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The Mission of the Liquor Traffic

TO-NIGHT it enters a humble home to strike the roses from a woman's cheek, and to-morrow it challenges this republic in the halls of congress.

"To-day it strikes a crust from the lips of a starving child, and to-morrow it levies tribute from the government itself.

"There is no cottage humble enough to escape it, no palace strong enough to shut it out.

"It defies the law when it cannot coerce suffrage. It is flexible to cajole, but merciless in victory. It is the mortal enemy of peace and order, the despoiler of men and terror of women, the cloud that shadows the faces of children, the demon that has dug more graves and sent more souls unshrined to judgment than have wasted life since God sent plagues to Egypt, and all the wars since Joshua stood before Jericho.

"It comes to ruin, and it shall profit mainly by the ruin of your sons and mine.

"It comes to mislead human souls and to crush human hearts under its crumbling wheels. It comes to bring gray-haired mothers down in shame and sorrow to their graves.

"It comes to change the wife's love into despair and her pride into shame.

"It comes to still the laughter on the lips of little children.

"It comes to stifle all the music of the home and fill it with silence and desolation.

"It comes to ruin your body and mind, to wreck your home, and it knows it must purchase its prosperity by the swiftness and certainty with which it wrecks this world."

—From Henry Grady's Famous Warehouse Speech at Atlanta, Georgia, 1888.

THE

Canadian Epworth Era

DEVOTED TO THE STUDY OF PRINCIPLES AND METHODS OF
WORK IN YOUNG PEOPLE'S SOCIETIES AND SUNDAY SCHOOLS.

At Home with the Editor

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What the General Conference Did for Sunday Schools and Young People's Societies

Our readers will be anxious to know just what action the General Conference took in relation to the work of our Sunday Schools and Young People's Societies. On these pages we give as concisely as possible a statement of the legislation enacted. Its bearing on our Department will be evident throughout.

THE GENERAL BOARD.

The name now is "General Conference Board of Sunday Schools and Young People's Societies." It will be seen that the words "Epworth League" have been removed and the larger term substituted so as to include under the jurisdiction of the Board all the Young People's Societies of the Church.

The composition of the Board has been altered. From a total membership of over fifty in the past, the number comprising the Board has been reduced to one member from each Annual Conference in addition to the ex-officio members. The Board, therefore, is now constituted as follows: The President, who shall be one of the General Superintendents; the General Secretary, the Field Secretaries, the Treasurer, the Editor of the Sunday School periodicals, the Secretary of the Forward Movement for Missions, and one representative from each Annual Conference, elected by the General Conference. The personnel of the Board at present is: Dr. Carman, Dr. Chown, S. T. Bartlett, J. A. Doyle, F. L. Farewell, Dr. W. E. Willmott, Dr. Crews, Dr. Stephenson, ex-officio members, and the following Annual Conference representatives: Newfoundland, T. B. Darby; Nova Scotia, W. I. Croft; New Brunswick and Prince Edward Island, J. B. Gough; Montreal, G. S. Clendinnen; Bay of Quinte, D. S. Houck; Toronto, A. W. Briggs; Hamilton, W. H. Harvey; London, R. D. Hamilton; Manitoba, Dr. Cook; Saskatchewan, H. Dobson; Alberta, T. P. Perry; British Columbia, E. W. Keenleyside.

This Board will meet at least annually, and all its members are expected to attend every meeting.

The Executive Committee, to whom are committed the various interests of the Department as they may arise from time to time through the year, consists of a General Superintendent, the General Secretary, the Field Secretaries, the Treasurer, the Editor of the Sunday School periodicals, and the representatives of the Hamilton and Bay of Quinte Conferences, a total of eight members.

That our readers may know just what the General Board stands for, we give the new paragraphs detailing the work allotted to it.

DUTIES AND POWERS OF THE GENERAL BOARD.

The Board shall have the general oversight of all Sunday Schools and Young People's Societies throughout the Methodist Church, as follows:—

1. Sunday Schools.

It shall have the general oversight of all Sunday School work throughout the Church. It shall secure the establishment of a Sunday School in every place possible. It shall equip newly organized Sunday Schools making application therefor, in harmony with the regulations of the Board governing the matter, with their initial supplies of Sunday School literature for six months free. It shall assist needy and dependent Sunday Schools that,

because of local conditions, require aid from the General Fund. It shall educate the Church in all phases of Sunday School work. It shall raise the standard of Sunday School equipment and methods to the highest possible degree. It shall provide for and conduct a Teacher Training Department in order to give pastors, officers, teachers, and intending teachers every possible facility for training in efficient Sunday School leadership. It shall give inspiration and direction to the study of the Word of God and do everything possible to unite all the members of the Church and community in the fellowship and service of the Sunday School, in order to hasten the universal reign of Jesus Christ.

2. Young People's Societies.

It shall have general oversight of all the Young People's Societies of the Church whose aims and purposes are similar to those set forth in the Constitutions of the Epworth League and Young Men's Societies. It shall aim to have established some form of organized Young People's work wherever possible throughout the Church, and shall make all necessary provision for the general efficiency thereof. It shall arrange courses of reading and study for the Young People's Societies, topic studies for the weekly meetings, and shall provide through the Book Room for the publication of such literature as is deemed necessary for the extension and development of the work. It shall arrange through its officers to promote the interests of the Young People's Societies along lines of Conference and District organizations, and to this end shall counsel and guide all officers in charge thereof in the arrangement for and management of all Conventions, Institutes, Schools, Circuit rallies, and local meetings that may be held for the general advancement of the work.

A careful study of the foregoing should convince our friends that there is a great deal expected from the General Board, and that its interests are of the utmost importance to the prosperity and strength of the Church as a whole. It merits the hearty sympathy and liberal support of all who have the welfare of the youth at heart, for in proportion as its work is well done are the foundations of abiding personal, domestic, civic, and national well-being assured.

In this connection it may be well to give our readers the paragraph adopted by the General Conference to define the duties of the General Secretary. Let those who think the work of that officer merely routine and of simple character study the following, and they may change their minds:

THE GENERAL SECRETARY.

There shall be a General Secretary, who shall be known as the General Secretary of Sunday Schools and Young People's Societies. He shall be elected by the General Conference. He shall perform the usual duties of Secretary, and shall be responsible for the preservation of all records of proceedings of the meetings of the General Board and its Executive. He shall be the medium of communication between the General Board and all parts of the field, and shall endeavor in every possible way to secure the adoption and practice of the general policy of the Board by all our Sunday Schools and Young People's Societies. He shall seek to guide the work of all Conference, District, and local officers in order to ensure the greatest possible efficiency in their respective spheres. This shall be undertaken by correspondence, personal visitation, and periodical reports. He shall so arrange a

Study our pictures; then read our offer on page 247.

plan of visitation that with the co-operation of the Field Secretaries the work of every part of the connexion may be extended and improved by Conventions, Institutes, Schools, Circuit rallies, and local meetings, all of such character as shall best serve the requirements of the case. He shall co-operate in all this with the duly appointed Conference, District, and local officers, and shall likewise receive their hearty assistance in making the provisions of General Conference and the policy of the General Board effective in every possible part. He shall provide for the publication and distribution of such departmental literature as the General Board may advise for the increase of general and intelligent interest in Sunday School and Young People's work. He shall edit the monthly paper now known as "The Canadian Epworth Era," under the Central Section of the Book Committee, and shall be *ex-officio* a member of said Committee. He shall supervise the making of grants of Sunday School literature to newly organized or dependent Sunday Schools according to the regulations of the General Board concerning the same. He shall have authority to receive collections and contributions for the support of the General Board and its work. He shall report to the General Board and its Executive, as directed by the Board, concerning his office and all connected therewith.

FIELD SECRETARIES.

The Conference ordered that two or more Field Secretaries shall be appointed by the General Board to co-operate with the General Secretary in carrying forward the work. The section defining their duties is as follows: "The duties of the Field Secretaries appointed by the General Board of Sunday Schools and Young People's Societies shall be to make effective as far as possible the policy of the General Board throughout those sections of the field allotted to their official supervision. They shall be subject to the direction of the General Board according to such provisions as the Board may determine to govern the case."

FINANCIAL SUPPORT OF THE BOARD.

The name of the "Sunday School Aid and Extension Fund," as it has been known in the past, is changed to "General Sunday School Fund." The paragraph dealing with the offerings for this fund reads as follows: "That on the last Sunday of September in each year special offerings be taken up in the Sunday Schools, and special envelope offerings in the regular church services in support of the General Sunday School Fund, and that this Sunday be observed generally as Rally Day. It shall be the duty of Superintendents of Circuits and of Chairmen of Districts to see that such offerings are taken up."

The fund formerly known as the "General Epworth League Fund" is now designated "The Young People's Societies' Fund," and all Young People's Societies, not Epworth Leagues only, are required to make an annual contribution thereto. The Board in the past has had two treasurers, but this has not been altogether satisfactory because of overlapping interests. The new legislation provides for but one Treasurer, who shall have charge of all moneys belonging to the General Board. Dr. W. E. Willmott, 96 College Street, Toronto, was elected to this office by the Conference.

The changes effected in the Sunday School work of the Annual Conferences, the provisions made for the more effective operation of the Sunday School Committee, the duties of the District Sunday School Secretary, as well as other matters of interest and importance dealt with by the General Conference in relation to the local Sunday Schools, will be found recorded on the Sunday School pages of this issue. Every person concerned in the good management of our schools should carefully study those pages, 242 and 243.

THE EPWORTH LEAGUE PLEDGES.

The attention of every Epworth Leaguer is called to the changes made in regard to membership tests in the League. Formerly a pledge was exacted from every person joining the League, whether adult or junior member. Memorials were received from several Conferences asking for a simpler form of active members' pledge, and at least one Conference requested the total abolition of the pledges and the substitu-

tion of church membership as the test of active membership in the League. Very careful and prolonged consideration of this problem of the pledges was given in committee, with the result that the following course was recommended to the Conference, and was adopted without dissent. The matter now stands thus: There are three kinds of members in the Epworth League: Honorary, Active, and Associate. No change is made in the Honorary, which remains, therefore, as in the past. The article in the Constitution dealing with membership now reads:

"Membership in the League shall be constituted by election at the monthly consecration meeting, on the recommendation of the Executive Committee. Active members shall sign the active members' pledge, and associate members shall sign the following declaration in affixing their names to the roll: '*As an Associate member I subscribe to the Constitution of the Epworth League, and will endeavor to promote its interests and sustain its character as a Christian Society.*'"

The pledge now required from the Active members is much briefer and less detailed than the one formerly used. Its simplicity and comprehensiveness should commend it to all, and we trust its use will be very general in all our Societies. It reads:

"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."

It is purposed to issue but one form of pledge card—the Active pledge as given above—and to have the names of the Associate members signed by the persons themselves on the membership roll of the Society. The use of the one pledge should unify all young Christians in the membership of the League, for no person can be so strictly conscientious as to object to its clear statement of principle, as many did to the former pledge, with its detailed inventory of daily duties. And it is believed that to put our young Christians on honor to carry out the will of God in the "all things" of daily life will give them a higher sense of responsibility and of loyalty than merely to confine them to certain well-defined rules of daily conduct. The new pledge is by no means less emphatic or comprehensive than the old, but more inclusive than ever, though it does not prescribe certain duties or proscribe certain habits, but makes it a personal concern between the Christian and God. There can be no higher standard nor any more glorious purpose than that announced by our Lord: "I do always those things that please Him." Our new pledge binds the individual to just such study of the Heavenly Father's will, and to a similar spirit of loyal obedience thereto in all things of daily life. There was no objection to it in Conference.

THE JUNIOR MEMBERS' PLEDGE.

A similar restatement has been made for the Junior League. The Associate members' pledge has been abolished, and the Active members' pledge simplified to read as follows:

"Trusting in the Lord Jesus Christ for strength, I promise that I will try to follow Him that I may learn to do the will of God, my Heavenly Father, in all things."

Associate members are those boys and girls who wish to attend, and who promise to keep good order when at the meetings. A similar method of keeping the roll of members is advised for the Juniors as for the adults.

RECONSTRUCTION OF DEPARTMENTS.

On page 238 of this issue there will be found a full statement of the nature and purposes of the newly formed Fourth Department. It has been realized for some time that the Epworth League was lacking in virility, and that there was needed in its scope and plan something that would give practical form to the study and work done. The new department of Citizenship should rally to the standard of the League the brainiest and best young men in every community. Study the outline of its character and place as a distinct department in Epworth League life, and we think it will appeal to all as a most worthy enterprise.

Thirty-three persons are pictured in this number. Who are they?

The Literary and Social Departments of the old Constitution are united in one, and become the Third Department. The full list now is: First, Christian Endeavor; Second, Missionary; Third, Literary and Social; Fourth, Citizenship; Fifth, Junior.

Provision is made in the Constitution of the Junior League for the appointment of the Superintendent by the Pastor, but the Superintendent thus appointed is *ex-officio* a member of the local League Executive as the Fifth Vice-President, thus bringing the adult and junior sections into close relations as parts of the one Epworth League family, and not separate, distinct and unrelated societies. An Epworth Leaguer is a member of the great family, whatever his age, and should be treated as such. And he should be trained not only to become a prospective member of the Kingdom of Heaven in glory hereafter, but an active worker for the extension of the Kingdom of Heaven on earth now. The new department of Citizenship means just this.

ADDITIONAL PROVISION FOR YOUNG PEOPLE'S WORK.

The General Conference enacted the following in relation to Boy Scouts:

"That Boy Scouts, Boys' Brigades and similar organiza-

tions for the cultivation of true manliness in boys may be organized under the supervision of the Circuit Superintendent, and, when approved by the Quarterly Official Board, shall be recognized as coming under the direction of our General Board."

Provision was also made for the division of the Epworth League into sections in the following enactment:

"Any Epworth League or similar Young People's Society may organize in two sections, one for young men and the other for young women. They may divide the work of the various departments among them as deemed wise. In such case a joint meeting of the sections is recommended at least once a month."

The District Secretary of the Temperance, Prohibition and Moral Reform Department is made an *ex-officio* member of the District League Executive Committee. In this way the influence and help of the department will aid in strengthening and developing the work of the new Fourth Department, Citizenship. Every District Convention should see that the new Fourth Vice-President is one of the strongest and most active men available.

Look through this paper for other changes. They will be apparent as you study the several departments.

The Face Divine

BY REV. JOHN MACLEAN, PH.D., MORDEN, MAN.

WHEN Michael Angelo was at work on his magnificent paintings in the Sistine Chapel, had you gone there you would have seen posts, planks, mortar and dirt, but when the work was finished and the scaffolding removed there would have been witnessed a vision as of heaven itself. So have we glimpses of heaven even when the scaffold of our bodies hides the view, but when the garment of flesh is removed, we shall behold the real glory of heaven. What a wondrous sight that will be, rich with the splendor which refuses human language to describe. When God takes down the scaffolding of our bodies there will be revealed to us what we have been doing in the world, the failures and success, the sorrow and the joy through which in His wisdom He has been painting our portrait, and making us like to Jesus Christ. Then shall we behold the glorious vision of the face of God, and it will not be that of a stranger, but a constant friend.

The Psalmist utters a strange word which is not of earth, but belongs to heaven, when he says that he will be satisfied when he beholds the face of God. A wondrous, solitary word is that, which has found no habitation since the world began, for where can we find the man who has been able to say that he was satisfied? But when the work of God is complete we shall stand before Him, and looking up to Him and back upon ourselves, we shall be satisfied, for we shall be like Him.

The human face is the miracle of the universe which the divine hand has been fashioning by His providence according to His own ideal. It is a great mystery, for there is more in it than Raphael with all his genius can tell. The greatest of all portrait painters found more in the face of the common artisan than he was able to describe. The face is the expression of the soul, for thought and passion deep lines which no cosmetic can efface. In passing through a crowd we sometimes see a face which attracts us by its strength and sweetness. It may be an old face dotted with wrinkles, but peace, love and joy shine ever, and again it is a young face, beaming with health and beauty, but both are portraits of the soul filled with pure thoughts, born of communion with God.

Caryle, with a poet's vision, describes in majestic language the venerable face of

the working man, "all weather tanned, besolled, with its rude intelligence;" the touching, mournful face of Dante, gentle as a child, proud as his genius demanded, isolated with a godlike disdain, "the face of one wholly in protest, and life-long, un-sundering battle against the world;" the rude plebeian face of Luther, the emblem of energy, a face almost repulsive, the eyes expressing a wild, silent sorrow, an unnameable melancholy, yet full of laughter, tears, and nobleness; and the face of Rousseau, full of ignominious misery, a plebeian face redeemed only by its in-



tensity, the face of a fanatic, "a sadly contracted here."

The human face changes through contact with men and things. There are national faces, as induced by the leading characteristics of the nation, as seen in the English, French, and Italian people. There are even sire faces, with their special contour, as seen in the shires of England, and religion leaves its mark on some countenances, as striking differences may be noted in some countries between Roman Catholic and Protestant faces. The face of man is gradually changing, until the final face will be like that of an angel. Sin

leaves its mark broad and deep upon the human face. In Marie Corelli's "Master Christian," Cardinal Bonpre is talking to a boy named Manuel, and the lad says, "Surely the beautiful must be true al- though." "Not so, my child a fair face may hide an evil soul." "But only a little while," answered the boy. "The evil soul must leave its impress on the face in time, if life lasts long enough." "That is quite possible," said Bonpre. "In fact, I think it often happens, only there are some people who simulate the outward show of goodness and purity perfectly, while they are ravening wolves, and they never seem to drop the mask."

There are some strange faces to be seen in the camps of the native tribes of Canada, yet the most bestial faces that I ever saw were those of two women in Bristol, England. Some folks talk about there being no devil and no hell, but I have seen both in human form and in the countenances of men and women.

The face of an angel is the beauty of a man or woman, which has been received and reflecting the glory of God long enough to become infinitely lovely, and charming beyond our imagination. And such was the face of Stephen when he was done to a martyr's death.

The face of God is seen in nature, which is a reflection of His wisdom and power and beauty; and again on the pages of divine revelation, where we behold His glory, and it shines with the effulgence of divine love. It is as the face of a mother making home for the children, and it is seen in Jesus, who is the light of the divine countenance. When the soul is weary the brooding face of God brings consolation and peace, and as we look up and gaze upon it, there comes a divine rapture which changes the human countenance, until it glows with a beauty that is not of earth.

