central theme. Probably it is impossible to detect the exact principle of choice guiding our author in his selection of great names, unless, perhaps, it be that he gives the preference to men whose greatness was in the religious sphere, i.e., whose noble deeds found their springs in a desire to augment Israel's religion. At any rate it is quite evident that our author preserves the characteristic Old Testament attitude toward the leading actors in the drama of the nation's history. He refuses to celebrate the greatness of some Hebrew kings whom the purely secular historian might be disposed to single out for special praise. For instance, the first Jeroboam does indeed get a somewhat grudging recognition, but, loyal to the usual Old Testament

ments, or in the Apocrypha. How wondrously old Jewish records have been preserved for us!

3. One thing is especially notable as indicating a limitation in the author: he does not give a place among the great to Ezra, although, as we have seen, he mentions Zerubbabel and Nehemiah, the other great actors in the period of the return from the Babylonian captivity. This, along with the absence of reference to angels and demons, and along also with other phenomena of the book, has inclined the critics to believe that in Ecclesiasticus we have a *distinctively Sadducean production*, i.e., that the author does not give Ezra a place among the great because he has a bias of mind against that worthy as having belonged to the opposite Pharisaic party in the theological warfare of his day. Alas, how theological prejudice blinds the eyes even of the good!

Before we turn to the study of a few of the more striking tributes of praise,



A CORNER OF THE BINDERY, METHODIST BOOK ROOM.

appraisal of his worth, our author does not fail to add—

"Who made Israel to sin,
And gave unto Ephraim a way of sin."

And once more the still greater figure of Jeroboam II., and that of Uzziah the leper, are passed by without even the tribute of a pause. The figures our "wise man" is pleased to set upon his literary pedestals are Enoch, Noah, Abraham, Isaac, Moses, Aaron (who is given a larger pedestal than even Moses has), Phineas, Joshua, Caleb, Samuel, David, Nathan, Solomon, Elijah, Elisha, Hezekiah, Josiah, Zerubbabel, and Nehemiah. As an afterthought apparently, he thinks him of Joseph, Simeon, and Seth, and lastly, of Simeon, the son of Onias, one of the great high priests of later Judaism.

There are a few things worth noting in respect to this list of great men, and in respect also to what our author says of them.

1. The list is confined to great men of the Hebrew race. The writer either knows nothing, or cares nothing, about the great men of other races.

2. His sources of information concerning the worthies he celebrates were evidently not much more extensive than our own, for every name he mentions is known to us, and, moreover, the things upon which he bases their claims to fame are found recorded in our own Old Testa-

we should notice that notwithstanding what has been said concerning the difficulty of getting at our author's principle of selection, he has a fairly large conception of the various fields of activity in which men may acquire greatness. Great men are in his definition:

"Such as did bear rule in their kingdoms, and were men renowned for their power. . . . Such as brought tidings in prophecies, leaders of the people by their counsels. . . . Such as sought out musical tunes. . . . rich men furnished with ability."

Indeed, his conception of greatness is big enough to include those whose greatness was not spectacular enough to perpetuate its own memory. He knows that history does not always tell the full tale of human worth, and that some names have perished from the memory of man that are written in letters of shining gold in the imperishable book of God's remembrance. What the poet Gray sings in the familiar lines:

"Full many a gem of purest ray serene
The dark unfathomed caves of ocean
bear;

Full many a flower is born to blush
unseen,
And waste its sweetness on the desert
air,"

the son of Sirach simply and beautifully states thus:

"There be of them that have left a name
behind them, to declare their praises;
And some there be that have no memorial,
Who have perished as though they had
not been."

Of the many tributes or encomia, several are worth quoting.
Noah is glorified thus:

"In the season of wrath, he was taken
in exchange for the world."

Moses is spoken of as "a man beloved of God and man. . . . whose memorial is blessed. He made him like to the glory of the saints, and magnified him in the fear of his enemies." The panegyric over *Aaron* as high priest is very copious, and mainly descriptive of the splendor of his high priestly garments and adornments. A curious reference to the raising of the shade of *Samuel* by the witch of Endor for King *Saul* also is worth quoting:

"And after he fell asleep he prophesied,
and showed the king his end and lifted
up his voice from the earth in prophecy,
to blot out the wickedness of the people."

The author, while praising *Solomon* among the great, is honest enough to tell the full truth about him:

"How wise wast thou made in thy youth,
And filled as a river with understanding!

Thou didst gather gold as tin,
And didst multiply silver as lead.
Thou didst bow thy loins unto women,
And in thy body thou wast brought into
subjection.
Thou didst blemish thine honour."

Of *Elisha* we are informed:

"As in life he did wonders, so in death
were his works marvellous."

But undoubtedly the most exquisite tribute of this long encomium is that offered to the good King *Josiah* of re-forming fame who perished so sadly in ill-advised battle with Pharaoh-neco at Megiddo—it is worthy of a place beside David's lament over *Solomon*, which we studied in the earlier part of our League year. Probably, if once feelingly read, it's sweetness will make it linger for long years in the mind:

"The remembrance of *Josiah* is like
the composition of the perfume that is
made by the art of the apothecary:

It is sweet as honey in all mouths,
And as music at a banquet of wine.
He behaved himself uprightly in the con-
version of the people,
And took away the abomination of

iniquity;
He directed his heart unto the Lord,
And in the time of the ungodly
He established the worship of God.
All, except David, and Hezekiah, and
Josiah, were defective."

What Would You Do?

A mother's two lads had a row one day, and she had to threaten them that if they went on with the row she would tell their father. Their father was a man who always kept his promises. He came in, their mother told him, and he went upstairs. The boys heard him coming, and the following hurried conversation ensued:

"What are you going to do, Willie?" said one boy.

"Oh, I know; I shall be saying my prayers when father comes up."

"What are you going to do?"

"Ah, I know," said the other. "You go on with your praying. I'm going to put on my breeches."

This is one of Mr. Collier's stories, and was told by the popular Manchester missioner at Mitcham recently.

Canadian Citizenship and Christian Citizenship

TOPIC FOR WEEK OF APRIL 27.

REV. J. H. MCARTHUR, S.T.D., EMIR.

CITIZENSHIP implies the enjoyment of certain rights and privileges, and the performance of certain duties on the part of a citizen, in connection with the country to which he belongs. It should be the effort of all Canadian citizens to so develop this country along Christian lines and to permeate its life with the leavening influences of the gospel, that citizenship in this Dominion would mean in a very real sense Christian citizenship. Such Christian citizenship would imply that one is a citizen of a country whose laws are based upon the principles of truth and righteousness which our Lord Jesus taught as the basal principles of His kingdom; whose institutions exist solely for the highest welfare of the people, physical, mental, moral and spiritual; whose representatives that sit in the legislative chambers to enact law, and administrative officers that sit in the high places to enforce law, be men of unsullied reputation and Christian honor; and whose citizens are, on the one hand, permitted to enjoy all the privileges of the gospel, and on the other, expected to perform all the duties of a Christian.

Never yet has the world witnessed the spectacle of a Christian nation. This world, indeed, be a terrific vision. The world has seen savage tribes, barbarous peoples, semi-civilized races, semi-cultured nations, and nations that are nominally Christian; but the world has not yet seen a nation that is wholly Christian. In many so-called Christian countries evil, injustice, and oppression not only exist, but are tolerated in some cases licensed. Evil practices in many cases are not only allowed but legalized. The poor are left heedlessly to languish in their poverty, and in many cases difficulties are actually placed in the way of their rising. School standards ingloriously through the land, trampling alike upon the unfortunate, the poor, the weak, and the innocent; and grows ungraciously or with feigned sensitiveness walls piteously at those who dare to interfere with their hallowed (?) liberty. When the forces of righteousness clash with the forces of unrighteousness, the odds are given by law in favor of unrighteousness. Consider, for instance, the recent decision of the Supreme Court of Canada, with reference to the counting out of illegal voters in a Local Option contest; whereby the illegal and sinful acts of the forces of unrighteousness are laid upon the innocent shoulders of those who seek righteousness. Justice exists for those who can buy it, and positions of honor and influence for those who by questionable means can gain them. Money talks, position commands, and justice goes a-begging. The world still waits for the manifestation of a Christian nation. Will Canada be that nation? What do Canadian Epworth Leaguers say to this?

No country in the world has a better chance than Canada to found her institutions upon Christian principles, and to develop her life along Christian lines, socially, commercially and politically. Canada as a new country has the rare opportunity of beginning a new life along lines chosen by her, unshackled by traditions, and unburdened by any incubus laid upon her by fetid civilizations, the heritage of an ignoble past. Canada has no ignoble past. Canada practically has no past at all. She is yet in the making, and her life is yet before her. May it be a noble one! Canadians, in

starting a new life in this new land, may bring with them the glorious heritage of all the good things left them by the long line of their ancestors in the various nations from which they come, while they leave behind them the incubus of the false systems of economy, of government, and of commercial and social life. Young Canadians may carry in their veins not only the best blood of the old lands from which they come, but also cherish in their hearts and adopt in their lives the best things which the old lands have produced. A new national life is taking root in this land, a new civilization is being formed to which are being contributed the best elements of the various civilizations of all the countries of Europe, and from which may be eliminated the evils that have characterized and cursed those civilizations.

