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Photo by Chapman, Chilliwack, B.C.

HATS OFF TO THE CRADLE ROLL!

## Robert Raikes

The Founder of the Sunday School

By MISS ETHEL B. BARTLETT, B.A., TORONTO.

### I.—CONDITIONS OF HIS AGE.

**T**O properly appreciate the work of Robert Raikes we must understand in some measure the conditions of the age in which he worked. In the early part of the eighteenth century human energy in England had turned into material channels, and religion was crowded into the background. We read that nothing could be a greater proof of royalty than a fearless disobedience of the law of God. Severe though this statement may seem, it was largely true. Money was before all else the people's god; velvets and jewels took the place of virtue among the women and of honor among the men. The whole tone of moral sentiment was very low, and the church, which was fast falling into a position of slight importance, did little or nothing to raise the standard.

While not discrediting all the clergy, it is a lamentable fact that the majority of them cared nothing whatever for their charges and were devoid of all genuine religious activity. The upper classes scoffed at religion, were corrupt and without refinement, while the poor were severely brutal, ignorant beyond description, and without any clear sense of honesty.

Although the population had greatly increased with the development of manufactures, this vast increase had been accompanied by no religious or educational movement. No new schools had been created since the grammar schools of Edward VI, and Elizabeth, and scarcely one new church had been built.

The jails were crowded and in them chaos, cruelty and shame held sway. The grossest immorality prevailed, and the jail-fever that continually pervaded these haunts of despair came as a relief to many poor victims.

We can scarcely imagine that men in public office did not grapple with these problems, for they surely must have known that such punishment did not make men better, and that prisoners must come out from such places more degraded and hardened than before; yet such considerations were apparently left unnoticed.

To make matters worse, there was no effective police, mob violence was common, and the criminal class grew in boldness and in numbers until no law so unnatural were enforced, that he who committed so trifling an offence as the cutting down of a cherry tree was liable to suffer capital punishment.

We may well imagine that such laws could in no way benefit society. As we shall see, the change was to come from within, rather than from without. It was to have its birth in the hearts of men who were deeply religious, men who were in sincere sympathy with the sufferings of mankind, and who saw that no progress whatever could be expected from a people with no moral or religious training.

Prominent among these men stood Wesley, but we shall only make mention of his work in so far as may show more clearly the exact place and mission of Robert Raikes.

Raikes is closely connected with the Wesleyan revival, for although it had practically done its immediate work before his special philanthropic efforts began, the latter were, partially at least, a result of the former, and Methodism is not the only result of the Wesleyan movement which kindled the whole social fabric with flames of a new moral enthusiasm at the same time that it awakened from its lethargy the entire church of Christ throughout the United Kingdom.

It gave rise to the steady attempt toward remedying the social degradation and physical suffering of the poor and profligate, in the movement of which Mr. Raikes appears as the leading champion.

Just how far the germ of his work lay in the religious revival one cannot fully determine, but it is clear that had his task never been done the result of the revival would have been largely confined to the age which gave it birth, or at least have stopped far short of its present goal.

### THE STATE OF CHILDHOOD.

With this broad and general outlook upon existing conditions in our mind we must examine the state of childhood and its environment as Mr. Raikes saw it in his daily life.

The condition in 1780 of the vast majority of the children, those of the working class, it is indeed hard for us to imagine to-day. The problem of the child was left altogether unvisited; not even the parents seemed to consider it. If Christ's words, "Suffer little children to come unto me," were read at all, they must have conveyed no adequate idea of their true meaning, while "Train up a child in the way he should go," must have been passed by unnoticed. One can scarcely imagine how an enlightened

but to any city in the kingdom. Nor was it confined to the towns alone, but had its counterpart among the peasantry in the rural districts. Here is a sentence describing the state of things on Sundays: "The street is filled with multitudes of wretches who, released from employment, spend their time in noise and riot, playing at chuck, and cursing and swearing in a manner so horrid as to convey to a serious mind an idea of hell rather than any other place." "Wretches!" What a name to give to these wretched, bright-eyed children—creatures full of fun and frolic and mischief, in whom lay intelligence undeveloped, love and sweetness uncultivated, yet hatred unrestrained. As we see them there, ragged, dirty and disgusting, we must admit that the name is not misapplied, for to all appearances they surely are wretched. In this "waste" which society treated as useless, lay untold powers for good or evil. Would that budding talent be worse than useless, would that native energy strengthen the powers of evil, or would it be claimed for God and humanity?

We can only conjecture what might have been the result to the church and the world had not Robert Raikes at this time of crisis raised aloft the cry, "*Vice is preventable. Begin with the child.*" but we know that before long his watchword flew from mouth to mouth, and in a few years the child-life of the entire kingdom,—yes, even of the lands across the sea,—had completely changed.

### WESLEY AND THE CHILDREN.

Before leaving this part of our study to enter more directly upon the life and work of our founder, we would like to clear up a difficulty which may have arisen in some minds. When we consider that the Wesleyan revival had already stirred the nation to its depths and was breaking the witherage of the church and raising the standard of morals and social life, it may seem strange that such a state of ignorance and degradation should exist among the children, and foresight had not championed their cause before this. When we consider that to-day men all over the world are studying child-life even as a science, it does seem strange that less than a century ago a huge and public mind seemed to have no idea of the importance and necessity of saving and teaching the children.

Perhaps the only excuse that can be offered is the indifference which seemed to have settled down upon a people whose ideas, whatever they may have been in other directions, were in regard to child-life very hazy indeed.

But one may say, "Surely Wesley must have had some insight into the problem," and the answer is a most emphatic "Yes." Here are a few of his own words, "Unless we can take care of the rising generation, the present revival of religion will last on the verge of a man." He grasped the new idea that God begins His work in children, and he strongly advised his preachers to spend an hour a week with the children in every large town. But there was a lack quite apparent in its effect. Wesley's immediate mission was to perishing men and women, so although he was in direct sympathy



GLoucester Cathedral.

Christian country could have allowed such a state of affairs to exist, and yet it did so. When we realize that the new generation on which England was to depend for her greatness consisted of a mass of child "waste," growing up in illiteracy with no moral or religious training, we cannot pay too much tribute to the man who called the attention of his age to the vital importance of the child, and who, by his establishment of the Sunday School, revived interest in education, thus raising the moral tone of society and doing what the nation at large had for years failed to accomplish through its penal code.

We shall perhaps begin to appreciate the vast importance of his work when we remember that so careful an historian as Green says, "The Sunday Schools established by Mr. Raikes of Gloucester were the beginning of popular education," and the great economist, Adam Smith, declared that no plan promised to effect a change of manners with equal ease and simplicity since the days of the apostles.

What immense room there was for change can readily be seen if we picture, to ourselves a street in Gloucester, a street which is no exceptional one, but presents a scene common not only to this particular city

and active interest with the child problem, his evangelizing efforts among the children were but occasional, depending upon such opportunities as might be granted to visiting preachers. Hence persistent and systematic training was yet to arise.

We may now be in a better position to understand our above statement, "had the work of Robert Raikes never been done, the revival would have been largely confined to the age which gave it birth." For it was the timely fulfillment of this demand for systematic moral and religious instruction which gave to the Protestant Christian world new life and power and made possible its divinely directed work.

If we understand the conditions and consequent needs of the age as herein briefly set forth, we shall see what prompted the philanthropic Robert Raikes to found his first Sunday School. This will be still more apparent as we study

## II.—THE MAN AND HIS WORK.

The Raikes family from its earliest record, consisted of farmers and later of business men; hence it was, so to speak, of the people. Each generation was energetic, independent, cautious and thrifty. Robert, promoter of Sunday Schools, was the son of Robert Raikes, a journalist and printer at Gloucester. The father was of independent mind, kind by nature, fearless in opposing intemperance, and keen in his efforts to better the conditions of prison life. He died when his son was but twenty-one years of age and left upon the shoulders of the young man the support of the family and the control of a business which steadily improved under his skillful management, for Robert, though not a great scholar, for Robert, education and was perfectly at home with men of letters or men of the world. He also possessed the sterling qualities of his father which were later to lead him into a movement for social reform.

In 1766, when thirty-one years of age, he married a lady of high social standing, and she, although she never took any active part in his philanthropic work, was in deepest sympathy with it. Early in his life Mr. Raikes visited the jails, and never wearied in his struggle for their improvement, although he was almost alone in his endeavors until Howard, the great prison philanthropist, exposed the abuses and succeeded in prison reform.

Throughout his entire life Mr. Raikes worked upon the principle that vice is preventable. This conviction lay at the root of all his prison work, and, though his method of prevention changed, this truth remained unaltered. He admitted that he had not succeeded with the adult, so he decided to try the child. He began to study child-life carefully, and after thorough and persistent effort reaped his reward.

### HIS FIRST SUNDAY SCHOOL.

He formed what was known as his first Sunday School in 1780. The children were to be taught reading, writing, and the catechism; the object being to furnish means for an elementary education and at the same time reform their morals and instruct them in the truths of the Christian religion.

It will be interesting to hear the description which Mr. Raikes himself gives of the commencement of the new movement. "The utility of an establishment of this sort was first suggested by a group of miserable little wretches whom I observed one day in the street where many people employed in the pin factory reside. I was expressing my concern to one at their forlorn and neglected state, and was told if I were to pass through that street on Sundays it would shock me

indeed to see the crowds of children who were spending that sacred day in noise and riot to the extreme annoyance of all decent people. I immediately determined to make some little effort to remedy the evil. Having four persons who had been accustomed to instruct children, I engaged to pay the sum they required for receiving and instructing such children as I should send to them every Sunday morning. The children were to come soon after ten in the morning and stay till twelve, they were then to go home and return at one, after reading a lesson they were to be conducted to church. After

and there are mural tablets in the church of St. Mary-le-Crypt, but the real and lasting monument to him is the vast multitude of scholars and teachers who meet every Sabbath to learn of Jesus and His love

### CHARACTERISTICS OF THE MAN.

The life and works of such a man as Robert Raikes speak loudly for themselves, and our humble words of praise must seem insignificant. Indeed when placed beside the nobility of his life, yet we should try to show, in part at least, our appreciation of such a character.



WHAT ROBERT RAIKES OFTEN SAW ON A SUNDAY.  
From an old print.

church they were to be employed in repeating the catechism till half past five, and then to be dismissed with the injunction to go home without making a noise, and by no means to play in the street.

Mr. Raikes gave the experiment a three years' trial before he ventured to tell the world. During these years seven or eight schools, composed of both girls and boys, were opened in the city, with an average of thirty scholars each, and before this time had expired such a change had taken place in the children that even those who produced it were astonished.

In November, 1783, Mr. Raikes inserted in his paper a short notice of the success of his system—and many inquiries were consequently addressed to him.

From this time the work grew steadily and a love for humanity began to awake in many hearts where it had long lain dormant. Within a few years Mr. Raikes was admitted to an interview with Queen Charlotte who spoke of the plan to a Mrs. Trimmer, who started schools which were visited later by King George III.

In 1802 Mr. Raikes retired from business, receiving a life annuity of three hundred pounds from the Gloucester Journal. He died on April 5th, 1811, and was buried in the parish church of St. Mary-le-Crypt, where there are monuments to both him and his parents. In 1821 a jubilee was held to celebrate the fiftieth (really the fifty-first) anniversary of the movement. At this time there were one million two hundred and fifty thousand scholars and one hundred thousand teachers in Great Britain alone. In 1880 a centenary celebration was held. When Lord Shaftesbury travelled at Gloucester the model of a statue of Mr. Raikes which was to be placed in the Cathedral. This, however, has never been done, but another has been erected upon the Thames Embankment, London. In Gloucester a memorial tower has been erected

No number of single virtues or characteristics can convey to the mind a complete personality but there are outstanding features in every character which to a large extent, determine a man's true worth. In the case of Mr. Raikes, it seems we could apply no more fitting terms than *love, strength, and thoroughness*—these not working separately but woven together into a beautiful whole.

His love for humanity is seen long before he entered into Sunday School work, in his dealings with the prison. There is no official record of his unselfish devotion, and he himself makes no mention of it. Howard, however, refers to it. How passionate must his impulse of human sympathy have been, when during these years of self-sacrifice and discouragement, he continued his labors of love amidst every risk of fatal prison contagion! We can understand this only by remembering his own words, "It is that part of our Saviour's character I try to imitate; He went about doing good." This desire to imitate Christ was supreme. It was the key to his character, and how could he better fulfil this mission than by elevating the people? How often in the face of opposition and ridicule he must have said "Try again!" How many of us would have been as true to our aim when years of service had brought us but little nearer our goal?

One might imagine that Mr. Raikes gave up his prison work when he turned his attention to the children and began what was called his "botanizing in human nature"; but he did nothing of the kind. He was a man of deep conviction, and when he had once seen that the sufferings of the most unfortunate must be cured, he never shut his eyes to the fact; so throughout his entire life he visited prisons and actively opposed prison rule. He did not change his method of work because of discouragement. Discouragement does not belong to the man

who says, "Show wherein I may be useful and command without reserve." This turning point in his life denotes the man of hope. We must remember that even kind and intelligent people believed that if parents were good, the child must be so also; that poverty and dishonesty were inseparable; that children differed but little from the brute creation. How much Mr. Raikes shared this opinion may be judged from the fact that he called his plan merely an "experiment." Now this may not seem at all a hopeful word for him to use, but had he not been a man of hope he would have left such a problem as confronted him untouched.

Probably he did not even think of the tremendous result this "experiment" was to have upon society, yet he was willing to work for small results if necessary, believing, as he himself says, that "if the glory of God be promoted in any way, even the smallest degree, society must reap some benefit." He did not go out of his way to do good and he sought for no earthly reward. He attacked those evils that lay at his door, and was thereby to show how important the "little thing" is in God's great plan; for sympathy with the children was considered a very small thing indeed.

When Mr. Raikes began to enter into child-life, he was student as well as teacher, and many were the lessons learned. It was a revelation to him to find that genius was often seen among his little multitude, and that many of the children had extraordinary memories. He was surprised that these ragged outcasts really liked to be clean and wear nice clothes.

But perhaps the greatest lesson of all was the fact that this new "science" into which he was entering, was deep and could be mastered only by love and sympathy. When we see Mr. Raikes patting the heads of the children and entering so earnestly into their lives, we must admit that he had this love and sympathy in great measure. Almost before the children had recovered from their awe at his fine clothes, we see them opening up their hearts to him. But this sympathy is not seen in its tenderness alone. Mr. Raikes tells us that often he used to "bitch" the boys, and soon after they became fast friends. An old man when speaking of the memory of his teacher said simply but touchingly, "I love it." This is but one of the many similar testimonies. How great the personal charm and influence of such a man must have been!

Because of the rapid success of the Sunday School movement mentioned above we might imagine that from the very first Mr. Raikes encountered no difficulties, but this was by no means the case. As he was sincerely loved, so was he most honestly disliked. He was isolated, laughed at, and pitied for his "hobby," and all because he was the friend of the poor. Throughout the whole country people became prejudiced against teaching the children of the poor, and Mr. Pitt was almost forced to make the suppression of Sunday Schools a state question. Many bitter things were written against the founder, but they were soon to die away, for if ever God's blessing was granted to any movement it was to the Sunday School.

When we realize that throughout all this criticism Mr. Raikes did not waver from his purpose, and that when he was practically alone he still held firm, we must admit that he was pre-eminently a man of strength.

How feeble our strongest efforts must appear in comparison with his, and what little cause we really have for discouragement—we who have the sympathy of the whole Christian world and the unprecedented example of the century! Do we, who sometimes wonder if it is all worth

while, realize that we are members of the most successful institution ever known to exist? Should we lose heart even though after our impressive tenperance lesson our little eight-year-old comes to our down-town mission school cautiously trying to conceal his father's pipe in his already overflowing pocket? Did not the founders of the Sunday School have to work against still greater odds, and cannot that which has been done already be done again? We should ever remember a principle which Mr. Raikes set forth, "Let us not despond. Let us call on Him to whom all things are possible. He giveth power to the faint, and to them that have no might He increaseth strength."

We cannot have studied such a life thus far without having been impressed by the thoroughness of the man. We see it in every action. We are told that in order to do justice to the children and fully appreciate their environment, Mr. Raikes frequently visited their homes, thus becoming acquainted with the peculiar



THE STATUE OF ROBERT RAIKES ON THE THAMES EMBANKMENT, LONDON.

needs of each child. We see that he took time to learn his lessons well, and when he was sure a thing was right he never gave up. Nothing could stop him. But we cannot enumerate the many instances of this thoroughness. It is seen everywhere, it is part and parcel of the whole.

Mr. Raikes was a man of love, strength and thoroughness. Could any greater three assets be given to an individual? Yet he was not a "self-sufficient" man; his whole power lay in the fact that he felt, "Of myself I can do nothing." He read his Bible with a purpose, and was a man of prayer. Herein he found his guide through life. Do we wonder that he is able to say, "Happiness depends upon promoting the happiness of others"; and again, "I have labored for the glory of God and the good of my fellow-creatures. . . . The pleasure cannot be taken from me?"

Can we not see the hand of Providence governing the moral progress of the world in the fact that such a man as

this—"a man whose reason and will were guided by a living faith in God"—was born into the world just when needed, and in the very place and rank where he could best fulfil His service? Let us, then, as a united school thank God for the life of Robert Raikes; let us rally round our standard, inspired with his moral courage in face of every opposition, remembering that He who gave him strength and crowned his efforts with success is still our Guide, and promises that "there shall be one fold and one shepherd."

### III. THE DEVELOPMENT OF THE SUNDAY SCHOOL.

We have referred to the wonderful success which has ever attended the Sunday School movement. We shall now briefly trace the progress of the institution and the development which it has undergone from its beginning to the present time.