Ever since Christ went away from earth there has been a human longing for His real portrait. "I am a poor man," said Caryle to Holman Hunt, the artist, "but I can say in serious truth, that I would give one-third of what I possess for a veritable contemporaneous representation of Jesus Christ." The sage gave expression to the earnest longing of many hearts, for we would all like to possess a genuine photograph of the blessed Man. However, no real portrait has been found, and that is the height of divine wisdom.

Read our Prize Picture offer on page 247, if you know Dr. Chown.

for could we possess a genuine picture, we would be tempted to imitate the physical Christ in His dress and manner and forget the spiritual master of men. The great painters have given us numerous pictures expressing their thought of the Man of Nazareth under various aspects and at different stages of His career, and in all of them there is something of the ideal, and not a single one which fulfills all our expectations. Poets have striven to show us the heroic man, strong in His meekness, a valiant leader with a passion for sacrifice, but they, too, have failed to satisfy the ideals and longings of the human race. Novelists have also failed in their efforts. Angelo's masterpiece, a wonderful painting, described by Marie Corelli, the central figure of which was that of Christ, was unlike any other Christ ever imagined by poet or painter, being an etherealized form, through which the light of heaven seemed to shine, supreme, majestic, austere, God-like. The face was more beautiful than any ever dreamed of by the hewers of the classic marbles. It was the face of a great Archangel, beardless, youthful, yet kingly and commanding. No stress can be laid on the tradition concerning the portrait which Jesus is said to have sent to King Abgar of Edessa, or the picture left on the vell of Veronica, but when we turn to the Bible, we learn that the three disciples on the Mount of Transfiguration had a brief glimpse of the heavenly beauty that shone from the face of Christ, and so great was the splendid vision that it surpassed description, and remained with them as a fearful and inspiring memory. For all time and for those who obey Him there remains the spiritual portrait of Jesus, and that is found in the human soul. By the spiritual study of Jesus and loyalty to pure and lofty ideals, the human face is changed into beauty and strength, and an illustration of this is seen among the peasant folk of Oberammergau, who have performed the "Passion Play" for nearly three hundred years, and in the small village among the Bavarian highlands there are to be seen distinct typical faces, as the Christ type and the apostle type, which have been developed among the villagers since 1663, when their forefathers made a solemn vow to represent the passion tragedy every ten years.

The face of a saint is as his soul, changed by grace divine, until there is a hidden beauty among the lines and wrinkles, which we may see, though we cannot fully explain, in a magnificent painting, "The Return from Calvary," the most beautiful face that I ever saw was that of Mary Magdalene, which was a sermon in itself, showing what grace and fellowship with Jesus can do in adding lustre to the eyes and removing the marks of sin from the human countenance. The spiritual face is always superior to the intellectual, and that is assured by the wondrous gaze of the soul upon divine things. It is only with the pure heart of other way. In heaven the divinity of all manifestations will be the human face, for then we shall be like God, we shall see then His face, and only then shall we be satisfied. Until that day let us follow hard after holiness and truth, and love, and we shall attain to the next and the highest, for then, "we shall be like Him: for we shall see Him as He is."

"The liquor traffic exists in this country to-day only by the surferance of the membership of the Christian churches. They are masters of the situation so far as the abolition of the traffic is concerned. When they say 'No' and vote 'no', it will go."—Hon. Neal Dow.

A Plea for Better Teaching

Part of an Address given in St. John, N.B., by Mr. E. R. Machum.

THE text-book of the Sunday School is the Word of God, and the great purpose of the School is to teach the facts of the Bible to the pupils, and to so bring before them the great truths it contains that they will come to accept the Bible and its teachings as the guiding principles of their lives. Such teaching is the basis of all good citizenship, and contains the promise of eternal life.

In the days of Jehoshaphat, we read that the king sent out his principal instructors "to teach in the cities of Judah, having the book of the law of the Lord with them," but in these days our rulers and princes do not travel through the land so equipped, or for the same purpose. In the olden time, the study of the book of the Law was an essential

truth was inculcated by a true man or woman who teaches the class. You know the creed of the Sunday School scholar, so oft repeated, "I believe in God, my father, mother, and Sunday School teacher." It is said that God's Spirit is the thick end of the wedge, and it penetrates the heart and life through the thin edge of the teacher's character.

Two small boys, seeing a locomotive for the first time were much astonished, but after looking at it awhile, one said, "Say, Bill, I know all about it, it's what's in her that makes her go." And in the Gospel of the Lord Jesus Christ, His love and tenderness in the heart, that above everything else makes the true Sunday School teacher. I would far rather have a teacher with a heart filled with love for Christ and with no training, than a thoroughly trained teacher who did not know Christ.

But, loving Christ, it becomes us as teachers, to use every means in our power to enable us to do our God-appointed work better than we have ever done it before. Do not be satisfied with second best when God's work is to be done. A minister tells how, when a boy, he was a great whistler, and that he sometimes whistled in unusual and unseemly places. One day not long since, he came out of an hotel whistling quite low. A little boy playing in the yard heard him and said, "Is that the best you can whistle?" "No," said the minister, "can you beat it?" The boy said he could, and the minister said "Well, let's hear you." The little fellow began his whistle, and then insisted that the minister should try again. He did so, and the boy acknowledged that it was good whistling. As he started away, the little fellow said, "Well, if you can whistle better, what were you whistling that way for?"

Teacher, if you can teach better, what are you teaching that way for?

The end and object of all teacher training is precisely this:—That one called of the Lord Jesus to deal in His name, that is in His stead, with a company of youth, may come to know, in the highest attainable degree, the Lord, the Book, and the youth. And the provisions made for this training, according to the standards set by the International Sunday School Association, are so adequate, that no reason can be easily given for the lack of some fitness and competency.

In the American war a boy eighteen years old was a color-bearer of his regiment. His colonel, in presenting the flag, said, "Take this flag, fight for it, die for it, but never surrender it to the enemy." The intelligent, heroic face of the boy lighted up with a great joy as he received the honor, or report to God the reason why."

Teacher, God has given into your care a company of precious souls with instructions never to surrender to the enemy. John said, "I will be dead, and yet not great, standing before God." Can you not see to it that your class facing God and eternity? God is standing within the shadow waiting to count up his jewels. He makes allowance for imperfections. He does not service as it necessary, but only reasonable service. It is necessary for you to set before you your responsibility, who you are and unto what you are called, for you to know that you are under bonds to secure the most thorough training possible that when you stand within the veil, you may be able by your side every report commended to God's care, or be able to report satisfactorily to God the reason why?



part of the school curriculum. Now, such teaching is prohibited in our public schools. It is a still more regrettable fact that in the home but few observe them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. So we come to the Sunday School as the last resort for the teaching of God's Word.

Considering the limitation of the time we have for teaching in the class, the wonderful depth of the subject, and the importance of the work, can we too strongly emphasize the importance of having teachers who are not only trained in the knowledge of God's Word, but also in the best methods of preparation as well as of imparting instruction?

In the economy of the Sunday School the teacher is the most important factor. As the teachers are, so is the school. The has led to the employment of a much more highly trained class of teachers than formerly, and it is reasonable and certain that a pupil who, for five days in the week is under a trained teacher, will expect to find at least to some extent, the same intelligent methods used in the Sunday School. I am not emphasizing this training as the one thing needful, nor would I discourage a single one of the noble army of self-sacrificing teachers who have had no special training. I know that the real teaching power lies elsewhere than in the training. The Bible

Look for more of the Editor's General Conference snap-shots next month.

Department of Christian Endeavor

"For Christ and the Church."

Consecration Meeting for November

BY REV. J. H. M'ARTHUR, S.T.D.

Topic for week beginning November 6: What did Jesus teach about service? John 13: 17; 12: 26.

It might be wise for the leader to ask three or four of the members to prepare a short talk on some one of the four following sub-topics:

1. The Motive of Service—Love. Matt. 10: 37.
2. The Measure of Service—Self-denial, even to the extent of giving one's life for others. Matt. 16: 24; 20: 28.
3. The Great Example of Loving Service—Christ. Luke 22: 27; John 13: 1-17.
4. The Dignity of Service. Matt. 20: 26-28; John 12: 26.

In the following article we shall seek to develop the one theme of Christ's teaching concerning service, namely,

THE GREATNESS OF CHRISTIAN SERVICE.

There is a laudable desire in the breast of most young people to become great. But such ambitions should be directed towards noble ends and along right channels. Among the twelve apostles there seem to have been those who were more ambitious than the others. On one occasion the disciples came to Jesus with the question, "Who is the greatest in the kingdom of heaven?" They had not yet learned that humility was a sign of greatness (Matt. 18: 1-4), and that service was its supreme test. The Master of James and John came to the Master praying for a special favor, that her two sons might be given the two chief places of honor in His kingdom. They were desirous of becoming great, and they had not yet learned, as they afterwards did, that pre-eminence does not in itself constitute greatness. John and his brother James desired to have the pre-eminence among their brethren, but later on he learned the folly of this, and he had a truer conception of the principles of the kingdom when in his letter to Gaius he warns the church against a certain Diotrephes, who was ambitious to be pre-eminent among them" (John 3: 9). The disciples were ambitious, and their ambitions were finally gratified. They all became great, but the greatness which they attained was the greatness of service. There is an ambition to be first that is praiseworthy, and there is an ambition to be first that is laughable. A Spanish minister, writing of a certain Castelar, says that he wants to be first in everything. If he goes to a bull-fight, he wants to be the sword; if he goes to a wedding he wants to be the bridegroom, and if he goes to a funeral he wants to be the corpse.

Who is the greatest among men? That is an important question, and the answer we give may depend upon the way in which we interpret the meaning of life. Those who lived in primitive times would say that he is the greatest among men who excels his fellows in physical strength. Saul was chosen to be the first king of Israel, not because he excelled in wisdom, but because he was head and shoulders above his fellows. Goliath was chosen by the Philistines to challenge the armies of Israel to send a man to meet him in a mortal duel, because of his

physical strength. Samson was reckoned among the Judges of Israel, not because of moral greatness or intellectual strength, but because of his great physical power. Among the heroes of the primitive Greeks Hercules ranks first. The spirit of the primitive times has survived until the present, as may be evidenced by the prize-fights that take place from time to time, countenanced by the people of Christian America.

Again, in answer to the question, Who is the greatest among men? some would answer that the greatest among men is the soldier who has won his laurels by virtue of his skill and his bravery. Their brave deeds are set to music and sung by



admiring thousands. Every school boy is familiar with the names of Gideon and Caesar, of Wellington and Kitchener. But if these men are great, it is because they have rendered a service to their country.

Others would say that the greatest man is the wisest, and would place the name of Solomon at the head of the list. Intellectual power is more to be sought after than physical power, but there is something that is to be more desired than either.

Many again will say, not in theory, but in practice, that wealth is the test of true greatness. So the world is witnessing a great race among men for the possession of wealth. The world takes its hat off to the man who has won out in this race. But the world is a poor judge of greatness, for it too often discriminates in favor of the man who has money, and does not recognize at his true worth the man of character.

Jesus tells us that service is the test of greatness. Jesus was the great teacher of men. The principles that He taught often ran counter to the theories of life and conduct that prevail among men. Among the ancient codes of morals much is said of purity, of justice, of honesty, but little of service. The teaching of Jesus was radical. The world says that man is great who is willing to give his services of others for the advancement of his own interests. Jesus says that man is great who is willing to give his services of others, that he might add to the well-being and happiness of men.

Why are those who serve their fellow-men the greatest of men? We answer, first, because those who serve are the real benefactors of the race of man, and, in fact, the only benefactors that this world has. The great ones of this world are not those who have taken the most out of it, but who have put the most into it. Nor did Christ mean that in order to attain unto the greatness of which He speaks we must do great things. There are small things which we can do for others almost every day of our life. It is the doing of these things in the spirit of humility that makes one great. Christ gave us an example of this when He washed the feet of His disciples. Those whom God delights to honor are not those only who do great things, but those who do the smallest of acts for the benefit of their fellow-men, and who perform them in the spirit of love.

He who is the servant of all is great in the second place because he has learned to conquer himself. The greatest enemy that a man has to contend with is himself. The greatest conqueror in this world is the man who has conquered himself. The greatest battlefield in this world is the battlefield of the human heart. Many a soldier has distinguished himself by the victories which he won upon the battlefield of this world, but who has later fallen a victim before the selfishness of his own nature. Pride, envy, anger, must be subdued, but hardest of all and most important of all, selfishness must be overthrown. He who serves others with an unselfish service is a great man because he has dethroned selfishness in his own heart.

He who serves is a great man because he is following in the footsteps of the Master. He who was King of Glory came among us and said: "I am among you as one that serveth." Follow His life day by day so far as we have a record of it, and we find Him going in and out among men administering to their needs. The high and the low, the rich and the poor, all alike had a claim upon His sympathy and His service. No service was too small for Him to do, not even the laying of His hands upon a little babe; and no service was too great for Him, not even the raising of the dead to life, or the bringing the blessings of the gospel to the outcast.

The following quotation is from Dr. Jowett: "It is always our peril that we hunger for place more than for character, for position more than for disposition, for temporal sceptre more than for a majestic self-control. These sceptres wanted to be taken up by a prominent: the Lord wanted them to be pure and good. They longed to be prime ministers; the Lord purposed that they should be glad to be ministers, working contentedly in an obscure place. They wanted to be the King's cup-bearers; He offers them to drink of His cup. They call for sovereignty; He asks for sacrifice. They crave sweetness; He offers them bitterness. They seek a life of 'Getting'; He demands a life of 'Giving.' Who has a cup of bitterness to drink? Go and share it with Him. Who are a whit more an spirituous? Go and give them your blood. 'Whoever shall lose his life shall find it.' Through self-sacrifice we pass to our throne."

When the roll is called at the consecration meeting may the responses be such as indicate a willingness to give ourselves to the service of God. We can only serve God as we serve our fellow-men.

Make the Church stronger. Be inventive, intense, insistent, tactful, patient and everlasting. At it—the hardest worker in your community. The world is looking for the winner.

"You can never lift others without lifting yourself."

Your Mission

Talk happiness; the world is sad enough Without your woes. No path is wholly rough;

Look for places that are smooth and clear And speak of those to rest the weary ear Of earth, so hurt by one continuous strain Of human discontent and grief and pain.

Talk faith; the world is better off without

Your utter ignorance and morbid doubt. If you have faith in God or man or self, Say so. If not, push back upon the shelf Of silence all your thoughts, till faith shall come.

No one will grieve because your lips are dumb.

Talk health; the dreary, never changing tale

Of fatal maladies is worn and stale. You can not charm, nor interest, nor please,

By harping on that minor chord—disease. Say you are well, and all is well with you.

And God will hear your words and make your answer true.

—*Ella Wheeler Wilcox.*

The Epworth League and the Pastor

REV. R. S. CRISP, ST. ANDREW'S, N.B.

The "Relation of the Epworth League to the Pastor of the Church" is a topic of more than ordinary interest. Both are working for the glory of God and the prosperity of His cause, and between the president of the League especially and the pastor the most cordial and brotherly relations should exist. Both are servants of the same Lord, and the aim and object should be the same.

1st. Let me notice the Master of us all. He gave us special directions concerning our relations toward each other and also toward Himself. Our relation toward each other, toward outsiders and toward our work will be largely determined by a proper recognition of our relation toward Him.

Jesus specially said of some: "All their works they do for to be seen of men, and to be called Master by everybody, but do not you allow yourselves to be called Rabbi—Master—for you have only one teacher and you yourselves are all brothers." Unless this relationship to the Lord Jesus Christ is properly understood, and its force properly and fully appreciated and constantly acted on, we will fall in our proper relations one toward another, and toward the community in which we are called to work. The Master's best servants have not only caught that idea, but have imbibed that spirit and shown it. Paul said: "In that new life there is no distinction between Jew and Greek, Barbarian, Scythian, Slave, Freeman, but Christ is all and in all."

This, then, is to my mind the first thing, to properly recognize our equality before the One by whom we are spiritually employed—"Always humble and gentle, patient, bearing lovingly with one another, and striving to maintain in the bond of peace the unity given by the Spirit. There is but one Body and one Spirit, just as there was but one hope set before you when you received your call. There is but one God and Father of all—the God who is over all, pervades all, and is in all. Holding the truth in a spirit of love we shall grow into complete union with Him who is our Head, Christ Himself." This has the first place, "Ye are all one in Christ Jesus."

2nd. Our relation toward each other and to the pastor follows naturally from the

first considerations. Paul says: "Just as in the human body there is a union of many parts, and each part has its own burden, so we, by our union with Christ, many though we are, form one body, and individually we are related one to another."

Carrying out this idea Paul also says: "We beg you brothers to value those who toil among you, and are your leaders in the Lord's service and give you counsel. Hold them in the very greatest esteem and affection for the sake of their work." This is the relation of the League to the pastor of the Church—loving helpers,



zealous assistants in the work of a Common Master, realizing the Master's presence and partakers of His Spirit and Grace. "For just as the human body is one whole, and yet has many parts, and so it is with Christ; for it was by one Spirit that we were all baptized to form one Body, and were all imbibed with one Spirit." The Spirit and the work of the pastor and the work of the League are one—work for Christ.

Hence between the League and the Pastor there should always be the most cordial co-operation and relationship. They serve under one Common Master and they have one common object, namely, the upbuilding of His cause in the world. If they work unitedly for this, good will not fail to be accomplished. There are particular objects to be achieved. The League as far as possible should be present at all the Sunday services, and, as much as they can, induce others to attend also. The business of the day should not be of so great interest to any Epworth League, and at the same time, and certainly not on the Sabbath. But eyes wide open should be maintained to discover a privilege and opportunity for influencing someone for good. And we should always communicate to the pastor any line of action that might bring outsiders into a beneficial relationship to the religious influence prevailing. Greatly it encourages the pastor if, instead of being criticized, he sees around him a band of worthy helpers in the cause.

The League was instituted not merely to advance the interest of those who are in connection with the Church, but to provide them a field of operations in helping others. And with the pastor at the head, and under his direction, there should be the gathering in, and then the blending together of all those who can be in any way reached by the work and operations of those who "Look up and Lift up" for the cause and for the sake of the great Master.

If the Pastor is assured of this it will not only help his work, but also cheer his heart and elevate his spirit. He will be like another man when he feels that the hosts are solid around him, that though others might fall him, the Epworth Leaguers never will, because they know that in Christ Jesus they are one, a united and an efficient company for the honor and triumph of His cause.