Canadian people have wonderful opportunities, grave responsibilities, and some most difficult problems to solve. There is, for instance, the immigration problem. Large numbers of people are coming to our shores from other lands. They mean to make for themselves homes in this land and to become with us fellow-citizens of this Dominion. The majority of them, however, come from Great Britain and Ireland and from United States of America, and for the most part cherish sentiments and ideals held dear by the original settlers of this land. But they are coming also in large numbers from other European countries, where they have not learned to cherish the high ideals which characterize, or ought to characterize the people of this land. One million of people a year are moving from eastern Europe in a westerly direction, and many of them land upon our shores. Have we a right to prevent them? They have been crowded out of their own land, and must go somewhere. In no part of the world is there as much room for them as in this Dominion. This Dominion is God's land and we have no right to say "No" to the man whom God's providence has directed to this Dominion here to make for himself a home, and let us hope, to help to make this land a Christian land. Provided the immigrant is honest, law-abiding, industrious and competent, it would be nothing less than the height of Pharisaic arrogance to lift up our hands before him and say, You shall not come in, you can have no admission to this land. God has made us custodians of this, His land, not for the purpose of keeping out those who do not suit our fancy, but for the purpose of keeping out those who are incompetent, either physically, mentally, or morally. As custodians of this land it becomes our duty to protect most religiously that which is most valuable to the highest welfare of its people; hence it is a part of our duty to protect our shores against intrusion of anything that would tend to corrupt its morals or deteriorate the life of its people. Unreliable candidates for citizenship in this land—the indolent, the criminal, or the otherwise incompetent—should not be allowed to set foot upon this God's land. They should be sent back to the countries from which they came, whose civilizations produce their kind.

Those who are admitted to this Dominion should as soon as possible be brought under the regenerating and uplifting influence of the gospel of Christ. It is more important that they be Christianized than that they be Canadianized; and they should be Christianized before

they are Canadianized. It is a serious mistake to Canadianize the foreigner in our land too soon, lest in his desire to learn things Canadian he adopts the ways and the sentiments of the language of the rough and untutored and unhalloved elements of Canadian life, and in doing so forgets the many good things which he ought to bring with him from his own fatherland. Before placing the ballot in his hand we should see to it that he appreciates its value, and is proof against putting it to a sordid and unhalloved use.

Another problem that Canada has to solve is the Christianization of her wealth. In natural resources—farm lands, forest, mines and fish—the name of the richest countries of the world. When her resources are exploited by an industrious and thrifty people, a surplus of wealth is likely to be produced, which, if not Christianized, will prove a curse to the nation. Wealth gives a people great power and wonderful opportunity, but there is a real peril in its possession. The fear of being poor, Carlyle once said, is the Englishman's hell. But what our Lord thought most about was the danger of being rich. The opportunities in this land for obtaining riches are not few, and are beset with grave perils.

The duty of the legislators of this land is to enact laws that, in the course of time, will not need to be repealed on account of its being discovered that they are not in harmony with the principles of equity and justice. A great deal of time in the Legislative Assemblies of the older lands is taken up in efforts to remove abuses that have crept in through unwise legislation in the past, and to repeal laws that have been found to be unjust. How much time and energy has the British Parliament taken up in an effort to deal with the Irish question, which might have been avoided had wise policies been adopted in the past. How much bloodshed and heart-breaking was necessary to remove the abuses of slavery in the United States, and to proscribe the practice? Not yet has the neighboring Republic been able to obliterate all traces of this cruel and unhuman wrong. Had the citizens of that nation started right when the Republic was founded they would have escaped the terrible scourge. Let Canada learn the lesson, and begin her national life on right principles.

The church has an important function to perform in the life of this young nation. Rev. Dr. Gordon ("Ralph Connor"), of Winnipeg, speaking on this question nearly three years ago, said: "Unless something very extraordinary is done, we shall lose our grip on the country, even as the United States has." "We shall lose our grip on the country sooner than the United States, because our growth is now five or six times greater than that of the United States at any period of her history. At the present rate of supply the ministers for the west in the next five years of all denominations will be less than one-third the number required. In view of this fact, what is my duty as a Leaguer, and as a Canadian? Questions for Discussion: Is the Restriction of Immigration. When and how should Foreigners be Naturalized? Will Canada ever become the centre of the Empire, and the seat of the Central Government?"

An excellent story of the endeavors of a teacher in an infant school to convey to her pupils the use of the hyphen told. She wrote on the blackboard the word "Birds'-nest," and, pointing to the hyphen, asked:

"What is that for?"

A short pause, and then the smart youngster of the class piped out: "Please ma'am, it's for the birds to roost on."

Personal Interviews of Jesus

I. With Nicodemus.—A Learned Rabbi.—The Need of a New Birth

TOPIC FOR WEEK OF MAY 4.
John 3: 1-21.

REV. J. H. MCARTHUR, S.T.D., ERIN, ONT.

JESUS was an ideal conversationalist, and during the short period of his public ministry he engaged in conversations with a large number of individuals or groups of individuals, and always on some subject bearing on a man's relation to the kingdom of heaven. Of all such interviews which have been recorded for us, the one with Nicodemus is in point of time the first.

Nicodemus came to Jesus for some unstated purpose, and he came by night from some unknown motive. He came with words of praise upon his lips—"We know that thou art a teacher come from God." Nicodemus belonged to the Pharisees, the most religious of all the sects among the Jews. They prayed much, fasted often, and were annoyed and angered at any one who would dare to question the sincerity of their religion or the validity of their so-called rights. Their hope of enjoying the privileges of the kingdom were based upon the fact that they were Abraham's children. They rested their all upon, liked their income. Yet in spite of their religiousness they were a vain, arrogant, and selfish class of people. Their selfishness is seen in their practice of "Corban," and their arrogance revealed in the prayer of the Pharisee who went up to the temple to pray, and was more engaged in prayer. So it happens that the word "Pharisee" has come to be almost synonymous with the word "hypocrite." Nicodemus was a ruler of this sect. But he seems to have been better than the average Pharisee: he had more judgment, more sincerity, and more candor. He recognized Jesus as a man of God, which the ordinary Pharisee would not do. Yet in spite of all that may be said in his favor, he was a Pharisee still. Jesus, however, gave him credit for all the sincerity he possessed, as is seen in the fact that he refrained not to enter into a conversation with Him on a high and holy theme, the necessity of the New Birth.

Jesus' conversation with this man differs from his conversations with most men in some important respects, especially in the nature of the subject discussed. To other men he talked of Repentance—"Except ye repent," etc.; of Forgiveness—"Thy sins, which are many, are," etc.; of Conversion—"Except ye be converted and become," etc.; of Sacrifice—"If any man will come after me, let him," etc.; of Unreserved Consecration—"Sell all that thou hast and give to the poor and," etc.; of Service for our fellows in the spirit of Love—"Go thou and do likewise, even as the good Samaritan did": but to Nicodemus he talks of the New Birth, being the only occasion on record of his choosing this as the theme of his conversation.

1. Jesus opens up the conversation by showing this Rabbi the great need of his soul: he must be born again, born from above (v. 3). With one single sentence Jesus brushes away his hope of the kingdom, and the foundation upon which it rested. Only one thing is essential in order that a man may enter the kingdom,

and that is not being a Pharisee, nor a ruler, nor a son of Abraham, but a new birth. So far as this Rabbi's chances of entering the kingdom are concerned, he is reduced to the level of the publican and the sinner. There is no question about their needing a new birth, but Nicodemus is just as much in need of it as they. Every man whose heart is not right with God, who is not already living the life of the Spirit, must be born again, even though he be a church member, a respectable citizen, or an influential official.

2. Nicodemus' reply. Can a man be born when he is old? Can he have a second physical birth? Nicodemus is non-committal. He does not want to acknowledge his need of a new birth. Hence he intends he does not understand. He must have known that our Lord did not refer to a second physical birth, otherwise he would have been incredibly stupid. He deliberately ignores our Lord's phrase "from above" (see margin of Revised Version). Does he wish to make light of the new birth by referring to what is a physical impossibility?

Nicodemus did not like the subject which Jesus chose to talk to him about—his need of being born from above. Ungodly men generally do not like to discuss the question of personal religion, and try to evade the subject by asking foolish questions as Nicodemus did, or to make foolish statements, as I am just as good as the church members (so was Nicodemus). I have never wronged anyone, or I do not believe all the statements to make which the real question is a man's relation to God.

3. Jesus repeats and explains. (Verses 5-8). Nicodemus is not required to make a second beginning of the old physical life, but to begin a new kind of life, the life that comes from above, generated by the Spirit of God. No man can change his own heart, or commence the life of the spirit unaided. Only the Holy Spirit can change the heart, and impart new motives, new desires, new affections, and a new power. True, we cannot understand the workings of the Spirit in the human heart any more than we can understand the methods of the wind; but just as we may experience the force of the wind on a stormy day, so we can experience the power of the Spirit in our hearts and lives.

4. Nicodemus' reply. He is still non-committal: he neither acknowledges nor denies the truth of Jesus' statements; but, by his question, "How can these things be?" he seems to cast doubt upon the truth of Jesus' teaching, as if the Master did not know what he was talking about, an insinuation which Jesus feelingly resents in the words:

"Verily, verily, I say unto thee, We speak that which we know, and bear witness of that which we have seen;

And ye receive not our witness."

When a man undertakes to live a Christian life he is bound to meet with difficulties. Some meet with moral difficulties arising from the fact that their past life has been ungodly; some meet with social difficulties arising from the fact that they have formed evil companionships which they must break at least in so far as their evil life is concerned; some meet

with difficulties of the will, they are stubborn-willed, and although they know what they ought to do they will not yield; and some meet with intellectual difficulties, they cannot comprehend everything, and so, like this Rabbi, they ask, How can these things be?

5. Jesus' next step. He picks the man's pride: "Art thou the teacher of Israel and knowest not these things?" He was too proud to acknowledge his need. Nevertheless Jesus continues to further enlighten his mind, but not without first resenting his subtle insinuation, and administering to him a mild rebuke, "If I told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things?" Nicodemus did not even understand the "earthly things" which Jesus was here talking about, that is, those things that are matters of human experience here on the earth, such as conviction of sin, the necessity of repentance, confession, and prayer; and yet, though he neither understood nor believed these things, he wanted to know about "heavenly things," that is, about those things that belong only to the realm and thought of God, many of which are entirely beyond our comprehension, such as the mystery of the working of the Holy Spirit in the human heart.