From a purely local institution, prompted by charity, it has become an admittedly vital part of organized church life and work.

From dependence on a few paid teachers it has grown until it enrolls hosts of willing souls, who from pure love of the work, devote time, thought and energy to it.

From a ragged school for teaching the elementary principles of education, it has become a world-wide institution whose supreme aim is the impartation of religious truth for the bringing of the Kingdom of Jesus Christ through all the world.

From disconnected and wholly local methods of organization and management it has developed into a thoroughly organized institution for all the earth, binding the churches together in a glorious unity of study of the Word of God.

From a circumscribed missionary agency to reach a few of the local poor, it has spread out to all countries and climes as one of the greatest missionary forces in existence, and has during its history given birth to some of the most powerful and influential missionary agencies in existence to-day.

In the early days of the institution, friends who were interested in the work formed what were known as "unions." The first organization of this kind was formed in 1803, and was called "The London Sunday School Union." This society has done an extensive work in the development of the Sunday School, both in England and on the Continent, and it is still a very active and useful society.

In America there were a number of societies formed in the interest of the work, but in 1824 many of these were merged into a new organization, "The American Sunday School Union." The union still continues to organize schools in destitute localities and furnishes Sunday School libraries and necessary literature.

A National Convention held in New York in 1832 was the beginning of a series of conventions that has run on through all the years until now.

The Sixth National Convention was the First International Convention, and was held at Baltimore in 1875, and included, as its name implies, delegates from our own Dominion as well as from the various States of the Union.

The first World's Convention was held in London in 1889, the second in St. Louis in 1893, and so on, the latest and sixth being fresh in our minds as held at Washington last year.

It might be of interest here to insert a part of the report by the latest committee statisticians. The Sunday School lives and thrives in 126 different countries and groups of islands, includes over 300,000 schools, nearly 3,000,000 officers and teachers, and more than 25,000,000



scholars, a total enrolment of over 28,000,000. North America leads with 173,459 Sunday Schools, 1,670,846 officers and teachers, and a total enrolment of 16,617,350. In Europe there are 83,000 schools and an enrolment of over 10,000,000. May we not well exclaim, "What wonders God hath wrought!" Many useful and successful plans of work have been devised by these conventions, but perhaps the greatest of all is what we know as the Uniform Lesson System. This took the place of what was called the Selected Lesson System, and has ultimately developed into the present "International Scheme of Bible Lessons."

"With the growth of interest in Sunday School work attention was drawn to the subject-matter of study. "The Sunday School Teachers' Quarterly" was begun in 1865 by Rev. J. H. Vincent. This quarterly afterwards became "The National Sunday School Teacher," issued monthly. The Berean series of Sunday School helps were the pioneer helps for Methodist Sunday Schools in America.

It was in the fifth National Convention, held in Indianapolis in 1872, that the plan for uniform lessons was presented. At this convention the first International Lesson Committee was appointed, and soon after began giving out the lessons in the first seven years' course. This plan was adopted by the London Sunday School Union, and English corresponding members were added to the lesson committee. Thus for over a generation the same series of lessons has been used the world around, and many millions have benefited thereby.

During this same period, however, the whole system of education has been undergoing a marked change. Newer methods arising from a more elaborate and scientific study of the child and correct pedagogical principles in relation thereto, have brought about an increasing demand for a Graded System of lessons, and it was in Toronto, at the Eleventh International Convention, in June, 1905, that the principle of the Graded Lessons was adopted after a long and heated debate. Such a Graded Course has been prepared and is being issued as rapidly as is deemed wise. It will take some time to bring about its general adoption, for there are many practical difficulties in the way, but greater obstacles have been overcome, and a Graded Course Lesson System is bound to be the general plan of the future. This differs from the Uniform System, inasmuch as it provides a different course of lessons for each successive year in the child's advancing life. It will mean, then, that when fully set in motion, each school will be graded and to each grade a separate system of studies will be given from year to year, adapted to the child's understanding and capacity.

Within the last twenty-five years the Sunday School has made more rapid progress than in any other period of similar length. Many modern methods are being tried and are meeting with general approval. We call by outline very briefly the most widely used of these methods.

The Teacher Training Class has as its end the training of Sunday School teachers in a systematic knowledge of the Bible, the pupil, the Sunday School, and the art of teaching. The older outline classes were instituted by the London Sunday School Union about forty years ago. This system is rapidly growing in importance and fast becoming one of the essential organizations of the school.

Friday Day is a day set apart annually for the rallying of all the Sunday School forces, the arousing of fresh interest on the part of the church toward the school, and the gathering in of new scholars. The majority of our schools are utilizing this day with a great deal of profit, and

others are fast learning of its importance.

The Cradle Roll is one of the latest of our Sunday School methods. The names of the little ones from one day to three years old are secured by the Department Superintendent or teacher and placed upon the "Cradle Roll" until the time shall come when they can attend the school in person.

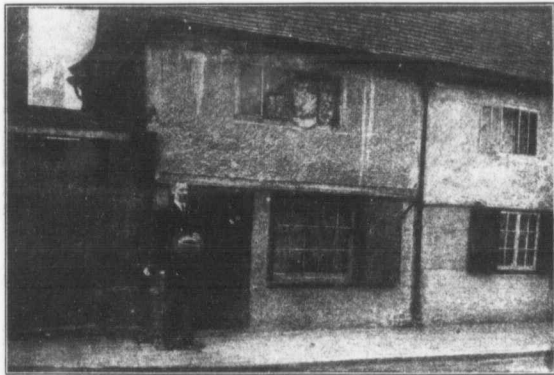
The Home Department is composed of all those who for any reason cannot attend the school, yet will pledge themselves to study the weekly lessons. The members are supplied with lesson helps, and offerings are received from them. This movement is being widely extended and greatly honored of God.

Fruitful as all these departments are, perhaps the greatest promise attaches to the Organized Adult Bible Class. During the past five years many thousands of men and women have been personally interested in Bible study and engaged in work for God by means of this branch of Sunday School organization, and through it the school is fast losing its place in the popular mind as a gathering of children and is becoming the assembly of the whole congregation for the serious study and practice of the Word of God.

### Christ First

When Bishop Hannington, the great missionary to Central Africa, laboured at Martinhoe in Devonshire, he was known in every cottage on the countryside. And never did he go to any homestead without a message. The Word of Life was the nearest to his lips. An old man, known as "Carpenter Richards," died. There were not many deaths in Martinhoe. Richards had been in his youth imprisoned for smuggling. The last words he uttered were: "I love Mr. Hannington!" "Oh," writes Hannington in his private diary, "that it had only been 'I love the Lord Jesus!'"

Yes, and Hannington's wish ought to be the desire of every minister of Christ, either prominent or obscure. There is such a peril of the worker appropriating the homage of men instead of passing it on to the Lord. All the rays even of common gratitude which are showered upon him should pass through him like light through a window, and rest upon the Lord. He should absorb nothing, but convey it all to the King. And that is especially true in these days when the affections of men are fixed on so many other things than the Christ. They are fixed on ministers, or on par-



ROBERT RAKES' FIRST SUNDAY SCHOOL HOUSE.

Emphasis of the evangelistic opportunity of the Sunday School has led to what is known as "Decision Day." This does not mean that one day alone is set apart for bringing scholars to Christ, which should ever be the teacher's aim. Decision Day is the "culmination" day of the year. It has proved an occasion of spiritual quickening and of large gatherings into the church. It is not only an opportunity but an obligation placed upon us, and we would urge that no school pass by lightly this God-given privilege of winning souls to His service.

Can we thus have studied this wonderful progress and this vast development without being greatly impressed with the power and the triumph of it all? As we thanked God for the life of Robert Rakes, let us thank Him for the hundreds of noble sacrificing lives that caught the spirit of our founder and boys y carried on his work. We shall then offer no half-hearted service to our Master and His work, but shall show a true patriotism for a cause which God has blessed and which is worthy of our very best.

ticular churches, or on denominations and communities. It must be our aim to set their affections on "things above," and pre-eminently upon the Lord of Glory Himself.

But if we are to have this aim and ambition in Christian service, we must see to it that the Lord Jesus is the "first" to us. If He be the second in our life, we shall be quite willing to appropriate the praises of men as though they were our own. But if He be pre-eminent, it will be ever our ambition to lead the children of men to His feet. If our love be upon the "altogether lovely," we shall be ambitious to lead all men into the richness of His grace.—Scr.

The late Dr. Berry, of Wolverhampton, the well-known Congregational minister, was one of the most tiresome boys of his school. No one could do anything with him, and he had to be expelled from school. When he was outside, one of the teachers went to him, and said, "I believe we shall make a man of you for Jesus Christ yet!" These words made him determine to try and be better, with the results we know. Even the worst boys, with encouragement and help, sometimes make the best men.

SHOW THIS COPY TO  
A FRIEND.

## The Sunday School in the Christian Conquest of North America

By REV. DAVID G. DOWNEY, D.D., CHICAGO.

(The following are notes of a stirring address given by the chief officer of the Sunday School Board of the Methodist Episcopal Church at the recent Convention in San Francisco. We give them to our readers in the hope that they will study Dr. Downey's words well, and realize through his appeal, how glorious is the work of Sunday School instruction and training.—Ed.)

### THE THEME DEFINED AND DECLARED.

IT is essential that we understand our theme and define our terms. The Christian Conquest of North America can be accomplished only through the actualization of Christ's prayer: "Thy Kingdom come, Thy Will be done." Here in simplest and clearest terms we have stated the ultimate purpose of Christianity. Less than this will not suffice. More than this is unnecessary.

What do we mean by the Coming of the Kingdom and the Doing of the Will? It is not merely individualistic. The purpose of the cross is not complete in the salvation of an individual. Calvary means infinitely more than that. Calvary means, and the Kingdom means the redemption of the race and of all the avenues and activities of the race. The coming of the Kingdom means that some day science and society, commerce, civics, letters and trade,—the whole round sun and cycle of the world's life,—shall be purified, sweetened, uplifted and brought into harmony with the will and purpose of the infinite and eternal God.

What a purpose this is! What a vision of responsibility and privilege is here! How the horizons lift! The redemption of a race, the uplift and right speeding of the world, forces challenge the power and wisdom of the eternal God and the everlasting Father of humanity. Here is a work worthy of God and Godlike men. Here is the supreme quest and the high adventure of the race. Here is the field of Sunday School endeavor.

"The soaring splendour of it all summons us aloud.

To leave the low dank thickets of the flesh

Where man meets beast and makes his lair with him,

For spirit reaches of the strenuous vast.

Where stalwart souls reap grain to make the bread

God breaketh at his tables and is glad."

### THE AGENT AND THE METHOD.

With due regard and consideration for all others, it can with truth be said that the Sunday School is the agency best equipped of all for the Christian conquest of the nations.

It has the numbers—fifteen millions enrolled, officered, organized, under training, and eager to be led.

It has not only quantity, but quality. In the Sunday School are the types out of which conquerors are always made. Here you find the abandon, the courage, the imagination essential to high achievement. The tasks of the world are wrought through youth, the quests of the world are undertaken by youth, the wars of the world have been fought by boys in or barely out of their teens.

Let these youthful Sunday School millions catch the contagion of a mighty purpose, and we may sing as we have never yet, "men able truly to sing, 'Hell's foundations quiver at the shout of praise.'" Looking in the faces of these millions of idealistic, imaginative,

chivalrous, heroic, sacrificial youth, we realize as never before that "to be alive is glorious and to be young is very heaven." Once again we sound our Markham's call to Young America:—

"In spite of the stare of the wise and the world's derision,

Dare travel the star-blazed road, dare follow the Vision.

It breaks as a hush on the soul in the wonder of youth;

And the lyrical dream of the boy is the kingly truth.

The world is a vapor, and only the Vision is real—

Yea, nothing can hold against Hell but the Winged Ideal."

For the Christian conquest of North America the young folk in our schools must be trained:—

In essential Christianity.—Too long religion has been interpreted in terms of



REV. DR. DOWNEY,  
As our camera saw him at San Francisco.

the material, has been defined in doings and abstentions. It must be insisted that religion is spirit and life—"the life of God in the soul"—a suffusion, inundation and domination of the human by the divine. Religion is not doing this thing, or refraining from doing something else. It is not the acceptance of one creed and the rejection of another. It is not engagement in ritual, rite, ceremony or form. It is not even standing before the altar of the Church and taking upon one's self the vows of the Church. Religion at the heart and centre is nothing else and nothing less than the life of God in the soul. "That life, growing and greatening in the individual until the individual, under the power of the divine indwelling, comes at last to stand upon the lofty moral and spiritual plateau whereon stood the great Apostle to the Gentiles when he said, "To me to live is Christ."

In moral enthusiasm and heroism.—Emerson says that "Character is self-suffic-

ingness." Here is the need and the opportunity of youth—moral independence. And this is an outcome of essential Christianity, for the life of God in the soul confirms the feeble knees and strengthens the moral muscles. Out of this will come the moral enthusiasm and the moral heroism that the world needs. There is nothing more desperately needed in the twentieth century than men, heroes, men and women who will stand like tall, white archangels, absolutely loyal to their own convictions of truth and duty, and utterly regardless of the shifting conventions of society, politics, and trade. Such men were Savonarola, Livingston and Jesus. Such heroes the Sunday School must train and equip if it ever expects to conquer North America for Christ.

In Kingdom Building.—A chief difficulty with much Sunday School work is that it is not closely related to daily life. It is theory, not practice. The moral heroism kindled by essential Christianity must be put in contact with the world life. Too long we have given our youth a narrow, cabined and confined notion of Christianity. We have practically told them that the most that must not touch literature because it is decadent; they must not dabble in science because the study of science may tend to weaken faith; they cannot engage in business in any large fashion because it is honeycombed with graft; and they dare not enter politics because it is a dirty pool. Evidently there is not much for them to do but to come to church, listen to sermons, offer prayers and tell experiences. Straightway they turn their backs on the Church and go out into the world, and they ought to go. That is where they are needed. But they ought to go as Christians, dominated by a divine indwelling, pulsating with moral enthusiasm, and filled with a holy purpose to conquer the world ways and walk as works for Christ. And the Sunday School should so train and equip them as to be able to send them out without the slightest hesitancy or doubt. These trained leaders from our schools must understand that it is their business to lift literature out of its decadence into sweetness and light; to study and interpret science till it walks reverently hand in hand with faith—twin daughters of the God of Science and of Faith; to engage in business and prove it not selfishness and greed, but brotherhood—a chance to live, let live and help to live; to study and practise politics till it shall be seen that its deepest meaning is the well-being and uplift of the last and lowest man. A great risk! do I hear you say? Truly. But what is young life for but to brave danger and take risk? What is salt for? To be put in contact with the thing that is in danger of decay that it may be sweetened and preserved. What is light for? To shine in the darkness, that the darkness may be dispensed. What is Christianity in young people for? Not to be coddled and cloistered and spend its time in singing psalms and telling how good it feels, but to be flung out into all the quick and active ways of the world life, grappling with the problems of shop and ship, of store and street, of farm and factory, of home and society, capturing the world movements and claiming them all for Christ, and thus lifting the world and the race to the level of the divine thought and purpose.

When our youth understand that Christianity is something as large, spacious and vital as was in the mind of the Master when he prayed for the Coming of the Kingdom and the Doing of the Will, they will be able to meet the challenge of the centuries with gladness

(Concluded on page 203.)

## Some Canadian Authors I Ought to Know

By PROF. L. E. HORNING, VICTORIA COLLEGE, TORONTO.

THE above title was assigned to me with the additional note, "from ten to twelve hundred words." We have in Canada, past and present, according to the latest bibliographical data, some 600 or more poets and about the same number of story-tellers. Therefore, the title means "just a word" about each! But "just a word" is never taken literally, and so, to be right all round, I shall forbear to mention the great majority of the 1,200 writers and choose a very few instead. This is after the manner of all historians of literature.

In the earlier period of our Canadian literature, what I have elsewhere called the *Provincial period*, the most of the writers were of non-Canadian birth, with non-Canadian subjects. The two who are worth remembering were, however, Canadian-born, with the same birth year, 1796, Judge Halliburton and Major John Richardson. Judge Halliburton graduated at King's College, Windsor, Nova Scotia, entered law, became Chief Justice in course of time, and finally took up his residence in England, to become the first Canadian member of the British House of Commons. He died there in 1865. In literature he was a disciple of Theodore Hook, the humorist and punster. He created the great comic character, Sam Slick of Slickville, and by so doing laid the foundation for the American school of humor, whose best representative, Mark Twain, but recently laid aside his pen. Halliburton was gifted with that rare virtue, foresight. He suggested the C.P.R. fifty years before it was built, and the Hydro-Electric some eighty years. His best works are

is a story of 1812-14, in which the chief characters are the lineal descendants of those of Wacousta, and his "Tecumseh," in Scottian verse, celebrates the virtues of the great Indian ally of the British in that war.

Of the writers of the second or *Union period*, the best poets are Alexander McLaughlin, a Scotchman; T. Darcy McGeie, an Irishman, and Charles Gangster, a Kingstonian. Other good names are Heavyside, Helen M. Johnson, Louise Murray and W. Wye Smith. Among the prose writers, James DeMille is very prolific and full of fine humor. I wish it were possible to publish a manuscript of his which I saw last summer with his own thumbnail sketches. They are very fine. Kirby's "Golden Dog" should be in every library, and Lesperance's "Bastonnais" is also a readable historical title. Mrs. Moodie is interesting as a teller of the story of pioneer days.