Personal Workers' Guide

COMPILED BY OLIVER E. WILLIAMS.

"He that winneth souls is wise."—Solomon.

"They that be wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars for ever and ever."—Daniel.

HOW TO APPROACH MEN.

1. In the spirit of prayer. "Ask and ye shall receive."—Jesus.
2. In a sympathetic spirit. Study Jesus' methods of personal work with the Samaritan woman—John 4; also with the woman taken in adultery—John, 8th chapter.
3. In the power of the Holy Spirit. "Not by might, nor by power, but by My Spirit."—Jehovah.
4. In an earnest, persistent spirit. One must not be trifling. Souls are judgment bound. Do not be discouraged if your efforts are without visible results. Prayer, determination and hard work will win.

TO WHOM THE PERSONAL WORKER SHOULD GO.

1. Professed Christians who are not actually engaged in the Master's service. Use John 11: 8.
2. Professed Christians who lack assurance. Use John 5: 24; 6: 37-47.
3. Backsliders. Use 1 John 1: 9; Jeremiah 3: 12-14; Hosea 14: 4, 5.
4. The Unconverted. Use John 3: 3.

EXCUSES ANSWERED.

1. I am good enough. Use Rom. 3: 23.
2. I am not convicted. Use John 3: 16; 6: 37; 1: 12.
3. I am such a great sinner, I can't be saved. Use Rev. 22: 17; Heb. 7: 25.
4. I don't believe in Jesus. Use Acts 4: 12.
5. I can't hold out. Use John 10: 28, 29; Rom. 14: 4; 8: 38, 39.

HOW TO BE SAVED.

1. Confess sin. 1 John 1: 9.
2. Repent or stop sinning. Acts 3: 19.
3. Accept or believe in Jesus. Acts 16: 31.
4. Confess Jesus. Rom. 10: 9, 10.

—*Watchword.*

A Christian Worker's Equipment

BY REV. J. HUDSON TAYLOR.

A life yielded to God and controlled by his Spirit.

A restful trust in God for the supply of all needs.

A sympathetic spirit, and a willingness to take a lowly place.

Tact in dealing with men, and adaptability toward circumstances.

Zeal in service, and steadfastness in discouragement.

Love for communion with God, and for the study of his Word.

Some experience and blessing in the Lord's work at home.

A healthy body and a vigorous mind.—*Missionary Review.*

"The robe of righteousness is not made by the world's tailors."

THE FIELD
IS
THE WORLD

Missionary Department

"Pray, Study, Give."

THE SEED
IS
THE WORD

October Missionary Meeting

"THE CALL FROM THE REGIONS BEYOND."

REV. FRANK H. LANGFORD, B.A., MALDEN, ONT.

Though it was only last year that our text-book came from the press, the extent of our West China mission has been changed so greatly in the meantime as to call for some additional information. It is now quite improbable that the Methodist Church will undertake missionary work among the hill tribes of Szechwan, the Nosu people, or the inhabitants of Kweichow or Yunnan. We have, however, assumed responsibility for the evangelization of the people formerly ministered to by the London Missionary Society, with headquarters at Chungking. As we have no literature on this field in print, we give here some idea of its extent and importance.

Here are some suggestion for the meeting:

Hymns—180, 404, 431, 165, 175, 321.

Scripture lesson—Romans 10: 1-15.

Addresses—1. Map talk on West China, showing the Nosu territory of Szechwan, Kweichow, Yunnan, the territory of the Hill Tribes, the Nosu country, our mission stations and the new territory with Chungking as headquarters.

2. Talks on the Hill Tribes of Szechwan, the Nosu country, Kweichow, Yunnan and the former L. M. S. field at Chungking.

Use as many members as possible.

Let an opportunity be given to Forward Movement collectors and solicitors to present their work to individuals.

Let prayers be offered for missionaries, evangelists, converts, heathen, and do not forget to pray that "He send forth laborers into His harvest."

THE HILL TRIBES.

The country is mountainous in character, but roads are fairly good. It lies north and west of Chengtu, and extends some five hundred miles to the most distant point. There are about one and a half millions of the people, comprising some eighteen tribes, each with its own chief. They are mostly farmers, though they engage also in trading and hunting. The language is akin to Tibetan, though many of the people speak Chinese as well. The religion is mainly Lamaism, a form of Buddhism, and from nearly every family one is set apart as a priest or lama. These lamas are teachers and doctors as well as priests, and so have very great influence, despite the fact that they are almost destitute of qualifications for the work they attempt.

Among all these people there is no missionary work whatever. A million and a half of the hardest, most independent people to be found in China or any other country, are absolutely untouched by the Gospel of Christ. What wonder that our missionaries felt their hearts drawn out to them, and longed to penetrate that darkness with the light of the world?

THE NOSU COUNTRY.

To the west and south of Kiating lies this country, inhabited by perhaps one hundred thousand of the same class of people we have been thinking of, but the gospel is represented among them by three missionary societies, which have missionaries stationed near at hand.

KWEICHOW.

In this province we find the Nosu tribes responding to missionary effort much more readily than the Chinese. The only missionary society working in the province is the China Inland. Six stations and twenty or thirty out-stations have been opened. They have between two and three thousand members, all but two or three hundred being "tribes people" or Nosu. They have no medical or educational work, except one or two small elementary schools. There are only twenty-one missionaries in the province, not one of whom is a medical doctor. The missionaries feel keenly their inadequacy for the work, and would be more than pleased to welcome medical workers and other reinforcements. The population of the province is about 8,000,000.

YUNNAN.

This province affords another illustration of the power of the Gospel to transform even the most despised and degraded of men. The Hua Miao tribes people, near Chaotong, have accepted the Gospel in thousands, and the result is encouraging and inspiring to every missionary worker. The Harvest Thanksgiving services which Mr. Endicot saw, are significant in that they show the tremendous earnestness of these people, and their willingness to sacrifice comfort, time, everything, for the sake of their new-found faith. The work is spreading very rapidly, and Mr. Endicot believes that "we have here but the first fruits



of a much greater harvest which shall be reaped among the millions of hardy tribesmen who inhabit the mountains of West China."

In the whole of Yunnan, with a population of about ten millions, there is a total missionary force of only twenty men and less than ten single women. Two stations have a little medical work, and one has educational work. Sadder of all, there has been no material increase in the number of workers for some ten years, and there seems no good reason to hope for much increase in the near future.

Remember that the needs set forth in the four chapters of our text-book are just as urgent now as they were two years ago, when these chapters were pre-

pared for the press. Since it has become impracticable for our Society to undertake this work, we surely ought to be constant in prayer that God will lay it on the hearts of others to enter these most needy fields with the message of salvation.

THE L. M. S. WORK AT CHUNGKING.

The territory formerly occupied by the L. M. S. is about 200 miles square, and situated in the southeast part of Szechwan. The population in this district is about eight millions, but our Church has not accepted responsibility for the evangelization of all these people. Besides Chungking, which has more people than Chengtu, the district contains ten walled cities, each of which is the administrative centre of from forty-eight to one hundred and thirty market towns. There are thus, not counting the rural population, upwards of five or six hundred towns and cities ranging in population from one thousand to seventy-five thousand each.

The L. M. S. began work here in 1888, and would not now leave this most promising field, but for the pressure of other claims upon them. There were over 600 members of the L. M. S. mission church at the time of the outbreak of twelve evangelists, some of whom have preached for eight or ten years. A training school for preachers has been conducted with good results, and also boys' and girls' primary schools. There is need for more advanced educational work, so as to conserve the good results attained by the primary schools.

The property taken over by our mission in Chungking consists of a new and beautiful Church, a hospital, with accommodation for about seventy patients, two missionary residences, and a bungalow and several acres of land on a mountain three miles distant, used for summer residences.

A very important centre is Tu Chow, 100 miles east of Chungking on the Yangtse. Among its seventy-five thousand or more people, there is no foreign missionary, and there are one hundred and thirty towns in this district. The L. M. S. has opened work in twelve cities outside of Chungking.

This new field and our former field in "the heart of Szechwan" are almost contiguous, and provide an ideal sphere for a thoroughly organized, concentrated, aggressive missionary work. Now is the time to establish Christianity in all these districts which we have been considering. "If we wait until western civilization has introduced and developed the other factors of modern progress, we will wait till inquiring minds are preoccupied with material ambitions, and hungry hearts are satiated with other elements than spiritual food. The next ten years challenge us with opportunity that will be closed to us later on. These two districts are the strategic places in the conquest of West China for Christ and the Church."

Talking On Paper

A prejudice still exists in some quarters against sermons that are read as distinguished from those delivered without notes.

A woman once read an address to an audience, among whom were a large number of school children.

She had spent a week writing the speech, and she read it, as she hoped, with great success.

The next day, however, she heard that a boy, on being asked by his mother what had happened at the school, replied carelessly:

"Oh, nothing much, except a lady talked to herself on a piece of paper."

"Some people are always from home when a good opportunity knocks."

The Convention at Kiating

DR. WALLACE CRAWFORD.

The Annual Summer Convention of the native church of the Canadian Methodist Mission in West China was held at Kiating from June 30th to July 3rd, inclusive. The aim of this convention is the deepening of the spiritual life of the Chinese Christians, and to this end the programme was arranged. About two hundred and fifty delegates, members of the church, came from different stations, and were entertained at the Hospital during the convention. These men and women, and there was a goodly number of the latter, came up to the convention "in the spirit," and they were not turned away empty. We heard them say as they came, "We are going to get God's blessing," and, coming in this spirit, they were not to be denied.

The programme was arranged with much thought and prayer, and did all that was expected of it. The time was divided according to the days set apart, and was followed exactly. We all felt the loss of two men from our midst—one upon whom the hand of God had been laid to do a nobler work above, Mr. Carson, and the other his brother-in-law, Mr. R. O. Jolliffe, who was absent down river. One of the features of the programme never to be forgotten was the tribute paid by the first class of evangelists to the work and wisdom of Mr. Carson, and it was not dry-eyed that any one of us listened to the testimonies of these men as they spoke of the way he had led them out and helped them in all their studies and shared his meals with them when on the road.

Thursday, the first day of the convention, was devoted to the strengthening of those who had been blessed in the previous convention at Jenchow. The topic was "The Need of Growth in Grace," and was well taken by all. Heretofore the Chinese have not shown any keen interest in things spiritual, but this gathering showed plainly that the church members are surely growing in grace. The second day was devoted to the topic, "Sin and Its Consequences," and a keen interest was taken in the subject and discussions. The following day was taken up with "Sin and Its Remedy," and all seemed benefited by the addresses. Sunday was the summing-up day, and enjoyed by all as a day of advancement in Christ's service. The early morning service and the late evening meeting were given over entirely to evangelistic work. Topics were also given on "Saving the Individual," "Home," and "Saving the Country." In addition, Normal classes were held daily for the instruction of the leaders in the Church, and any who were prospective helpers. These classes proved a great help to all those in attendance, and the future leaders of the cause went away with a much better idea of what was needed of a church helper.

A special feature of this year's convention was the difference in the assistance given by the church helpers. Last year at Jenchow the Conference was more of an institute, to give the future leaders of the cause a way with a much better idea of what was needed of a church helper.

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were, and where mutual help was the aim.

While a visible visitation of the Spirit was not manifest, as at Jenchow last year, still all felt that the Spirit was there in mighty power, and many went away having received a closer insight into God's love, and with greater determination to follow only Him. We who were privileged to be present and have some small share in the gathering are thankful that not only another milestone in our mission has been passed, but that such evidence of God's blessing upon our labors is at hand.



The Sunday School and Missions

By action of the General Conference, Par. 317 of the Discipline is eliminated and the following is substituted:

Every Sunday school shall be considered as essentially a Missionary Society, auxiliary to the General Missionary Society of our Church.

"As such, the duty of every Sunday school shall be:

- "1. To educate its members in the principles of missions.
 - "2. To inform the members in the facts of missions.
 - "3. To unite its members in prayer for missions.
 - "4. To train its members in giving to missions.
 - "5. To secure from its members recruits for missions."
- "It is recommended that in every Sunday school there be formed a Missionary Committee by appointment of the Board of Management. The duty of this committee shall be to secure in the best possible way the five desired points enumerated above.

"It shall arrange for at least a quarterly Missionary meeting of the entire school, and shall have charge through its Secretary-Treasurer of all moneys contributed for the Missionary cause, these to be forwarded by the Pastor in the usual disciplinary way.

"It is recommended that wherever possible Sunday school classes be organized for Missionary study and gift, and that in every school where such class organization is found to be impracticable, a monthly offering for missions be taken in the whole school."

We ask every Sunday school officer and teacher to carefully study the above. It is the General Conference's statement of the case, and as such becomes at once the policy of the General Board. It should be acceptable to every Sunday school. It

is a long way in advance of what preceded it, inasmuch as it does not preclude the formation of a Missionary Society in the Sunday school, but declares that the Sunday school is a Missionary Society. The aims of the school are simple, clear and comprehensive, and the committee plan is fitting to the smallest school, yet sufficient for the largest. If the policy and plan of the General Conference, as outlined above, are not perfectly understood by all, the General Secretary will be glad to advise and explain more fully.

The W.M.S. and the Sunday School

In response to a memorial from the Woman's Missionary Society, asking for some financial aid for their work from the aggregate givings to Missions from the Sunday schools, the General Conference ordered that a sum equal to one-fifth of the total amount raised by the schools be paid over to the General Treasurer of the W. M. S. by the General Board of Missions.

This does not mean that individual schools will give twenty per cent. of their Missionary money to the W. M. S. There should be no misunderstanding on this point. It means simply that every school is to raise all it can for missions and pay the same to the pastor, who forwards it with the rest of the circuit Missionary money to the General Board of Missions. When the total amount contributed by the Sunday schools in the Church everywhere is made up, the Treasurer of the General Board is to pay an amount equal to one-fifth of the total over to the W. M. S.

We predict that the W. M. S., through its Conference branches and local auxiliaries, will greatly aid the Sunday schools in their Missionary study and work, and we anticipate an increase, both of interest and of gift, because of this practical co-operation.

At Knowlton, Que.

Writing of the Summer Conference of the Young People's Missionary Movement, at Knowlton, Que., from July 12 to 19, Miss Ida A. Lambly, Montreal, reports a most successful meeting. She says that 55 delegates were in attendance, 26 of whom were Presbyterians, 17 Methodists, 8 Congregationalists, and 4 Anglicans.

Four Study Classes, and an hour of Institute work each morning; recreation during the afternoon, and the Life-work Conferences each evening on the lawn, were most helpful.

"Returned missionaries told of their experiences, and plans for work were discussed, which gave to many a larger vision of the world's great need.

"The Montreal delegates resolved to ask the Canadian Council to hold an Institute in that city this fall, especially for the training of leaders. A review of our literature and mission fields was given at the rally of Methodist young people, and plans were made to help in every way possible the work of our own Missionary Society.

"It is felt that we are working under a great disadvantage in regard to obtaining necessary literature, and efforts are being made to establish a depository in Montreal.

"It is hoped that a much greater interest will be established in the work through the fall and winter by the delegates of this year, and that our Methodist young people will see to it that a full delegation will represent the work of our churches at the Knowlton Conference next year."

"The only time Jesus was watching was when a collection was being taken."



The Literary and Social Department

Learning for Life



The Singing Spinsters

The soprano and the contralto of a Boston choir set off together for a week in the woods of Maine.

The two singing spinsters "they called themselves, with a week of their vacation solemnly set apart to idleness.

"Let us find the loneliest place on this hemisphere," suggested the contralto.

"A place where there are no pianos or rehearsals or da capos, and where life is the reverse of 'one grand sweet song,'" added the soprano.

"And where not even the birds sing," concluded the contralto.

They found the place, save only that the birds were there, and their songs were welcome.

Sunday came, and the singers found themselves inquiring if there were a service near. There was one two miles away, the landlady said; a little meeting-house, with a preacher who was also a farmer, and preached elsewhere in the morning and here in the afternoon.

Thither they took their way through the woods. They found the walk more hot and wearisome than they had expected. They were tired when they reached the little meeting-house. But the service did not begin. The people were assembled, and the minister was there, but they waited while the one vehicle hitched outside drove away, and returned after three-quarters of an hour with a crippled little old melodeon.

"We hear that you are singers," said the minister, "and our people would like to hear you."

The two women were surprised indeed. They had not suspected that she had labor on their account, or that their vocation was known to any of the people. But when they saw with what labor the little melodeon had been brought, they consented to sing.

The soprano had to expend so much labor upon the instrument that she had little breath for singing, and the contralto was tired and not in her best voice. Moreover, the selections were not such as the audience as a whole approved. One old woman, barely turning her head after an upward run of the soprano, whispered to her next neighbor, "Screech!" The others listened stolidly. The minister tried to look edified. But one number wrought something like a response. It was Marston's arrangement of "I'm a Pilgrim."

"After the service the minister thanked the singers, and the people made respectful way for them to pass out a few feet so far as to say, 'Glad you came,' or 'Hope you'll come again.'"

A year afterward, at a religious convention, the pastor of a Boston church met a plain little minister from Maine, who told him how two of the city preacher's singers had sung for him one Sunday during the summer.

"Some of the people thought the music a little too fancy," he said, "but it gave them some new ideas about music, and we need a few new ideas up our way. And it did us good that they were willing to help us—coming so far that hot afternoon and singing for a little handful of people. And I must not forget to tell you that one old lady, who at first did not like the singing, can never get done telling about the song, 'I'm a Pilgrim.' She says it will comfort her when

she is dying if she can recall, not the melody, which she has forgotten, but the thrill she felt at the words:

"There is no sorrow, nor any sighing,
Nor any sin there, nor any dying."

The Boston minister told his singers, and the two "spinsters" said, "It was worth the walk, after all."—*Youth's Companion*.



The Most Interesting Book in the World

BY BISHOP QUAYLE.