When a man becomes a Christian, there is the human side and the divine side to be considered. If is man's part to repent, to confess his sins, to accept his Saviour; it is God's part to forgive sins, to regenerate the heart, and to write one's name in the Lamb's book of life. How God does His part is beyond our comprehension, and yet we may know by experience that He does it. Some people—penitent sinners seeking salvation—meet with difficulties in trying to understand God as well as their own, but also upon doing God's part as well as their own. They try to work themselves up to a sort of feeling that their sins are forgiven, that they have got religion, and that their names are written in heaven, instead of leaving these things with God, who is His part of the work. It is the duty of the penitent to be sure that he has done his part, and then to trust God to do his part. He must not worry about his feelings, for he is trusting his case in the hands of God, who will do the work through the agency of His Holy Spirit.

However, there are some "heavenly things" which belong to the region of God's thought which God has seen fit to reveal to man, and which men to some extent are able to comprehend. Hence, Jesus begins to talk of some of these "heavenly things," especially of the love of God as seen in His purpose to save men through the gift of His Son. This Son must be lifted up and crucified, and all who look to Him shall be saved, just as all the Jews were saved who looked upon the cross, which Moses lifted up. Jesus, as the Son of God, came into the world to save men, and all men are exhorted to believe in Him. God's love is magnified in His purpose to save men, and magnified in His method of saving men, that is, through the gift of His Son.

A young first-grade teacher of the children of foreign parents. They had a little talk on kindness to animals. The next day, when she was busy at her desk, she felt a little hand tugging at her sleeve. "Why, Pietro," she exclaimed, "what is the matter?" "Nothing, teacher, I just wanted to tell you how I was good to dumb animals yesterday," he replied. "Why, isn't that nice, Pietro? Just what did you do?" Pietro drew himself up to his full three feet, and proudly declared, "I kissed the cat!"—*San Francisco Chronicle*.

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The Religions of Japan

COMPILED BY MRS. F. C. STEPHENSON.

TOPIC FOR WEEK OF MAY 12.

Acts 17: 23-31.

THE problem which Japan presents to the world to-day is one of profound interest and extraordinary difficulty. An ancient civilization broken in upon by the full tide of Western knowledge, a nation new-born, a rapidity of intellectual development to which the modern world provides no parallel, a social and national organization able to withstand and overthrow the might of Russia; what, we may well ask, are the forces behind these wonderful results? Are we to explain them by any special strength in the religions which nourished the people's life during the long centuries of their country's obscurity? Or, have we here simply a striking exhibition of what the seed of modern science can produce when it falls on virgin soil of sufficient richness? The answer to these questions is of importance to the world at large; it is of surpassing importance to the Christian Church.

The ancient religions of Japan are three: Shinto, Confucianism and Buddhism, with their various sects.

SHINTOISM.

Indigenous to Japan.

Shinto is the indigenous cult of Japan. The word "Shinto" means "the Divine Way." As a system, it is based on ancestor worship; yet it is not an idolatry, no images appear in its temples. It cultivates the idea of purity, or rather cleanliness. It practises prayer and in a sense sacrifice. It is, above all, the religion of loyalty. The central conception of Shinto is expressed by the word "Kami," which is a comprehensive term applicable to anything which is high, or above oneself, whether deity or emperor or feudal chief. It can even denote elevation in space, as a mountain top or the hair on the head.

In practice, Shinto is the organized expression of Japanese patriotism. Conservatives regard the Emperor as *The Kami*, and Japan as the Holy Land. They pay a reverence to the Emperor that amounts almost to worship. This reverence extends to the family. Indeed it may be said to extend from the family to the state. In social life the individual is nothing, the family is everything; and the State is the national, all-inclusive family, with the Emperor at its head. Thus the principle which teaches reverence to parents and ancestors, exalts the Emperor above all.

As a cult, Shinto takes shape in ceremonial and in poetical liturgies which are chanted by the priests. It is indeed a system of national ceremonial, and is regarded by the Japanese as the only claim to be a religion in the sense in which Buddhism is a religion, and it offers no direct opposition to other religions.

"Shinto" writes Baron Keiroke Tsuzuki, "is a crystallized system of rites for the veneration of persons or things closely connected with our existence and our national history—in other words, a systematized and complicated form of taking off our hats before the emblems of our ancestors and national heroes. A Shinto temple is a monument of veneration. The servants of the principle Shinto temples are semi-public functionaries. They do not preach. They have no religious dogmas." "The Department of the Interior has a 'Section of Religion,' but Shinto temples do not fall under its jurisdiction."

This statement seems to present rather

the direction in which Shinto is moving under modern influences than the historical position of this ancient cult of Japan. Against it must be set the fact that there are twelve officially recognized sects of Shinto, and that all these profess, as cardinal articles of faith, reverence to deities and the observance of precepts handed down by the divine ancestors. "Also there is evidence that Shinto priests do sometimes preach, assuming the position of public teachers of religion."

CONFUCIANISM.

Introduced from Korea, about A.D. 284.

Confucianism is like Shinto in this respect that, while numbered among the religions of Japan, it is not, in the full sense of the word, a religion. It is essentially a system of moral instruction. Nor does it seek to find any religious basis for its ethical teaching. Its ethics

that the majority of those who took part in the making of New Japan were Confucianists and also insists that in separating education from religion Japan is acting on a principle which is essentially Confucian.

BUDDHISM.

Introduced into Japan by seay of Korea, A.D. 552.

Buddhism was first introduced into Japan in the thirteenth year of the Emperor Kim-mei, A.D. 552, and for several centuries had a dominating influence on Japanese social and political life. It first came to Japan from Korea, but was soon followed by importations from China. Buddhism has reached somewhat worthwhile developments in Japan than in China.

"Introduced at an opportune moment," says Professor Takakusu in the chapter on Buddhism in Count Okuma's "Fifty Years of New Japan," "Buddhism was welcomed by all classes, and the majority of the people soon became its adherents. It is needless to say how powerful was its influence over the formation of beliefs and moral principles; and this influence extended to politics, education, literature, industry, and art; in fact, there was



THE "GOVERNMENT" ROOM IN OUR PUBLISHING HOUSE.

are based upon the "five relations": of lord and retainer, loyalty; father and son, affection; husband and wife, concord; elder and younger brother, kindness; friend and friend, sincerity. Confucius resolutely and definitely turned away from all the great religious problems. His main aim was "Revere the gods, but at a distance," meaning that the less men think of the supernatural the better. He was, in truth, a great agnostic teacher of morals, and had in view simply the regulation of ordinary human conduct. Spiritual things did not concern him. His system is essentially secular. It is important to observe that while the above statement expresses the prevailing view as regards the religious effect of Confucianism, it is maintained by many scholars that Confucius himself was simply protesting against the over-familiarity with the gods which marked his time, and aimed at promoting a genuine reverence towards the Supreme Power of the Universe, to which he always appealed in the great crises of his own life.

Professor Inouye, in his account of Confucianism, admits that it has undergone a great decline since Japan adopted the civilization of the West, yet he claims

nothing that was not impregnated with Buddhism, or influenced by its priests. In other words, the ancient civilization of Japan owed its rise to Buddhism. There is one strange fact connected with the introduction of the religion into Japan which is worthy of notice, namely, that, whilst on the Continent the original spirit of Buddhism was forgotten, and its adherents clung to a corrupt form, as soon as it was brought into Japan it underwent a refining process. The corrupt forms were rejected, and only that which seemed to the Japanese pure and good was retained, to be remodelled, as it were, and formed into the Buddhism of Japan. It was not, therefore, a mere transplanting of the Buddhism of India, China, Annam, or of Korea, but a new and distinct form of religion. It was through this that Japan happily escaped from being poisoned by the unhealthy forms prevalent on the Continent."

Japan, impelled by its racial appetite for improvement, has never been satisfied with any form of Buddhism. The old systems have a powerful hold upon the nation that is not yet relaxed, but they are undergoing to-day a deep transforma-

tion, and a new Buddhism is taking form.

Buddhism gives its followers no aim in life except to escape from life. Cut off, then, from the true joy of life's struggle for character as an agency for work, and from the active help of a living and loving God, Buddhism lacks the power which Christianity possesses. Mr. Iwahashi is a Christian evangelist at Gobo, Japan. In 1901 the devout Buddhists of Gobo, desiring to check the spread of Christianity, sent for the famous priest Shaku Soyen, who was one of the representatives of the Japanese Buddhists at the World's Parliament of Religions in 1893. Mr. Iwahashi was at one time a student under him. When he came to Gobo, where Mr. Iwahashi is at work Mr. Iwahashi called to pay his respects. Shaku asked Mr. Iwahashi what he was doing. He said, "I have now become a Christian and am preaching Jesus." Shaku replied, "The Christian religion is a religion that has a power over the lives of men that I long to see in our Buddhism."

Be its origin what it will, here is a faith so wonderfully like Christianity that it is difficult to resist the inference that it was, in the Divine Providence, intended as a preparation for the Gospel in Japan. It is theological—it recognizes man as a sinner, it preaches a gospel to the poor, and it has a salvation by faith in a Saviour who has done everything for the soul.

The great point of contact with Buddhism is in the human needs which it discovers but cannot satisfy.

1. Buddhism tells men of no god or of many gods. Men cannot rest in this. Christianity satisfies them with God. As one Japanese said, "The first thing that attracted me to Christianity was the grandeur of the Christian conception of God—Infinite, Eternal, and yet Personal. That led me to think more and more of Christianity, and Christ was Master of my heart before I knew it." Kanzo Uchimura, in his "Diary of a Japanese Convert," tells us how this truth delivered him: "I was taught that there was but one God in the universe, and not many—over eight millions as I had formerly believed. The Christian monotheism laid its axe to the root of all my superstitions. All the vows I had made, and the manifold forms of worship with which I had been attempting to appease my angry gods, could now be dispensed with by owning this one God; and my reason and conscience responded 'yes.' One God, and not many, was indeed glad tidings to my little soul."