In the third, or *Dominion period*, which begins in our literature about 1880, and ends about 1910, we find a very large increase in the number of writers, and naturally, the large majority are Canadian-born. But to mention names is risky. As the cartoonist McConnell once so pictorially put it, "our name does not appear," but, of course, the editor is at fault—"he asked me for a list." No one, however, could omit the name of Dr. W. H. Drummond, the "habitant" poet, nor of Archibald Lampman, Isabella V. Crawford, George Frederick Cameron. But, of all, my own choice is W. W. Campbell, the poet of the Lakes and of Imperialism, of folk-lore and the writer of some fine

clever but unconvincing, Norman Duncan first-class, W. A. Fraser a splendid teller of racing stories, Ralph Connor extremely popular but just as extremely thin and watery, and Miss Dougall is one of our most careful writers, with a George Eliot turn. Hickman gave good promise, Miss Jones' "Bubbles We Buy" is good, Mrs. Kenys inclines to the problem story, Basil King is good and developing splendidly, Knowles and Kerby belong to the Connor type, Miss Montgomery's reheaded "Anne of Green Gables" was like a fresh breeze, Peter McArthur is a fine humorist, Sir Gilbert Parker very uneven, but the "Right of Way" splendid. "When Valmond Came to Pontiac" is also very good. Stringer gave great promise, but has fallen off in quality and subject. There are a host of others who might be mentioned, but this sketch must close with a few remarks on the distinctly Canadian vein, along with the "habitant" poetry, viz., the animal story writers. It is a great honor to Canada and a great credit to Roberts that he was just as much as Kipling, quite independently and quite original, the originator of the modern animal story. His work is not uniform, having too often the flavor of the "pot-bolier," but his hand has not yet lost its cunning. Thompson-Seton is a worthy compeer, and Marshall Saunders, E. R. Young and others follow in their train.

It is extremely interesting to one who began the study of Canadian literature twenty years ago, to note from year to year the changes which come over both the public and the writers. Shall we, in our *Imperial period*, see a growth in Canadian literature worthy of our material growth? Or shall we ourselves become material? If so, our literature will be very poor indeed!



Mrs. George Scales

Mrs. Davey, Supt.

Mrs. Miller.

Rev. A. N. Miller.

A GROUP OF EARNEST SUNDAY SCHOOL WORKERS, MISSES BAX CHURCH, VICTORIA, B.C.

interesting to-day, because his chief character knew "human natur" and could use "soft sawder" with the women and children. This knowledge and the weapon aforesaid have always been effective and always will be.

Major John Richardson, born in the army and to arms, was an excellent historical novelist. His "Wacousta," a tale of Pontiac's conspiracy, is as good as anything James Fenimore Cooper ever wrote. His "Canadian Brothers"

dramatic monologues. Bliss Carman is a fine balladist, but lacks ethical tone. Roberts has a few gems, so also D. C. Scott, F. G. Scott, Stringer, Miss Wetherald and Mrs. Blevett. The Service should be so popular and these others so unknown does not redound to the credit of literary taste in Canada. Among the prose writers, Dr. Algie, the novelist of science, should be better known. Robert Barr is voluminous and entertaining, but very light, Mrs. Cotes

### The Finishing Touches

"The famous epitaph placed on the monument over her husband's grave by a woman up in Maine, 'Rest in peace until I join you,' has almost a duplicate in a sign on the door of a doctor's office in a downtown office building," says George A. Schneider. "This sign reads: 'Do not absolutely abandon hope until you have seen me!'"

## The 'Teen Age

### A Liability and an Asset

By REV. EDGAR BLAKE, D.D., CHICAGO.

(NOTE—This address was given at the San Francisco International Sunday-school Convention, and was one of the most effective on the programme. It should be well read by all Sunday-school workers.—Ed.)

THE Evangelical churches of America are facing a serious situation. The net gain of the six leading denominations was only \$84,000 in 1910. This represents the achievements of 160,000 churches, 17,000,000 members and the expenditure of \$250,000,000.

Each net gain of one represents the efforts of forty-four church members and the expenditure of more than \$650. It is a pitifully meagre return for the resources and investment. There is not a corporation in the country that could do business on so small a margin without facing hopeless bankruptcy. While the net gain of members does not include the entire sum of the church's achievement, it does represent with reasonable accuracy the progress made in the extension of the borders of the Kingdom in 1910 beyond what they were in 1909.

At such a rate of progress it is idle to talk about the evangelization of the world in this generation, or in any generation, either in this world or in the world to come.

We have been seeking results too far afield and overlooking the great opportunity near at hand. If you take a census of a Christian congregation and ask those who were converted before their eighteenth birthday to rise, five-sixths of your congregation will stand. This means that five-sixths of all the people who give themselves to Christ do it on the under side of the eighteenth year. Put beside this the fact that we have more than 12,000,000 children and youth in the Protestant Sunday schools of America under eighteen years of age, and you will see that our great evangelistic opportunity does not lie outside of the church, but inside, in the Sunday School department. Here we have a vast army ready and waiting for the Christian call.

Yet the church has been largely unmindful of this opportunity and has expended neither the time, talent nor resources necessary to take advantage of it. I found a church that was expending \$3,000 a year on its music and not a dollar on its Sunday School. This was not an exceptional case. Few, indeed, are the churches that make an appropriation for their Sunday School work. I said to a certain layman: "I understand you have been having many accessions to your church this year." "Yes," he replied, "but they are nearly all children; they do not put me on the platform." A pastor said to me: "My official board served notice upon me that I must cease receiving so many children into the church or resign the pulpit." On being asked the reason, he replied: "They say that it increases our benevolent appointments without increasing our resources." Again and again we have slammed the door of the church in the face of the child because his pockets were empty, unmindful of the fact that it was a lad's "five loaves and two fishes" that the Master used to feed the multitude.

As a result of this foolish policy we have lost our boys and girls in vast numbers. An investigation in the Wesleyan church of England showed that only ten per cent. of the Sunday School were held in active membership in the church. Ten per cent. were held in a merely nominal relationship. Eighty per cent. were lost entirely. This is the sad state of the situation in nearly all of the churches.

We have lost millions of youth who might have been saved if they had been properly cared for.

At the very time the church loses its grip upon the boys and girls, the public school loses its grip also. The exodus begins about the fifth grade, and at the eighth grade fifty per cent. of the scholars have departed. At the twelfth grade, near the middle teens, ninety per cent. of the scholars have gone out from the public schools. Thus these two most powerful forces in the creation of character, the church and the school, lose their hold upon youth at the same time.

The home also loses its hold during this period. Up to the middle teens your youth accepts everything on the authority of others; but midway of the critical teen period there comes an awakening. The consciousness of his own personality,



REV. DR. BLAKE.  
In one of San Francisco's fine parks.

his right to make decisions for himself, comes to him for the first time. Sometimes spontaneously, sometimes gradually, but always, he breaks with authority. He insists upon deciding matters for himself. Parents may counsel, but they cannot determine.

One of the first things he does is to break with his religion. The faith that he has accepted on the authority of others he begins to examine for himself. He has neither wisdom nor experience to guide him. He questions, then doubts, then denies, and his hold on God soon goes. A fine young fellow said to me in a moment of frankness: "I don't believe the things my parents taught me any more. There may be a Supreme Power somewhere in the universe, but I doubt if there is any God." Only a few weeks ago a father came to me with a broken heart. He said: "My oldest son, whom I have been training for the Christian ministry, has just returned from his second year in college, and has said to me, 'Father, I can't do it; I have lost God out of my life.'" And the father broke down as he said: "Poor boy, he is groping in the dark and I cannot help him." These are not isolated cases. They are more common to youth than we have dared to dream. Faith suffers more

wreckage in the four years from sixteen to twenty than in the forty years from thirty to seventy.

He breaks with his ideals. As he goes out into the world for himself every faculty is acute, every sense alert, every pore open to the sights and sounds around him. A myriad voices appeal to him. The bill board with its gaudy pictures, the theatre with its tinelled limelight, the dance hall with its sensuous temptations, the saloon with its gay companionships, all appeal to him with a power that is irresistible. He sees everything, he feels everything, and he longs for it all. The appeal comes to him to "taste and see." The promise is made "in the day thou eatest thereof thine eyes shall be opened." He is first shocked, then bewildered, then fascinated. He eats and his eyes are opened. Like Adam of old he discovers, what every man discovers when he commits his first sin, that he is naked. Shame follows surprise; desperation ends in surrender and surrender in abandonment. Before you are aware, the lad who has lived a clean life up to his middle teens goes down and is swallowed up in a maelstrom of moral death. Many a parent has seen his fondest hope vanish in a day. Many a head has turned white in a night through grief. Many a father has cried out in the bitterness of his soul, "O Absalom, my son Absalom, would God I had died for thee!"

David Starr Jordan is authority for the statement that "one third of the young men of this country are wasting themselves through intemperate habits and accompanying vices." The secretary of the College Associations of North America has been quoted as saying that there are twelve thousand college men in New York City alone who are down and out through vice.

Talk of the ravages of war! The ravages of war, pestilence and disease combined are as nothing compared with the awful moral ravages wrought in the teen period. The shores are strewn thick with the wasted lives of those who have been wrecked in youth.

When one breaks with God and his ideals, it is only a step to break with society; liberty becomes license, license lawlessness, and lawlessness ends in anarchy. Laws are broken, government is defied, and the criminal is born. A gentleman came to me at the close of a gathering of this kind in Connecticut, and said to me, "I was much interested in what you said about the boys we lose. I teach a class of the finished product." "Where do you teach?" said I. "In the state prison," said he. A few years ago seventy per cent. of the inmates of the Minnesota state prison were boys who had one year in Sunday School and had been permitted to drift away. The later teen age, sixteen to twenty, is the criminal period.

It is an appalling thing that 12,000 children were brought before the courts of New York in 1909, and in the same year more than 15,000 boys and girls suffered arrest in Chicago. Our criminal ranks are added to at the rate of 20,000 a year, and the vast majority of cases of the criminal course is begun in the teen age. Is it necessary? Is this awful waste—this moral havoc—unavoidable? I believe not. Recently a young man in his teens was convicted of theft in the court of Milwaukee. When the judge asked him if he had anything to say before sentence was pronounced upon him, the young man arose, pale with excitement, and said, "Your honor, my father and mother died when I was three years old. I never had any one who loved or cared for me. I have been kicked and all my life. Judge, I never would have been a thief if I had had a chance." This is the pitiful plea of thousands who have

been wrecked around us. They were not shepherded and they went astray.

I come to this convention as a father, speaking in behalf of the fathers of America, and pleading in behalf of our 9,000,000 boys and girls in the teens and twenties. I ask you, how long shall this awful havoc continue before the church shall awake from its lethargy and arouse itself with a resolute will to stop the devastation? I challenge this convention to say that this waste shall cease.

Thank God, if the teen age is a liability, it is also an asset. The lad who breaks with authority and becomes a law unto himself may be made an exponent of law and order, by teaching him that his freedom is his right to do the right, and his liberty is God's opportunity to serve. The boy who surrenders the faith of his fathers may be made a defender of that faith by showing him its compelling basis. America's most brilliant defender of the Evangelical faith was a confirmed sceptic at eighteen, searching the pages of Shakespeare for passages to confirm his scepticism. To-day he is doing more to save our faith than any other man in the land. The Prodigal may one day become a Prophet. Boys whom you would have driven from your Sunday Schools twenty-five years ago because of their personal irregularities will receive with honor to-day as messengers of the Most High, and from the depths of your heart you will thank God for their messages. The mind that, next to the Apostle Paul's, has most profoundly influenced the thinking of the Christian church for fifteen centuries was the mind of a lad whose youth was a reproach to his city because of his waywardness. One day there came a vision of the Christ, and with it there was a transformation, and Augustine, the second greatest mind of the Christian centuries, was given to the church.

Even the lad who has the impulses of the thief and the thug, has also the germ of the saint that needs only the right atmosphere to blossom into the finest manhood. Nearly fifty years ago a message came over the wires from a Southern battlefield to a little New England home that said: "Your husband killed in battle." It was one of those awful shocks that struck sorrow and heart-break to thousands in the days of that direful conflict. A wife was made a widow, with two lawless, fatherless lads to care for. These boys were the pest of the neighborhood. There was not a roof over which they had not clambered, or an orchard from which they had not stolen fruit. They were so wild and reckless that an official of the church went to their mother and suggested that they be put in a reformatory where they could be properly restrained and disciplined. With the heart of a heroine she straightened herself and said: "Deacon Jones, I cannot give up my boys. They are all that I have left to me. I know they are wild and reckless, but you can go back and say to my neighbors and friends that with God's help I will some day make good men and true out of these boys of mine." Then she did as she said. She took in washing and worked in the neighborhood that she might make them a home and keep them in the home. She mortgaged her cottage to send them to college. Folks said she was a fool to slave her life away for her reckless boys. But she knew better. There is something marvellous in the grace of God, combined with a mother's love, to save wild, reckless, lawless lads. When the boys came out from college they came out the kind of men she said she would make them to be. A few months ago in a western city, the pastor of one of the leading churches, a great tall fellow, a splendid specimen of American manhood, strode down the aisle the close of the afternoon service. The tears were in his eyes

as he reached out his hand and said to me: "Blake, I believe in the work you are doing; I want to give you fifty dollars in memory of my mother." He was one of the boys, and the other boy is in an eastern city, a leader in his profession also. The stuff that God has placed in the souls of these boys and girls is

simply superb. It is like to that in God himself. When once we have discovered it, and set ourselves to direct and develop it, we will enter into the possession of the world's richest asset. I covet the day when the church shall set itself, with all its intelligence and zeal, to capture our youth for Christ.

## A Mountain Grave

BY A VILLAGE PARSON.

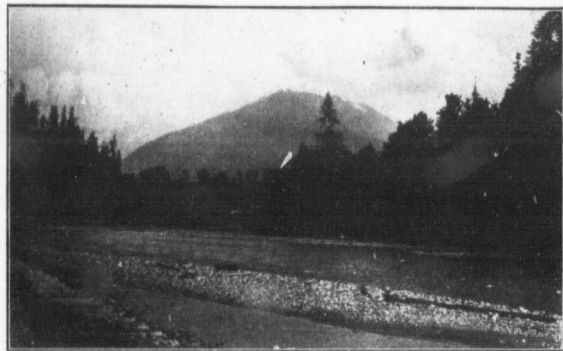
IT was a glorious morning in the early summer time; the air was redolent with the breath of flowers and vibrant with the hum of busy life. The preacher slowly climbed the slope leading from the post office to the parsonage. Arrived at the brow of the incline, he paused, taking in with keen relish the beauties of the encircling panorama of mountain peaks, dark-green forest, and winding river. That mountain town surely had an environment to charm a poetic imagination. And to think that to this beautiful spot, with its roaring mills, beautiful waterways and splendid business opportunities, men and women came to degrade themselves in its palatial saloons and gilded dens of vice. But it was ever so, and against these powerful agencies of wrong the weak mission churches, with their inadequate equipment, waged a heroic but unequal warfare.

From his reveries the preacher was roused by the approach of a man; it was the village undertaker. "Elder," he said, "we are going to bury a young man this morning; can you go out with us and officiate at the grave?" "Certainly," replied the preacher, and hurried into the parsonage to get his Bible. Soon they were on their way, and such a funeral procession as it was! There was the hearse with the undertaker and the preacher on the seat, and behind them came a carriage

up the slope of the mountain side, to the "old graveyard." Here they stopped; the preacher stood at one end of the grave, the undertaker at the other; the pallbearers were ranged two on either side. A chapter was read, the casket was lowered, the grave filled, and the service was over with. No friend or kindred there to drop a tear; but strangers laid him away where probably no headstone will ever mark his resting-place, but where above the low green mound the breezes will croon their dirge unending through the branching of the mountain firs.

And what of the "home folks"? Will some aged pair sit beside their desolate hearthstone and wonder why the letter doesn't come, telling of their boy's conquest in the golden West? Or will some dark-eyed maiden wait for the lover who will never come again, but who went from her with golden dreams of accomplishment and of some day returning for her? Their hopes lie buried in that mountain grave beneath the sighing firs, and they may never know how he passed into the great beyond.

This is but a simple tragedy of what may befall young men plunging into the untamed West, unarmed by a trust in Jesus Christ and connection with His Church. The one way of their rescue is by sustaining our work faithfully along "the firing line."—Service.



A CHARMING SCENE ON THE VEDDAR RIVER, CHILLIWACK VALLEY, B.C.

with the four pallbearers; that was all. During the drive the story came out: The young man had come West to seek his fortune, as many another had. He had lived "wild," and not caring to let "the folks back home" know just how things were going, he had not kept up correspondence. Then came the railroad accident. Wounded unto death, he was borne out; then he had no message to send. A few moments and all was over. In vain, trace of relatives was sought; the quest had to be abandoned.

Out from the village street they drove, through the belt of encircling forest, far

*Loose this day loitering—'twill be the same*

*To-morrow, and the next more dilatory;*  
*The indecision brings its own delays,*  
*And days are lost lamenting over days.*  
*Are you in earnest? Seize this very minute—*

*What you can do, or dream you can,*  
*begin it.*

*Boldness has genius, power and magic*  
*in it:*

*Only engage, and then the mind grows*  
*heated—*

*Begin, and then the work will be com-*  
*pleted.*



## The Excelsior Boys' Club

Of McLeod Street Methodist Sunday School, Ottawa.

(NOTE—When visiting the Sunday-school named above, I was much interested in the work being done among the boys by the Excelsior Club and have pleasure in giving the following photograph of the club and some account of its life and activities. The description has been very kindly supplied by Mr. Pennock, to whose interest and care much of the success of the club is due.—Ed.)

ONE of the most interesting departments of every Sunday School is that composed of the boys ranging from fifteen to eighteen years of age. When a young fellow reaches the age of fifteen or sixteen he usually requires something out of the ordinary to find the Sunday School exercise interesting.