Genesis contains the history of Abraham, who is one of the great personalities of all time, and the beginnings of the Jew, who is the miracle among nationalities. The beginnings of peoples as nations is in the tenth of Genesis. The Pentateuch contains that strange, great spirit, Moses, whose biography has always challenged the thoughtful wonder of the world. Joshua is a battle programme fitted to stand beside Caesar's Commentaries; and to my reading, it is by long degrees more fascinating. There is no battle history like it. Battles and marches sound through it from prologue to epilogue. The Book of Ruth is a pastoral sweet as "The Vicar of Wakefield" or "Lorna Doone." The story of David is by every test more interesting than the "Odyssey." David thrills us as Jeremiah is tender as Mrs. Browning's "The Cry of the Children," and full of heartache as "In Memoriam." Ezekiel is imaginative as Dante and beyond him. Jonah is the broadest catholicity emanating from a book written so long ago. The four Gospels are each biographies, which for compression, lucidity, fineness of touch, vividness of portraiture, naturalness and ease of style, the absence of explanation or exclamation in the face of shoreless wonders, make all biographies appear weak. "The Gospel of John" is a solitary among the books of earth and the first fourteen verses are

the sublimest strain of equal length in any literature. Paul's "Epistle to the Romans" is revolutionary as no book you can call to mind, and his "Philimon" is a more touching and beautiful tribute to friendship than Cicero's "De Amicitia." "Revelation" is splendid enough to put all the sky in conflagration.

Beside this the New Testament contains the vestiges of the greatest figure born of the Jewish race—Saul of Tarsus, whose stature and character do nothing other than increase. The Corinthian chapter on Love is companion to the Corinthian chapter on Resurrection, and the two are bereft of any companions always. You cannot approach them in theme or treatment, Paul's eloquence is beyond all others, because his theme outtops all themes whatsoever, "as the heavens are higher than the earth." The introductory chapter to Philippians is an evangel glorious enough to make daylight of the darkest night.

Christ is in the Bible. The Old Testament looks toward Him; and the New Testament looks Him full in the face. His words have swept the clouds from out the sky, so that we see the far and shining sea, and His doctrines have changed the history of the world, and His doings have taught the centuries to love each other, and He walked calmly down into the grave to kill the king of death, and "having taken captivity captive, and having given gifts unto men," He as calmly walked up through the spring-time sky and sat down "far above all principality and power, and holds a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven and things in earth;" and of whose heaven it is said that there is no night there, because the Lamb is the light thereof.

And this amazing story of this amazing Christ is told in the Bible; so that, for His sake alone, it is unapproachable for interest among the volumes of the world.—*From "Books and Life."*

League Novelties

BY MAUD B. LITTLE.

Have you changed your programme of late? If you find your League is becoming uninteresting, try a new plan. Here are some which perhaps you have not tried:

Have a young people's chorus, to sing when and where needed.

Appoint a member of the lookout committee for each ward to look after strangers, visitors and absent members during the week.

Appoint a Leaguer to look after the song-books, keeping them in good order.

Let each member covenant to devote twenty or thirty minutes of each day to the League. It may be in study, prayer, visiting, writing letters, etc.—any way which is most helpful.

Have some meeting without a leader. Give out the subject a week or two previous, requesting all to study the topic thoroughly, as they may be called upon. The first vice-president, or someone appointed by him, has the programme written upon the blackboard with names of participants. This will prove interesting and helpful, if each will do his best readily.

Appoint a Leaguer occasionally to take notes on the sermon. These he may read at any meeting of the League—devotional, business, social or literary.

Appoint a different Leaguer oftentimes to conduct a song service before the regular devotional meeting. Perhaps the pastor would be glad of their assistance.

Have a song roll for visitors. Visit them and get their names, and perhaps

"Read the Bible more even if you read about it less."

they will appreciate the courtesy. Try it!

Let the League edit a column for the weekly or daily paper.

Try having a letter-meeting. Write to absent members or to others for letters etc. These may be read aloud.

Insist on all Leaguers tithing as the most satisfactory and systematic method of giving.

If you have a Christian policeman in your community, invite him to give a talk in the League. He will probably have some work for your society to do.

Do You Know These Authors?

1. What a rough man said to his son when he wished him to eat properly.
 2. A lion's house dug in a hillside where there is no water.
 3. Pilgrims, flatterers have knelt low to kiss him.
 4. Mends and makes for first-class customers.
 5. Is a kind of linen.
 6. Can be worn on the head.
 7. One name that means such fiery things I can't describe its pains and atings.
 8. Belong to a monastery.
 9. Not one of the points of the compass, but inclining that way.
 10. Is what an oyster heap is apt to be.
 11. Is any chain of hills containing a certain dark treasure.
 12. Always youthful, but not much of a chicken.
- The proper answers of these would be as follows: Chaucer, Dryden, Pope, Taylor, Holland, Hood, Burns, Abbott, Southey, Shelley, Coleridge and Young.

Why You Were Late

1. Because you did not plan to be early.
2. Because you did not notice other Leaguers going to the meeting.
3. Because you do not own a consecrated watch.
4. Because you care more for your own ease than God's cause.
5. Because others are late and you are willing to tag with them.
6. Because you have never thought about it.
7. Because the nice adjustment of your clothes is more to you than the success of the meeting.
8. Because you put off preparation till the last minute.
9. Because tardiness has become a habit.
10. Because you do not realize the power of example.
11. Because you are a passive member and not an active one.—Selected.

Committee Counsel

Know why your Committee was formed.

Let it be something more than a paper Committee.

Notify your members promptly of their appointment to duty.

Call your Committee early in the season for thorough organization.

Plan your work systematically that a definite programme may be announced.

Carry out your plan on the principle of a fair distribution of labor among the members.

Insist on definite reports of work done or attempted, when your Committee meets, which should never be less frequently than once a month.

Be sure to have the report of your Committee ready for the business meeting of the League, present it in written form that it may be properly dealt with, and prescribed by the Secretary in his records.

A Striking Testimony

In his autobiography, the celebrated Henry M. Stanley, in one place, says: "I had taken with me my Bible. My sicknesses were frequent, and during my first attacks of African fever I took up the Bible to while away the tedious, feverish hours in bed. Though incapacitated from the march, my temperature being constantly at 105 deg. F., it did not prevent me from reading, when not light-headed. I read Job and then the Psalms.

"Solitude taught me many things. The Bible, with its noble and simple language, I continued to read with a higher and truer understanding than I had ever before conceived. Its powerful verses had a different meaning, a more penetrating influence, in the silence of the wilds. I came to feel a strange glow while absorbed in its pages, and a charm peculiarly appropriate to the deep melancholy of African scenery.

"When I laid down the book, the mind commenced to feed upon what memory suggested. Then rose the ghosts of bygone yearnings, haunting every cranny of the brain with numbers of baffled hopes and unfulfilled aspirations. Here was I, only a poor journalist, with no friends, and yet possessed by a feeling of power to achieve! How could it ever be? Then verses of Scripture rang iteratively through my mind as applicable to my own being, sometimes full of promise, often of solemn warning.

Alone in my tent, unseen of men, my mind labored and worked upon itself, and nothing was so soothing and sustaining as when I remembered the long-neglected comfort and support of lonely childhood and boyhood. I flung myself on my knees, and poured out my soul utterly in secret prayer to Him from whom I had been so long estranged—to



Him who had led me here mysteriously into Africa, there to reveal Himself and His will. I became then inspired with fresh desire to serve Him to the utmost, that same desire which in early days in New Orleans filled me each morning and sent me joyfully skipping to my work.

"As seen in my loneliness, the Bible reminded me that, apart from God, my life was a bubble of air, and it bade me remember my Creator. When that vast, upheaved sky and mighty circumference of tree-clad earth or serene downward marked so emphatically my personal littleness, I felt often so subdued that my black followers might have discerned, had they been capable of reflection, that Africa was changing me."

Bible Study

What Did Jesus Teach?

By Rev. John H. McArthur, S.T.D.

XX. About Judgment and Penalty

Topic for week beginning November 13: Scripture Lesson, Matt. 25: 31-46.

The future partially shrouded in mystery. We naturally turn to Jesus, the Master Teacher, for information concerning the great questions of life, but when we ask concerning the future and the doctrine of the last things we are surprised to find that He has given us so little definite teaching. Man knows that death does not end all for him, and so his thoughts turn naturally to the future. He has a strong desire to know more about the future, its possibilities and its conditions, and it is almost annoying to find that the information which the Scriptures give us concerning the future is not sufficient to satisfy that desire. Perhaps our curiosity would ask for more than we need to know. Divine wisdom has not seen best to gratify our curiosity with reference to the future, and yet all that we need to know has been revealed to us. We do not know as much as we would like to know about these things. Perhaps we do not know as much as we think we do, but we may know as much as we need to know. What we do know is sufficient to warn us against the evil of sin, and against the folly of frittering away our time in this life; while at the same time that little we do know is sufficient to inspire us to noble lives, lives of purity and of usefulness. I think the church has already come to the conclusion that she does not know as much about the doctrines of eschatology as she once thought she knew. Concerning the judgment, it is one of those doctrines concerning which we are in danger of believing more than the Master taught, and of putting more into our creed than is found in the Scripture. Still, while our curiosity has not been entirely satisfied, we have not been left in the dark. The veil has been partly lifted, and sufficient has been revealed to us for our present encouragement. What more do we need? We shall here attempt a brief summary of the teaching of Jesus about the judgment.

1. *The fact of the Judgment.* (Matt. 11: 22; 12: 36, 41-43; 13: 49, 50; Luke 12: 24-29.) When Jesus with such persistent definiteness affirmed the fact of the judgment He was giving expression and definiteness to a belief that is almost universal among men, although held with a certain degree of vagueness. The doctrine of the judgment is a part of the creed of the race. It is found in the Old Testament as well as the New. (Ps. 50: 3-6; Eccles. 12: 14.) Plato, too, had his vision of the judgment; and all men practically look forward to a day "when each shall stand full-faced with all that he did below." As Prof. George Jackson has put it: "Life is not to be folded up, like a piece of finished work, and then laid aside and forgotten; it is to be gone over again and examined by the hand and eyes of perfect wisdom and perfect love. Each day we are writing, and often when the leaf is turned that which has been written passes from our mind and is remembered no more; but it is there, and one day the books—the Book of Life, of our life—will be opened, and the true meaning of the record revealed."

2. *The Judge.* (Matt. 7: 22, 23; 16: 26; John 5: 22.) Jesus claimed to be the judge of all men. No other man ever made such a claim. It was a claim that

"It is one thing to have faith in prayer and another to offer the prayer of faith."

would sound strange even to His friends, but to His enemies it was more than absurd, it was preposterous. When we think of this young Jewish carpenter, hounded by the church, persecuted by the rulers, consciously drawing near to the end of His life, making this claim which no other man ever made, a claim which gives Him the distinction of being the very chiefest of all men, we cannot but conclude that He is more than man, He is divine. Seeing that He is divine, He will be able to judge us in all things, for He knows us perfectly. No act of ours, no matter how secretly performed, will escape His all-seeing eye. No word of ours, though uttered only in the ear of our most intimate friend, will escape His notice. No thought of ours, though hidden from all men, can be hidden from our omniscient Judge. Every deed that we have done, every word that we have spoken, every thought of our mind, every desire that we have cherished, all are open before Him, for we carry the record of them in our own character, which shall be opened out and examined before our Great Judge. Not even the smallest thing shall escape His notice, for the most insignificant thing be thought too small to claim His attention as Judge. "For every idle word that men shall speak, they shall give account thereof on the day of judgment." His judgment will be along the lines of strict justice, but nevertheless justice that is administered in harmony with the highest wisdom. He not only knows what we have done or what we have failed to do, but He knows also the many little circumstances that have made it hard or easy for us to do right, and in the sentence that is passed upon us these things shall be considered by His infinite wisdom. Because of His perfect knowledge of all circumstances and conditions, and because of His infinite wisdom, absolute justice will be tempered. It will be more tolerable for Sodom in the day of judgment than for Capernaum and the cities in which He did many mighty works. Aye, and it will be more tolerable in the day of judgment for the cannibals of the South Sea Islands than for many of the so-called respectable citizens of this Christian land, who hear but heed not the call of their Lord. Our privileges and opportunities, whether improved or not, will weigh mightily with the Judge in passing sentence upon us. Again, we must remember that our Judge is a Man, like unto ourselves; not an imperfect, whimsical, arbitrary man, but the one perfect, ideal Man. Nevertheless, a man like unto us, who has passed through the experiences through which we have passed, who has had the feelings that we have had, who has been tried in all points as we have been. It may be a source of comfort to us that our Judge is one who knows all about our experiences, and all about our infirmities, and our temptations, and who has a heart full of sympathy that goes out to fallen men living in the midst of a fallen world. May we not expect therefore that His judgments will be for justice, administered in wisdom and tempered in love.

3. *The Rule of Judgment.* According to what standard shall we be judged in that day? If the tares are to be separated from the wheat, and the wheat sifted from the chaff, then we might conclude that nothing but character will stand the test in that day. But the character that we form for ourselves is the result of our conduct. It is the righteous that shall go into eternal life. The five foolish virgins were punished simply because of their negligence. Those who made a profitable use of their talents were rewarded because of their faithfulness. According to the parable of the sheep and the goats, hospitality will be

a test of fitness for heaven. They who shall enter into life are those who have a tender sympathy for the needy, manifested in a tangible manner according to their opportunity. By this test the heathen themselves may be judged. They heard not the gospel, they knew not Christ; nevertheless, they served Him in serving their needy fellow-men. But for the man living in a land of Christian privileges, and in an age when the gospel is preached, more than mere hospitality may be required. Obedience to the teaching of the Master will be the test. The man who shall not be found wanting in that day is the man who heareth and doeth these sayings of Jesus. Not everyone that saith Lord, Lord, but he that doeth the will of the Father shall finally be judged fit for heaven. The light that we have will weigh in the mind of the Judge. Those that have sinned against much light will be beaten with many stripes, and those that have sinned against little light shall be beaten with few stripes.

4. *The Issue of the Judgment.* Penalty for the wicked and reward for the good. The sheep on the right, the goats on the left. The one into everlasting life, to partake of the glory of the redeemed in the presence of the Redeemer. The other to be banished from His sight. There will be the lot of the depraved, in which they will be deprived of what might have been theirs. The five foolish virgins were deprived of the festivities that they might have enjoyed. But their punishment will be positive as well as negative. Deprivation alone will not mete out to them their full punishment. In addition, there will be weeping and wailing and gnashing of teeth. Language that may be figurative, but which describes the positive nature of their punishment. But what is to become of those that are partly good and partly bad? We know what will happen to the



sheep and the goats, but what will happen to the alpaca, an animal which partakes partly of the nature of the sheep and partly of the nature of the goat? Christ does not seem to recognize the alpaca in the moral world.

5. *Lessons from Christ's teaching on this subject.* We should have keener sense of sin, a quickened conscience, a constant sense of responsibility for our daily conduct, even in the minutest things of life. When Daniel Webster was once asked what was the greatest thought that had ever occupied his mind, he answered, "the fact of my personal accountability to God." The great philosopher Kant said that two things filled him with awe, the heavens above him, and the moral

law within him. Jefferson said, "I tremble when I remember that God is just."

XXI. About His Death

Topic for Week Beginning Sept. 20.

SCRIPTURE LESSON: Matt. 16: 21; 20: 17-19; Mark 10: 32-34; Luke 18: 31-34; 24: 6, 7.

The death of Christ occupies the foremost place in the thought and teaching of the Church. It is the pivotal point of Christian theology. The most distinctive fact in the career of Jesus was His death, followed by His resurrection. His most significant title is Redeemer. He is a Master Teacher, a Great Reformer, a sincere Philanthropist, a true Martyr; but foremost of all He is the world's Redeemer. In the epistles of the New Testament there is scarcely a quotation from the lips of Jesus. This would be strange if Jesus was nothing more than the world's greatest Teacher. The sacred writers think of Him chiefly as the Saviour of men, and this thought colors all their writings and moulds all their theology. In the gospels themselves, which give us memoirs of His life, more than one-fourth of their pages are devoted to the story of His death. This would be altogether out of proportion were it not for the fact that His death was regarded as having some special significance.

If we turn now to the teaching of Jesus we are surprised to find that He has said so little about this subject concerning which the disciples have said so much. Very few of the many parables which He spoke had any reference to His death. Except for a few isolated statements referring to His impending doom, there is very little in the teaching of Jesus concerning His death. This, however, is easily explained. It was practically impossible to teach much concerning the meaning of His death before the event itself had taken place. The disciples were never commanded to preach Christ and Him crucified until after the crucifixion had taken place. Jesus was perfectly candid with His disciples when He told them that He had yet "many things" to say unto them, but they could not bear them now. The meaning of His death was one of the many things which they were unable to bear, and which they could not fully understand till after the day of Pentecost. Not only were the twelve incapable of appreciating the meaning of His death, but they refused to believe that He was going to die. When Christ first distinctly foretold His approaching end, Peter said, "Be it far from Thee, Lord; this shall never be to Thee." With us at another time He said that He should be delivered up into the hands of men, Luke adds, "But they understood not this saying." And again, after a similar prophecy, the same evangelist tells us that they understood none of these things. As Dr. Denney says, that which "characterized the last months of our Lord's life was a deliberate and thrice-repeated attempt to teach His disciples something about His death." "What could He do," says Prof. Jackson, "but wait until the cross and the empty grave, and the gift of Pentecost had done their revealing and enlightening work?" We shall try to set forth briefly some things which He taught.

He foretold His death. He was conscious of His impending doom. A figure referred to His death only in a vague manner. As if considerate of His disciples' feelings, He only hinted at His death. He talked of the temple that

"He that never thinks, never can be wise."

would be destroyed and built in three days. He talked of giving His disciples His flesh to eat. He talked of the good shepherd that giveth his life for the sheep. He talked of being lifted up as Moses had lifted up the serpent, and of drawing all men unto Him. He talked of a cup he had to drink, of a baptism that was awaiting Him. But they understood not these things. Finally, as He approached His end, He told them that the Son of Man must suffer many things and be killed.

He taught that His death was voluntary (Luke 9: 61; 22: 42; Jno. 10: 17, 18). He was a martyr to the truth, it is true. But He was more. The martyr dies because he must; Jesus died because He would. The martyr's life is snatched away by strong hands, but the life of Jesus was laid down of His own will. "He gave Himself up." He said that "The Son of Man must be lifted up." But this was not the *must* of another's constraint, but the *must* of His own love. His death was therefore not merely a fate which he suffered, but a work which he achieved.