2. Buddhism gives men an ethical ideal, but it is inadequate. They need most recognize the higher when they see it. "I studied Christianity for the sake of finding fault with it," said a priest of the Ikko Shin sect. "After a thorough study of Christ I have been able to find a single fault, but Christ has pointed out a thousand faults in me, and now I want to dedicate myself to Him for my whole life."

3. Buddha tells men of life's weary burden and offers them the hope of death. But the burden is not lifted, and death is but dreary cheer. Christ speaks and His word answers every need:—

Come unto Me and I will give you rest.

I am come that ye may have life and that ye may have it abundantly. If any man thirst, let him come unto Me and drink.

Good For a Cold

Mistress: "Your cold is very bad, Jane; are you doing anything for it?"

Jane: "Oh, yes, m'm! The chemist 'are giv' me some ceremoniated stincture of Queen Anne!"

THE LEAGUE FORUM

"Wherefore askest thou after my name?" Take things on their merits. "Crede" stands for something positive. "Crede" stands for belief in something. He believes in spiritual forces, believes in the Christian ideal of life, believes that the work of the real Epworth League is an endeavor to realize that ideal individually and socially. "Crede" is not John the Baptist risen from the dead, or any other kind of a supermundane luminary. He is an ordinary mortal with like passions to ourselves, lives in Canada, believes in Canada, and has great hopes of Canada being the best nation yet under the sun. "Crede" goes to League generally once a week, has been in some good meetings, some indifferent ones, some poor ones, knows something of the strength and weakness of League work; but believes in the improbability of things, and that we are the people to improve them if we try. In the last place, "Crede" believes in the coming of the Kingdom of God in the world. We are to start with the individual. Then with the individual in the League, the League in the church, the church in the nation, the nation in the wide world—all bearing the light—the Kingdom of God comes.

BELIEVE IN SOMETHING.

How necessary it is to have a positive belief in something. Have you noticed that men accomplish wonderful things even when their belief is a poor one? The Bible tells us that the man who believes in the sword, and has that belief, shall not be damned. We do not need to go very far away for an illustration of that. The halting, wavering man, watching the clouds and the weather, with his ear on the ground listening for the rumble of public opinion, the creature of circumstance and the slave of environment, can never accomplish anything worth while. "Let not such a man think that he shall receive anything of the Lord," said practical James in his Epistle. "Crede" thinks that we can learn a good deal from some of the old "Fathers" in the faith. They thought it necessary to have a creed. They took a long while to discover the best one. When they got what they believed was right, they were willing to die for it. Some of them did. With that creed they were not ashamed to challenge all comers. With that creed they shook the citadels of paganism, and made the "powers of darkness" tremble. What do you believe in? Have you a creed, a church, a society, that to you is more important than all other considerations, especially when the time comes for it to be represented? Stand in with something good, pure, big; stand for something. Make your League stand for something. Make your name your cause.

BE SOCIAL.

One of the leading departments of the League is the social work. Is this appreciated as it ought to be? Some think it is appreciated too much, and that too much time is given to it. What this department wants is a right understanding. It offers us one of the widest open doors for reaching people's lives that we can have. The great foe of sociability is formality and duty. There must be a desire to live in social life, and a cheerful, hearty spirit behind all our actions along that line. Some half believe in it, and give way to it to keep the peace as a sort of a "sop" to worldly-minded people. Avault! The

social instinct is as divine as any instinct we have. We do not want to suppress these instincts. They want direction and sanctification. The incarnation of Jesus is based on recognition of the social instinct. That is the way of the world's redemption. If you want to save men, get alongside of them. Sir George Williams, the founder of the Y. M. C. A., used to find out what a young man liked best, and then do what he could to give it to him for the sake of getting him interested in religion. He made good use of oyster stews in this connection. Nineteenth of the converts won from heathenism to Christianity, we are told, come through social contact. "What is one of the chief dangers in the way of our young men to-day?" I asked one of our leading city preachers in whose congregation hundreds of young men are found. "Drifting," was his reply. "Drifting." What does that imply? It plainly implies that they need better friends and associations. What keeps the best of young people from drifting? Good homes, good habits, good friends, high aims, something good to do, and such things. Be social. The church that overlooks the social needs of the young people about it will soon be left high and dry on the rocks, and the people will go on their way so much the worse for being without it. Moses was social. Jesus was social. Paul was social. Luther was social. One of the leading characteristics of a true Christian is the social quality. True religion is magnetic. Consecrate your social life to Christ. Believe in it.

ARE WE IN DANGER OF LOSING OUR RELIGION?

This question might be very appropriately asked here, because that is the fear that many have about social life, or mixing in any way with the world. They say if the church goes into the world, the world will get into the church, and that will be the end of it. Hence, keep by yourselves and abstain from contact with men in general. Is that right? We think not. What saith the Master? "In the world but not of it." Get the world out of your heart, not your heart out of the world. If the religion we have won't stand the world we had better get one that will. If we are afraid of losing "our religion" by going among men the sooner we lose it—was going to say—the better. We want in preference a religion that we are not afraid of spilling so easily. I like to see the church mixing with men everywhere. It will do men good to get in touch with it. It ought not to do the church harm if it is the kind that is founded on a rock. Let us drop this protesting habit, get some positive convictions, plan our own programmes, and go forth without any apology to any one. The Kingdom of God, you will remember, is like a net cast into the sea, which gathered in every kind. Get after everybody. Get them at something in connection with the church if you can. Then, if you know your principles and do not compromise, they will have to come. Then you have won them. Go! Go every-where! As ye go, preach! When you are stopped on account of your "preaching" take another door, but keep going.

Crede

The Epworth League Catechism

Continued from the February number.

How are the officers elected?

They are elected at the annual meeting of the League.

The Pastor and Superintendent of the Circuit must nominate two or more persons for the office of President; and election shall be held by ballot. The other officers are elected by open nomination and ballot, and must each secure a majority of the votes cast.

What is the President's work?

As the chief Executive officer, the President's duties are to have a general oversight over all the interests and activities of the League, to see that the various committees do their work, and keep everything moving onward and upward harmoniously.

What is the work of the Vice-Presidents?

They have charge of the five departments of the work. Their work will be discussed with the work of their department.

What is the Secretary's work?

He has charge of the records, keeps the membership roll, and looks after the business of the League, mainly as directed by the Executive or as provided for in the League Constitution or in the By-laws of the Local League.

The Corresponding Secretary has charge of the correspondence of the League, and keeping the League in touch with the District officers and the General Secretary.

What is the Treasurer's work?

He has charge of all money collected and paid out, as ordered for work of the League; also of the annual collection for the general Young People's Societies fund until paid to the pastor.

What are the duties of the Pianist?

The pianist is not an elective officer as are the Vice-President, Secretary, and Treasurer, and may be appointed from among the Associate members. She may well be Chairman of the Music Committee, and in addition to presiding at the piano or organ, should arrange with the leader in charge of each meeting for suitable and sufficient music, without which no meeting can be a really good one.

Who compose the Executive Committee of the League?

The Minister, the League Officers, the Ex-President, and the Chairman of the various standing Committees.

What are the main duties of the Executive Committee?

To appoint the various committees of the League on nomination of the vice-presidents in charge of the several departments, to recommend new members, to consider all business referred to it by the League and to report thereon, and to see that the general work of the League is systematically maintained throughout.

Who presides at the Executive Meetings?

The President of the League, or in his absence the next officer in rank.

How often should the Executive meet?

As frequently as may be necessary to maintain the efficiency of the League work, presumably once a month.

Is the Executive accountable to the League?

All emergency business that the Executive has found it necessary to transact for the welfare of the League, should be reported to the League and be ratified by it. All matters referred to the Executive by the League should be reported on by the Executive to the League, that they may be finally disposed of. The vote of the League is supreme.

What is the Epworth League Motto?

Look up, Lift up, For Christ and the Church.

What is the Epworth League Emblem?

A Maltese Cross with the motto inscribed thereon.

What are the Epworth League Colors?

White and red. The Epworth League ribbon is white with a thread or line of red running through it near the edge. The white is the symbol of purity, the red of sacrifice. The white stands for a pure life, the red for the shed blood of Christ.

"THE Epworth League Forum" is to discuss problems relating to League ideals and plans of League work. There is to be something in this for all who are interested in the upward look and the upward lift. Do you want to make the most of your life? Do you want to help others not so privileged as you to make the most of theirs? This section is to be a clearing-house of ideas along that line. Through this "Forum" we will hear from men who have succeeded with life; and also from people who have had experience, and are even now in the midst of the battle.

What is the Epworth League Pledge?

Trusting in the help of the Holy Spirit, I promise that I will follow the example of my Saviour and Lord, and make an honest effort daily in all things, to do the will of God my Heavenly Father.

What is the difference between an Active member and an Associate member of the Epworth League?

An Active member is one who signs the Pledge, an Associate is one who subscribes to the Constitution of the League and agrees to maintain its character as a Christian Society.

Where does the Associate member sign such an agreement?

In the Secretary's book where the roll of membership in every well conducted League is kept.

Where does the Active member sign the Pledge?

Both in the regular Secretary's book where the Pledge is printed and the Active Members' list duly entered, and on the Pledge card with which every Active member is provided.

Is there a printed wall Pledge?

Yes, and no Epworth League is well equipped without it. It is on sale at the Methodist Book Room.

THE PIONEERS

O'er the trackless ocean guided
By Thy hand our fathers came;
They, O Lord, in Thee confided,
Loved Thy day, revered Thy name;

Nor would see, their faith despising,
False to their devotion be,
But, on wings of prayer arising,
Lift our contrite hearts to Thee.

In the new land, wild and lonely,
Rude the homes which they
upraised,

There they sought unto Thee only,
There Thy love and mercy
praised;

In our fairer habitations
May their zeal in us increase,
While Thy precious consolations
Prove our everlasting peace.