It frequently occurs that when boys are associated in the smaller classes for several years, the attachment to one another becomes strong and when one

standard to be aimed at in the Club life, it was duly organized with officers, viz. President, Vice-President, Secretary, and Treasurer. They have also an Editor and assistants whose management of the Club paper, "The Excelsior," has added special interest to the meetings of the Club from time to time. In addition to the officers, there is a committee of members to look after the sports and other means of entertainment.

McLeod Street Sunday School of course remains open all the year round, and it has been the endeavor to keep up the attendance of the boys throughout the year and, while many of them are privileged in spending the summer away from the city, the faithful attendance on the part of those remaining in town has won for the club the honor of having the

A. W. Forgie, formerly Y.M.C.A. Boys' Secretary, Ottawa, but now of Toronto.

An invitation was extended to the Bank Street Presbyterian boys, who visited them and later on a return visit was paid resulting in very cordial relations between the young fellows of the respective churches.

Stewarton Presbyterian young men challenged them to a debate on "Whether the Chinese should be excluded from Canada," the result being favorable to the Excelsior representatives, Messrs. Gardner and Wickware. The return debate is awaited with apprehension as the Stewartons have talented debaters.

From time to time social gatherings are held. In the summer, picnics are well patronized, a favorite resort being Farm Point, a picturesque spot on the Gatineau River, and an ideal place for recreation and enjoyment.

Last summer the chief event was the visit of several members to Carleton



THE EXCELSIOR BOYS' CLUB OF McLEOD STREET METHODIST CHURCH, OTTAWA.

after another of their classmates drops out through removal or otherwise, the temptation to quit the class and school is strong. In McLeod Street School at Ottawa, they have several classes in this department, but the one known as "The Excelsior Boys' Club" calls for particular notice.

About two years ago the classes of Messrs. T. G. Raynor and G. E. Pennock decided to amalgamate under the joint direction of their respective teachers and from the united force of eighteen members and other additions from time to time, has now over fifty members enrolled.

Last fall the boys thought that by forming into a club, their work would be more effective, so after deliberation, adopting the name "Excelsior" as a

high average during the summer season.

While the Sunday gatherings are primarily for the study of the Sunday School lesson, occasionally the proceedings are varied, and some good speaker is invited to talk on some subject of especial interest to boys just merging into manhood. Many able men have at various times addressed the Club.

Among some of the special features of work done by the members has been their occasionally attending the church services in a body. During the recent revival services conducted by the McCombe Brothers, their assistance in the singing was favorably commented upon.

A mass meeting for boys over 14 years of age was arranged for, and an excellent address on "Power" was given by Mr.

Place, where they spent the week end and Sunday, being the guests of the hospitable pastor, Rev. Mr. Wilkinson and his congregation, whose kindness and attention will not be forgotten. The house parties in the winter with their attractive programmes and social features, the skating and tobogganing parties are always well attended. The great event of the winter season is the "driving party," when three or four bus loads of young people enjoy the hospitality of some country home, such as those of Mr. S. J. Webb, or Mr. Fenton, of Leitrim, where they have a very hearty welcome and the freedom of the house, and after a pleasantly spent evening return, if possible, a happier crowd than when they came.

It has been a matter of congratulation

## In the Days of Their Youth

Some Reminiscences and a Moral.

and pride to the Club and School the way the attendance and attention at the various gatherings have been maintained, especially when one considers that these boys are developing gradually into young men and taking positions here and there which, in many cases necessitate their removal temporarily or otherwise from the city. At present seven are in the far west, two in Toronto, and six elsewhere, besides several off for the holiday season. But once they return to the city their return to the class shows their appreciation of the class spirit.

Last winter an effort was made to have every member photographed to make a group photo of the Club and the accompanying cut shows the Pastor, Superintendent of the School, and teachers with forty-eight of the boys, the original photo of which adorns the Sunday School room.

We have already lost two of the members, Douglas Caldwell, a victim to the typhoid epidemic which was very prevalent last winter, and just recently Percy Ellis, formerly Secretary, was drowned at Newbury Bay. Both of these young men were very much beloved and their deaths cast a gloom over the whole community. Their classmates by their attendance at the funeral in a body paid a loving tribute to the memory of each.

Before concluding, reference must be made to the first Annual Banquet held in March, at which representatives from other organizations in the church cooperated with the boys in making the evening a memorable one. The speeches and papers given were excellent. Dr. Jas. Mills, the guest of the evening, gave a very interesting and helpful talk, which the boys appreciated immensely.

This sketch would not be complete without reference to the persevering, faithful efforts of the pastor, Rev. G. P. Peever, the Pastor of the Church, whose kindly interest and constant efforts to make the boys' organizations an important branch of the church, has won for him the loyalty and affection of all the members of the Club.

### THE SUNDAY SCHOOL IN THE CHRISTIAN CONQUEST OF NORTH AMERICA.

(Concluded from page 198.)

in their souls and will go to their daily tasks singing in their hearts,—

"This world's no blot for us, nor blank;  
It means intensely and means good;  
To find its meaning is our meat and drink."

Fellow-workers in the religious education and training of youth, I bid you Hail and God-speed! Let us be faithful to the duty and privilege of this day and hour, and the time will pass far distant when the Sunday Schools of North America will have trained up and sent out into the world a generation of high-souled, stout-hearted, generous young folk who will girdle the globe with a song of gladness; they will walk across the world with the steps of conquest; they will lift it in the arms of their faith, love and prayer, swing it in its divinely appointed moral orbit, and ultimately "bind it as with chains of gold about the feet of God." This will be the choir on earth and in heaven unitedly sing, "The Kingdoms of this world are become the Kingdom of our Lord and of His Christ." America for Christ! America for Christ!

"Come, Christ of God, to fill the vacant throne!

Touch the dim earth again with sacred feet,  
Come, build the Holy City of white stone,

And let the whole world's gladness be complete."

It is just recorded in Allon's "Life of James Sherman" that when Mr. Sherman appeared in London for the first time to preach at the old Harecourt Chapel, the minister of that place, not knowing the pathos and power of the young student, encouraged him, after his fashion, by taking exception to Cheshunt College and to the doctrines taught there, and then to the youth and academic standing of the preacher.

"Young men are sent out to preach knowledge to the paths, they should gain more knowledge before they attempt to teach others." "I perfectly agree with you, sir," said young Sherman. "Good afternoon!" The minister and deacons, however, united in pressing him to preach. He took for his text, "But He knoweth the way that I take: when He hath tried me, I shall come forth as gold." During the sermon he was surprised to see the jealous, old, grumbling minister dissolved in tears, and when the service was over he was the first who came to welcome him, saying, "Forgive my rude reception. I forgot the injunction, 'Let no man despise thy youth.'" They were warm friends until the old man's death.

Thinking of the great pulpits open to-day, one wonders how many of them, looking back, attribute much, if not all, of their success to the generous encouragement they received when they first tried to speak for God from those who did not "despise their youth." There is not a little romance in these early ministries, and the story of them, could it be written, would be crammed with inspiration.

It is more than interesting to begin with, to note how many of our foremost preachers began by addressing, in fear and trembling, a handful of not very critical people in a quiet village.

Dr. Campbell Morgan, whose earliest years were spent in the atmosphere of preaching, and who at seven years of age used to preach to his sisters and her dolls, arranged in a row before him, tells us in a current magazine how his real ministry began in cottages, in the open air, and among the boys in his school. He has a vivid recollection of a walk from Cheltenham to Birdlip-on-the-Hill with a colporteur named David Smith, when, at the age of fifteen, he spoke at a cottage meeting, and discovered, under the guidance of his saintly companion, how, if the speaker effaced himself, and thought of nothing but the message, people might be brought to Christ. The wise encouragement of humble David Smith helped to make Dr. Morgan what he is to-day.

Mr. Sylvester Horne, little dreaming that he would ever be the first Nonconformist minister to enter Parliament, and at the same time lead a great mission, preached his first sermon at the age of sixteen, in a little village not far from Newport. Standing at the front door of a farmhouse, with his audience gathered on either side, in the parlor and the kitchen, he spoke from the text, "If the Lord be God, follow Him." There was no jealous old minister to damp his enthusiasm; but even if there had been, it is not easy to imagine Mr. Horne making the meek reply attributed to young Sherman.

He was fearless then as he is now; and in the quiet lanes and under the farmhouse porches men and women listened eagerly to the boy who must have seemed already to many of them an insignificant person. In this case, too, it was kindly encouragement that spurred the lad on to greater things.

And what shall be said of the early days of F. B. Meyer? One pictures the

lad going in his father's carriage to hear Dr. William Brock in the zenith of his fame at Bloomsbury Chapel. One sees him looking at the crowded galleries and drinking in the sermons, and resolving that he also would one-day be a minister.

It was Dr. Brock's custom to come down from the pulpit and shake hands with the congregation. "Some day," he once said to young Meyer, "you will stand at the end of the aisle and shake hands with the people as I am doing now." And, surely enough, that day came. Little did Mr. Meyer think long ago, when on Sunday evening he conducted little services in the dining-room standing at the head of the table, with his sisters and one old servant as a congregation—and was never satisfied with his sermon unless he succeeded in making his eldest sister shed tears—that he would become a preacher known throughout the world; but even when he had to enter business life the impulse of his boyhood remained, and, happily for us, it was never checked by those who knew him best.

Other names crowd in as one thinks of these great beginnings. There is the unforgettable picture of J. D. Jones, a young Sunday School teacher, undertaking, in fear and trembling, to conduct for the first time in his life a service in a room at a village mill a couple of miles from his home. He had written down every word of his sermon, and he read it carefully as he walked to the mill. Then he found the service was to be held, owing to the heat, in the open air, and a mischievous breeze playing havoc with his sermon sheets, he had to put them in his pocket, and manage without them! Open criticism could hardly be more embarrassing on the occasion of a maiden sermon; but it is quite certain that the sympathy and encouragement of the little congregation, sitting in the cool shade on that sultry day, had much to do with the shaping of the career which has been so signally blessed.

Illustrations of this kind might be multiplied almost without end, all to prove that humble efforts in early years, watered by generous praise, as well as by useful admonition, blossomed into glorious ministries. Most of our great preachers began early, though not all so early as Rev. C. H. Kelly, who, with a twinkle in his eyes, recalls how, at the age of ten he would go to "the dear old chapel," mount the pulpit, and preach, with a pinafore for a surplice, to an appreciative congregation consisting only of the chapel-keeper and his wife.

One thinks, too, of Greathearts of the pulpit who have gone to the wider ministry—how they preached their first sermons. A picture is conjured up of Hugh Price Hughes, a lad of fourteen, preaching for the first time on the ground floor of a small cottage on a hillside on a Wednesday evening. "It was frightfully eloquent," Mr. Hughes used to say, "with sun, moon, stars, galaxies, and all the constellations thrown in." But the text, "Christ Jesus came into the world to save sinners," was the pith and marrow of all the greater deliverances that came in later years; and wherever to-day young preachers tremblingly and fearfully are proclaiming the same message, let there be—and here is the moral of it all—more earnest encouragement. In this case, too, for God alone knows how many souls may be blessed by the ministry of those stammering youths in the years to be.—By H. M., In *The Christian World*.

## Does Teacher Training Add Life to the Sunday School?

By MISS LILLIAN M. ROBERTSON, SPOKANE, WASH.

(NOTE—At the Teacher Training Conference, recently held in connection with the International Sunday School Convention in San Francisco, the editor listened with pleasure to the address of Miss Robertson, who gave the result of a questionnaire sent out by her to the teachers and leaders of Teacher Training Classes in the Inland Empire Association, Eastern Washington, and Northern Idaho, in which field she has official oversight of the Teacher Training work. So practical were the conclusions drawn, and so beneficial the department, that the Editor requested a restatement of the case from Miss Robertson. This she has very kindly made in the following article, which will prove exceedingly suggestive to all our readers—S. T. B.)

TEACHER training stimulates Bible study. From our stony towns, from the seat of our university, from you little academy, from Lone Pine, away out on a R. D. Route, comes the same word: "Our people are studying their Bibles with an appreciation and a zeal never felt before." "The outlines in the first standard course have systematized Bible study, and given the student a bird's-eye view of God's plan from Genesis to Revelations." "The Book of books is a new book." "Our teacher training classes have clarified the atmosphere, reducing Bible character, periods, geography and truth to one harmonious whole, which is at once illuminating and inspiring." We use these words advisedly, for none other can define the enlargement of vision which comes to a student when he gets a glimpse of the Bible in its entirety after having had only detached phases of it, or, perhaps, none at all. "In them ye think ye have eternal life." A teacher who knows her Bible is life to a school.

Teacher training leads the student to study the Bible more, and to study it

It is futile to lay the responsibility of non-attendance or irregular attendance at the door of the home. The corrective lies largely with the school itself. As we attain greater results in the teacher training field, it would seem that we can save to the school every member enrolled therein, and add throngs of young people who will revivify our forces and be ready to serve when the time comes.

Teacher training is the magnet which is drawing within our schools fresh material. Records prove that eager, enthusiastic students are gathering into the classes from sources hitherto untouched; that the worth of a teacher training class appeals to many who are not influenced by the "old-time" methods of Bible study; that a great vision of service is brought to such students; and that, with few exceptions, they seek this opportunity for service within the Sunday School. This infowing stream refreshes and quickens. It affords a new source of supply for helpers.

Teacher training in its sphere of organization and pedagogy has brought about a new condition. Schools have been treated sanely; children and adults have been taught understandingly; mothers have gathered into classes that they might learn the principles of childhood and its development. But in and through all these things is the one motive—*evangelism*. The school is organized that the best atmosphere may surround the child. The teachers study him, that they may know the best method of meeting his spiritual needs.

Organization and pedagogy find a place in our courses that our teachers may guide souls more safely into the Living Way. We believe that a Personal Workers' section should be added

"He maketh the simple wise." The life of the individual is the life of the school.

There have been many Bible courses published; there have been volumes written on organization; there have been libraries produced on pedagogy, but there has never been a plan so simple and so eagerly grasped by the mass of Sunday School workers as the one represented by the department of teacher training. It contains elements which, if applied, will bring—nay, have brought, new life to our schools.

- Briefly stated, the Sunday School has been quickened through teacher training:—
- (1) By stimulating Bible study.
  - (2) By commanding the respect of young life.
  - (3) By drawing fresh workers into the school.
  - (4) By securing a knowledge of organization and the child.
  - (5) By encouraging evangelism.
  - (6) By individual development.

### Teacher Training in a Rural Sunday School

By REV. W. S. DANIELS, B.A., TROY, ONT.

In the autumn of 1909 the writer found himself pastor of a country church, with a Sunday School having about 100 pupils enrolled and an average attendance of from 50 to 70 scholars. The Committee of Management in this school was distinguished by the youthful character of its members, for, with but one or two exceptions, the entire staff of teachers and officers, including the superintendent, were young people not more than twenty-two years of age, the majority of teachers being girls in their teens. The utmost harmony prevailed among members of the staff, and quite naturally there was plenty of youthful enthusiasm; but, plainly, the teachers and officers lacked knowledge of the work in hand and lamented the same. Their pastor believed that a teacher training class was the prime requisite, and though he had never attended nor conducted such a class it was decided that one would be attempted. Consequently teachers and officers were called together and the matter was explained. Eight young people, most of them being teachers, decided, with fear and trembling, to enroll as students if the pastor would act as teacher. Three additional students soon joined the class. The Canadian first standard teacher training course was adopted, and books purchased. It was agreed that the class would meet weekly, on Thursday evening, at 8 p.m.; that two books of the course would be studied concurrently, partly for sake of variety, partly to save members of the class the trouble of attending too many meetings. The time of the class period—about one and one-half hours—was divided equally between the two subjects, and one chapter in each book was covered by the question and answer method. Meetings were well attended during the fall and winter months and in the spring of 1910 examinations successfully taken in both subjects by all except one member, who failed on one paper owing to illness; and another who missed writing with the class on one occasion for other reasons. The pupils were allowed to use the Public school building when writing, and the Public school teacher acted as presiding examiner on a Saturday in each case.

Meetings of the class were suspended for the summer, but resumed again in the fall with one member absent owing to removal, and two new ones joining. In April, 1911, after nearly two years



ON THE VEDDAR RIVER, CHILLIWACK VALLEY, B.C.

progressively. It substitutes the positive for the vague, certainty for uncertainty, and puts the instructional side of Sunday School work in a dignified relation to the school. That means healthier life to all schools, and to some—resurrection life.

It is well known that the Sunday School has not always commanded the respect of the young people to whom it exists in a secular sense. The appalling leakage which we face to-day occurs at those years when our young people make comparisons between teachers of the secular and the sacred.

to our first standard course, that our equipment may be the more effective for the one object of our endeavor—the saving of souls.

The life of the school depends upon the life of the individual. It has been a great joy to watch the development of the students in teacher training, and to note the added mental and spiritual grasp which comes to many of them. From that stage in which poor Eliza has been compelled to substitute for long-suffering *Elijah*, until the final papers arrive clear and definite, there is evident the fulfilment of the Word:

of study, the five subjects of the course had been mastered. One who failed wrote a second time successfully. To sum up, this class began with eight students, soon increased to eleven, and ended with thirteen, besides two others who attended more or less regularly, but who did not write on examination. All who wrote on the first paper, with one exception, wrote on the last, and two additional who joined during the second year. Nine completed the course, with an average of 90 per cent. on an aggregate of forty-five papers, and the remaining members have avowed their purpose to do so. Those who completed the course were presented each with their diplomas at the public anniversary service, Sunday, June 25th. There were no extraordinary conditions favoring this work. Success was achieved by long and continuous plodding. Nearly all were required to drive some distance in order to attend, often three or four miles being traversed. Three or four members of the class only had ever enjoyed a collegiate training, and a larger number had never passed High school entrance examination. Interest was sustained by opening and closing each class period with prayer; in a measure also by the social opportunity afforded at the close of each meeting, when the hostess of the occasion served light luncheon; but most of all, we believe, by the informal, cosy and homelike character of each meeting where intelligent, enthusiastic and godly young people sought and received equipment for more efficient service. Their sincere and abiding interest in the study of child nature, pedagogic principles and Bible truth was a constant source of inspiration to the teacher, and will live in his memory as evidence of some of the best work he ever attempted. Already its effects can be seen in the entire work of the school. The writer believes he has proven in a manner some things that may be of widespread interest:

1. Teacher training is carried on more easily in a country district than in a village, town or city. There are fewer distracting influences in the country.