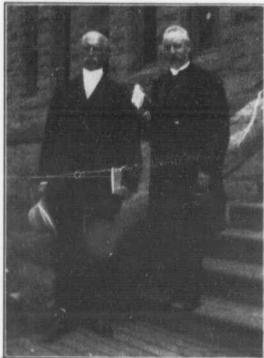
He taught that there was a moral necessity for His death (Luke 24: 26; Matt. 16: 21; 17: 22, 23). His death, though voluntary, was not suicidal, for the reason that there was a moral necessity in it. While He tells us that the Son of Man must suffer many things, it is nevertheless not the *must* of outward restraint, but the *must* of moral necessity. Jesus insisted upon the moral necessity for His death, but does not explain the philosophy of it. In speaking on this subject, Adeney, in "The Theology of the New Testament," writes thus: "In speaking of His passion and death Jesus added fresh details each time He referred to the subject. But from His first announcement of it, He always connected it with His supreme destiny. It was never regarded by Him as an accident, nor did He even treat it as a sheer calamity, like the murder of John the Baptist, or as simply the termination of His career." His death was necessary. "It was a part of the destiny of the mission of Christ. Why it was necessary, how it came to be an integral part of the Messianic mission, Jesus did not yet say. But it was much simply to announce that it must be."

There are a few passages, however, which hint at the meaning of the necessity involved in the death of Christ. His death was necessary as the *crowning revelation of God's love*. "God so loved the world that He gave His Son." Here is the supreme proof of God's love. Someone has said that it means more for a man to surrender his life than to pay more than it does for him to surrender himself up. So Paul says, "God commendeth His love toward us, in that Christ died for us."

Once Jesus said that He gave His life to be a ransom for many (Matt. 20: 28). "The idea of 'ransom,'" says Adeney, "signifies liberation or payment. The payment is Christ's life. What is the liberation? It is going too far to ask, To whom is the payment made? For we always have to be careful not to press the details of a metaphor beyond the point of comparison." "Seeing that our Lord leaves the phrase open to us, let us for us to take it in its large comprehensiveness to mean deliverance from all evil, remembering that with Christ the root of evil, the one real evil, is sin." Men are unable to free themselves from sin. Christ gives His life that men may be liberated thereby. "In all this our Lord does not say why it is necessary for Him to die in order that men might be set free. He simply states the fact." "Christ died for our sins," says Paul. That was the central point of His theology.

That is the great theme of the Christian pulpit. That is the essence of the Gospel. We must not doubt the fact, though we may not be able to explain its philosophy. The pulpit must ring true on this point, while scholars may differ as to the explanation which they offer for it. Through the death of Christ men obtain forgiveness for their sins (Matt. 26: 28), and complete deliverance from sin's power (Matt. 20: 28).

Further, the death of Christ not only means salvation from evil, but also salvation unto life (John 3: 14-15; 8: 51). On the one hand, saved from sin; on the other, entrance into life. The purpose of God concerning man and his eternal des-



tiny were in danger of being frustrated through sin, but the divine purpose has been saved through the sacrificial death of Jesus, the Son of God and the Son of Man. It is the preaching of the death of Jesus, the foolishness of the cross, that gives to Christianity its power in the world. The Roman Catholic Church has perhaps drifted farther away from the teaching of Jesus than most others, and yet in spite of that fact she still has power to hold the masses. Wherein does that power to hold men consist, if not in the fact that she never ceases to exalt in the death of Christ? We quote the following from Dr. Jefferson: "The Roman Catholic leaders, notwithstanding their blunders and their awful sins, have always seen that the central fact of the Christian revelation is the death of Jesus, and around that fact they have organized all their worship. Roman Catholics go to mass. What is the mass? It is the celebration of the Lord's Supper. What is the Lord's Supper? It is the ceremony that proclaims our Lord's death until He comes. . . . In all her cathedrals Catholicism places the stations of the cross, that they may tell to the eye the story of the stages of His dying. In all her altars she keeps the crucifix. Before the eyes of every faithful Catholic that crucifix is held until his eyes close in death. A Catholic goes out of the world thinking of Jesus crucified. So long as a church holds on to that great fact, she will have a grip on human minds and hearts that cannot be broken."

Jack London has an affection for children and he once made the acquaintance of twin sisters of six. "Good morning, my dear," he said one morning, meeting one of them on the street, "and which one of the twins are you?" The little lass looked up into his face and said very gravely: "I'm the one what's out walking."—Success.

The Topics for 1911

As announced in our September issue, the topics for weekly meetings for next year are being arranged for the League year rather than for the calendar year, as in time past. This is to meet the requests of many of our societies that desire to print their topic cards from May to October and from November to April inclusive. No printed list will be issued until April next, when the Book Room will be prepared to supply the cards as heretofore. For the convenience of our readers we give again the list for the first four months of 1911. There are two inexpensive books which we highly recommend, and which will form the basis of study from month to month. These are "Canadian Civics," and "How we got our Bible." The former is 35 and the latter 20 cents each. They may be purchased from the Book Room. For particulars regarding the recommended missionary text book for Mission Study classes, write Dr. F. C. Stephenson. We strongly urge the formation of some form of Reading Circle or Study class for a course in connection with the new Department of Citizenship, and will be glad to advise all who are interested therein.

TOPICS FOR JANUARY TO APRIL, 1911.

For Juniors as well as Adults.

- Jan. 1. Lessons from Bible Biography. Abraham.
- " 8. Modern Missionary Lessons from Paul's First Missionary Tour.
- " 15. How we got our Bible.
- " 22. Canada and the Empire.
- " 29. The duties of a Canadian Citizen.
- Feb. 5. Lessons from Bible Biography. Joseph.
- " 12. Modern Missionary Lessons from Paul's Second Missionary Tour.
- " 19. How we got our Bible.
- " 26. How our Laws are made.
- March 5. Lessons from Bible Biography. Moses.
- " 12. Modern Missionary Lessons from Paul's Third Missionary Tour.
- " 19. How we got our Bible.
- " 26. How Parliament does business.
- April 2. Lessons from Bible Biography. Joshua.
- " 9. Modern Missionary Lessons from Paul's Later Missionary Work.
- " 16. How we got our Bible.
- " 23. The Premier and the Cabinet.
- " 30. Open Temperance Meeting. (A Banquet Meeting with the Juniors.)

"I've Tried That"

Of all the wet blanket brigade there is no more discouraging member than the one who greets your plans with, "Oh, you can't do that; I've tried it myself and it won't work." But do not be too quick to accept the results of his experiments. He may belong to the class described also in the *New Guide*: "There is an old story of a man who had heard that feathers make soft pillows, and finding a single feather as he walked along the road one day, he placed it upon a stone and lay down to try its luxury. The result was not satisfactory, and he arose disappointed but fully convinced by his experiment; he had tried a feather pillow, and it was not soft. There are many good things tested in much the same manner. 'I've always heard that religion was a comfort in time of trouble,' says some one, 'but I can't say that it does much for me.' Probably there isn't enough of it."—Sel.

"Abraham knew not whither he went, but he knew why."

Department of Citizenship

The Fourth Department— Citizenship.

On our editorial pages reference is made to this newly-formed branch of our young people's work. Its purpose and scope are clearly outlined in the definition given thereto by the new article necessarily added to the constitution of the Epworth League. The plan there given includes:

- (a) Patriotism—
 - (1) To teach and emulate love of country.
 - (2) To encourage the study of Canadian history and biography.
 - (3) To arrange for patriotic services in connection with national anniversaries.
 - (4) To investigate and study Provincial and Dominion questions.
- (b) Municipal Politics—
 - (1) To study local conditions where Leagues and Young People's Societies exist, and to utilize the forces of the League in promoting a sound and healthy municipal government.
- (c) Temperance and Prohibition—
 - (1) To provide Scientific instruction in Temperance and urge total abstinence.
 - (2) To study the methods of other countries in dealing with the liquor traffic.
 - (3) To acquaint the members with the history and growth of the Prohibition movement and to seek in every possible way the extinction of the liquor traffic.
- (d) Social and Economic Problems—
 - (1) To encourage the study of sanitation, sewerage, ventilation of homes, and overcrowding in cities.
 - (2) To encourage the study of the immigration problem and the best method or methods of creating a wholesome Canadian sentiment in the minds and hearts of the new comers.
 - (3) To study the effects of the observance and non-observance in other countries of the Lord's Day, and to promote by all lawful means the observance of the Lord's Day in our own country.
- (e) Athletics—

The committee on Athletics shall have general charge of all outdoor sports, gymnasium exercises and such like for the care and development of the body, whenever it is deemed advisable to conduct the same.

We advise that everywhere possible our Leagues and Young People's Societies organize this new Department. Do not wait till the annual elections next spring. Let the Presidents promptly bring the matter before the Executive, and in due course let arrangements be made for the election of the new fourth vice. In every case this office should be filled by a man. In the Conference Epworth League he should be a recognized leader of acknowledged ability, for from him, as an inspirational and energizing centre, every District and local League should receive stimulus and inspiration as well as guidance. The department stands for the highest kind of work and study, and should be an active and aggressive force in every community. *Set it to work.*

Temperance Meeting

MRS. W. P. CHITTIK, CANSO, N.S.

"The Curse of the Bar." Topic for Oct. 30.
Prov. 23: 20, 21; Hosea, 7: 5; Hab. 2: 15; Rom. 14: 17-23.

SUGGESTIONS FOR THE MEETING.

The leader should give a brief outline of the Bible teaching in these passages. In Proverbs 23: 20, 21, we have a description of the bar, "among wine-bibbers, etc.," and the outcome of the bar—"to poverty" and "rags." Hosea points out that even kings and princes are not above being tempted, and offering temptations. Truly alcohol is no respecter of persons, for from the king upon his throne to the lowliest peasant in his realm, alcohol claims its victims. Greatness intellectually, socially, financially, is no guarantee against alcohol's power, if once it gains an entrance to a man's habits.

Habakkuk pronounces "woe" to the rumeller, and the one that offers drink to another, while Paul leads us to the greatest motive—denying self to help others. If all men were brothers, following "after the things which make for peace, and things wherewith one may edify another," we would have the solution of the whole problem. Let it belong to the young people of our Church to establish the convictions that will make character for themselves and for the nation.



Secure two five-minute addresses on such outlines as these:

WHAT A WORKINGMAN SHOULD KNOW.

1. That alcoholic drinks possess no nutritive value—they may exert a brief temporary feeling of warmth, but they soon induce sleepiness and lower the body temperature.
2. That the regular use of alcoholic drinks causes an early loss of working ability.
3. That the regular use of alcohol draws from the workman's pocket a large amount of money that is wasted, and would much better be spent for food and clothing and other useful things.

WHAT A PARENT SHOULD KNOW.

1. That alcohol retards the physical and mental development of children.
2. That alcohol weakens the brain.
3. That alcohol promotes disobedience to parents, and endangers the moral nature of the child.
4. That alcohol weakens the resistance of the body, and thus favors attacks of disease.

God calls many to-day to testify to the fact, long ago stated, that "Wine is a mocker." The voices are so varied and so emphatic that it is no wonder that men are listening and heeding, and that the temperance reform is a temperance-miraculous reform. We must, however, keep on echoing the great facts until our country is freed from the thraldom of the liquor traffic, and every man's habits are in accord with the perfect self-control that comes only by total abstinence. This is why we need a temperance meeting, again, and yet again, that we may state the new facts, and restate the old ones, till all have learned the lesson, and practise it as citizens.

"There is an evil in the land,
Rank with age and foul with crime,
Strong with many a legal band,
Money, fashion, use and time.

"Tis the question of the hour,
How shall we the wrong o'erpower?
Vote it out! Vote it out!
This will put the thing to rout."

THE VOICE OF SCIENCE.

The testimony of science is convincing. Make use in your meeting of some of the following:

Max Grubber, M.D., President of the Royal Institute of Hygiene, Munich: "No harm in beer! It is just this precious beer which lowers the intellectual capacity and will power of thousands, and makes them old before their time; ruins stomach, liver, heart and brain."

Adolf Fleck, M.D., Professor of Physiology, University, Wurzburg: "Even a moderate dose of alcohol diminishes strength. All assertion of the strengthening effects of alcohol is a delusion. Every penny which the workman spends for alcoholic drinks is not only wasted, but employed for a destructive purpose."

Victor Horsley, M.D., F.R.S., Professor Clinical Surgery, University College, London: "The evidence is overwhelming that alcohol in small amounts has a most harmful effect on voluntary muscular work."

Prof. Hehlenius, of Helsingfors, quotes the verbal testimony of the manager of the copper mines of Kockmahon, who told him that more than 800 of the 1,000 persons daily employed in the works had taken the total abstinence pledge, and that after doing so the value of their productive industry increased by nearly \$25,000. They not only did more but better work, and with less fatigue to themselves. In a recent walking match, held at Kiel, Germany, the first four winners were abstainers. Among the ten prize-winners, six were abstainers, and two others had lived entirely abstinent for months before the contest. Of the twenty-four abstainers who entered the race only two failed to reach the goal; of the fifty-nine non-abstainers, thirty failed to reach it.

Dr. Paul Bergman, principal of a school in Germany, obtained the consent of the parents to make a test of a small quantity of wine on a class of girls from 13 to 15 years of age. Shortly after taking half a wineglass of light wine (8 per cent. alcohol), the girls were given a dictation exercise. They made from one to seven more errors than they did before; it took them longer to think, and the writing, spelling and punctuation were considerably worse.

"Fight the saloon by all means but still more fight the appetite."

Parallel experiments were tried upon the boys, giving them beer instead of wine, with similar results. The boys agreed that the beer made thinking more difficult.

THE VERDICT OF GREAT SOLDIERS.

Once it was thought that liquor inspired a man to be a better soldier. Now the temperance departments in army and navy are encouraged by the king; and some of England's greatest generals, such as Lord Roberts, Lord Kitchener, Sir George White, and Lord Charles Beresford, give emphatic testimony to the value of total abstinence habits. The soldiers stand the fatigue of long marches and hard service. They are steeper in the strain of fighting, and less subject to the sicknesses that so often attend a military camp. Sir Frederick Treves, who is a military man as well as a physician, and who took a prominent part in the hospital service of the British Army during the South African war, states: "It is curious that troops cannot work much on alcohol. I was with the relief column that moved on to Ladysmith, and of course it was an exceedingly trying time by reason of the hot weather. In that enormous column of 30,000 the first men who dropped out were not the tall men, or the short men, the big men or the little men, but the drinkers, and they dropped out as clearly as if they had been labelled with a big letter on their backs."

Some brief, crisp statements of facts might be given by the members. Call it an exercise if you like, and have them given brightly and quickly.

"Facts are stubborn things." Add to these, as what are given here are only suggestive. If you have some local facts they will be even more telling.

TELLING POINTERS!

It is foolish egotism to say you have nothing to fear from a foe that has laid low such great men as Pitt and Addison, Burns, Poe, Coleridge, Goldsmith and Webster.

Edison says, "I am a total abstainer because I have always felt I had a better use for my brains."

"Never drink wine," says Field Marshal Oyama, of Japan.

Major-General Fukushima says: "If I had been a drinker, my journey on horseback through Siberia would have been a failure."

Sir Andrew Clark, M.D.: "Alcohol is a poison; so is arsenic; so is opium. It ranks with these agents. Health is always in some way or other injured by it; benefited by it—never."

Dr. Lorenz: "But why should not every man's brain be clear, and his muscles firm and his nerves steady? If liquor makes these blessings impossible for a surgeon, it makes them impossible for a man who are no surgeons; and what right have they, in God's sight, and in justice to themselves, to muddle their brains, to weaken their muscles, and to unsteady their nerves? A man should be the best man he can be, and not indulge in that impure of his manhood."

"Abstain!" say Sandow, Holheim, Hanlan, Peary, Nansen, Webb, Weston, Sherrin, and a host of others.

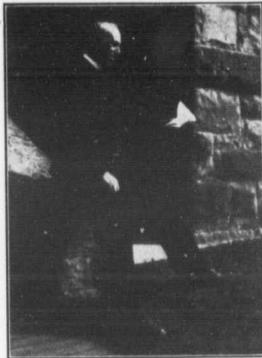
"The testimony of life insurance actuaries, based upon years of experience and thousands of lives, establishes the fact that the longevity of abstainers is at least 25 per cent greater than that of insurable non-abstainers."—R. McKenzie Moore (British Institute of Actuaries).

"The liquor traffic exists in this country to-day only by the sufferance of the membership of the Christian churches. They are masters of the situation so far as the abolition of the traffic is concerned. When they say 'Go,' and vote 'Go,' it will go."—Hon. Neal Dow.

The Church and the Working Man

Let it be acknowledged that the Christian Church is facing serious problems in connection with the workingman. Christ was a worker. He toiled for His daily bread. But the tragedy of it is that in the twentieth century of the era that bears His name, His Church finds itself facing an estrangement with the great class of which He was a member.

That we are in the midst of great social unrest no one who is at all an observer of his times would undertake to deny. Now, unrest in itself is not necessarily bad, if it be kept within certain



limits. It is the perfectly satisfied man who is a milestone around the neck of society. The man who is uneasy, who wants better things for himself and his family, and is willing to work for them, improving himself constantly, that man is the hope of the human race in its upward climb. But there is also another kind of unrest—growing, smoldering, finding fault with the more fortunate—and in that there is danger. That much of this exists to-day, the strikes and boycotts, the numerous books and articles dealing with social conditions, everyday experience, but bring out most forcibly. And somehow in it all the Church is attacked or held as being to blame. And why?

The answer is very easy. It is because the religion of Jesus Christ when rightly understood and practised will do away with grinding poverty, injustice, ignorance and everything of that kind. And those who are among what is sometimes called the downtrodden cannot but realize that. They feel that it is because the religion of the Carpenter of Nazareth is not being practised as it should be that the present conditions of things are continuing. And who shall say that they are not right? When the time shall come that the principles of the Sermon on the Mount and the Golden Rule are the guide of life everywhere, then all of the present difficulties shall be done away with.

That there is much of injustice in the attack of the estranged laboring classes on the Church cannot but be recognized. The churches are not subservient in the hands of wealth. They are not opposed to the labor interests. The laboring man will find a cordial welcome in the Church. We are not speaking now of the exception of churches, but of the run of them. The Church is anxious to welcome the man who works. The trouble is that many fancied wrongs have crept into his

mind oftentimes, and he keeps away from the sanctuary because of that. All of this without in the least condoning those churches where the principles of snobbish rule supreme and the unfortunate are not wanted. But the Church as a whole? Why, see how the Church is striving to meet the situation. It has established departments of labor, the ministers have united with labor unions, it has organized departments of social service, it is taking cognizance of Labor Day, it is trying in every way possible to bring the estranged to the Church that there he may find a satisfying portion in Jesus the Christ, the Friend of the laboring man, as He is of every class.