Where, in wilderness extending,
Every creature had his lair,
Now behold us humbly bending
In this holy place of prayer;
Let the transformed world around
us

Witness be of change within,—
Joy divine that God hath found us
Healed the deadly wounds of sin.

Destined for their fathers' places,
Age on age until the end,
Keep, O keep our children's faces
Turned to Thee, our changeless
Friend;

And may all, who boon of heaven,
Now or evermore shall crave,
Know on earth Thy blessing given,
Glory find beyond the grave.

—W. H. Adams.

What Some Japanese Christians Say of the Japanese Religions

Bishop Honda: "Confucianism can hardly be described as a religion at all. Shintoism and Buddhism are not theistic; and while Shintoists and Buddhists offer prayers, they have little or no sense of moral responsibility to the objects of their worship."

"The non-Christian religions have nothing that corresponds to the revelation of God in Christ."

Kozaki: "The old distinction often made is true: In Christianity God is seeking men; in the non-Christian religions man is seeking God."

Ehina: "The non-Christian religions have come to be rather systems of philosophy or ethics; Christianity is a life."

"The books from which the above extracts were taken are "Just Before the Dawn," by R. C. Armstrong, M.A. (Text-book for Epworth Topics); "The Light of the World," by Robert E. Speer; "Japan and Its Regeneration," by Otis Carey, 50c., cloth; 35c., paper. Order from F. C. Stephenson, Methodist Mission Rooms, Toronto.

Report of Commission No. 4—World's Missionary Conference. 75c. per vol.; \$5.00 for set of 9 vols.

Something To Do

The boy that shovelled snow last month,

Oft thought his lot a hard 'un;
And now when lovely spring is here,
He breaks his shovel with a cheer;
But, lo! his father standing near,
He holds a spade and palls his ear,—
"Go, Johnny, dig the garden."

—The Khan.



Our Juniors

HAMMOCKS for girls and dollies, waggons for sturdy boys! Well, here they are. Away out in Calgary I saw Jean giving her favorite doll a ride, and over in Waterford the paragoness boys were enjoying their wagon. Mr. and Mrs. Westman delight in their only daughter, and you may be sure that Mr. and Mrs. Truax take pride in their splendid sons. And well they may. Good boys and girls are always a joy to their parents. So we want all our Juniors to grow strong, to keep sweet, and to help make home happy, wherever they may live.



Junior Topics

APRIL 27.—OUR OWN MISSIONARIES IN JAPAN AND THEIR WORK FOR GIRLS AND BOYS. Matt. 5; John 15: 1-12.

We wonder how many of our missionaries in Japan we really and truly know! We have been delighted to hear some of them speak to us in our churches. They write such beautiful letters to us in Canada, that we often feel that Japan is not very far away after all, for we hear from them so often. In the *Missionary Bulletin* we have just been reading (December, 1912-March, 1913) we find some very interesting things. Write to Dr. Stephenson for a copy. "In the year 1907 the late Rev. R. Emberson, who was then stationed in Shizuoka, started the "Shizuoka Home," for the purpose of caring for poor children whose fathers had been killed in the Russo-Japanese war. Fifteen poor children were taken in, many of them half starved, and the people of Japan in the grip of a great war unable to care for them. At the close of the war the nation was burdened with a big debt and all were heavily taxed. So, although the "Shizuoka Home" had been established for the above-named special purpose, during the war, the close of the war did not relieve the situation, and it was found that not only were the children of soldiers in a pitiful condition, but also the children of many more poor people. Consequently other homeless orphans were taken in, and the orphanage grew in numbers." Now we want you to know the story of this orphanage, and of some of the things the boys and girls do. You can get all the information from the *Bulletin*, and other literature which Dr. Stephenson has. From his office you may obtain some very fine tea, done up in pretty, half-pound packages, picked by the Shizuoka orphans into baskets on the plantation of the Home. Try some of it. By buying it for 25 cents a package you will help carry on the great work which is being done among the boys and girls in Japan. You can obtain six picture post cards of the Orphanage free. The story of the Canadian Methodist Orphanage, Kanazawa, is also one of interest. In the space allotted to us it would be impossible to tell you all we would want to, so we ask you to get the literature and read for yourself. (See *Missionary Bulletin*, March-June, 1912.)

MAY 4.—TWO PORTRAITS—MARTHA AND MARY. Luke 10: 38-42.

We put these two portraits together because we believe their lives are entwined round each other, being sisters, and are, therefore, connected by natural and spiritual ties. The beauty of the story of these two women never seems to die from the memory. These sisters lived in a rural home not far from Jerusalem (John 11: 18). It was in a small village called Bethany, situated on the ascent of the Mount of Olives, and was beautiful for its scenery. This home seems to have been a kind of retreat for Jesus, where He often had a quiet and holy rest from the labors of His public ministry. For like us He needed home-love and rest to fit Him for the work He was called to do. We believe Martha was the housekeeper, and a Christian who dearly loved the Saviour, for it required no small amount of attachment at this time for His followers to dare to take Him into their homes. Amidst all the malice and hatred of the day we find Martha with open heart, open hand and open door to receive Jesus at whatever cost. "Jesus loved Martha as well as Mary," (John 11: 15). In honor of her Guest she prepared a feast. Full of hospitality, energy, hurry, bustle, and excitement she brought all her faculties into exercise. In many ways she was a pattern for us to follow. What did she forget? Contrast the attitude of Mary. Tell how she showed her love for Jesus. Martha was a godly woman, ardent, resolute and active in domestic duties. Mary was humble and affectionate. Reference may be made to their brother, and their loss. Let us remember (1) cares of life may become dangers; (2) we fall without prayer, and the guidance of the Holy Spirit; (3) we have household tasks to perform, but we must not neglect religious duties; (4) nothing should take the place of Jesus.

MAY 11.—LYDIA'S LOVE AND WORK. Acts 1: 14.

There is some reason for believing that Lydia stands connected with the first preaching of the Gospel in Europe. It is interesting to read of her first appearance in Acts 16. Paul in a vision was commanded to go into Macedonia and preach to the idolatrous people there. At once he and Silas set out for that country. They left Troas and went by Samothracia, a straight course, and soon reached Philippi, the capital of Macedonia, where they preached of Jesus. (Use the wall map, tracing the journey.)

They had not been long in the city when a persecution led by bigoted men stopped their labors for a time. They were cast into prison. (Tell the story of the opening of the prison doors.) The first convert of the story of Calvary was Lydia. She was a native of Thyatira, a city of Lydia, in Asia Minor, now called Ak-hisar. Perhaps she was called Lydia because this was the name of her native country. The city from which she came was noted for the art of dyeing. Maybe on account of business this woman had come to live in Philippi. She had been taught to worship idols in her old home land, and in Philippi she continued pagan worship. While she with others one Sabbath were worshipping in their heathen way by a river-side, God sent Paul and Silas there to preach. Paul's message went right to Lydia's heart. She opened her heart's door and let Jesus in. "She let her light shine," for she began to tell the story of Jesus' love first at home, and she and all her household were baptized. Her whole life and work with all their interests, were given to Jesus. Having received great blessings she desired to show her gratitude, and invited the apostles to come into her home and partake of the things necessary for temporal comfort and happiness. That home became a temple for the preaching of the Word. Afterwards when Paul was in prison at Rome, did he forget the converts at Philippi? What did he write? Like Lydia we must let Christ guide eye, ear, tongue, affections and desires. Lydia's work has gone far beyond Philippi—beyond Europe. Many girls have followed in her footsteps. How many more will follow and like her become a true missionary?

A Recipe

Take a dash of water cold,
And a little leaven of prayer,
A little bit of sunshine gold,
Dissolved in the morning air;
Add to your meal some merriment,
And a thought for kith and kin,
And then as a prime ingredient,
A plenty of work thrown in;
But spice all with the essence of love
And a little whiff of play.
Let a wise old book and a glance above,
Complete a well spent day.
—Selected.

Being upbraided by her mother for being the lowest in her class, little Mabel exclaimed in tones of injured innocence: "It ain't my fault. The girl who has always been foot left school."

The Junior Epworth League

Its Purpose and Possibilities

MISS B. WAY, NATIONAL TRAINING SCHOOL, TORONTO.

ONE of the greatest problems facing the Church in the twentieth century is the problem of the child, how can we best get hold of him, and keep him in the Church?

Old ideas regarding the child are passing away, and new methods are being used, new plans formed, and the children are taking their rightful place, not as "little men and little women," but as boys and girls whose personalities are to be recognized from the standpoint of the child's own outlook upon life.

We are beginning to realize that there is no need for our little children to wander away into the street and painfully find their way back, till at last they become children of God; but that they are already children of the kingdom, and that the duty of both parents and teachers is to see that they are so led and directed from babyhood, that none shall ever feel any other attitude towards God, than that of a son or a daughter.

Realizing that the child may grow up in this attitude towards God, we should prepare him for the time when he shall publicly declare his faith and be received into the Church.

As teachers and leaders we ask too much from children, if we expect them to see things from an adult standpoint. We must not forget that they are but beginners in the battle of life, and that it is the duty of the adult, who is in thinking of the child's best welfare to take his point of view, and with that as a basis, begin true constructive training.

Many children are growing up around us who are not in the church. Why is this? and how can we best induce them to enter: One great reason for the first fact is the lack of parental training.

Some parents are too tired with the day's toil to bother, others in the rush of many duties cannot spare the time, and some feel they have done all that is necessary for their religious training if they send their children to church and Sunday School, forgetting that while the Sunday School is doing a noble work, it is impossible in one short hour on Sunday afternoon, for any teacher to give all the training that is necessary to develop the highest Christian character in the child.

To supplement the work of the home the church provides its Catechumen classes, Sunday School, Mission Bands, Junior Leagues, each of which has its own mission to perform in the formation of young life within its reach.