2. The Canadian first standard course is practically a large because of its simplicity. Hitherto many who acknowledged need of training were frightened by the apparent difficulty of too much required.

3. Two books of the course, e.g., those on Old Testament and New Testament, form a valuable introductory Bible course for those who may never possess teaching ability, but who love the truth.

4. Every pastor in the land would do well to face this work conscientiously and fearlessly, asking himself the question, "Can I afford to neglect it?" rather than "How can I find time to attempt it?"

### Somebody Knows

Somebody knows when your heart aches,

And everything seems to go wrong;  
Somebody knows when the shadows

Need chasing away with a song.  
Somebody knows when you're lonely,

Tired, discouraged, and blue;  
Somebody wants you to know Him,

And know that He dearly loves you.

Somebody cares when you're tempted,  
And the world grows dizzy and dim;

Somebody cares when you're weakest,  
And farthest away from Him.

Somebody grieves when you've fallen,  
Though you are not lost from His

sight;  
Somebody waits for your coming,  
Taking the gloom from your night.

—Fanny Edna Stafford.

## Dignify the Teacher Training Class

By MRS. -W. C. MATTHEWS, Sr. JOHN, N.B.

THE history of any great movement is something as follows:—1st, It is opposed. 2nd, It is tolerated. 3rd, It is approved, and finally it is dignified or given a place and consideration worthy of its significance.

It would seem as though the movement to secure trained teachers for our Sunday Schools must surely be passing through the same experience. We would not tolerate for one minute the day school teacher who had not her Normal diploma, nor the nurse who had not her hospital parchment, yet we dare try to develop the moral and spiritual

most understand a much harder problem—boys and girls,—must be in a position to understand and sympathize with them in their different stages of development.

The trained teacher is going, also, to command the greatest respect from the boys and girls themselves. Teacher are epistles easily read by boys and girls, and the minute they find we do not know our ground we are doomed.

The trained teacher will be awake to the danger point in the pupil's life, the period of enlarging life. Here is a teacher with a class of boys. He has



THE TRAINING CLASS AT TROY, REV. W. S. DANIELS, TEACHER, IN CENTRE

lives of girls and boys without any preparation but our own native ability.

We do not think there are many who really oppose the training class, but there are so many who barely tolerate it, that it sometimes seems it would be better to really kill the thing outright than to drag out the miserable existence it does. Some of the dear saints in that Bible class in the corner have heard that Huribut's or Falconer's or McIntyre's notes on Child Study are being used, and they shake their heads, as they fear the Bible is being put aside. They, with others, do not come out and strongly oppose, but by their indifference and criticism make this class feel they are almost aliens, and soon their desire to better equip themselves for better teaching dies out, and so does the class.

On the other hand, there are scores of superintendents and pastors who thoroughly approve of the teacher training class and are trying tactfully to give it the place it demands. Still, even in churches with conditions as favorable as these the class is oftentimes short lived. The reason, we fear, is because we have not dignified it. When the organized Bible class was being launched pastors and superintendents gave it much publicity, setting forth all the advantages, etc., to be derived from such a class. Now we have many such classes, because men and women have been made to see and feel the importance of such study. How can we give the teacher training class the place it demands? Talk about it. Let the pastor dignify it by referring to it from the pulpit. Make it a topic for a sermon, and surely is a live subject. Let him set forth its aims and possibilities and the great need for such a class. He can show how to-day, maybe, as never before, the Sunday School teacher, like the day school teacher, must not only be acquainted with material things, as the lesson, but

had the class for several years, and if his work has meant anything at all he has all these years been looking at the lessons, at life and its problems, at the great world, from the boys' point of view. All at once, apparently in a day, these boys become men and begin looking at life and its problems pretty much as men would look at them. The great danger is that the teacher shall remain standing by the wayside, regarding these boys from his old point of view, while the boys have passed to the hill-top vantage. "To teach we must reach." We must be prepared to meet the boy on his own level of thought and vision through which he is passing. The teacher who passes the danger point successfully remembers this, and studies in order that he may give his pupils the opportunities their energy and impulse require.

Another way the Church and Sunday School can dignify this work is to spend a little money on the necessary books and equipment for the use of the class. If they cannot meet on Sunday, let them feel they are made welcome to a well-lighted and heated room in the church on the week nights. Make them feel they are a part, and a very important part, of the Sunday School. The school or church that does this will draw greater dividends in the intelligent teaching of the teachers and the keen interest of the pupils than they had ever hoped for.

This class is at least as important as the home department or organized Bible class. These you often specialize. Why not the other? Come, let us reason together and see if we have given the training class the place it demands. Give it this place and you will find the class one of the greatest factors for putting new life and energy not only in the Sunday School, but also in the other departments of church work. And they all need vitalizing and energizing.

## Teacher Training Illustrated

### A Specimen Examination Paper in Our Teacher Training Course.

A number of persons interested in the studies have asked about examinations, and not a few have expressed their doubt of being able to "pass." No one need hesitate on that score. There is nothing "catchy" about our papers. They are intended to provide evidence that the student really knows the subject matter under study. As a concrete example I give below the questions asked on "The Teacher" of a class in connection with the Dublin St. Sunday-school, Guelph, Ont. This class is taught by Mr. Robinson, and I had pleasure in filling out ten certificates for as many candidates who had obtained satisfactory marks, on July 23d. The questions are given in connection with the answers, for convenience to our readers. The answers are those written by Mrs. E. M. Shildrick, and all will agree that she deserved full marks. The lowest obtained in this class was sixty-nine. Of course this examination paper will not be submitted to any further candidates. Read this article through, and carefully ponder both questions and answers. Then, no matter who you are, take up the studies and get and keep in the front line of Sunday-school teachers. If you have not seen it, send your address for our Teacher Training Leaflet.—S. T. Bartlett.

#### THE TEACHER.

1. Explain fully what teaching is.  
Teaching is the imparting of knowledge by one who knows to one who does not know, so that the knowledge becomes the common property of both.  
It implies three things—a teacher, something to be taught, and a learner. The learner should be as anxious to learn as the teacher is to impart. As the textbook says, he should be "on his toes." On the part of the teacher there should be a freshly prepared lesson, rich in illustration.
2. Name some qualities of the successful teacher and state which one you think most necessary and why?  
Some qualities of the successful teacher are: (1) A good character. (2) Personal magnetism. (3) Natural aptitude. (4) Consecration. (5) Intelligent training. (6) Tact.  
It is rather hard to say which of these

3. What benefits does knowledge confer upon the teacher? State some things he ought to know in order to teach well.

The possession of knowledge, thorough and fresh, gives the teacher confidence in himself, and makes him earnest, enthusiastic and effective. It also helps him by gaining the confidence of the pupils.

In order to teach well he should know (1) his Bible—its facts in relation to each other and to the whole; (2) his pupils—the individual needs of each one, and how best to help them; (3) how to frame his own questions—those in the lesson helps are all right, but they are only intended as suggestions.

4. What is skill? How may it be acquired?

SKILL is the application of knowledge under new and unexpected conditions. It may be acquired just as the musician or the artist acquires it, by patience, study, and practice. Observe skilled teaching as often as possible; keep in touch with those at the head of their calling (Sunday School work); read books and magazines on the work; jot down in your note-book any good suggestions; and study your Bible and your scholars. Use good illustrations.

5. Discuss sympathy and tact as elements in good teaching.

Sympathy and tact are both very necessary in teaching, especially in Sunday School teaching. Sympathy or heart power brings us close to the children. By putting ourselves in their place, we see as they see, think as they think, draw their conclusions and form their opinions. They feel this oneness with them, and exert themselves as they would not otherwise. More important than this, we may sometimes bring a ray of light into the life of some pupil, misunderstood "odd one." If we have such an one in our class, we should make a great effort to enter into his hopes and ambitions, his

people lack this gift. It should be cultivated by everybody.

6. What are some of the necessary conditions to arouse the interest of the scholar?

In order that the interest of pupils may be aroused, these things are necessary: (1) His activity must be aroused. This is one of the principles of education. I once heard a lecturer say that the greatest thing in life was the "exercise of function." The child loves to "do." (2) This activity must be spontaneous. It must be something he likes to do. (3) Sometimes the personality of the teacher will make an uninteresting subject interesting. (4) The work must be suited to the age and attainments of the pupils—neither too hard nor too easy. Hence the need of grading in our Sunday Schools. (5) The lesson should not be too long. (6) There should be variety both in matter and method. (7) He must be conscious of success. "No longer succeeds like success," and a little judicious encouragement goes a long way. (8) The teacher should be bright and cheerful.

7. How can the teacher aid the scholar in his home study?

The teacher can aid the scholar in his home study by a few suggestive questions at the end of the lesson. Impress upon the children that you depend on them each to answer his own question, and not fail to do so. These answers the next Sunday. If possible, sketch briefly the happenings between to-day's lesson and next Sunday's.

8. Discuss the advantages of a lesson plan.

A lesson plan (1) Saves time; (2) gives right order to the facts of the lesson; (3) keeps the main thought prominent; (4) prevents the teacher from wandering, and pupils from side-tracking; (5) enables teacher to see the pupil, discuss with him, and the teacher is enabled to plan for the individual needs of pupils. This, after all, is the most important part of the lesson.

9. Write a brief note on (a) the aims of question; (b) qualifications of a good questioner.

(a) The aims of question: (1) To find out what the pupil knows about the subject under discussion; (2) to find out what he lacks, so that the teacher may know where to begin; (3) to find wherein his information is wrong, so that the teacher may correct it; (4) to find out wherein he fails to grasp the lesson as a whole; (5) to lead him from point to point, step by step, to grasp the truth for himself. This is much better than merely telling him facts, and drawing inferences of your own. (b) The qualifications of a good questioner: (1) He must be bright, cheerful, with encouragement in his voice; (2) he must have his lesson thoroughly analyzed—at his finger-ends; (3) he must see the relation of the lesson to the life of each child; (4) he must be able to frame his own questions; (5) he must be able to change his questions if unexpected answers are given.

10. Discuss the principle of "Adaptation of Material" in teaching.

"Adaptation of Material." This principle is variously stated: Proceed from Known to Unknown, from Concrete to Abstract, from Simple to Complex. Teach Things, not Words.

It is one of the most important principles in education—the adaptation of material to the mind of the learner. The child should have a store of ideas similar to those being taught. These ideas must be in the forefront of his consciousness, ready to be used when needed. A child who has always lived in a flat, prairie country can have little idea of what a mountain is; similarly a child who has

(Concluded on page 210.)



A FORD OF THE BEAUTIFUL VEDDAR RIVER, NEAR SARDIS, B.C.

qualities is most necessary, but it seems to me, without consecration there would be little accomplished by the other requisites. The highest aim of the Sunday School is winning the boys and girls for Christ, and training them for active Christian work for the church. Only a teacher who is consecrated in God's service could accomplish this; so I think a consecrated teacher with only a few of the other qualities is better than one with all the other qualities, but lacking consecration. Children are very quick to detect the true from the false.

fears, and his struggles. It is certainly worth while.

Tact is common-sense in little things, or doing and saying the right thing at the right time. Through lack of tact more harm may be done in a few minutes than hours of explaining can ever rectify. The boy or girl is antagonized; they acquire a distaste for Sunday School, and perhaps drift away from its restraining influences. On the other hand, the display of a little tact by the teacher or superintendent will keep things running smoothly, and all will be well. Sometimes the very best



## Organized Class Work in Small Places

By THE EDITOR.

It has been sometimes said that the organized Adult Bible Class is practicable only in the larger centres. This is a mistake. It may be well conducted anywhere. Numbers are at best but relative. A place is large or small only in comparison with other places that are either larger or smaller. Wherever there are men and women an organized Adult Bible Class may be made a success.

Thamesville is cited as evidence. It was my privilege to attend the annual reunion and banquet of the class there, and the demonstration was most creditable to both school and town. Thamesville is on the G.T.R. in western Ontario and has a population of from ten to twelve hundred people. Our church there is, as usual, one of a number, and in no sense monopolizes the situation. Yet such a class as is shown in the accompanying photograph is an actual fact, and

secretary, says that he "writes personal letters to any members of the class who are absent more than one Sunday." It is this personal work that counts. It is a prime factor in success everywhere, and the class in Thamesville owes much to it. One of the most pleasing features of the banquet was the presentation by the president of a beautiful Bible to several young ladies who had done excellent service to the class by personal canvass for members. By their efforts practically the whole congregation had been individually approached and personally invited to the class.

Let us have half-a-dozen devoted men and women as leaders of a movement like this in any community, and the record of this class will be repeated in scores of other places. If you want a similar class, you may have it in your school; but you must plan, and work.

## The Sunday School as a Nation Builder

By J. R. L. STARR, L.L.B.

As I see the teaching of a Sunday School, it is largely confined to a right and uplifting force upon the life of the child—a good man or woman at the head of a class inevitably teaches goodness. He may not teach the Bible, but his Christian character will be apparent and will, without doubt, help upward. In other words, the inspirational force is the strongest factor in the Sunday School of the present day, and this is as it ought to be. To develop character and manhood and womanhood ought to be the chief aim of the Sunday School.

The basis of all character is found, however, in the lives of all good men, and especially in the life of Jesus Christ. In my experience, I grieve to say, I do not find that the Bible is really taught to any extent in the school. The form or method of teaching is to take a verse or incident and draw a moral lesson.



OUR ORGANIZED ADULT BIBLE CLASS, THAMESVILLE, ONT.

its influence must be great. A similar class might profitably exist in hundreds of other such villages and small towns throughout Canada.

The class was organized early in 1909 by Mr. McKenzie, then superintendent of the Sunday School, and a man who ever showed great practical concern for its interests. The class attendance runs from 45 to 55 each Sunday. This attendance and interest in the class are not easily maintained. Thamesville, like all places of similar size and position, loses many of its younger adult population by removal to the cities, yet though many have gone away, and any phenomenal increase in membership is impossible so long as others keep going, the class holds its own, because of the united zeal of its officers. Mr. Charles Hubbell is President; Mr. G. A. Fraser, Teacher; and Mr. Ed. Henry, Secretary. Each of these men attributes much of the class success to the others, and all speak in praise of the help given by Mr. E. H. Mills, the present Sunday School superintendent. This is on the principle of "in honor preferring one another," but clearly shows that "in unity there is strength."

In the group photograph shown, the five men sitting in the front centre are, reading from the left, E. Henry, Secretary; G. Doswell, Assistant Sunday School superintendent; G. A. Fraser, teacher of class; C. Hubbell, President; and in the very front is Mr. Mills, the Superintendent of the School.

Committee work counts for a good deal, but there is a great deal of force in a sentence by the class teacher, who, referring to the splendid work of the

and study, and pray to get it. Do you want it hard enough to do this? Then get busy all together and this fall will see a great increase in Bible study and Christian work in your congregation and community.

### A Glass of Wine

The Duke of Orleans, the eldest son of King Louis Philippe, was the inheritor of whatever rights the royal family could transmit. He was a noble young man—physically and intellectually noble. One morning he invited a few companions, with him, as he was about to take his departure, from Paris to join his regiment. In the conviviality of the hour he drank too much wine. He did not become intoxicated; he was not in any respect a dissipated man. His character was lofty and noble. But in that joyous hour he drank a glass too much. He lost the balance of both body and mind. Bidding adieu to his companions, he entered his carriage. But for that extra glass he would have kept his seat. He leaped from the carriage. But for that extra glass of wine he would have alighted on hour he fell—his head struck the pavement. Senseless, bleeding, he was taken into a beer-shop and died. The extra glass of wine overthrew the Orleans dynasty, confiscated their property, and sent the family into exile.—(G. C.)

Thousands will see this number of our paper who are not regular readers of it. If you are one of these, you may cordially invite to add your name to our subscription list. 50c a year.

This method is really sermonizing or preaching, and while it inculcates moral principles, and inspires, it does not really teach the Bible.

I am constantly appalled at the everyday ignorance of the Bible shewn by grown-up scholars, and it is this ignorance of the Bible that makes our faith weak and our Christian lives variable.

Every child ought to know the life of Jesus Christ thoroughly from beginning to end, but how few know half of it! This lack of teaching the Bible leaves our inspirational force and our goodness without a sure and true foundation, and our scholars go out into the world without a real and sound knowledge of the faith that is in them.

I have always been of the opinion that if we could by some means put the Bible into the hearts and minds of the children, that we could safely leave the nation to them when men and women. Our church, however, has seen fit to branch out or broaden out, and it is attempting as a church to solve moral problems. Not content with the transforming of individual character, it is attempting to take up questions of the day and solve them. It is somewhat of an active public-minded citizen. It has as yet made no provision in the Sunday School for teaching and informing what it is attempting to do elsewhere. Personally, I prefer that the Sunday School should teach the Bible and transform lives on a solid basis, and that this method in the long and final analysis will give us stronger and better citizens than any attempt to solve national problems.

## Hints for the Primary Teacher

By MRS. GEORGE SCALES, VICTORIA, B.C.