It must be acknowledged, of course, that there are some great economic questions that are naturally prominent in the mind of the laboring classes upon which they desire that the Church should take a bold stand. There is the question of employers' liability, that of old-age pensions, and that of profit sharing, to name only three of the most important. And who shall say that these are not of utmost importance? It is pleasant to realize that all three of these questions are finding advocates of the most strenuous kind in the Church. Employers' liability is being more and more accepted and will doubtless soon become a law in all States, while the principle of old-age pension for faithful employees is one that is rapidly gaining ground. Profit-sharing has already been entered into by a number of the large concerns where Christian men are in control. Statistics are authority for the statement that the average earnings of labor are about ten or twelve dollars a day, while the average wage is well under the two dollar mark. With these facts in mind, the profit-sharing principle cannot long be delayed. Many of these things are bound to come to pass before long.

But there is something deeper than that. And that is the education of a generation of young men and women in the principles of the Nazarene, as they have to do with labor and capital, in their relations to each other, so that eventually all of this shall be settled as it should be and the Church and the workingman be once more together everywhere. What an opportunity is here given the Church of Jesus Christ through its young people's societies and its Sunday schools. Take our own Epworth League as it comes in touch with the young life of the Church and let it consider seriously and under the proper guidance those fundamental principles of our religion as they relate to society, and behold what a difference will take place. Nothing could be of greater benefit than for our young people to spend a part of the fall and winter in studying the history of the social and ethical teachings of Jesus. A generation of young men and women thoroughly intelligent on these questions stepping out upon the stage of life will mean much toward the solution of the present problem.

And this very thing will take place. Already we are seeing the dawn of better days. Amid all the unrest and trouble, there is coming to pass a period of better understanding. When the Church shall have the full confidence of the workingmen—as it ought to have it, being the best friend of the man who works, and holding as it does the only panacea for his ills—then shall all of these difficulties cease. The chasm shall have been bridged.

But meanwhile great is the work that needs to be done. The situation is one that cannot of its nature be ignored, and the proper relation of the workingman and the Church lies the salvation of society.—*Epworth Herald.*

"Cultivate vices when you are young, when you are old they will not forsake you."



OUR JUNIORS

"Train up a Child According to His Way."

The Child's Morning Hymn

Jesus, keep me all this day,
When at school and when at play;
When I work and when I rest;
Bless me and I shall be blest.

Keep my body free from pain,
Keep my soul from sinful stain,
Bread supply for daily need,
Help me on Thy Truth to feed.

May I do all things I ought,
May I hate each evil thought,
Let no false or angry word
From my lips this day be heard.

May I serve Thee here below,
Serve Thee when to heaven I go,
Serve and love and trust in Thee,
Now and through eternity.

—Newman Hall.

Clock Verses

From ancient clock, from belfry tower,
Strikes out all night each passing hour;
We count the strokes, and then recall
Some Bible words to fit them all.

I.

THE CLOCK STRIKES ONE:

The Lord our God, His name is One;
And one our Master, God's own Son;
One sheep, one coin, one wayward boy,
One, lost and found, gives angels joy.

II.

THE CLOCK STRIKES TWO:

Two men from heaven with Jesus talked;
Two men at even with Jesus walked;
Two blind men cried, He heard their call;
Two mites cast in, the widow's all.

III.

THE CLOCK STRIKES THREE:

Three angels came to Abraham's tent;
Three leaves to friend at midnight lent;
Where three shall meet, Christ stands beside;
Faith, hope and love, these three abide.

IV.

THE CLOCK STRIKES FOUR:

Four little things, exceeding wile;
Four men in furnace, not one dies;
The palsied man by four was borne;
Four anchors cast until the morn.

V.

THE CLOCK STRIKES FIVE:

Five smooth stones chose by David's hand;
Five words which all can understand;
Five sparrows sold, not one forgot;
Five barley loaves the lad had brought.

VI.

THE CLOCK STRIKES SIX:

The Lord doth hate six wicked things,
But from six woe delfrance brings;
Six days for work, one day for rest;
Six waterpots at Cana's feast.

VII.

THE CLOCK STRIKES SEVEN:

Seven times a day men praise may give;
Seven times seven men should forgive;
Seven stars Christ held in His right hand,
And to seven churches sent command.

VIII.

THE CLOCK STRIKES EIGHT:

Eight souls were saved from Noah's flood;
Give aiums to eight, for that is good;
In eight days Jesus came again,
And gave His peace unto His men.

IX.

THE CLOCK STRIKES NINE:

Nine cubits long, Og's iron bed,
What weary place to lay one's head;
Ten men were cleansed by power divine,
But one gave thanks—where are the nine?

X.

THE CLOCK STRIKES TEN:

God's ten commandments, pure and right;
Ten virgins with their lamps at night;
Of ten coins saved, one lost in store,
But one pound used gained ten pounds more.

XI.

THE CLOCK STRIKES ELEVEN:

The eleven stars in Joseph's dream
Made their obeisance unto him;
On Olivet Christ blessed the eleven,
And thence was carried up to heaven.

XII.

THE CLOCK STRIKES TWELVE:

Twelve sons, twelve tribes of Israel;
The twelve sent forth good news to tell;
Twelve open gates to let men in;
Twelve angel guards to keep out sin.

—Christian Advocate.



Weekly Topic Studies

OCT. 30.—CHINA—A STUDY OF THE COUNTRY AND PEOPLE.

This topic will provide a further opportunity to use the Chinese dolls. There is something very fascinating about the old Empire of China, with its strange customs and its strange people, and this lesson will be much more effective if it is illustrated by these models. "Chinese Characters" and "The Story of the Sing Yet Family" provide material for a talk upon the customs and the people. "From Opium Fiend to Preacher" and "China for Juniors" will also be helpful to the Superintendent.

The model of the bound foot will serve to illustrate the terrible custom of foot-

binding which for so many years has tortured China's women and girls, but which is now happily being abolished.

Pictures of Chinese cities and of landscapes will serve to make real to the children the conditions under which the people live. A picture of the water buffalo will serve as an introduction to country life. Tell of the tiny farms and the primitive methods of agriculture. The water buffalo is the only animal used in farm work, and in many cases the farmers are too poor to afford even this, and all the work is done by the men and women.

Tell of the crowded cities, and picture their narrow, crooked, dirty streets, the majority of which are only a few feet in width. Picture the crowd that surges up and down—the coolies with their burdens, the official in his sedan chair; the beggars, many of them blind or diseased, the children—all the various forms of life that may be met. Describe the temple worship and make clear to the children some of the changes that will come to this old empire when Jesus Christ is known to the people.

Helps in preparing for this topic are: "The Sing Yet Family" of dolls and the stories, 25c.; China for Juniors, 10c.; "From Opium Fiend to Preacher," 50c.; The Missionary Bulletin, 25c. a copy, \$1.00 a year. Order from F. C. Stephenson, Methodist Mission Rooms, Toronto.

NOV. 6.—THE FAITHFUL FRIENDS AT THE TOMB. John 20: 1-10.

On the first Easter morning the five or more women of whom we think as last at the Cross were first at the tomb. In love they had brought spices and ointments unto Him to whom the magi years before had brought frankincense and myrrh. The women were unmindful of the sealed door of the tomb and ignorant of the Roman guard placed there to prevent the disciples from taking the body of Jesus. As Jesus said at the tomb of Lazarus. "Roll ye away the stone," we may think of His Father saying to an angel in heaven, "Go, roll away the stone from the tomb of my beloved Son." "Behold there was a great earthquake, for the angel of the Lord descended," rolled it away, and sat upon it. (Tell the effect it had upon the keepers.) So was answered the question the women had asked each other, "Who shall roll us away the stone from the door of the sepulchre?"

Mary Magdalene seems to have gone a little ahead of her companions. Her joy at the opened tomb seems to have been turned to sadness in the discovery that it was empty, "for the Lord she loved was gone. To whom did she run to report her discovery? What did they do? What did they find upon returning to the tomb? What would we have seen if we had been in Jerusalem on the first Easter morning? Note that John followed Peter into the tomb. Would others be safe in following me? Read John 11: 20-27, and note that Christ tells Martha that He is "the resurrection and the life," and that the one who believes in Him "shall never die."—C. G. W.

NOV. 13.—THE MESSAGE OF CHRIST'S ANGEL FRIENDS. Mark 16: 1-8.

When Mary had gone to report her discovery to Peter and John, the other women approached the tomb. Seeing nothing to hinder, they entered; but immediately were startled by the angel, who said, "Fear not ye, for I know that ye seek Jesus who was crucified." Then came a strange question, "Why seek ye the living among the dead?" and the sad revelation, "He is not here," and the blessed assurance, "He is risen." These last words are repeated over and over again every Easter Sunday, and being

"They who put pleasure first are the last to find it."

so familiar they do not seem so wonderful as they did uttered by the angel to the sad, then joyful, women. He reminded them of what Jesus had said in Galilee about being delivered into the hands of sinful men, and crucified, and rising again on the third day. They then remembered His words. He told them to go quickly and tell His disciples that Jesus was risen from the dead. He sent a special message to Peter. As Mary wept because her Lord had been taken away, as she thought, she became conscious of someone's presence. Who was He? Did Mary know the voice? Sometime, somewhere, on that Easter day the Lord also appeared unto Peter. We do not know what passed between them. The last time they had seen each other was when Peter denied Him, saw His reproving look, went out, and wept bitterly. He had received that comforting message the angel sent him by the women at the sepulchre, that they should tell Peter especially the Lord had risen, and would meet him again in Galilee. Jesus appeared to His penitent and loving disciple, and no longer accused him of forgiveness. What lessons can we learn from this story?—C. G. W.

NOV. 20.—CHRIST'S COMPANIONS ON A COUNTRY WALK. Luke 24: 13-35.

On the day that Jesus rose from the grave, two friends were taking a walk together. They left Jerusalem early in the afternoon probably, and went out through one of the gates into the fresh air of the country. It was a beautiful road they had chosen, leading them now across a hill, then down into the valley, and through groves of lemons and olives. They were on their way to a village called Emmaus, some eight miles from Jerusalem. They were not ordinary men. They can tell little about them, but we do know they were disciples and loved Jesus. One of them was named Cleopas; the other was Luke, who has written us the story of that afternoon walk. They were sad, and were talking of the death of their dear Friend. As they travelled along they met a stranger, whom they did not recognize. He walked along with them, listening to the story of their sorrow. They told Him of their disappointed hopes. He surprised them by His knowledge of the Scriptures concerning Himself. The Bible had been perhaps closed and sealed until their sorrow gave them a new interest in its pages. New Light had been shed upon its meaning. Reaching their home, they invited the Stranger to dine with them. He consented. And it came to pass as He sat at meat with them, He took bread and blessed it, and brake and gave to them. And their eyes were opened, and they knew Him. And He vanished out of their sight." How glad they were. They could not keep the good news. They did not keep their supper, but hastened away back over the hills to tell the other disciples.

Select the main lessons from the story, and tell in your own words.—C. G. W.

An Important Commission

The following recommendation of the S. S. and E. L. Committee, presented to the General Conference and adopted by that body, speaks for itself:

"That, whereas the present condition of work among the Juniors is unsatisfactory on account of the overlapping of the work assigned to the Catechumen Classes, Mission Bands and Junior Leagues, we respectfully ask the General Conference to secure the appointment of a Commission whose duty shall be to consider the whole work being done by our Church for the Juniors, and, if possible,

unite it all in one organization, with a short and simple constitution, this Commission to consist of one of the General Superintendents, two members appointed by the Mission Board, two appointed by the General Board of Sunday Schools and Young People's Societies, and, in addition, that the Woman's Missionary Society be requested to appoint two members to serve on this Commission, and that the Commission report to the General Conference Special Committee within a year from this date."



The Man Who Is Prepared

By this significant title, the natives of South Africa are said to have designated General Sir Baden-Powell. That he well merited the name everybody who knows anything of his gallant and successful defence of Mafeking will readily admit. The brave general has been visiting Canada in the interests of the Boys' Scouts, of which he is the founder and head.

"Be Prepared" is the characteristic motto of the movement. It is suggestive of the greatest needs of our boys, and includes a well-rounded and fully-developed readiness as far as the boy's growth will admit, for the varied exigencies of life. Physically, it teaches the boy to maintain his body in health and to be cleanly in habits; intellectually, it aims to encourage him in making the best possible use of all his faculties; socially, it seeks to fit him to be a helpful minister to his fellows; morally, it trains him to possess and exhibit a true manly character, and, politically, it would make of him a good citizen.

Speaking of Baden-Powell's visit, the Witness, of Montreal, says:

"Be prepared" is the motto of the Scouts, and preparation for all the duties of life is the object of their training. Not only does this include physical training, but moral training. Baden Powell is a knightly man himself, and that his boys should honor their consciences as their Kings, and should grow up as Christian men, brave, kindly, helpers of the weak, unselfish and truthful, is his ideal. He is never tired of reiterating in his books and writings that the Scouts are to consider themselves as a new order of knighthood, and to render service in the spirit of true chivalry.

No greater mistake could be made than to suppose that the Scout movement tends to develop young Jiminos. On the contrary, its international aspect is one of its most notable features. It has spread beyond the British Empire into Germany, France, Russia, and the United States. Correspondence is carried on between parties in different countries; international visits have occasionally been carried out; and Scouts are taught to appreciate the good in other people and nationalities.

On our editorial pages will be found reference to the action of the General

Conference regarding the Boys' Scouts movement. We cordially commend it to our ministers, and believe, that safeguarded by the oversight of the Quarterly Boards of our churches, the organization of Scouts in every town and village will greatly benefit our boys. The literature of the movement may be secured at the Book Room. Order from Dr. Briggs, not from the editor of this paper.

What Boy Scouts Promise

This is the promise of the Boy Scouts in whose interest General Sir Baden-Powell has been visiting us:

1. I will do my duty to God and the King.

2. I will do my best to help others, whatever it cost me.

3. I know the Scout law and will obey it.

The points of Scout law referred to are:

1. A Scout's honor is to be trusted.

2. A Scout is loyal to the King, and to his officers, to his country, and to his employers.

3. The Scout's duty is to be useful and to help others.

4. The Scout is a friend to all, and a brother to every other Scout, no matter to what social class the other belongs.

5. A Scout is courteous.

6. A Scout is a friend to animals.

7. A Scout obeys orders of his patrol leader or Scout master without question.

8. A Scout smiles and whistles under all circumstances.

9. A Scout is thrifty.

Some Good Games

A CONTEST.

Games which give opportunity for showing skill are of special interest to young people, as they create interest and excitement, which never allow the time to pass.

A Jack-o-lantern contest is a game of this kind. The whole company may enter the contest, or representatives may be chosen, while the remainder act as judges and audience.

Each contestant must be provided with a pumpkin, a sharp knife and a short candle, and instructed that at a given signal he or she is to start to make a Jack-o-lantern. The time limit may also be named to increase the excitement.

If the contestants are representatives of from three to six persons there is often more merriment than when they are working with only their own interest at stake.

When completed, the candles should be lighted, and the lanterns arranged in a row ready to be judged. If there are a good many it might be well to number them.

Three or five judges may decide the question, or the whole company, exclusive of contestants, may vote upon them.

Prizes may be awarded if desired. A real pumpkin pie is appropriate for the first prize, and the owner may divide it as he sees fit; if he was a representative, just his colleagues might enjoy it. The booby prize may be a small-sized pumpkin, with the word "Practice" pinned on it; or else a goose made of pumpkin seeds.—Ez.

A Marquette boy told the teacher that his sister had the measles. The teacher sent him home and told him to stay there until his sister got well. After he had skipped joyfully away another boy held up his hand and said: "Teacher, Jimmy Dolan's sister what's got the measles lives in Omaha."—Topeka Journal.

"A sharp answer is much the same as any other weapon with an edge."



THE SUNDAY SCHOOL

"The Bible Studying Service of the Church."



The Sunday School Committee of the Annual Conference

Recognizing that the former provisions for this work, as given in paragraphs 324 to 331, inclusive, of the Discipline of 1906, were incomplete, the General Conference adopted the recommendation of the committee, as follows:

"Paragraphs 324 to 331, inclusive, are struck out, and the following substituted:

"ANNUAL CONFERENCE, SUNDAY SCHOOL COMMITTEE.

"There shall be in each Annual Conference a Standing Committee for the control and promotion of all Sunday School work within its bounds, as outlined in the following Regulations:

"I. COMPOSITION OF COMMITTEE.

"The Annual Conference Sunday School Committee shall consist of an equal number of ministers and laymen, the former to be the District Sunday School Secretaries, and the latter the lay Representatives of the Districts, all elected as elsewhere provided.

"II. OFFICERS OF COMMITTEE.

"The Officers of the Committee shall consist of a Chairman, a Secretary, and a Treasurer, whose appointment and duties shall be as follows:

"1. *Chairman.* He shall be elected by the Committee from among its members, as prescribed in the Order of Business, and shall continue in office until his successor is appointed.

"His duties shall be: (1) To preside at all meetings of the Committee, (2) to sign the Committee's Report for presentation to the Annual Conference, (3) to advise the Secretary, and cooperate with him in carrying into practical effect the directions of the Annual Conference for the Sunday School work within its bounds throughout the year.

"2. *Secretary.* He shall be elected by the Committee from among its members, as prescribed in the Order of Business, and shall continue in office until his successor is appointed.

"His duties shall be: (1) To convene the Committee for organization at the Annual Conference, (2) to keep a permanent record of all official proceedings of the Committee's meetings, (3) to sign and present to the Annual Conference the Committee's Report, (4) to send a copy of each District Sunday School schedule to the General Secretary as soon as Conference is over, (5) to send to the General Secretary a copy of the Committee's Report as adopted by the Annual Conference, (6) to cooperate with the Chairman of the Committee in carrying into effect the directions of the Annual Conference concerning the Sunday School work within its bounds for the ensuing year, (7) to cooperate with the General Secretary in making effective the Connexional Policy of the General Board, (8) to give to his successor in office the records of the Committee and the latest statistical data of the Conference that he has in his possession.

"3. *Treasurer.* He shall be nominated by the Committee from among its members as prescribed in the Order of Business, shall be elected by the Conference, and shall continue in office until his successor is appointed.