We will deal particularly with the Junior League, and see in part what are its purposes and possibilities.

Constitutionally, it is a part of the church and its purpose is to systematically train boys and girls under fourteen years of age in the doctrines of the Methodist church, help them study the Bible intelligently, and put the knowledge thus gained into practical use, live day by day as the Father's children, and devote themselves to a life of service for others.

To make the Junior League a success a superintendent must be provided who understands children and is willing to enter into their every day life. She must understand their aims, be glad with them in their joys, and prove herself a friend in their troubles. She should enter fully into their play, in everything look out on life from their view point, and above all be thoroughly consecrated to the Master's service with a heart full of love for the children. With such a leader what may not a Junior League accomplish?

Oh, the possibilities that are wrapped

up in a single child! Mischievous, fun-loving, frolicsome, may be, yet worth so much that Jesus said "Of such is the kingdom of heaven." and again, "Woe unto you if ye offend one of these little ones."

The aim of the Junior League is to supplement the Sunday School, by taking a broader field of work, and by entering more into the every day life of the child—physical, social, intellectual—and through these develop the religious side of his nature; it helps the pastor also by caring for the younger members of his congregation.

Having got the leader, the next thing is to get the members. To do this the parents and children should both be interested and made to realize that the Junior League stands for something worth while, and will always keep its standard high.

In dealing with children, we err by simply training them. We are dealing with living souls, not mere animals, each with a personality all its own, which needs development, and the leader who can by instruction and guidance help the Juniors to develop their own personalities has done more for them than years of mere formal training could possibly do. The leader's aim is, therefore, to get the children to do right because their Father gave them the freedom of choice, and they love to do his will.

In working among young children, one must also bear in mind the wonderful influence for good exerted by the proper use of the imagination, and place high ideals before them in the form of stories.

The little child lives in a world of make-believe. To him flowers and trees are people whom he makes his friends, so we must take all these things into account in our Junior League and provide accordingly.

Children cannot sit still very long at a time, for they have the spirit of ceaseless activity, and without being wearied they go from one thing to another the whole day long. In the League we must not forget the few minutes for play, for as some one has said, "Play is God's method of teaching children how to work."

In addition to a good leader, and members, a very important thing is the room or place where the Juniors meet. Much depends on the surroundings, so if it is at all possible have a nice, bright room, with pleasing pictures and a series of mottoes hung on the walls, and little home touches here and there to make it look cosy and inviting when your members come together.

It is very important that the leader be there to welcome the Juniors and in order to keep them from becoming restless before the time to begin arrives. Tell a bright little story or teach a new game, but be sure to begin the meeting on time, never wait for the tardy ones, but trying to make the whole session so interesting that if the early part is missed once, they will never want to miss it again.

Have half of the hour spent in study, which should be scriptural in its basis, but not confined entirely to scripture. In addition to the Bible study, have history, biography, poetry, and some character from a book that the children have read. Make the study hour a pleasure and help the children to discover new truths for themselves.

In choosing the Bible subject give the children a foundation, but let them build up the structure themselves. It would be

wise to give them home work. Do not let them feel that it is like something hanging over their heads all the week, but present it in such a way that they will be quite anxious to do it at home, and in fact, be quite disappointed if it is not given them to do.

Watch your meeting, and at the first sign of weariness have a change in the programme, either by introducing a motion song, physical drill, or recitation.

The service should be serious and of a spiritual character, but not dull. During the week let the children, especially the boys, feel they are needed. Give them something to do, and if you have nothing ready, invent something.

Make the Juniors largely responsible for the meeting. Superintend it yourself, but let the members act as chairman, fill the offices, or give little five minute or three minute addresses. Never mind if they do make a few mistakes, let the girls play the organ and it will be an inducement for them to do their best, as they feel they are needed somewhere and are really helping.

It is the leader's place to direct, the child's to do. At first the attempt may be crude, but it is surprising what a child can perform if he feels that someone has confidence in him. No matter how poor the first attempt may be, never make light of his efforts, but by kindly criticism and patient love help them over the difficult places. So as the years come, and your children grow to manhood and womanhood and take their places in life as ministers, missionaries, teachers, politicians, doctors, Sunday School superintendents, bankers, lawyers, working men and women, fathers and mothers, they will look back with more than grateful love to the leaders who had great faith in God and in them and who helped to lay the foundation of a Christian character and a useful life.

It was

Only an hour with the children,

Pleasantly, cheerfully given,

Yet seed was sown

In that hour alone,

Which would bring forth fruit for heaven.

The Mice Didn't Care

Little Dorothea is one of those children whose danger signal is silence. When she is still she is in mischief.

The other day her mother became aware of the quiet which boded trouble. She was about to look for the child, when at that moment, Dorothea came in, her face rosy with happiness and her mouth covered with crumbs.

"Where have you been, Dorothea?" asked her mother. "What are you eating?"

"Cheese," said the young lady, calmly.

"Cheese? Where did you get it, dear?"

"In the mousetrap."

"In the mousetrap!" exclaimed her mother, horrified.

"Oh, yeh!"

"But what will the mice do? They won't have any cheese."

"Oh, dey don't care, mamma! Dey was two mouffins in de trap, and dey didn't care a bit!"—Selected.

Harry's mother had given him an apple and told him to peel it before he ate it. Returning to the room after a few moments' absence, and seeing no peeling, she asked: "Did you peel your apple, Harry?"

"Yes," answered Harry.

"What did you do with the peelings?"

"Ate them."

Spiritual Fruit Production

REV. L. W. HILL, B.A.

SPIRITUAL fruitfulness glorifies God, demonstrates discipleship and discloses the quality of the tree. "Filled with the fruits of righteousness," was Paul's prayer for the Philippian Christians.

A skilled horticulturist recently advocated two principles, viz.—First, "Grow only the best fruit." Secondly, "Grow only a few carefully selected varieties." Paul gave similar advice nineteen centuries ago to the Galatians. He declared that certain fruits were worse than worthless, they were corrupt, dealing death, not life. They had no commercial value, so to speak, in the spiritual market, as reputable people would not buy them. He classified them as "fruits of the flesh," and known as—"Adultery, Fornication," and such like. He commended certain varieties of spiritual fruits that had stood the test of experience in every age and clime. They were non-perishable, non-shrinkable, always fresh, luscious, wholesome. He named nine special varieties, such as—"Love, Joy, Peace," and such like. Those fruits, like the standard Crawford peach and California seedless orange, are always in popular demand with people of knowledge and experience. Fruits have a law of orderly progression from blossom to maturity. The plantlet of to-day will not yield ripe fruit to-morrow. Have patience like God. "In his season."

Genius for producing fruit has an orderly development. The expert fruit producer has slowly mastered the nature of seeds, plants, nourishment, treatment, etc., through observation, experiment and experience. As order, beauty and fruitfulness appeared in the fields, a similar development of order and beauty took place in the mind. The order and insight slide mind advanced together. Neither the mind nor the garden could be matured horticulturally alone. Mind and matter are wedded. Matter is the ladder; mind is the climber. This law holds spiritually. We behold a ripe Christian like the late Hon. Mr. Young, of Galt, whose heart was like a garden full of precious fruit. Upwards of seventy years were spent in ripening those fruits. How were they produced? Well, he took a deep interest in society, in his neighborhood, Church, city, Province and Dominion, working zealously to produce truth, honesty, justice, love and goodness in the great multitude. He gave his mind, heart, pen and tongue through years to enriching and perfecting society. To this end he counselled with God; he tolled with Christ, he sought the Spirit and studied the Bible. Years passed, and lo! he and his companions discovered that the graces and virtues which he sought to propagate in society had matured in the garden of his own heart. F. W. Robertson said, "He who performs an act of humbleness has the spirit of humbleness descended in his own heart." Thus the mother who strives to set up Eden in the heart of her children finds Paradise set up in her own.

Therefore physical nature and society afford men golden opportunities for orderly progress towards maturity. By working on the problems presented in his own life, man becomes a geologist. Man masters the mathematical problems in nature without, man is fashioned into a mathematician within. Solving the astronomical problems of the heavens above man is made an astronomer below. Mastering geological problems beneath his feet, man becomes a geologist. Man masters the ocean and becomes a navigator. The without and the within go hand in hand. Society is man's second agency towards the goal. The serious and judicial citizens undertake by the announcement of

general principles and the formulation of wise laws to perfect society. But lo! and behold! they are changed into politicians and fashioned into statesmen, and parliaments arise. Thoughtful citizens attack ignorance and challenge misconception, unfolding stores of knowledge in an orderly fashion. But lo! as they labor on society, the teacher, the philosopher, the scientist, the professor and the university spring into being. Generous hearted men go forth to heal the wounds and cure the maladies of society, and lo! the physician, the surgeon and

medical college bloom forth. Zealous people go forth to heal the spiritual sores of society, unbelief, hatred, vice and selfishness. They cultivate among the people love, goodness, virtue, truth, and find their own heart garden full of these ripe fruits anon. Man develops spiritual manhood by investing his gifts in activities to bless his fellow man. Man reaches God *via* his neighbor.

The principle of spiritual fruit culture is to forget self, like Jesus and Paul, and "go about doing good," setting up the kingdom of God, cultivating in other hearts and lives the fruits of the spirit, and lo! the seed handled will fall on the soil of our own heart, and behold a golden harvest!

"Blessed Are They That Hunger"

REV. J. W. MAGWOOD.

WE have here an acknowledgment that man is a hungry creature. This indeed, is his distinguishing characteristic. "As hungry as a bear," we sometimes say, but man is infinitely hungrier than a bear. He has an hundred appetites where the bear has one. The bear, with his stomach full, goes off to his den to sleep, but man with his physical needs supplied is more restless and discontented than ever and is off, like Alexander of old, to other worlds to conquer.