(NOTE—It was a great privilege to listen to a beautiful address given by Mrs. Scales, Primary Superintendent of our James Ray School, Victoria, B.C., at a district convention held in connection with the annual district meeting in Victoria, B.C., last March. The following report of this address will be read with permanent profit by our Primary teachers to whom its practical hints are heartily commended.—Ed.)

The wonderful development of the Sunday School, during the past few years is, to a large extent, due to the adoption of principles and methods that have made for success in the world at large. If we seek for the key-note of the world's progress of to-day, we shall find it in the word co-operation. In the world of business and of labor it spells success; it has become an important factor in education; it has entered into the church, and we have only to look at the Laymen's Missionary Movement to realize what its value can be there; it has crept into the home, and touched the central figure of the universe, the little child.

When we, who are teachers to-day, were children, we were commanded to do certain things, and did them because we were commanded to do them. Now, by co-operation with the child, we induce him to do these same things of his own free-will.

In no department of the Sunday School is this principle so essential as in the Primary Department, not only co-operation with the child, but also with the home, and especially with the mother, to whom as Primary teachers we are just beginning to realize we owe a duty. When we think of the great confidence the mother places in us when she entrusts her little one to us, for that one precious hour on Sunday, and also remember that this event in the baby life is, usually, the first breaking away from mother, surely we should give her a share in the work of that hour.

Perhaps this duty would not be so imperative if motherhood held its rightful place among the professions, and only properly trained women entered the profession. As it is, many of our mothers are more or less unprepared for the grave responsibilities they assume, and the Primary teacher should come to the mother's assistance by giving generously of her experience and training. No Primary Department is complete without some kind of Mothers' organization.

One of the first difficulties the Primary teacher meets is that of reverence. How can the child be taught reverence for the Sabbath, reverence for God, His Word and His house? Sunday must be a day set apart, a day to be looked forward to as the very best day. The mother can do far more to bring this about than the teacher can.

A tall, stately, dignified woman, who was the mother of two sons, found that nothing so delighted the babies as to have her sit on the floor and play with them. This she decided to do only on Sundays. As these boys grew up they entered universities, went in two large cities, where temptations to Sabbath breaking were very great. They are now men, filling prominent positions in the world, and their testimony is this,—Whenever they have been tempted to forget God's holy day, the picture of their beautiful, stately mother sitting on the floor playing with them on Sunday, has saved them. I was once visiting in a home, where a little boy asked every morning, "Will it be Sunday to-morrow?" On the third morning, when his mother had answered his question by saying: "No, dear," he said, "I do wish it would

be Sunday to-morrow." When I asked why, he said, "Because its the bestest day." "And why is it the best day?" "Well," he replied, "of course there is Sunday School, and that's nice, but," with such delight in his little face, "on Sunday morning we go to daddy's room before he is up, and have a beautiful story." The serving a favorite dish only on Sunday makes it a special day to be remembered with pleasure. Little things, you say! We must never forget that there are no little things in a child's life. The child lives so intensely, that what may seem a little thing to us, is often of vital importance to him.

The first nine years of the child's life are largely made up of play. He lives in a world of his own, often more real to him than the actual world around him. The importance of this factor in the development of child character is being more and more recognized. The large sums of money being spent by cities for the maintenance of play-grounds, and for training men and women to supervise these play-grounds, is a proof of this. The children are sure to play Church and Sunday School. They should never be allowed to play them except in the right spirit. A clergyman who had two children, a boy and a girl, feeling that he would like to be in close touch with the daily life of the little ones, had one corner of his study set apart for their play. As a special privilege they were allowed to play there a few minutes each day. Naturally the fact that this was where father studied about God, some-what tinged the character of their play.



THE YOUNG PHOTOGRAPHER.

One day, on listening, the father found the boy was playing he was God, and the girl was Mrs. God. His first impulse was to call them to him and chide them, but, on second thought, he decided to wait. As he listened, never before had his heart been so flooded with a sense of the infinite love of God, as seen through the heart and eyes of a little child. After a time, he called them to him, and asked what they were playing. With perfect trust and confidence, they looked into his face, and told him, the little boy adding, "We never heard of a Mrs. God, but we thought it would be nice to have one." Then followed the inevitable question,

"Is there a Mrs. God?" Before answering the father lifted his heart in prayer, asking for guidance, that he might not destroy their already beautiful conception of God. Much of reverence can be taught the children through their play.

The teacher's attitude has a great influence upon the little people—her manner of taking up the Bible, her voice when she speaks about it, a reverent voice and attitude when she speaks to God. Let the children help to make their room as beautiful, as possible, because it is God's house, and God should have the best. Tell the story of the building of God's house, beginning with the Tabernacle and coming on down to the building and repairing of the Temple. The manner in which the Temple was built makes a wonderful impression upon the children. If this is told as a continued story, lasting several Sundays, it will prove more effective. Tell the story of how Jesus, the gentle, loving Jesus, drove the people out of the Temple when they were making a noise, and showing disrespect of God's house.

Perhaps the greatest problem in Primary work is that of securing attention. Here an ounce of prevention is worth a pound of cure. The teacher should be in her place at least ten minutes before the children begin to arrive. In some cases this means leaving home an hour before the session opens, but it pays. Every detail of the room should be carefully looked after. See that the room is properly ventilated; place all needed supplies ready for use, and then be quietly seated waiting to receive the little people as they come in. This is the teacher's great opportunity to get into personal touch with each child. Listen sympathetically, with real interest, to the wonderful things that have happened during the week. If right relations exist between the teacher and the child, practically each little one will have something to tell. This something is of supreme importance, and for the time shuts out all the world. Until the little mind is relieved of its burden, you cannot expect to gain attention. This is often the teacher's best opportunity to study the likes and dislikes of the children. One of my little boys, who had loved Sunday School, suddenly lost all interest, due largely to home influence. He was not only indifferent, but often deliberately did things to upset the class. I had quite lost my hold upon him. One Sunday the first dandelions of the season were brought in. Holding them up I talked to the children about their bright faces of gold, and finished by saying, "I do love dandelions." "I love dandelions too," said the eager voice of the boy, and I found my little boy standing beside me, with a shining face. Seizing the opportunity I asked, "Could you bring me some next Sunday?" Next Sunday he was there, half an hour before opening time, with his hands full of dandelions. He had been mine ever since. When that boy grows up, perhaps the only thing he will remember about me will be that I love dandelions. But the fact that we both love dandelions may be the means of holding him in position. Study the likes of the children. When the little people have been properly seated, and made physically comfortable, their minds being in a receptive condition, the whole secret of attention lies in a single word, interest.

This brings us to a consideration of the teacher and her qualifications. The first qualification is that she shall be a child-lover—a real child-lover—one who can see beauty in the uninteresting, un-cared-for child. But this is not enough. She must love each child. That does not mean that we are to love them all alike; that would be impossible; but if we are to do for each child what it is our privi-

lege to do, we must love the individual child. This sometimes seems like a difficult task; but I have yet to find the child who does not possess some lovable trait. It is the duty of the primary teacher to seek diligently for this, until she finds it, and then think of it to the exclusion of all others, until she learns to love the child. It can be done. Love is the golden key. Many of our failures are due to just this lack in ourselves.

The primary teacher must be alive to her finger tips—life abundant, sparkling, electrical, must be hers. This is the kind of life we meet in the children, and we must respond in kind. One very successful teacher says she has had a heavy dinner spoil a carefully prepared lesson.

The teacher's voice is another important qualification. Reproof, firmness—almost to the point of sternness—is sometimes necessary in the Primary Department; but the voice should always be controlled—never show impatience or anger.

An absolutely essential qualification is that the teacher shall be an adept at story-telling. While this is a gift, it can be cultivated. And, after all, the children themselves are the most important factor in successful story-telling. They largely furnish the inspiration and enthusiasm required. If you have ever tried to tell a story that delights children, to a company of grown-ups, you will realize the truth of this statement.

The mental equipment of the primary teacher should be of a high order. In no department of the Sunday School is such careful preparation of the lesson necessary, chiefly because of the essential simplicity required in its presentation. Make the lesson a very part of yourself, and then abandon yourself to enjoying it with the children. Having done this, be ready to use none of your carefully prepared work, should some incident in the class lead the children's minds in some other direction. Follow such a lead, it may be an inspiration. It may destroy your pet plans for the day, but never mind, do not dare to insist. The moment the children begin to show inattention, make some change. Perhaps you still have the most important thought of the lesson to present. That does not matter. Bring them back to this thought later on, if you can; but at once change the order of exercise. "Why?" Because you are not only losing the attention, but you are directly cultivating the habit of inattention.

We must have order in the Primary Department, and this should be brought about by teaching the child self-control. But what do we mean by order and self-control in the Primary Department? Certainly not what we mean, when we use these terms in connection with older classes. We are told by scientists that constant activity in the child is essential to proper nutrition. We should therefore deplore the restlessness of the little people, but should rather look upon it as an added opportunity. "Let's pretend!" What magic there is in these words! The children love to play they are trees, flowers, birds, soldiers or anything else that appeals to their imaginations. Let them make with their hands books, books, churches, any object that illustrates the lesson story. Expect them to be perfectly quiet when you ask it, but never ask it for more than ten minutes at a time, then give an opportunity to change position. Some day when their imaginations will not be quiet try this. "Let's pretend we are firemen, and our feet are fire-horses." Got the children to tell how the fire-horses wait in their stalls until they hear the alarm, then they rush to their places and wait until the harnesses are on, then off they go as fast as ever, and stop and stomp all themselves when they get to the fire. "Would the milkman's horse or the groceryman's horse do that?" Of

course not, they might run away from the fire. "How does the fire-horse know what to do?" Because he is trained. "Now, you are firemen, and each have two horses. The stalls are just in front of your chairs; now see if you can train your horses to wait for the alarm." The little feet will give no more trouble for that day.

Make helpers of the children; make them feel that you need them, that God needs them. This will throw responsibility upon them, and they love the importance of that. Above everything else, make them happy, so that they will love Sunday School and all its associations.



DOLLY'S BEDTIME.

Cultivating this attitude of mind will do much towards making them life members.

Just to come into intimate contact with a little child is an inestimable privilege and the teacher who does not feel this has no right in the Primary Department.

The following story is told of a prominent primary teacher. She was visiting in a strange city and was invited to speak to the children. They had not been told her name. While the children were going out, one was heard to remark to another, "Do you think she is God's wife?" The reply was, "I don't know, but anyway she is some relation of His." What a tribute! Ours is indeed a high calling and its privileges and rewards are very great.

A little lad was allowed, after his usual bedtime prayer, to offer a prayer of his own. One night, after the regular prayer, he remained kneeling in perfect silence for some time. Then, with great earnestness, he said, "Dear Jesus, please tell our teachers what to say to us." As primary teachers we could offer no better prayer, and to it we might add another petition, equally, if not more important, "Dear Jesus, please tell our teachers what to say to us, and how to say it."

## Living Questions on the Sunday School Lessons.

For Personal Study and Public Discussion. To be allotted in advance to members of the class.

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

Sept. 24.—Text, Daniel 6.

1. What are the chief causes of sleeplessness (18)?

2. How far should a man go in risking his life for a principle?

3. What is the difference between standing by a principle and standing by an opinion?

4. Should an unwise law be broken or enforced?

5. Should the sanctity of law ever invade the sacredness of human rights? If they conflict, what is our duty? Illustration—The Educational Bill of England.

6. What examples of Daniel-like courage can you point out in modern times?

7. Was Daniel's act of prayer a result of his courage, or was his courage a result of his prayer?

8. What occasions in our lives call for Christian courage?

Oct. 1.—Text, Ezekiel 3.

1. May we be guided by the Spirit in all matters?

2. May we be sure that we are filling the place in this world that God intended us to fill?

3. What is the best way to get into sympathetic touch with people (15)?

4. Am I doing all in my power to lead my neighbor to God?

5. "His blood will I require at thy hand" (20). How?

6. Are we as a people suffering in any way because of our failure to lead others to God?

7. What dangers confront this Dominion if we fail to evangelize the incoming foreigners?

8. What dangers confront Christendom if we fail to evangelize China?

Oct. 8.—Text, Ezek. 47 : 1-12.

1. What is the source of life-giving influence?

2. To what extent is each church a source of life to the world?

3. Should each Christian be a source of life to sinful men?

4. The waters of the stream flowed in the direction of the Dead Sea. In what direction should the influences of our lives tend?

5. Is a man from whose life there does not flow blessing to others a follower of Jesus?

6. The farther the stream went the more powerful it became. Is this true of the Christian Church?

7. Trees grow on the banks of the river. What kind of life-giving institutions spring up under the influence of the church?

8. What kind of Dead Seas will be renovated through the influence of Christ and His church?

Oct. 15.—Text, Ezra 1 : 1-11.

1. Was Cyrus a conscious or unconscious agent of the Lord?

2. Does God use men who are not His followers to carry out His purposes?

3. How does God stir up the spirit of men (1, 5)?

4. For what purposes does God stir up the spirit of men?

5. In what ways could the return of the exiles further the cause of God?

6. In what different ways can we help to build up the cause of God (5, 6)?

7. Is it right to accept gifts for religious purposes from men who are not professing Christians?

8. Is it an advantage to the church to have the patronage of the king or of the government?

## The Relation of the Christian Man to the State

By REV. ELWOOD LAWSON, AYLMER, QUE.

THE ideal conditions in the State cannot exist until the conscience and life of the citizens become full orb'd. Ideally the State is the organization of the people for their larger common interests, and its chief function should be the maintenance of justice. Actually the chief function of most States has been the maintenance of existing conditions. While the Church is the representative of things as they ought to be, the State is the representative of things as they are, and is a reflex of the life of the people. If desirous of ascertaining the moral worth and political life of the people, the State is the thermometer.

The Christian man must sense his civic responsibility. Whether recognized or ignored and forgotten, that responsibility is absolute and imperative. The great danger to the administration of public affairs is that the people themselves forget their primal unescapable duty to the State, and allow private individuals to control the city, province, or dominion for themselves.

How can democratic institutions exist permanently unless the foundations be stable? How can the foundations be stable if the electorate are not cognizant of the duties of citizenship? The party system is attended with many evils and anomalies, but the man of convictions must work in it until a better be devised. Let no man believe himself too clean or too superior to be concerned in political activities.

If politics are dirty, who is to blame? The people are. Whose duty is it to cleanse them? Your duty and mine. Those who withdraw from the normal political action of the nation withdraw from the organized political utility of the people.

"Can freedom and free institutions be accepted if their responsibilities be rejected and disregarded? Yes, but at the price of that freedom and of those institutions."

If the State protects a man's person and property, there arises a corresponding responsibility. Questions of right and wrong are continually coming up for consideration. A good citizen will do more than obey the law. He will desire its enforcement. It is the duty of every citizen to cultivate in the community a respect for what is right, and encourage the usage of the rights and privileges accorded and earned.

The exercise of the suffrage is a duty which should not be neglected through indifference or self-interest.

The Christian man should not only vote for good men and good principles, but he should also try to get other men to vote for good men and good principles.

Rousseau says, "This passage from the state of nature to the civil state produces in man a very remarkable change by replacing, in his conduct, instinct by justice, and giving to his actions the morality which they lacked before. It is then alone that the voice of duty succeeding to physical impulse, and right to appetite, man, who till then had only considered self, sees self compelled to act on other principles, and to consult his reason before listening to his inclinations. Although he deprives self in this state of several advantages which he holds from nature, he gains such great ones in their place, his faculties exercise and develop themselves, his ideas expand, his sentiments are ennobled, his whole soul is exalted to such a degree that it is his duty to bless the happy instant which tore him

from it forever, and from a stupid and narrow animal, made him an intelligent being and human."

A Christian man must not only sense his civic responsibility, but study political conditions and be the prophet of a new régime.

Conviction deep-seated and incontrovertible must supersede sentiment. Principle, transparent and potent, overthrowing habit, preceding tradition, must inspire and guide. The stony heart must make way for the heart of flesh. He must not always keep his ear to the ground and learn the wrong, but be a man of vision and behold the right. Criticize he must and will; but he is not a faithless cynic. Difficulties serious and profound confront him, but do not baffle or thwart. It is one thing to diagnose, it is another to pre-



JOHN WYCLIFFE.

scribe; and this position with its twofold function he strives to fill. He sees that social ills exist, but that there is no one remedy for all. A multitude of agencies for good must work together. Private individuals and private associations must supply a multitude of these. Religion must furnish men with a motive power impelling them to see and do the right. Public authority must likewise do what it can for humanity. Men come forward from time to time with some one remedy, a panacea for all social evils, but they are justly distrusted.

The greatest contribution which any man can make to political life is the contribution of a regenerated personality, of a will which sets justice above policy and profit, and of an intellect emancipated from falsehood. Such a man will incarnate the principles of a higher political order in his attitude to all questions, and will be a wellspring of regenerating influences. If any new principle is to gain power in human history, it must take shape and life in individuals who have faith in it. The men of faith are the living spirits, the channels by which new truth and power from God enter humanity.

The Christian man with a revelation of his civic responsibility and standing as a statesman and prophet, not only impressed with the seriousness of immature conditions, but encouraged by hope and inspired by the magnitude of political development, believes it his business to stir the lethargy of the Christian

Church in its relation to public affairs. There are some who are foad of telling Christian people to mind their own business. By that, I presume, they mean to attend the services of the Church—the preaching and prayer meeting and social functions; during which, time the forces of unrighteousness are making the local laws, and deciding to a large extent the environment in which the church people and their children are to live. It is surely a part, and a very important part, of the supreme business of the Church to be alert to the rights of the people from the greed of graft, the misery of vice, and the ravages of the drink traffic. The Christian Church is too often an impotent factor when she might be a mighty power. She is the richest corporation in the world, and she has a right to look to her to exercise her colossal influence in placing upon the throne truth and righteousness. The Church, lifting herself above the patrician and perfidy of partyism, has a right to and her forces, and her public administration will be delivered from the hands of the spoilers. "We need to emphasize that Christianity can be served on the hustings, and a sanctified sanity has its proper place in the polling booth."