"His duties shall be: (1) To receive

from the Financial Secretaries of Districts all money contributed by various circuits and Sunday schools for the General Sunday School Fund, and to forward the same, with a detailed statement according to Districts, to the General Treasurer as early as possible, (2) To receive and hold in trust for the committee (a) All surplus money in possession of the District Secretaries at the close of the year, (b) The collection taken at the public Anniversary Meeting held in connection with the Annual Conference, (c) Any other contributions that may be made from any source for the promotion of the Sunday school work by the Annual Sunday School Committee, (3) To pay all accounts that may be so ordered by the committee, (4) To present annually a detailed financial report to the Committee, as prescribed in the Order of Business. (This report shall constitute a part of the Committee's Report to the Annual Conference.) (5) Give to his



successor in office the Treasurer's book, with all money on hand at the time of the change of officers.

III.—THE BUSINESS OF THE COMMITTEE.

"1. The Committee shall have in charge and under its direction all matters pertaining to Sunday School work within the bounds of the Conference, in harmony with the policy of the General Board and in co-operation with the General Secretary, in carrying the same into practical effect, (2) It shall pass in review the Sunday school work of the Conference through the year, and report thereon to the Annual Conference, according to the following:

ORDER OF BUSINESS.

"(The Secretary, of the Committee shall call the Committee as early as convenient at Conference. If the Chairman is absent, the Secretary shall preside over the Committee until the 3rd item of business has been transacted, when the Chairman-elect shall preside.)

"1. Devotional exercises.

"2. Roll-call of members.

"3. Election of chairman.

"4. Statistical reports of the Districts in order.

"5. Appointment of sub-committee to

tabulate the statistical section of the Committee's report to Conference.

"6. Recommendations, memorials, etc., from districts in order.

"7. Additional districts that may have been forwarded to the Committee by the Conference.

"8. Reference of these, when necessary, to sub-committees for consideration, and report to the whole committee at some later meeting.

"9. Financial statements of the District Sunday School Secretaries in writing, showing the cost of the Sunday school work in each district during the year. (Expenses incurred in conventions, institutes, schools, visitation, or in any other way by which the Secretary has endeavored to do the work of the district; amounts of collections and any other income that may have been received. The report to show surplus, deficit, etc.)

"10. Report of the Treasurer for the year.

"11. Reports of the sub-committees.

"12. Miscellaneous Business.

"13. Election of the Secretary of the Committee.

"14. Nomination of the Treasurer of the Committee.

"15. Consideration and adoption of the Committee's report as a whole as to be presented to the Annual Conference.

"16. Direction regarding plans of work for the ensuing year."

With this outline every Sunday school officer interested in the progress of our work should become quite familiar. The Sunday School Committee of the Annual Conference, conducted for business and according to system and plan, may become an increasingly useful factor in the building up of the Sunday school.

The District Sunday School Secretary

Relating to this important office, Par. 320, Clause "e," of the 1906 Discipline, was eliminated, and the following substituted therefor:

"It is expected of each District Sunday school Secretary that he shall through the year assume the oversight and direction of the Sunday school interests of his district by (1) Carrying out the recommendations of the Sunday School Committee of the Annual Conference.

"(2) Co-operating with the General Secretary and the Field Secretaries, as they may be concerned, in promoting the policy of the General Board in every way practicable.

"(3) Arranging for a convention, or, preferably, a series of institutes, on his district through the year, as may be deemed most advisable."

It is expected of each District Sunday school Secretary that he shall receive the Circuit Sunday School Schedules from the Circuit Superintendents as early as possible in May; that he shall tabulate the same in the District Schedule as the Official Statistical Report of the Sunday Schools on the District for the Annual District Meeting; that he shall present this report, with his recommendations concerning the work of the Sunday schools on the district, to the Annual District Meeting, when the laymen are present; that he shall report to the Annual Meeting the names of all schools that have not observed the disciplinary provisions relating to the financial support of the General Board; that he shall forward to the General Secretary immediately at the close of the Annual District Meeting, the full and complete list of Circuit Sunday School Schedules for the district, and that he shall give to his

"You never lower your dignity by bending your knees."

successor in office the correct District Schedule for the previous year.

The attention of every District Secretary is particularly called to the foregoing. It will be of invaluable assistance to each such officer to know just as soon as possible what is expected of him. If every point is not clear, write the General Secretary.

The Senior Department

BY THE EDITOR.

By this we mean that section or grade of our Sunday School membership between the ages of sixteen and twenty years.

In the life of the scholar it represents the period when the fruit of preceding teaching should be manifest; but in the experience of the ordinary school it stands for the time when many scholars are lost from the membership. Up to the age of fifteen or sixteen it may not have been exceedingly difficult to retain the growing youth; but during the period of which we write, it is emphatically so in innumerable cases.

At this age it often seems as if the teachers' work has been in vain, and with sad hearts and disappointed expectations, many mourn the loss of their class members. Such loss is numerically too large, and in our judgment may be largely checked if not wholly prevented. But to do this we must know the pupils better, and adapt measures to meet their case.

WHO AND WHAT THEY ARE.

They are most frequently boys who are in a hurry to be men, girls hastening almost feverishly to become women. As such they are restless under restraint, jealous of their rights, inflated with an undue sense of their own importance, and generally not lacking in self-conceit. And all this is quite natural. If we who are wise with knowledge that comes from adult thought and experience could but recall our youth, and re-live our earlier years, we might easily remember the time when we, too, had frequent attacks of "big head," though perhaps at the time we were as unconscious of it as our youth now are of their swelled craniums.

This is the all-important time in life. It has the most grave problems wrapped up in it. These vitally affect the whole being, and no part of the life is unrelated to their solution. Consequently, it is a period full of danger. It is the time when most life resolves are made, and on the nature of these depends, largely, the weal or woe of the individual. These young people are conscious of daily conflicts in all their actions, and the character of these decisions is involved, perhaps, the whole future of the life. Hence we must know who they are, what they have to face, and how we can help them think and act right.

WORLDLY ATTRACTIONS.

During these years everything looks rosy to the healthy youth. The world has a most alluring aspect, and false views of life are quite probably formed. The spirit of self-inflation likely manifests itself. Boys resent interference with their rights, and girls take pride in breaking the rules. An apparent delight in insubordination seems to possess them both. This is not necessarily a proof of an evil spirit of rebellion, but more frequently is the result of over-estimate of self. It may be that there will be shown a lack of self-government and control, as the result of which the will is more or less swayed by impulse or swept by passion. Many become frivolous, and join the ranks of the "cheerful gigglers," while others run

freely to fun and frolic, fashion and folly, or otherwise show a tendency to selfish indulgence in worldly frivolity or passing pleasure.

It is the time when the vexed question of "worldly amusements" is first debated, and the young person who really wants to be a Christian, asks the why and wherefore of ecclesiastical prohibitions. "What shall be done with them?" Well, whatever you do, *don't scold*, unless you perhaps do guilty of grievous error, and perhaps do irreparable injury.

These young people need more than anything else, a *Christian friend*. Because we are writing of them in connection with the Sunday School, we say that their teacher must prove to be such a friend as they can confide in, and on whose wise and kindly counsel they will rely. Under their seeming disregard and indifference there may be and probably is, a spirit of sincere regard for religious truth; but in their very excess of animal spirits they seem sometimes irreverent if not wholly irreligious. Be patient! Be prayerful! Be kind! The world will not spoil them if by your influence and example as a *friend* you acquaint them with the greater Friend who alone can save and "keep them from the evil."



RELIGIOUS DOUBTS.

Their childish faith is more or less disturbed. Their questionings are no longer centered in "What?" but "Why?" And they should be honestly and honorably dealt with. As far as human beings can know, they have a right to know, and their "skepticism" should not be condemned, but dispelled by candid statement of truth. It is of the head rather than of the heart, and is by no means a sign of innate depravity or even absence of faith. Wise counsels now may save them from life-long infidelity. Therefore, be courteous to the inquiring youth and, as teacher, so fit yourself by both personal intellectual acquaintance with the living Word, and by experimental knowledge of "the Way, the Truth, and the Life," that you can guide your young friends into the realm of positive religious certainty. Never discourage questions. Rather, encourage them. Better, far better, that your members should worry you with honest queries that have arisen in their opening and expanding minds, than that they should sit dull, apathetic, and wholly unencouraged. Be more anxious for this latter class than for the former. The young man or woman who has no questionings, no doubts, no fears, no mental struggles, no sense of sin, no

spiritual pains, has probably no mind worth speaking of. Pity him if you will, but take pride in the alert, quick-witted young "sceptic" who asks of you an explanation, and who may not seem too willing even to accept it. "Be ready always to give a reason of the hope that is in thee," and you will surely lead him into the joys of your well-grounded assurance and unshaken confidence.

WHAT THEY NEED IN THE SCHOOL.

The Sunday School should honor the individuality of the senior scholars. They are not children, and should no longer be treated as such. Their budding manhood and womanhood are recognized and honored elsewhere, and the Sunday School must make provision therefore.

They should have spacious and separate class-rooms wherever possible.

They should be granted a measure of class organization and government that will be an acknowledgment of their capacity and worth. They should be given freedom to equip their own rooms with such furniture and other fittings as they deem necessary for beauty, comfort, and use. They should be given expert teachers who are able to lead them in personal study of the Bible, and wisely guide them in the practice of its essential principles.

They should be encouraged to make their school-room the centre of class-social life, and between Sundays to maintain the class spirit and unity. For this end, a class name, motto, badge, or pin, are all useful.

Above all, they should be brought into closer and more intimate relationship to the Church. The service and ministry of the Epworth League should supplement and develop the class teaching, by giving these growing youth fitting scope for their activity.

Where all these provisions cannot be made, let as many as can be afforded, and by all means within our power, as pastors, parents, superintendents, teachers, friends all, we may keep our growing boys and girls within the school fold and use them for the Master's work. Let none be lost by reason of our negligence, lest our Lord call us to account for our poor shepherding of the flock over which the Holy Ghost hath made us overseers.—*New Century Teachers' Monthly*.

"Isn't that lovely?" asked a young girl, holding up a large and most elaborately embroidered table mat for the admiration of a friend.

"It is very pretty, indeed," said the lady. "It must have taken you a long time to embroider it."

"Indeed, it did," was the triumphant reply. "Why, do you know, I kept an exact account of the time I spent on that cloth, and it aggregated nearly four weeks, allowing eight hours to each day!"

Later in the conversation the fact was developed that this young lady had given up a class of little girls in the primary department of a mission Sunday school because she simply had no time in which to prepare the lesson.—*The Wellspring*.

The presidents of organized Adult Bible classes in our Sunday schools, when members of the Methodist Church and whose election is approved by the Quarterly Official Board, are members of the Board. This gives due prominence to the important work of our Organized adult classes.

SHOW THIS COPY TO A
FRIEND.

"No prayer ever failed to be heard because it was too short."

Eight Little Rebels

A young woman with an earnest, thoughtful face sat in a mission Sunday School, feeling a little timid and homesick, for it was her first Sunday in the great city. Next to her was a group of eight boys with uncombed hair and dirty faces, elbowing each other, throwing paper wads about the room, and clearly on the alert for whatever other mischief might present itself.

"Let us pray," said the superintendent, and all rose to their feet. The teacher bowed her head devoutly and closed her eyes, while from her heart went up a prayer for help in this new and untried field.

"Thine be the kingdom, the power, and the glory forever, Amen," repeated all voices in concert, and the teacher raised her head and glanced in the direction of her class. Was she dreaming? The bench was empty; every boy had disappeared. She had heard no unusual noise, but a mission school is not particularly quiet even in prayer time. There was no mistake, however. The last boy had vanished.

She sat down with very red cheeks, fighting back the tears of mortification and chagrin, while a wild desire to run away herself flitted through her brain.

Presently in the space between the sliding doors across the room she caught a glimpse of two familiar faces. Seeing they were discovered, the larger boy suddenly collared the other, and led him to the teacher with a virtuous air, as if he had gone there for the sole purpose of bringing the culprit back. These two, being once more in the fold, constituted themselves a vigilance committee to spy out the other deserters. One was hauled out from under the bench, where he lay at full length. From various nooks and corners, near and far, the other five were brought back, with that foolish, deprecatory grin on their faces which a boy assumes when he has accomplished some particularly exasperating piece of mischief.

"That hour is one the teacher will not soon forget. The boys were never at a loss for an answer to any question—indeed, they vied with each other in bringing forward the most startling and heretical doctrines, while the supply of paper wads and gum seemed inexhaustible. It was with a great sigh of relief that she heard the signal for closing, and turned her steps homeward.

No supper for her that night, and little sleep. Still she was no milk-and-water miss to give up an undertaking at the first dash of discouragement. Besides, she was a student of the training school, and she was there on purpose to learn how to meet such emergencies. So, with new inspiration gained in the class room and the prayer circle, she was at her post the next Sunday, fully determined on a brave effort to win these boys for Christ.

Months have passed, and it is Christmas time. The same teacher sits in her place, but one must look closely to recognize the little vagabonds of four months ago in these clean, neatly dressed boys who gather around her and listen so earnestly to her words. One or two still make a futile attempt, now and then, to raise an old-time excitement, but the effort is plainly unpopular. A warning glance from the teacher, enforced by an emphatic "Keep still can't you?" from some one of the class, is sufficient to put a damper upon any attempt at insurrection. Listen to what the teacher is saying:

"Now, boys, you have learned what Christmas really means, that Christ came to save the world from wickedness and sorrow; you know something about the kind of man he was—the bravest, and truest, and strongest that ever lived; He

was kind, too, and never shrank from any trouble or danger that could do anyone any good. Now I want you to take Him for your pattern in this coming year. When you want to do what is wrong, or when you can hardly tell what is right, just say to yourself, 'What would Jesus do?' and then you do the same. Will you try?"

The boys' faces are very serious. This is not a promise to be given lightly, but it is given, and they go home with strange new thoughts and aspirations stirring their boyish hearts.

Has the promise been kept? Many cheering little tokens came to the teacher's heart as she went on loving and tolling, and praying for "her boys." A



mother said to her, "Walter is so different at home. He used to be reckless and saucy, but he is never so now. One day he did get cross and impatient, but he went to his room for a little while, and came back quite repentant. 'Don't tell Miss P—— how cross I was, will you, mother?' he said. 'I would not meet her again if she knew.' I never could have told you, Miss, but I thought you'd be glad to know he's trying."

Another boy is never absent without an excuse and a penny.

One Sunday the teacher was ill with that very unpoetical disease mumps, but she sent a letter full of affectionate regret to her class. Other members of the school wished to read it, but with a fine sense of honor the request was politely refused, "She meant it just for the class," they said.

For obvious reasons visitors were excluded from the sick-room, but one long, wearisome day a slight tap was heard on the door, and, without waiting for either permission or dismissal, in walked one of "her boys," his face rosened with excitement and the exertion of climbing long flights of stairs.

"O Tommy, how you ever had the mumps?" exclaimed the patient, anxiously.

"No'm," was Tommy's reply.

"But won't you catch them?"

"I don't know," he responded recklessly, advancing to place in her hand a beautiful tea rose.

"But does your mother know? I'm so afraid you ought not to be here."

"Yes, she knows. Don't you remember 'bout that motto you giv' us las' Christmas? You don't suppose He'd stay from His frien's fear o' ketchin' sumthin', do yer?" And there was nothing more to be said.

But the year's work in the training school is ended, and the student teacher is to leave the city for other fields of

work. She gathers the boys around her for the last time. There are no mysterious disappearances now, no jostling, no paper wads. It is the mode class of the Sunday School. The season of the day is over, but there is one more thought the wise young teacher wishes to leave with her class.

"There ain't no use our comin' any more after 'yer gone," remarks one boy gloomily, and the others echo the sentiment, either in words or their dejected faces.

"Boys," responds the teacher earnestly, "have you forgotten our motto? 'What would Jesus do?' Do you suppose he would leave His work because one of His helpers went to another field?"

The boys bring their heads, only half convinced.

"Beside," the teacher goes on more gently, "you are to have the same teacher you've learned to like so well this winter."

There was a sudden uplifting of surprised faces.

"Yes, the very same. Someone else may sit in my place, and you will receive her like gentlemen, I am sure. But who have you really been learning of all these months? Whose words have you studied? Who has been your example, your inspiration? Not I. Jesus Christ has been your real teacher, and He'll be with you right along, if you want Him to, and He'll teach you lessons you've never dreamed of yet."

"I as yet been dreamin' of yet," says the chief speaker grimly. "So will I," and "I," and "I," echoes around the class.

It was her noblest victory, for it meant also the conquest of self, of the selfish pride that would have been content with winning hearts for herself, not for the Master. May He bless the little "reconstructed rebels," and keep them ever true and loyal soldiers of the cross!—Ivabelle Horton, in *Epworth Herald*.

List of Era Agents

See previous lists in our two preceding papers.

Look over the following list of additional agents appointed by their respective Epworth Leagues, and if your society has not yet been reported you will know that the request of the Editor has not been complied with. Those who do not have an agent has as yet been appointed to represent the interests of his paper among you. We shall not be satisfied until in every Young People's Society there has been chosen some active young person as our representative. Previous lists were printed in August and September issues. Will every president, if he has not yet attended to this important matter, kindly see to it at once that the welfare of both the League and the ERA may be promoted.

Auburn, R. H. Munroe; Ancaster, Miss Ethel Guest; Brantford (Wellington St.), Mrs. G. Musgrove.

Dauphin, Man, Miss Edna Code. Explains, Nfld., Miss D. M. Seavoyer. Fernal, Miss Minnie Hunter; Fort William, James Rogers.

Galt (Ainslie St.), Miss Maggie Jones. Hursvale, Sask., Mrs. Thomas Treble; Harrison, Miss N. Hazlewood.

Kinross, Mrs. J. Harkson. Lorneville, Percy Walker. Markdale (Ebenezer), Mrs. W. S. Walker. Miami, W. A. Cochrane; Moscow, Mrs. J. Foster.

Ottawa, W. Fryer; (Dominion), Howard Court-ice; (Unity), Miss M. Hutchinson. Pelly, Bert Sutton, Roland; Pt. Petre, Mabel E. Edmonds; Rapid City, Man., E. E. Tilley.

Stonewall, Miss Maggie Guet; St. Catharines (Welland Ave.), Miss Hattie Cook.

Troy, L. Badger; Mrs. W. Misenar; Toronto (Unity), Miss M. Hutchinson. Vancouver, E. C. (Duncan's), E. Weismiller; Wheatley, Miss Jennie Lounsbury.