The inspired penman has said "that godliness with contentment is great gain." There is a sense in which this is true, but another sense in which it is not and never can be true. The most absolutely discontented people in the world are the godly people. It is simply impossible to satisfy them. One object achieves becomes the inspiration for larger and more far-reaching enterprise. The godly races are the masterful, conquering races, they will yet subdue the whole earth. Godliness and contentment are contradictory terms. Were it not for this holy discontent which Christ has inspired in the hearts of his people we might as well despair of ever saving the world. St. Paul says, "Brethren, I count not myself to have apprehended, but this one thing I do . . . I press toward the mark." Now it is to this divine discontent that we owe all progress of every worthy kind.

And the more you educate man and the higher he climbs the ladder of human attainment the hungrier he becomes. This is well illustrated on the mission field. The late Rev. Dr. John G. Paton told us of the effect of the gospel upon the inhabitants of the New Hebrides. As they gradually waked up, their wants increased until at length those who aforesaid were naked savages roaming the wilderness, demanded clothing, properly cooked food, respectable dwellings and all the conveniences of civilized life. So it ceases to have these larger hungers he or it is dead and only awaits the hour of burial.

When the Pharisee stood up in "meeting" and thanked God that he was so good and expressed great satisfaction with himself, he proclaimed himself to the world a moral dwarf, but when the poor publican would not so much as lift his eyes to heaven, but smote upon his breast, saying "Lord be merciful to me, a sinner," he uttered an infallible prophecy of his own future greatness. Our best attitude implies that there is more than one thing for which a man may hunger, therefore our appetites must be disciplined. In the matter of food and drink the animal is guided by instinct, but not so man. Man must exercise discretion, he must make intelligent choices.

So too in intellectual hunger, for not all books are good nor all papers. The same critical vigilance must be exercised with regard to social hunger. Perhaps more people are damned on the one hand and saved on the other through their social instincts than in any other way. There are many doors open to those who are seeking social satisfaction. The theatre, the concert hall, the bar-room, the pool room, the public library, the Y.M.C.A. and the churches are all extending their invitations to those who must exercise wise discretion. But the beatitude pronounces blessing upon those who hunger for righteousness, upon those who hunger for liberty and freedom and opportunity and cleanliness and purity and beauty and fellowship and Christ and God and heaven, an assures us that all such shall be satisfied.

But when Christ says blessed are they who hunger he is not promising a reward for perfection, but pronouncing a benediction upon all those who aspire, who long for righteousness, who are of the right attitude to God. And this hunger for righteousness is present and touches this world. Men thirst for righteousness here and now. They are not satisfied to wait till they get to heaven to obtain justice. They want it now and why should they not have it? This is God's world and men are his creatures, his sons. There is nothing against which men kick so hard and so legitimately as injustice. To be denied their God-given rights, their right to life itself, their right to freedom, their right to make an honest livelihood for themselves and their families, is more than men can reasonably expect to stand without protest.

But this hunger for righteousness is also subjective. When men hunger for righteousness they hunger for God and God comes in to fill the soul with his own presence, and in that presence there are the highest and deepest and holiest satisfactions.

How Many in the Ark?

Little Harry, Kitty and Jane received a letter from their Christmas tree. Having divided the animals to their satisfaction, Harry said to Kitty: "I give you six pigs for a horse, then you will have twice as many animals as I."

Said Kitty to Jane: "I'll give you fourteen sheepies for one horse, then you'll have three times as many animals as me!"

"Oh, no," said Jane to Kitty. "I'll give you four cows for a horse, then you'll have six times as many animals as I."

How many animals were there in that Noah's ark?—*Scl.*

A Sack Contest

MISS MILDRED HARDY.

The village of Oakwood was building a new church this year, and our League had promised \$200 towards the building fund. Not only our society, but all in connection with the church were trying to raise money. We felt that concerts were being overdone and did not wish to raise our money that way. The question was "How?"

We knew we had a number of friends who had been connected with our church and league at some time, and who would gladly give their mite to help us if they were asked. Wishing something that would interest all our members, we arranged for a "Sack Contest."

Two young men having business ability were chosen by the president as captains. They chose sides, and when every member was chosen we found we had forty on each side. Three months were given for the contest.

To each side were given one hundred dainty type-written copies of the following:—

"To you we send a little sack,
Please either send or bring it back,
With as many cents as you are old,
We promise the sum shall never be told."

Our League is small, our new church great,
We would a sum of money make,
Help us to win our contest bright,
By sending back the sack of white."

For the "Blues" we changed the last two lines, making them read,
"Help us to win our contest true,
By sending back this sack of blue."

The sides worked hard and a great many more than the original two hundred were mailed. Each envelope carried along its little sack. When the responses began to come in, excitement reigned supreme. Members attended league to find out how much the others were getting, and to tell what they had. The village post office was made the meeting place after league, and there was always a good "after meeting."

Some of the replies contained much of wit and helped to supply the programme for the social evening given by the losing side.

"It's true I won't be fifty yet,
For many a year to come;
But here's to wishing this wee bit
Were twice as big a sum."
"Here's luck to you
And all who do
Their best to fill
Your sack of blue."

One uncle in the west sent the following reply,—

"I'm sending back your dainty sack
With some small coin attending;
A cent a year, from me, 'tis clear,
Would hardly be worth sending.
In point of fact, you need great tact
My pilgrimage to measure,
Years rolling by, but multiply,
Fond memories to treasure.
I'm ten years old as feelings go,
(I hope I haven't blundered),
I send a dollar, 'cause I know,
I'll live to be a hundred."

Sending this to a friend the request was, "Beat this if you can."
The response,—

"I've pulled my hair and rubbed my nose,
I've searched each pocket in my clothes,
My fountain pen I've scribbled dry,
And still I madly try and try;

For I can never rest, until
I've written rhymes like Uncle Bill.
If I had Sam Jones here
I'd kick his pants and pull his ear.
Instead of cash into his sack
I'd jam his head and send that back,
A warning to the Oakwood League
To venture not on such intrigue,
Nor o'er disturb again my dreams
With sacks and money-raising schemes.
And yet I'm such a gentle soul,
I cannot play so fierce a role,
I sadly put my hand down deep,
Where my good dollars used to sleep,
Pull up the buttons and the keys,
Find two five cents and send him these.
I may be young, I may be old,
Like maiden ladies, coy and gay,
I hate to give my age away,
But how I jump my cash to send

To help an old and needy friend.
The Bible widow with her mite,
I have her beaten out of sight.
I give two mites and brains and time,
And make no charges for the rhyme."

At the end of three months the money was handed in, and as the amount grew we became so excited that we didn't care which side won. All told, we received \$399.91.

We are well satisfied with our results. Our league to-day is much stronger, and many of the younger people have taken a far more active part than before.

After our new church was built and paid for, postal cards of the building were sent to all who had helped in the contest, which I think you will certainly not count a failure.



AT THE BOOK ROOM ANNUAL PICNIC

- 1. Landing at Grimaby Wharf. 3. Getting There. 5, 6. Champion Girl Baseball Throwers.
- 2. A Close Finish. 4. Tug of War Teams.

Lantern and Slide Department

Since our January announcement of this new line of service by the General Board, we have received so many letters from interested enquirers, that it is deemed wise to make a fuller statement than was contained in the January issue of this paper. Personal replies to all the letters received, answering in every detail the questions asked, have been quite impossible. We hope the following will explain our general position and purpose in the matter.

ORIGIN.

For his own pleasure, the General Secretary made a number of slides showing the actual scenes passed through in a trip to the Coast. These were used by him as occasion required. The calls for Travel Talks were too numerous for him to answer. He has little time or disposition to pose as a lecturer. So the slides were loaned. Friends who had no lantern outfit desired them, so a lantern had to be supplied. It appears that scores of places are earnestly desirous of just such service for occasional social evenings. The General Secretary believes that the General Office should be able to serve the Leagues and Sunday Schools in this particular, and so a beginning was made. This article will tell how far we have gone.

PURPOSE.

As announced some months ago, by the generosity of a friend a start was made to equip the Field Secretaries of the Board with a lantern and set of slides to illustrate the work of the Department. Mr. Westman has used these since last September with great profit, and Mr. Curtis finds their use very helpful in his territory. Each new Field Secretary will be fully equipped—Mr. Doyle in Manitoba and Mr. Langford in Saskatchewan when they take up their work at Conference. We hope to be in a position after a time to place a number of such outfits at the disposal of our District Sunday School Secretaries and Epworth League Executives, for use in the interests of the work on their several districts. But that will require both time and money, and we must wait. "Time" will surely come; the "money" we hope for. So far, but little has actually been spent from the General Fund for this new work, the bulk of the money having been privately and personally contributed. Give our General Fund more money and we will provide a more abundant service in this and other lines of desirable supply.

Please note what our purpose is not. It is not our purpose to conduct a commercial department for the general sale of lanterns and slides. It is not our purpose to compete with the Forward Movement Office in supplying missionary slides. It is not our purpose to advertise any special type or style of lantern. It is not our purpose to make this an easy way for our local societies to raise money, nor is it our purpose to depend on it as a source of financial profit to the General Board. How far this new line of work may develop we cannot say, but our desire and aim as far as our work goes is clear now are simply this: To place at the disposal of any of our people, no matter to what organization they belong, at the lowest possible expense, suitable and sufficient pictorial material for a pleasant and profitable social or literary evening.

That there is abundant room for us in this way to serve our friends, we have ample proof in the numerous letters that have reached us from British Columbia to Nova Scotia, since the first intimation of our plan was given out.

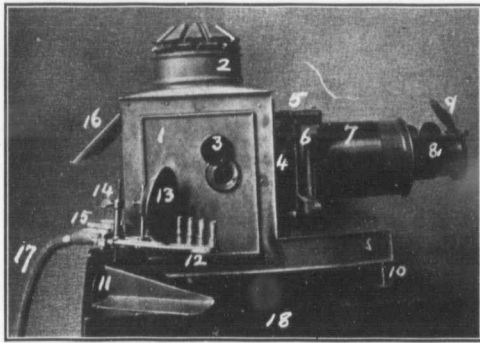
OUTFITS.