McClure's Magazine had an article on "Influence the Civic Temper." That is an expressive statement. The Christian prophet can perform no higher work which will be fraught with such fruitful results as to arouse the electorate. If the enemies of righteousness possess the reins of power and are allowing the Ship of State to founder, it is due to the fact that the electorate has become inured and indifferent. These men are in power not because of their superior qualifications. They have regarded the body of Christian citizens as a lot of passive tools. The Church has only to be made aware of its inherent power, of its invincible influence, and no measure or issue can be advocated by her unheeded or unenacted. And the education of our young people in all these matters pertaining to national righteousness and civic duty is an obligation laid upon us by God, and for which He will hold us accountable.

Mr. Frank E. Elwell, the noted New York sculptor, tells the following story: "When Sir John Millais was engaged in painting his 'Chill October' among the rushes on the banks of the Tay, near Perth, a railway porter from the station at Kinfauns used to carry the canvas back and forth for him. The porter was a quaint chap; his services were called for many days in succession. His bearded countenance, like Sir John, and seemed to take a hearty interest in the progress of the painting. Well, 'Chill October' was eventually finished and sold a little while afterwards for a thousand pounds. This fact somehow reached the porter's ears. He met Sir John's brother-in-law at Kinfauns one day, and said excitedly, 'Mon, isn't true that Sir John's sold t' picture and got a thousand pounds for t'?' 'Yes, certainly,' was the reply. 'A thousand pounds!' repeated the porter. 'Why, mon, I wasn't g'ain half-a-croon for t'.'

TEACHER TRAINING ILLUSTRATED.  
(Concluded from page 206.)

Never known a father's or a mother's love would hardly be able to understand the infinite love of God. Get right down to what the child knows, and build up from that. If we aim to reach the dullest child, the child's life will be lit up with trouble with the brighter ones. Co-relate the idea the child has with the new idea—that's the way they learn.

## THE WEEKLY TOPICS

"HOW WE GOT OUR BIBLE" SERIES  
REV. PROF. A. P. MISENER, VICTORIA COLLEGE.

### IX. Early English Manuscripts, and Wycliffe's Version

Topic for week of Sept. 17th.

Study also chapter 5 in Text-Book.

Suggested Scripture for meeting—Psalm 119: 97-112.

Alfred the Great (849-901).—The next translator we meet is the famous Alfred. He proved to be a doughty champion of the Bible. His patriotic wish was "that all the free-born youth of his kingdom should employ themselves on nothing till they could first read well the English Scripture." And what school-boy has not heard of "Alfred's Dooms," that famous document in which he put, as a preface to the laws of England, the Ten Commandments and certain laws of the Pentateuch? It is a striking monument of his zeal for the Bible. "His name sounds well," says a modern historian, "with the best of England's kings, as one who planned and promoted the intellectual and moral well-being of his subjects. Though Christianity was on the wane, he quickly instilled new life into it, and gave the use of the Bible a new impulse." Just how far he was able to provide versions of the Scripture, for the use of the people, we cannot say with certainty. We know that he began himself a version of the Psalms; but the work was, unlike that of Bede, interrupted by his death. No known copy of the Psalter is in existence, though there is a manuscript in the British Museum which bears the name "King Alfred's Psalter." This manuscript has, however, the ear-marks of a later time, and is now generally conceded to belong to the eleventh century.

We shall not tarry longer with the Anglo-Saxon version of the Scriptures. Those that have come down to us comprise little more than the Pentateuch, some of the historical books, the Psalms, and the four Gospels. We cannot doubt that much work done at this early time, in the way of translating the Scriptures into Anglo-Saxon, has been lost. Tradition points to translations of the whole Bible as early as Alfred's time. All we know is that if there were such complete versions they have left no traces of themselves.

It is thought that at this same period of Alfred produced our earliest translation of the Gospels into English. One would naturally suppose that the earliest portion of the Bible to be translated into English would be the Gospels. There is, however, no known version of the Gospels older than the Latin Psalter (in the British Museum) of about 700 A.D., which was supplied with a word-for-word translation in the dialect of Kent, apparently at the close of the ninth century. We have, to be sure, the so-called "Cotton Manuscript" in the British Museum. This is a Latin version of the Gospels, which was copied toward the close of the seventh century by Eadfrith, Bishop of Lindisfarne. About 950 a priest by the name of Aldred wrote an Anglo-Saxon paraphrase between the lines of the Latin text, and this is the earliest known version of the Gospels in English. The dialect is that of Northumbria. The earliest translations of the Psalms, with no accompanying Latin text, date from the tenth century. Of such translations there are six known copies, two being found in

each of the libraries of Oxford, Cambridge and the British Museum. Of these the oldest is that at Cambridge, which was prepared by an abbot named Elfric about 1000. Elfric says that he used in preparing his translation older Anglo-Saxon versions. But so far no such works have been discovered. Probably their loss is due to the destruction wrought by the Danes and Normans.

*V. Wycliffe's Version (1382-1388).*—After this our Anglo-Saxon paraphrases and translations there comes (as we see by our chart) a long pause in the history of Bible translation, a period of several centuries during which nothing of very great importance in connection with the history of the Bible was accomplished. There were very good reasons for this inactivity. This was the time of those two great invasions of England with which every student of English history is familiar—the invasion of the Danes, and that of the Norman-French. "Amid the disturbance brought by the Danish invasion there was little time for thinking of translations and manuscripts; and before the land had fully regained its quiet, the fatal battle of Hastings (1066) had been fought, and England lay helpless at the feet of the Normans. The higher Saxon clergy were replaced by the priests of Normandy, who had little sympathy with the people over whom they were placed, and the Saxon manuscripts were contemptuously flung aside as relics of a rude barbarism.

The contempt shown to the language of the defeated race quickly destroyed the impulse of English translation, and the Norman clergy had no sympathy with the desire for spreading the knowledge of the Scriptures among the people, so that for centuries those Scriptures remained in England, a "spring shut up, a fountain sealed."

Yet this time must not be considered altogether lost, for during these centuries England was becoming fitted for an English Bible. The future language of the nation was being formed; the Saxon and Norman-French were struggling side by side; gradually the old Saxon grew unintelligible to the people; gradually the French became a foreign tongue, and with the fusion of the two races a language grew up which was the language of United England.

While these centuries were thus, for the most part, barren as regards Bible translations, we have to note, just before we come to the famous version of Wycliffe, two or three rather remarkable pieces of Scripture. The first, coming from the early part of the thirteenth century (1215), is the so-called "Ormulum," a metrical version of certain parts of the Gospels and the Acts, made by an Augustinian monk named Orn, for use in church services. This was not a direct translation, but rather a paraphrase accompanied by short explanatory notes. It appears to have been easier to make it an interesting fact that, after the Norman conquest, on until about the middle of the fourteenth century the Psalter was the only book really translated. It was so generally used "that for more than a century it seems to have almost monopolized the attention of lead-

ing Christian scholars and evangelical authorities." Of the Psalter there were two prose translations made in the beginning of the fourteenth century, one in the south, the other in the north of England. The southern version was prepared by William of Shoreham about 1320, the north by Richard Rolle, probably a little later. These are known as the "Shoreham-Rolle" versions of the Psalter. Their wide circulation marks the beginning of the conquest of the English language proper. They created a thirst for other parts of the Bible, and prepared the way for Wycliffe's version.

And now, as we pass across the centuries following Alfred, with their invasion and conquest, and bloodshed, and come to the celebrated Wycliffe, with whom every student of English history is familiar, what is the most interesting thing to be learned about this great man's connection with our Bible? For our answer let us transfer ourselves from the battle-field of Hastings to the great hall of the Blackfriars' Monastery, London. It is a dull, warm May day in the year 1378. All is pomp and splendor in the old monastery. There are monks and abbots and bishops and doctors of the church present. A trial of some kind is in progress. The great hall is crowded to its heavy oaken doors. All eyes are fixed on a stern, pale old man who stands before the platform silently facing his judges. John Wycliffe is on trial. And what is the charge against this man? Had he falsified the divine message to his people? Had he turned men's hearts from the true worship of God? Had he disgraced his priestly office by carelessness or immorality? No, none of these, for such things would have been gently judged by such a court. His was a far more serious crime. He had dared to attack the corruptions of the church. And worse than this, he had taken his cup of his iniquity by translating the Scriptures into the English tongue, "making them," as one of the chroniclers (Kneighton) angrily exclaims, "common, and more open to laymen and women, than they were wont to be to clerks well learned, and of good understanding, so that the pearl of the Gospel is trodden under foot of swine."

Yes, he had dared to translate the Bible from Latin into English, and this is the charge for which he now stands trial. The result of the trial is, that Wycliffe's teaching is condemned, and a little later he is excommunicated by the church. He returns to his quiet parsonage at Lutterworth, and here, with his pile of old Latin manuscripts and commentaries, he works on at the great task of his life until, with the close of his collection of numbers of Hereford who translated most of the Old Testament), the whole Bible is translated into the modern ("modic") tongue, and *England receives for the first time in her history a complete version of the Scriptures in the English language.* And this is the fact of importance to be remembered in connection with Wycliffe's name. He was the first to give England an English Bible. And scarcely was his task finished, when, like his illustrious predecessor, Bede, he laid down his life.

The fact that this translation, which especially concerns us, in our study of the English Bible is simply this: Like all the earlier English translations his was based on Jerome's Vulgate. And this constitutes the great defect of the work. Wycliffe was not sufficient of a scholar to know the original Hebrew and Greek, even if they had been accessible to him, and therefore, though his translation faithfully represents the Latin, it, of course, preserves its errors as well as its perfections. But such as it is, Wycliffe's version is a fine example of fourteenth-century English. It was not



made for scholars or noblemen, and the style suited those for whom he wrote—"plain, vigorous, homely, and yet with all its homeliness, full of a solemn grace and dignity, which made men feel that they were reading an ordinary book." This translation "provided an easy entrance into the secrets of the divine Word for all who could read; and gave uneducated preachers and teachers an unfailing source of divine truth to set before those who could not read it for themselves. Wycliffe's work and that of his co-laborers, had indelibly stamped itself on our present-day Bible." Many of the best-known expressions of our English Bible originated with him: "the beam and the mote"; "the deeds of God"; "strait is the gate and narrow is the way"; "enter thou into the joy of thy Lord."

Wycliffe's version soon gained a very wide circulation, even though it was only in manuscript form. Its cost was very great, and this limited its possession to the rich; but those who could not buy it gained access to it. A load of hay was sometimes given for permission to read a copy an hour a day for a specified period, the readers often copying out parts of special interest. And this again enables one to see how the Christians of those days prized their Scriptures, especially when we remember that it was at great risk that such study was carried on. The readers of this book were often burned at the stake, with copies tied about their necks. Parents were executed for teaching their children the Ten Commandments and the Lord's Prayer in English. Husbands were compelled to witness against their wives. "Children were forced to light the death-fires of their parents. Possessors of the banned Wycliffe Bible were hunted down as if they were wild beasts." These are some of the things it cost in those days to study this Book, which is now so much neglected even by professing Christians. Yet people by the thousands ran the risk of losing their lives that they might learn its precious truths.

### Taxing and Our Banking Institutions

Topic for September 24.

**Subject matter** for study: "Canadian Citizenship," pages 96 to 101 and chapters 14 and 15.  
**Consult also** "Canadian Citizenship" (Millar) chapters 14 and 15.  
**Suggested Scripture lesson** for meeting:—  
Prov. 16: 8-20.

(NOTE—On Topic IX, in "Canadian Citizenship," the author submits six questions. As leader of the meeting, you can, perhaps, do no better than to put these same questions into the hands of as many persons to be answered on the platform. They are: (1) Why should a nation not go deeply into debt? (2) How does the Dominion obtain its revenue? (3) What are some of the annual items of expenditure? (4) What are "customs duties"? (5) What is a "protective tariff"? (6) What is the budget? These are all treated in the chapter headed "Taxation." A brief consideration of each question in order will constitute a good strong first part to your programme. A second part might well be made less formal, and be conducted in a friendly competition. Divide your audience as equitably as possible into quartets. To each group of four persons submit a one dollar bill, a silver half-dollar, or even a common cent. Let them, in the presence of the speaker, whatever it is, for five full minutes, and then, from memory only, write down on slips of paper as many things as they can remember having seen on the object under examination. You will all be surprised at what you do not know of even the most common pieces of currency you are handling every day.—Ed.)

The affairs of national government cannot be conducted without a great outlay of money. The larger a nation grows the more complicated do its necessary

expenses become. Not only in the sustenance of public works in the various departments, but in the extension of others that increase and multiply as new sections are opened up, great outlays are called for. To meet the expenses incurred by both maintenance and development, more money is often necessary than the current income of the government provides. Money must then be borrowed, and a national debt is incurred. On this of course, interest must be paid. As long as this national debt is kept within reasonable bounds no objection can properly be made to it. When it becomes too large, the credit of the country falls, and the burdens of taxation are heavy on the people.

To meet the interest on the debt, to pay the ordinary expenses of government, and provide for the maintenance of the various public interests, a revenue must be assured. Hence we have the Customs duties, with which are all more or less familiar. The government imposes a tax on certain articles imported into the country. This tax is immediately paid by the importers, but eventually the people must meet it by the increased cost of the articles in question when they purchase them. So, though the Dominion government places no direct tax on the people, indirectly the people provide the government's regular income. One of the long-standing subjects of political strife is this one of the tariff. It is the supreme question of Canada at this present time. In the Reciprocity question, and to settle it a general election will have been held the few weeks we are studying this topic in our meetings. As a result of the elections all our young people should have some clear conviction on the matter, though we fear that, as at all other elections, there are other side-issues dragged in to cloud the one main question, and simply win the political game.

In addition to the revenue derived from a tax on importations, the government receives a large sum of money every year from what are called Excise Duties, taxes levied on all tobacco and liquor manufactured in Canada.

When Parliament meets, one of the most important items of business is the Finance Minister's statement, which is called the Budget, and which gives the estimated expenditures for the year and the proposed way of providing for them. This is of general public interest, because it affects everybody in the country to greater or less degree.

N.B.—There will be found in this paper an admirable article from the pen of Rev. Elwood Lawson on "The Relation of the Christian Man to the State." This should be carefully read by all our young people who desire to become true citizens, and its presentation by some good reader to the meeting is suggested. Do not overlook it.

### Studies in Bible Biography—

#### X. Elisha

BY THE EDITOR.

Topic for October 1.

Lesson, 2 Kings 2: 1-14.

Elisha had been associated with Elijah for several years. Read 1 Kings 19: 19-24 for an account of the commencement of their fellowship. Just what the communion of these two men was no one can describe in detail; but the younger man had without doubt learned many vital things from the elder prophet.

And now Elijah's work is closed, and a successor must be chosen to take his place as the recognized mouthpiece of Jehovah. How Elisha became such

and the way in which he did his work are simple matters of record in the early chapters of 2 Kings. These are full of interesting stories, but of them I need not here treat.

The present study is pre-eminently suitable for a consecration service. The older generation is passing away; the younger one must take his place. How can we as young men and women best serve our fellows? This is the question I advise you to study, and a solution is found in our Scripture lesson. The narrative is simple and plain. Any reader can easily grasp it. But a study of it will suggest the answer to our italicized question above, and with it let us chiefly concern ourselves.

Note Elijah's question, "What shall I do for thee . . . ?" It is tenderly human and kind. And Elisha understands the deep meaning it conveys. The older prophet had been giving his life to his age and nation. The younger man must continue the process in his own way, but with the same great end in view. Elisha recognizes that he cannot give out as Elijah had done unless he had the same strong impulse and motive that constrained the pioneer prophet. Hence his request, "Let a double portion of thy spirit be upon me." This does not imply that Elisha was to do just what Elijah had done, for no two men are fitted for work after the same precise pattern; but it means that unless the spirit of Elijah actuated and controlled Elisha in his life work, the younger man knew he must fail. And herein is a great lesson for the youth of Methodism to-day. We are not called to work after precisely the same plan as our fathers'; but lacking their motive and sustaining purpose, no plans that we can devise will avail. It is the spirit of the fathers dwelling within and impelling their children in modern Methodism? That is a larger question than organization, or method, or plan, in all our work. It demands our most prayerful consideration.

Now note: Elisha recognized that his call was to a life of service to his fellows, and he grasps the essential truth that the best gift he could impart to them was a practical exposition in all his work of Elijah's spirit. This is the one all-important lesson for us. The best service we can render our church, our country, our generation, is to possess in our own hearts and show forth in all our daily activities the dominant spirit of the fathers.

What was this "spirit" of Elijah which Elisha longed to possess in large measure? I cannot make full inventory of it, but three elements in it seem clear:

1. It was the spirit of prophecy to teach. That was his supreme business. It is not our ability to become true citizens, and its presentation by some good reader to the meeting is suggested. Do not overlook it.

2. It was the spirit of power to work. It was not an easy task before the old

prophet when he commenced his public testimony for God, nor was it a light burden his departure imposes on Elisha. But, though human and consequently weak, both men are able to perform their mighty deeds for God by His indwelling and sustaining power. To those who rely on divine grace, and meanwhile put forth their best endeavor, no labor becomes disheartening, no task too difficult to perform. Let us not look on these old-time heroes as supernatural beings. They were as human as we are; their frailties oppressed them with a sense of weakness as ours do us; but, paying God's price of power in utmost surrender to His will, they learned the secrets of strength and success. There is no new way for us. Conditions may change and make varying methods advisable; but power to work successfully for God comes only to those who go forth in His name to dare and do.