"Do not be laughed into doing that which you know to be wrong."

REPORTS FROM THE FIELD

Impressions of the West and its Summer Schools

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

The Canadian EPWORTH ERA has been waiting patiently and longingly to hear from those who faithfully promised the writer of this article to forward reports of the summer schools held in the west during July and August at Rock Lake, Shoal Lake, Oxbow and Lumsden Beach. But the reports are still on the way, and worst of all we cannot locate them. Possibly they have gone astray or have been misdirected, or (it is almost libellous to think of it) they have been dropped into a fire-alarm rather than a post-office box. At any rate they are not here. And then the negatives of the executives and sundry other snap-shots, say, what has happened to them? Certainly they have not turned up at 35 Richmond Street West, Toronto, O, ye westerners, how we trusted you, how we learned to love you. What kindly things have we said about you since our return! The conceptions we had formed concerning you, the ideals we had conceived for you, the great expectations we had in respect of you! Alas, alas! It is a sad awakening to learn that you are made of the same flesh and blood and have the same frailties of memory and other human frailties as your fellow young Canadians who live hereabouts.

Well, now, seriously, what of the west? It was *great*, simply *great*. The cool, clear nights, the rapidly growing cities, the rolling prairies, the exceeding immensity of the country—the strike one first. And then when one has rubbed up for a week or two against its people with their dreams and their problems, and withal with their enthusiasm and optimism and aggressiveness, he repeats over and over and over again: "It is *great*, simply *great*." There were short crops, crops here and there entirely destroyed, and yet throughout my six weeks' stay in the west, from early July to middle August, I never heard a pessimistic note. There may have been a "Well, we've learned our lesson," or a "We'll ne'er be caught this way again," referring to careless preparation of the soil or shallow sowing; but that was all. There was no fault-finding, no growling, no "going to the dogs" utterances. Indeed, if possible, everybody is a greater optimist than ever. Each has the conviction that a poor crop this year means, without a doubt, "greater than has been" harvest in 1911.

And this optimism permeates all activities. The people of the west recognize the difficulties and the problems confronting them. The city problems, the social problems, the "American" problems—which, by the way, seem best of all—the problems of the foreign are all there. The westerners recognize them all, and still they are optimistic. Mr. Woodsworth, the Superintendent of All Peoples' Mission in Winnipeg, pointed out to me one day one of the finest public school buildings in the city, saying as he did so, "There are about 590 boys and girls enrolled on the register of that school; 45 are Canadian born; about 125 are Anglo-Saxon born; the rest are of foreign birth." This proportion of school population is a common thing in the west. It constitutes a

serious problem. But there is no stampeding on the part of those who are attempting to meet it. They discuss this as well as other problems calmly and wisely. They plan sanely, and then work their plan to the full limit. In fact the whole west is seized of the value of education as a factor in progress, as is evidenced by its magnificent school buildings and the efforts put forth to secure the best qualified teachers. The salaries are good, sufficiently good, indeed, to draw to the west some of the most successful teachers of the older provinces.

One might write much on these problems. But that is not the purpose of this article. Suffice it to say that the west is optimistic; it is exceedingly patriotic; it is democratic; its vision is large; its faith is unbounded; its aggressiveness is phenomenal; and it *does* things. But it has one misconception that ought to be removed. The west does not yet appreciate how much Ontario appreciates it, and seeks to understand its problems and to assist in their solution. The west is progressing, but so is Ontario and the east. There is a great Canadian awakening in all the provinces, and the west should feel that in its growing pains it has the sympathy and active support and co-operation of the young people of this old Province of Ontario.

And so, westerners, look east now and then, and remember that ours is yours and yours is ours, and we are all *one* for the development of Canada and the extension of the winning of the Kingdom.

And now what of the summer schools of the west? As I have said of the



country and its people, so might I say of them. They were *great*. Not great to the degree that they were perfect, nor that they could not be improved. But that they were *potentially* great. One must remember that in the matter of accommodation and location the young people of the west labor under many disadvantages. A Trafalgar Castle, or an Alma College, or even a Wellington Pavilion is not yet found among the assets of the west. The lakes are plentiful, but all are not desirable for a summer school location. Drinking water, while not scarce, is sometimes difficult

to get at, and groves are more or less infrequent. And yet Rock Lake, Shoal Lake, Souris River, and Last Mountain Lake offer beautiful spots for a young people's gathering. The "meeting place" is a tent and the "houses" are tents. Drawing-room, parlor, library, dining-room, bedroom and kitchen all are in tents, and frequently all of each are in a single tent. And, therefore, a summer school in Manitoba or Saskatchewan is usually an encampment of tents. But surely these difficulties have their compensation. They have, indeed.

The summer schools themselves were an inspiration. The young people were intense, optimistic, aggressive, full of faith and ready to attempt big things for the Master. They impressed me as real nation-builders seeking to lay broad and deep the essential foundation principles of a great Canadian nation. In this they were ably led by the officers of the school in such men as Kenner, Leech, Lane, Allison, McHaffie, Tufts, Doyle and Sobot, the respective presidents and secretaries; strong, large-visioned, tireless in effort, ready to do anything to ensure the schools' success.

As reference to the programmes has already been made in the GUARDIAN, little need be said. The "news" would be old. Suffice it to say that many strong men and women contributed. In Dr. Elliott and Dr. Stewart, both of Wesley College, and in Rev. Hugh Dobson, of Grenfell, all of whom proved such an inspiration in the Bible study, the west has rare and characteristic men.

In closing, I should like to mention a few things that might be considered by summer school workers in the west in the intensifying and enlarging of this work among the young people. Many of the ideas are already in their minds. Some of them are as follows:

1. The appointment of a joint committee from Manitoba, Saskatchewan and Alberta Conferences to study the young peoples' situation of the west, with a view to locating schools at such centres as will meet the needs of the present and have regard for the expansion of the future. Summer schools from the standpoints of evangelism, education and training of young people are a veritable necessity, and *now* is the time to plan for the next quarter of a century in the way of purchasing lots, inaugurating schemes, and so on.
2. The interesting of the whole church in this young people's movement. General Conference officers, superintendents of missions, chairmen of districts, pastors and laymen everywhere should be brought to see the huge possibilities of these schools as a recruiting ground for leaders and workers in all departments of church work. If twenty-seven volunteers can be secured at a single school in the west, on the initiative of the young people themselves, a school that I have said was the best school I have yet attended, what might be the result when the entire church presents its claims to them for volunteers for the various spheres of Christian activity.
3. Increasingly systematic efforts should be made to gather at the schools the choice spirits of the respective districts; the young men and women who are *seeing* things or might see things, and who are facing the problems of life with some desire to make their life's decision right. They in turn will influence the more indifferent young people at the local centres. The

"No man is such a conqueror as the man who has defeated himself."

summer school must stand for the training of leaders and workers, and the making of decisions. This work can best be carried on where everybody is interested and bent on finding his right place in the winning of the Kingdom.

4. The greatest attention and care should be given to the programme. *It should be:*

- (a) Intense, concentrative and cumulative, leading up to a climax.
- (b) Such as will present the claims of the Kingdom to the hearers from every viewpoint.
- (c) Promptly carried out.
- (d) Under the direction of a chairman who, acting in co-operation with his executive and staff, will have only one responsibility, viz., to direct the sessions in such a way as to bring the largest results.
- (e) In so far as the music is concerned, under the direction of a musical director and committee.
- (f) Opened daily with well-prepared continuous Bible study, under the leadership of the strongest man available.
- (g) So arranged that each day might begin with an early "round-top" meeting for prayer and praise.
- (h) Abundant in definite results. Each one present should go away from the school related in some way to the Morning Watch, the Deaconess work, Home Mission work, Foreign Mission work, Temperance and Moral Reform work, Sunday School and Young People's work. And so on.

One thinks of other things to say, but they are rather details and are really included in what we have already said.

It is needless to say that the writer enjoyed himself immensely in the great west land. So did H. S. Magee and W. J. Mortimore. Our associations were always happy, always inspiring and helpful. I shall never forget your sympathy and kindness and good fellowship. You have a great land, wonderful in its possibilities. God has given it to you to carve out a Kingdom for His Son. I have faith in you that you will do *sure, sure, sure*.

Greenville Summer School

"The happy, God-inspired plan of our president, Rev. Robert Magill, has proven grand and glorious success. Its soul-thrilling influence was felt from the first call of our president at 11 a.m., Sunday, July 10, to a little devotional service in which the first arrivals participated very gratefully, on through a gradually increasing fervency of spirit, to its consummation.

"The launching was made on schedule time, and the remarkable feature of our report is that our entire programme was thus conducted.

"We consider ourselves more than fortunate in the selection of the men for the occasion:—R. A. Ireland, of Brandon; Rev. T. Jackson Wray, of Moosomin; Rev. Hugh Nixon, of Creelman; and Rev. Oliver Darwin, Superintendent of Missions, Regina.

"Rev. T. J. Wray came to us filled to overflowing with his subject, 'The Teachings of Jesus'.

"Rev. H. A. Ireland gave a series of addresses on Sunday School work. His subjects were:—'What to Teach,' 'How to Teach,' 'Whom to Teach,' and 'Mother's Boy.' The speaker proved himself one who had learned from the Master Teacher the art of teaching, and as a result of persistent study of child

life was able to give many helpful suggestions to the Sunday School worker.

"Of the work of the Rev. Hugh Nixon, evangelist, we cannot speak too highly, and as a result of his services many of our young people were led to consecrate their lives to God.

"On Friday, Rev. O. Darwin gave us a stirring address on Home Missions, urging the necessity of greater effort on the part of Christian workers to meet the demands of the rapidly increasing population of Saskatchewan."—KATHERINE MAGILL.

Notes

Lakefield League is anticipating a very prosperous season's work under the able presidency of Miss Ethel Davis. The pastor, Rev. W. J. M. Cragg, has made a fine impression, and his wise leadership will greatly stimulate the young people's work. A splendid piano has been purchased, and just about paid for. The outlook for Lakefield seems good.

A pleasant children's service was conducted by the Epworth League at Phillipsville, on August 28th. A social in July realized nearly \$50. The League is in a healthy condition, and has had a very



successful summer season. Eleven copies of the Era are taken and the regular Topics are studied. Persistent and systematic work counts for much anywhere, and our friends at Phillipsville give evidence of such on the part of both their officers and members.

An encouraging report from the president of Salem League (Cresswell, Ontario) has been received. Though Salem is not fully organized, it is doing good work and realizing a goodly measure of success. It is wise in the smaller places to undertake no more than can be carried out with a fair degree of enterprise. The smaller places might better make a pronounced success of part of the constitutional work of the League than try all and fail. Salem is doing well.

The three Leagues on the Honeywood Circuit report progress. The song services outlined in our July number on "Abraham" and "Moses" were recently used, and were enjoyed by all. The president reports that "on August 11th the Honeywood League was entertained by the Redcliffe League at the home of Miss Ruby Bell, the president. The meeting was held on the lawn, plenty of seats being provided. The meeting was in charge of the visiting League. Some good

music was given by the Honeywood choir and refreshments served. Games were participated in, and a very enjoyable time was spent. About 100 were present."

The superintendent writes that instead of having regular weekly meetings during July and August, the Mount Royal Avenue Juniors have tried to keep up their interest by meeting to have a Pastors' Party, at which they made scrap books for Christmas gifts, and a Thimble Party, to which the girls were invited in honor of the Christmas Doll family! It was intended thus to avoid the usual rush of the Christmas season, and have their gifts to city missions ready early. The Seniors are also helping in the dressing of the dolls.

A very encouraging report comes from Lemberg, Sask. The history of the Pheasant Forks Epworth League for the past three years shows what can be done by a few really devoted people against disadvantages. The president writes:—"Our district is a wide one, and settlement rather scattered, some members coming six or seven miles." Yet this little band has found both time and opportunity for real study and earnest work. The desire of the president must, consequently, be realized, as he writes:—"We trust that our influence for good may, through God's help increase. The heroic spirit shown in the workings of this western League would make success sure in many another society much more favorably situated for holding its meetings and carrying on its work. It is the purpose rather than the plans that wins.

Better than is Necessary

A certain business firm has upon its seal the motto: "A little better than is necessary." It is the secret of success in every business of life, from the first lesson to the last. It is so in school. For instance, one pupil may prepare his lesson perfectly as far as the limits of the teacher's requirements. Another, studying with broader purpose, does not stop with the limits of the appointed lesson, but seeks everywhere for deeper knowledge of the subject itself. Is there any question which work will rank higher in the end?

A young clerk in an office may be accurate, faithful, honest, and industrious—and stop there. Another clerk may add to these, the necessary qualifications for his work, a personal interest in his customers, which makes him remember their peculiar likes and dislikes, and makes his serving them seem almost a matter of personal friendliness. Is there any question which will win the better trade?

A young girl at home may set the table and dust the rooms perfectly, as a duty to be done faithfully, of course, but dismissed as soon as possible, or she may add a score of dainty touches to her work that will make it a pleasure to herself and a joy to others. "A little better than is necessary"—it makes the difference between being a slave or an artist. For, after all, it is in the spirit that the secret lies; to the high soul the "necessary" is always the very best that it can give.—*The Home Messenger*.

HAS AN EPWORTH ERA AGENT BEEN APPOINTED FOR YOUR LEAGUE? If, not, why not? See to it at once.

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If you have studied our pictures, read our offer on the next page.

Smiles in Church

The Michigan *Christian Advocate* recently contained the following amusing items, descriptive of scenes in public church services:

The pastor one evening was giving an interesting discourse on the theme, "Songs in the Night." Near the close of his eloquent discourse he asked, "Did you ever hear songs in the night?" Just at that moment a brace of tom cats, just outside, sent up a howl. The whole audience heard it, and a ripple of audible smiles was the result. The pastor, who did not hear the cats, wondered that anything he had said should be so received. At the close of the service, when he had been told the cat story, he joined in the humor.

Down South it is said that a church was erected in the midst of a grove of trees which not only afforded shade, but was a convenient place for those who came in carriages and on horseback to fasten their animals to the overhanging boughs. An Easter service was held. A large mule was tethered near an open window. The pastor was reading his opening hymn: "Lift up your glad voices with triumph on high," when the mule lifted up his voice. The pastor saw that his people were too full of laughter to sing, so he said, "I should think he might have waited until I had read the entire hymn!"

The late Robert Bird had preached one day where the singing was led by a brother who wielded the tuning fork. Pastor Bird announced for the closing hymn:

"Ho, every one that thirats, draw nigh: 'Tis God invites the fallen race."

A C. M. tune was announced. The congregation began to sing, but soon became silent. The leader, rushing on untimed, found he had two syllables with no tune to connect them. He then selected a proper tune, but was so embarrassed that he sang out.

"Ho, every one that thinks he's dry." The service was closed without singing.

In one of Dr. Munhall's evangelistic meetings a lady sang a solo. The words were Charles Wesley's great hymn, "Jesus Lover of My Soul." The lady wore an enormous Kate Greenaway hat, decorated with much ribbon and many plumes. It was more than two feet in diameter. When she came to the line, "Cover my defenceless head," the tune required it to be repeated three times *cos espressione*. She went at it with much feeling and dramatic effect. When she sang the words the third time an elderly man seated in the rear part of the house was heard by one-third of the audience to say: "Great Scott! why does she want anything more on her head?"

Made Easy

It was hard to speak a disheartening word to the smiling Irish maid who seemed so eager to secure the situation, but even at the end of three days spent in employment offices, Mrs. Gregg's sense of justice was keen.

"I cannot let you come thinking you are to have an easy place," she said, with wistfulness, "for it isn't. There are five of us, and there's a great deal to do."

"Oh, but you don't know me ma'am," said the dauntless maid. "I can make any place aisy by jist lavin' out a little wurk here an' a little wurk there, ma'am."

"If that's all that's throublin' you, you've no need to consider it at all!"

Our Prize Picture Offer

YOU have looked at the thirty-three pictures of as many different people on the pages of this number. How many do you know? Who are they? Where do they live? What official positions do they occupy? The ladies are the wives of the gentlemen with whom they appear. One of these is a well-known missionary. The other is a college president. Find out what you can about all the persons "snapped," and you may get a valuable prize, for Dr. Briggs (see him on page 232) has promised two splendid gift books for the best two lists that are sent in identifying the pictures. Mail your lists to the Editor only, and have them postmarked not later than November the first. That will give an equal chance to all our young readers, no matter where they live. Address all replies to REV. S. T. BARTLETT, 35 Richmond St. West, Toronto, Ont. Try for a prize.

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He Wouldn't Be Humored

"Dr. Mihan K. Kasabian, the Philadelphia martyr to the X rays," said a Philadelphia physician, "took a deep interest in child-training and the psychology of children. Apropos of spoiling—of humoring—the young, I heard him at a medical society meeting tell a story.

"In Montgomery County a patient of Dr. K.'s, a widow, lived on a small farm. The widow had to go to town one day, and as she set off she said to her daughters, two girls of 11 and 12:

"Be kind to little Johnny and humor him while I am away."

"Yes mother, we'll humor him," the girls replied.

"Johnny, being the youngest, was a spoiled urchin, and his mother had been gone only an hour or two when he decided that he wanted to be let down from the well in a bucket.

"Oh, no, Johnny," said his sisters. "Yes!" he said, as he kicked his sisters, climbed into the bucket, and jangled the chain.

"Lower me down! Lower me down!" he roared.

"The sisters remembering that he was to be humored, tied him securely in the wet bucket, and then let him down the well. Of course, when the bucket struck the water and Johnny, in the darkness, was soused in an icy bath, his terror was extreme, and he bawled to be drawn up, and he emerged in a frightened and teary state.

"It happened the next week that the mother had to go to town again. Again she said good-bye to Johnny and his sisters:

"Now, remember, you must humor the child while I am away."

"But Johnny remembered the experience of a week before and, as he burst into tears, he cried: 'No, I won't be humored! I won't be humored!'"

A clergyman, whilst going to church one Sunday morning, lost a pocket-book containing valuable papers. After the services he made known his loss, and said that whoever found the pocket-book and restored it to him would be well rewarded.

An old man immediately rose up at the back of the church and cried out:

"It's found, sir!"
"Oh, thank you, thank you, my man!" said the clergyman. "Have you got it with you?"

"No, sir," answered the man; "but I come that way myself after you did, and it wasn't there then."

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