If electric power were available in every

church and school-house we would recommend no other source of illumination. But it is within reach as yet, of only a comparatively few. Hence we must have some light that is independent, and no other can compare with acetylene gas for simplicity, safety, and illuminating power combined with inexpensiveness and portability. We have to depend therefore, on this illuminant in the great majority of cases.

There are lanterns in great variety, and one may prefer one form which would be wholly unacceptable to another. It is a question of choice, and the supreme test with us is always, not the appearance of the lantern that makes the picture, but the appearance of the picture the lantern makes. Lanterns may be both pretty and portable yet lack power, and we prefer to judge of an instrument's efficiency by what it puts upon the screen rather than by how it looks on the stand or in the case.

This explains why we have the type of lantern illustrated herewith. We chose this form after years of practical experience and a thorough personal examination of the most of the various makes, both English and American. In our judg-



ment there is no acetylene outfit procurable at any price that will stand as much wear and tear or make better pictures on the screen. And we deem these good enough reasons for our choice. Any of our friends may call at the office and see a demonstration for themselves at any time. When we can find anything stronger and better in action than the type of lanterns we have, we will secure the better kind, for the best is none too good for our work.

The generators we use are the best portable acetylene outfits we know of, and our judgment is that nothing lighter or more compact can begin to compare with these in the amount and quality of light passed to the screen. No generator that one "can carry in a hand bag" will provide a constant and sufficient supply of gas for the four-burner gas jet we use, and our experience abundantly proves that no fewer number of burners will give as good a light. We will make the comparison for anyone who wishes it in the office at any time.

So that, as far as we know, our outfits throughout, lantern, lenses, light, and personally made slides, are as good as can be procured of the kind. And when we have money enough we shall equip the lanterns with the most efficient electric lamps for attachment to the ordinary house supply, wherever electricity is available of suitable voltage. We have

sent one such electric lamp to Mr. Westman for his use on the road, and would like to be able to purchase a dozen more, but must wait.

The lantern illustrated herewith, and the explanations attached will show any intelligent operator the ease with which the whole may be put together and used. The generator is simple and safe, and directions accompany it in every case.

Everything needed for the evening's entertainment is included in the carrying-case sent out, and no person need fear to put it all together and work it with ease and comfort if only ordinary intelligence and caution be employed.

SLIDES.

We have plans for a more extensive lot of slides; but for the present can offer only the following sets:

1. *A Visit to the Queen City.* This comprises some 150 slides of Toronto, most of which are from exclusive negatives. It forms a splendid set and has given universal pleasure and satisfaction. Type-written notes are included.

2. *Toronto to the Coast.* In this are 125 slides, taking the tourist on a trip from Union Station, Toronto, to the Pacific Coast via. the Kootenays, and back

through the mountains to Calgary where the trip ends. Type-written notes are included.

3. *Calgary to Port Simpson.* No views east of Calgary are shown in this set of 125 slides; but the trip starts at Calgary, proceeds through the mountains to the Coast, and then up through Northern British Columbia to Prince Rupert and Port Simpson. A side trip to Kitamaat is incidentally taken in this imaginary journey. Type-written notes are included.

4. *Winnipeg to Niagara Falls.* This has been arranged primarily for our Manitoba friends, but is of interest to all. It starts from Winnipeg and proceeds through to Toronto, where a stop over is enjoyed and the sights seen. Then on by Lake steamer to the Falls where the scenic beauties of this wonderful place are shown as they appear both in summer and winter.

5. *The Life of John Wesley.* Two sets of slides have been drawn from for this evening. The whole, as we have arranged it, comprises about 110 pictures, half of which are colored. These are all of English manufacture, and have been pronounced good by many who have used them. A type-written reading is included.

6. *An Evening with Tennyson.* Some 16 slides have been skillfully utilized in

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this set, and appropriate explanations prepared, so that a delightful literary evening may be spent with this great English poet.

7. *A Mark Guy Pearce Evening.* Some of the delightful stories of this quaint and popular English writer are beautifully illustrated in this set, and the lessons taught in his homely way are most practical and suggestive.

8. *The Old Curiosity Shop.* This forms the basis of another enjoyable literary evening. Dickens' great story is illustrated by life model pictures, and the reading accompanying the views will make the whole clear and interesting.

9. *The Life of Burns.* This is G. W. Wilson's well known set of views on the places and incidents connected with the Scottish poet's life and writings, and are first-class plain photographic slides of the best quality throughout. Printed "Lecture."

10. *A Mixed Programme.* This has been arranged to meet the desires of a number for such an evening. It comprises Longfellow's poems "Excelsior" and "The Village Blacksmith," beautifully illustrated by life model sets, some child studies, beautiful statuary,

KEY TO LANTERN ILLUSTRATION.

1. Large door opening into main body of lantern.
2. Removal cowl or chimney.
3. Colored sight hole for inspecting the light.
4. Condensing lenses.
5. Open stage, carrying slide-carrier.
6. Slide carrier.
7. Telescopic draw-tubes carrying Objective lens.
8. Objective lens for transmitting view on screen.
9. Shutter for flashing view on or off screen.
10. Screw adjustment for raising lantern front.
11. Tray carrying jet.
12. Burners comprising jet.
13. Reflector adjusted on pillar behind burners.
14. Pillar and set-screw holding jet.
15. Taps controlling gas supply for burners.
16. Hinged door, used with back curtain when desired.
17. Tubing connecting generator with jet.
18. Any convenient table or stand to hold lantern.

etc., a varied and interesting entertainment throughout for both young and old.

11. *An Evening of Scripture.* This comprises a number of fine Bible pictures, from both Old and New Testaments, and makes an instructive and impressive service, suitable for a Sunday evening in the church if desired.

12. *The Mission of our Sunday Schools and Young People's Societies.* This is an educational set, such as our Secretaries use on the Field, and is intended to show the various phases of our Sunday School and Young People's work in their bearing on the success of the whole. We are continually adding to this set, and desire for it new pictures showing anything of interest in relation to this work. Each Secretary arranges these pictures and treats them to suit himself.

In addition to the above, we hope to have ready before long several other Travel Talks. One on "A Trip through the Prairie Provinces," is well under way, another on "Newfoundland" is begun, another on "The Beauties of Eastern Canada," is on the programme, while sets on "The Life of Luther," "Shakespeare's Country," and "The Holy Land," are all in mind, and will we hope be also in hand before another season rolls

round. To the best of our ability and to the utmost of our means, we will conduct this Department to serve our friends. To the many who have had to wait for an outfit we offer our apology for the unavoidable delay, and to all we promise a fair and square deal every time.

"Will you sell me some slides?" This question has been asked in one form or another a number of times. We cannot manufacture slides for general sale, and, as already stated, it is not our purpose to conduct a public sales department. But if any of our friends desire to buy duplicate slides of such as we can supply from our own original negatives, we have no objection to selling to them, strictly for the profit of the Department, not for personal gain. And only slides showing places in our own country can be supplied. No copies of other slides will ever be sold by us. We prefer, too, that any

slides desired shall be examined on the screen by the intending purchaser, that there may be absolutely no doubt as to what is being bought and sold. If, therefore, you want to buy, write your needs, and if we can supply them you may have the slides on approval. But we have no list of "For Sale" slides to send. It must be a matter of correspondence.

From every Province in Canada applications for the use of our outfits have come. Many of these have surprised us, for we thought only of serving those who were within easy reach of the Office, but the need seems universal, the demand a general one, and we will do our best to meet it. But we must ask our friends to be patient and wait their turn, when we hope to both please and profit them all.

For any other particulars write the General Secretary, Rev. S. T. Bartlett, Wesley Buildings, Toronto.

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By Henry Howard. Price \$1.00 net

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What Have We Done To-day?

We shall do so much in the years to come,
But what have we done to-day?

We shall give our gold in a princely sum,
But what did we give to-day?

We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak the words of love and cheer,
But what did we speak to-day?

We shall be so kind in the after-awhile,
But what have we been to-day?

We shall bring to each lonely life a smile,
But what have we brought to-day?

We shall give to truth a grander birth,
And to steadfast faith a deeper worth,
We shall feed the hungering souls of earth,
But whom have we fed to-day?

We shall reap such joys in the by and by,
But what have we sown to-day?

We shall build us mansions in the sky,
But what have we built to-day?

'Tis sweet in idle dreams to bask,
But here and now do we our task?
Yes, this is the thing our souls must ask,
'What have we done to-day?'

—N. Waterman.

Smiles

Judge—"The evidence that you called the gentleman a donkey is overwhelming. Had you not better admit the fact?"

Accused—"Maybe I had. The longer I look at him, the more probable it seems to me."

"Dorothy," asked her aunt one day, "do you like to go to school?"

"Yes, ma'am," replied dutiful Dorothy without the slightest hesitation. "I like going and I like coming back. It is staying there between times that sticks me."

"And how is your mother?" inquired the parson, who was calling at the home of one of his wealthy parishioners.

"She is in her room, upstairs. She is very ill," replied his hostess.

"You don't say so!" exclaimed the clergyman, whose tact was not always reliable. "Well, I sincerely hope that she will soon be down and out."

An Irish conductor was trying to make room for more passengers in his car during the rush hour the other night. As reported by a more or less truthful witness, this is what he said:

"Will them in front please move up, so that them behind c'n take the'r places or them in front, an' I've room fr them that's neither in front nor behind!"

Preachers

THE Equity Life Assurance Company has saved its Policyholders \$76,000 in premiums in nine years by issuing without profits Policies at very low rates instead of issuing them at the ordinary with-profits rates. That is a larger sum than was paid in profits to their Policyholders prior to December 31st, 1911, by all the other Companies organized in Canada during the last twenty years. If level headed men want to protect their own interests, as we believe they do, they should write us for particulars.

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