3. It was the spirit of perseverance to endure.

This is clearly seen in the history. Elisha had been sorely tried. Elisha would be also. Severe tests on faith, courage, continuance, and every other desirable element of an unflinching and consistent worker were theirs. In various ways we are similarly tried. How can we persevere to the end? Only by being sustained throughout by the spirit of the old-time heroes who never knew defeat. The need of such heroism among the young people is pressing. Our Leagues should be training for just this kind of service. Are they doing it? Is yours?

So we may profitably conduct this first fall consecration meeting with the wish of Elisha in our hearts and voiced by our lips, and if the spirit of prophecy, of power, of perseverance be upon us, we shall surely be able to teach, to work, and to endure for God, and our service to our fellow-men will be for their abiding good and His great glory.

**The Present Needs of our Medical Work in West China**

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

Topic for week beginning Oct. 8.

**Text-Book**—"Heal the Sick," by Rev. O. L. Kilborn, M.A., M.D.  
**Study** chapter 12.  
**Scripture Lesson**—Matt. 9: 23-28.

**Missionary Leaders.** Every forward movement among men requires leaders. The missionary movement is the greatest movement of modern times, but it requires leaders. There must be leaders in the mission field, and leaders in the home land, and leaders in the church. Missionary leaders must be so filled with the spirit of missions that they will be able to inspire others with the missionary idea. They must be enthusiasts. They must have that kind of enthusiasm that is contagious, so that others will catch the missionary spirit also. There is plenty of missionary power lying dormant in our leagues and churches, waiting for the missionary leader to awaken it and set it on fire. Our leagues and churches could do a great deal more than they are doing if only they were aroused to a sense of their duty and filled with love for the cause. We have not begun to measure up to our ability. We have never tested our strength in this matter. Just here is where the need of the missionary leader comes in. He must awaken the sleeping forces of the church and lead them forward in the cause of missions. Both money and men are needed to carry on the missionary work of our church successfully. In the home church there is plenty of money and plenty of men. Missionary leaders are required to secure this men and this money for missionary service.

Where are these leaders to come from, and where are they to get their training? They are to come from our Leagues, and they are to get their first training in our Leagues. One aim of our missionary study is to train up leaders for missionary work. Those Leagues and Churches that are enthusiastic for missions, that are doing something worth while, owe their enthusiasm largely to the fact that there are missionary leaders in their midst. A good enthusiastic vice-president fully alive to the missionary cause is worth a dozen figure-heads. Such a one is able to move the whole League to do better things for the missionary cause. How many leaders will be raised up in this League?

**Prospective Missionaries.** There are many young people in our Leagues who ought to become missionaries. There are many who will become missionaries. There are many young people who are earnestly seeking to know what God would have them to do. Let us pray that their thoughts may be turned towards the mission field. We hope that through the prayerful study of this book, "Heal the Sick," many may be led to

4. Describe some of the great changes that are taking place in China at the present time—commercial, industrial, political, educational, moral and social.  
 5. Why does the present afford a magnificent opportunity for missionary enterprise in China?  
 6. In what way can we make good investments in China?

The *second League* should then read the appeal contained in pages 263-265.

The *third League* should then read our letter still, recite the poem found on page 262.

**Junior Topics**

SEPT. 24th.—THOMAS CROSBY. Matt. 13: 3-8.

In 1859 missionary work in British Columbia was opened up by our church. For a few years the preachers were few. The field was wide, the distances great, and the difficulties many. Yet the faithful pioneers did not falter. Our subject-to-day deals with only one of them, though the names of such other men as Robson, Evans, White and Bryant, the pioneer quartette of Methodist missionaries in B.C., should be familiar to all our young people.

Thomas Crosby was born in Yorkshire, England. From the *Missionary Bulletin*, for December-March, 1910-11, we glean the following facts about him:

When quite young he came with his parents to Canada. They settled at Woodstock, Ontario. Here young Crosby was converted, and became a Sunday school teacher and Christian worker. As he went to work when he was ten years of age he had little chance for schooling. When at Woodstock he worked in a tannery all day and spent his evenings in study. It was while working in the tannery that he read Mr. White's appeal for workers for British Columbia. How to get there was the problem he had to meet, but he was determined to go, so borrowed the money to pay his travelling expenses. When he arrived in British Columbia, he worked until he had paid his debt, then began missionary work by teaching the Indian school at Nanaimo. In six months he was able to speak to the Indians in their own language. His great desire was the conversion of souls, and it was not long before some of his scholars were converted, among others, David Salloualton. Thomas Crosby persevered with his studies, while he continued to teach school and work among the Indians. In 1871 he received the ministry and was ordained by the Rev. Morley Pugh.

In 1873 some Christian men rented an old saloon in Victoria, and fitted it up as an Indian church. Then they went out and gathered their congregation from among the Indians in the streets. This mission was so successful that not only were many Indians belonging to Victoria converted, but Indians from the Northern coast, visiting Victoria, also became Christians. One of the first converts was an Indian woman from Port Simpson. She belonged to the Tsimpshean tribe, and her son was one of the great chiefs. As soon as this woman was converted, she began to pray for her son, who was coming to Victoria for a great canoe load of rum. As soon as this son arrived and heard of the state of affairs he was very angry and determined to put a stop to the services. In prosecuting his fellow-tribesmen and trying to carry out his threat he was himself converted. Instead of returning with his canoe filled with fire-water, he took back Bibles and hymn-books, wherewith to carry on the work of God among his own people in far-off

**ELISHA**

No scruple he, with light of stars  
 besprent,  
 Nor rough-clad, mystery-loving  
 anchorite,  
 Nor, to sustain heaven's honor,  
 prophet-knight  
 To slay God's foes in some fierce  
 tournament,  
 Man's fellow-man, in common garb  
 he went  
 In common ways, yet more than  
 halo-light  
 Beamed from his pitying eye; in  
 mercy's might  
 Of gentleness he stood pre-eminent.  
 As Christ, he healed the leper,  
 raised the dead,  
 Increased the loaves, but, more than  
 miracle,  
 Came like the Master into daily  
 life  
 A benediction calming all its  
 strife,  
 The poison from earth's pottage to  
 expel,  
 The beauty o'er its barren grounds  
 to spread.  
 —R. Walter Wright, in *Among the  
 Immortals*.

think of the claim which China's needy millions has upon their lives. He who would make the most of life must give his life in service for others. He who lives for himself alone is subverting God's purpose. However well he may succeed in his selfish purpose, his life after all is a splendid failure. He who would gain his life must lose it. God's call for workers is sounding long and loud and clear. Who will answer, saying, "Here am I, send me?"

**Suggest a Plan for This Topic.** Three persons might be asked to deal with this topic.

The *first Leaguer* might in a general way give the substance of this chapter, giving special attention to the following six questions:

1. What are the immediate needs of China as to missionaries, hospitals, and a medical college?
2. What is the population of the city of Chengtu, in the province of Szechwan?
3. Explain the character and aims of the "Christian Educational Union," and the "Union Christian University" in Chengtu.

heathen Port Simpson. Among others converted at this time was William Henry Pierce; after a few weeks' training at the old Nanaimo Mission with Rev. Mr. Tate, he went to Port Simpson to assist in winning it from heathenism. Mr. Crosby was appointed to the work at Port Simpson, but as he was in Ontario on furlough, Rev. Mr. Tate went and took charge until Mr. Crosby arrived on June 30, 1874.

It was then a heathen village. He had the great privilege of working there until he saw it transformed into a Christian village, and the old heathen lodges replaced by comfortable little cottages.

But not at Port Simpson only did he preach to the Indians. He visited them all along the coast and also made many trips into the interior of British Columbia. His little Gospel ship, "Glad Tidings," enabled him to visit many camps and tribes which he would have been unable to reach by canoe. To Dr. Crosby we are indebted for opening up many of our Indian missions in British Columbia.

The Crosby Girls' Home, carried on so admirably by the Woman's Missionary Society, was begun by Mr. and Mrs. Crosby in their own home, and is a tribute to the kindness and care of these and other loving souls. Dr. Crosby is still living in Vancouver, B.C.

(NOTE.—Early this summer the Editor

rel, as they looked upon Jesus, and were surprised, no doubt, when He, "perceiving the thought of their heart," broke the silence by asking them why they had disputed among themselves. Sadly and calmly He sat down and called the twelve, saying unto them: "If any man desire to be first, the same shall be last of all and servant of all." To emphasize His words He taught them a beautiful lesson. He called a little child to Him and "set him in the midst of them." They were not friendly toward childhood. That scene was not to them what it has become to us, a pleasing subject for sculptor, painter, parent and teacher. If the action of Jesus excited their curiosity, His words astonished them more when He said, "Except ye be converted"—be turned from the proud, ambitious spirit I see in you—"and become as little children, ye shall not enter into the Kingdom of Heaven." The things in good children we should try to possess are gentleness, trust, kindness, obedience, humility and love. The disciples took a long time to learn this lesson well. With the child

in His arms Jesus impressed the treatment of children, and His words should make us all happy and careful to do right. "Take heed that ye despise not one of these little ones; for I say unto you, that in Heaven their angels do always behold

needs? and how does God supply them? What have we to do in order that we may have food and clothing? Is it wrong to be indolent and wasteful? How can we show our gratitude to God for His care of us?

In that crowd which had gathered around the disciples, there were others who cared for the children besides Jesus. The mothers cared. Mothers have always cared, and their care seldom, if ever, grows weak and cold. Jesus and mothers have something in their hearts in common for fatherless children, and the teachers to-day care for the children, too. Better schools, better churches, and the training of better teachers is going on. Laws are passed to protect the child's health and body so that harm cannot come by means of sin and disease. Homes are provided for fatherless children, and institutions are built where naughty children may be taught to be better. So we see men who once wanted to send the children away, are coming to share Jesus' and mothers' love for boys and girls.

It has been said that all life starts in the child. The beginning of strength, of goodness, of character is in the child. He, therefore, who cares not for the beginning has no right to hope for a good ending. "Train up a child in the way he should go, and when he is old he will be known from it."

"I depart not how the sparrow lives,  
No winter's store at hand;  
And how the spider weaves her web,  
I do not understand;  
I know not how the prying bee  
Doth find the honey flowers;  
Nor how the tiny nest is lined  
Where timid field mouse cowers—  
But this I know: that great or small,  
God's gracious care embraces all."  
—C. G. W.



CULTUS LAKE, CHILLIWACK VALLEY REGION, B.C.

visited Port Simpson and took some splendid pictures there. A number of these will appear in our next issue. Look out for it.)

*Thought for October: Christ's care for us.*

Let the Superintendent bear in mind that the Junior Topics for the year are intended to enforce the fact of Christ in daily life. They are consecutive, must be treated as each bearing on the general subject, and month by month bring Christ near and make Him real to the children. During October the main thought is His loving care for us. Let this be clear and constant in all the meetings.

OCT. 1ST.—CARE FOR THE CHILDREN. Mark 10: 13-16.

Jesus and his disciples had come from Casarea Philippi to Capernaum. It is possible that Peter and his Master had gone ahead of the others to Peter's home. The remaining disciples "as they came along were disputing as to who should be greatest in the Kingdom of their Lord, for they were still mistaken, thinking that He would reign like other kings on earth. When they reached Peter's home we believe they were ashamed of their quar-

rel, as they looked upon Jesus, and were surprised, no doubt, when He, "perceiving the thought of their heart," broke the silence by asking them why they had disputed among themselves. Sadly and calmly He sat down and called the twelve, saying unto them: "If any man desire to be first, the same shall be last of all and servant of all." To emphasize His words He taught them a beautiful lesson. He called a little child to Him and "set him in the midst of them." They were not friendly toward childhood. That scene was not to them what it has become to us, a pleasing subject for sculptor, painter, parent and teacher. If the action of Jesus excited their curiosity, His words astonished them more when He said, "Except ye be converted"—be turned from the proud, ambitious spirit I see in you—"and become as little children, ye shall not enter into the Kingdom of Heaven." The things in good children we should try to possess are gentleness, trust, kindness, obedience, humility and love. The disciples took a long time to learn this lesson well. With the child in His arms Jesus impressed the treatment of children, and His words should make us all happy and careful to do right. "Take heed that ye despise not one of these little ones; for I say unto you, that in Heaven their angels do always behold

OCT. 8TH.—PROVISION FOR OUR NEEDS. Matt. 6: 25-34.

A week or two previous to the time at which the topic is discussed, arrange with several of the Juniors to assist in the programme of the meeting. From magazines or papers cut pictures of well-known birds, animals and flowers. Distribute these, asking each junior to bring to the meeting a neatly written description to be read, of bird, animal or plant, telling of habits of life, ways of finding and storing food, of the growth and development of plant life, etc. In this way much will be learned of God's provision for our needs, as well as of other creatures. The Superintendent can add emphasis to the thoughts as expressed by the Juniors. The 23rd (Shepherd) Psalm might be repeated in concert. From the Juniors elicit answers to some of the following questions: What are some of our

OCT. 15TH. INTEREST IN LITTLE THINGS. Matt. 10: 29-31.

From the lesson we see that our Heavenly Father is interested in little things—the sparrow, the hairs of the head, are cited as illustrations by Jesus. Many other little things are mentioned in His teachings, such as the cup of cold water, the seed, bread, lamb, coin or penny. Use a concordance to find the passages of scripture in which reference is made to these, as well as many more, and seek to teach the lesson therein portrayed—the worth of little things. From God's book of nature we may learn this lesson everywhere. Beauty and usefulness are to be seen in the smallest things. The superintendent has here a splendid opportunity of impressing the lessons of faithfulness, industry, thrift, order, love, in the common concerns of daily life, upon the minds of the Juniors. The Superintendent may also set out to make up the big whole of life.

"Little drops of water, little grains of sand,  
Make the mighty ocean and the beauteous land."

The wise parent or teacher insists on little duties being performed well, in order that by careful training the wonderful little servant called habit may be able persistently and faithfully to achieve success.

There was once a boy who did not mind at first losing money so the pieces were pennies. Again and again he was heard to say: "O, it was only a penny!" When he grew a little older, he worked during the vacation for his father, and every Saturday night his father would pay him five hundred pennies. At first the lad was careless with his pennies. At the end of the first month, when he counted his money, he had only \$15. In great distress he came to his father. "Father," he said, "what do you reckon? I've lost \$5

this month. How in the world do you suppose I did such a thing?" "O, they were only pennies you lost," carelessly answered the father, continuing to read the evening paper.

The boy stood silent for a moment, then passed slowly out of the room. At the end of the next month he came joyously to his father, showing the bank's receipt for \$20: "And just to think, sir, that it was only just taking care of the pennies."

If our Heavenly Father and our Lord Jesus are so interested in what we may consider small and trivial things, does it not show us that our main concern should ever be to be careful of every portion of life and faithful in every duty as it comes along day by day? Emphasize the pledge and show its bearing here.—C. G. W.

#### "In the Net"

A warning to Protestants concerning Convent Schools, is a little book with a big message. It is written by Rev. A. B. DeMille, and costs but a quarter. It has had, and still merits, a very wide and extended circulation. It gives a clear, concise and convincing statement of facts which every Protestant parent should know. It is written in a very interesting and fearless style, and clearly sets forth the unwisdom of send-



REV. A. B. DeMILLE,  
Author of "In the Net."

ing Protestant girls to be educated in Roman Catholic convents. A clarion call is given to Protestant parents and guardians to pause, ponder, and study well what the future of the womanhood of our country will be if our girls are placed in convents for their education. If the faith of our fathers is to be maintained, if we are to be true to our religion, we must be persistent in our efforts to save our girls from the perverting influences of convent life. A timely message is given, and we commend this little book which is full of reliable information. A companion to this work is another of similar size, "The Joy of Light and How to Get It," by Rev. Samuel McGerald, D.D., with introduction by Rev. A. B. DeMille. It also contains great truths with which we should all be familiar in order to the removal of that ignorance which prevails concerning vital subjects pertaining to the life and religion of the youth of Protestantism. The book is not controversial, but is a heart experience. It is a fascinating story of a struggle for light.

*"Fear calls thee back, ere yet thine eyes discern  
The promises that ever go before.  
Press on! Behold for thee at every turn  
God leaves an open door."*

#### Young Men in Public Life

When the makers of modern Germany began their task, they found one great defect in the army in the fact that it contained too many aged men. A change was brought about. Henceforward young men marched in the ranks. This explains the fact that Germany was able to wage three wars within ten years, a wonderful achievement. What is true of the army of the Fatherland is also true of Canadian public life. We need young men to serve our country. Young manhood is the age of ideals. We are optimistic. We are not beaten by defeat. We believe in success. We follow our star of hope and have faith that the cause of right and truth will win. In our public life, we need such a spirit. Every department calls for men of strong moral stamina. To-day brains alone will not give the password to leadership and success. Character is essential, and in the field of character development, young men should seek to carry off the laurels.

#### Boys Who Became Great Men

A Swedish boy fell out of a window and was badly hurt, but with clenched lips he kept back the cry of pain. The King Gustavus Adolphus, who saw the boy fall, prophesied that the boy would make a man for an emergency. He did, for he became the famous General Bauer. A boy used to crush the flowers to get their color, and painted the white side of his father's cottage in the Tyrol with all sorts of pictures which the mountaineers gazed at as wonderful. He was the great artist Titian. An old painter watched a little fellow who amused himself making drawings of his pot and brushes, easel and stool, and said, "That boy will beat me some day." He did; for he was Michael Angelo. A German boy was reading a blood-and-thunder novel. Right in the midst of it he said to himself, "Now this will never do. I get too much excited over it. I can't study so well after it. So here goes!" And he flung the book into the river. He was Fichte, the great philosopher.

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