



THE ANADIAN EPWORTH ERA

Vol. XIV.

S. T. BARTLETT, Editor
WM. BRIGGS, Publisher

TORONTO, SEPTEMBER, 1912

WESLEY BUILDINGS
TORONTO, ONTARIO

No. 9

Principal Contents

	Page
Editorial—	
The Essential Unity of Our Con- tentional Work	194
The Value of Junior Work	
World-wide Young Methodism.	195
IX.	
Social Life in Canada	196
The Citizenship Department	197
Western Scouts at Home and Abroad	198
Something About the Boy Scouts	201
Weekly Topic Calendar	201
Masterpieces of Hebrew Literature.	
X. The Source of Wisdom	202
Life Talks with Young Men	203
Six Months' Teaching in Saskatchewan	204
Life More than Things	205
Christ's Doctrine of Society	206
Special Programme for Fall Rally	207
Home Missions and Methodist Expansion	208
Junior Topic Studies	209
Our Summer Schools	210
Field Work in Newfoundland	211
Missionary Incidents from China	212
Statisticon for the Year just Closed	214

PERSONAL INFLUENCE

"Oh, it is a terrible power that I have—this power of influence—and it clings to me! I cannot shake it off. It was born with me; it has grown with my growth, and strengthened with my strength. It speaks, it walks, it moves; it is powerful in every look of my eye, in every word of my lips, in every act of my life. I cannot live to myself. I must either be a light to illumine or a tempest to destroy. I must either be an Abel, who by his immortal righteousness, being dead, yet speaketh, or as Achan, the saddest continuance of whose otherwise forgotten name is the fact that man perishes not alone in his iniquity."—Punshon.

September

We watch the summer leaves and flowers decay,
And feel a sadness o'er the splint
thrown,
As if the beauty fading fast away
From Nature's scenes would leave our
hearts more lone,
More desolate, when sunny hours are
gone,—
And much of joy from outward things
we find,
But more from treasures that may be our
own,
Through winter's storm, the higher
hopes of mind.—
The trust which soars from earth—earth
has no claims to bind.

—Peachody.

September was derived from *Septem*, the seventh month of the Roman year, and *ember*, which means a shower. The Saxons named it "grist-month," as they then carried their new corn to the mill.
—Loaring.



Of all the impressive statements made by the illustrious Punshon, who is still remembered by many of the older Methodists of Canada, none are of greater importance to the younger men and women than those we quote in the preceding column. Dr. Punshon has put the case clearly, and his emphatic words should be carefully studied by every person, but particularly by Epworth Leaguers, who stand committed by the principles and pledge of their League to the highest and boldest influence possible to a human being on earth.

It is true that one has an individual life to live, and that one's own personal relation to God is of utmost value to him. But there is a sense in which no life is isolated. We are related beings, every one affecting others in a hundred different ways either for good or ill, for weal or woe. This is a world of human society with varied relationships uniting its members and making them truly component parts of one great universal whole. No life is or ever can be wholly independent.

It is of pressing moment, therefore, that the fact of personal influence, with all it involves, shall be intelligently faced and studied, as the words of Dr. Punshon suggest. It is not a matter of choice whether or not we shall influence our fellows. The only thing for us to determine is the character of our influence. Shall it be good or evil? Shall it be an increasing force for righteousness or sin? These are grave questions for everybody, and especially for young people. And they must be personally faced and settled. Others may advise us, their counsels may be lovingly given for our guidance, but our own wills are supreme, and we must face the responsibility of our own decisions.

Yet, when the choice of good is once made, our daily associations will not only give us opportunity for practising it, but will help us become efficient therein. This is one of the main purposes of the Epworth League. It exists as a company of like-minded young persons set on realizing for themselves the

highest good, and united to stimulate one another in distributing that good on all around. Its machinery is intended not only to help its members achieve something of Christian character for themselves, but to give them all needed opportunity for the practice of deeds of real Christian helpfulness for the benefit of others about them. It ministers to the young people that they may each become the stronger and more influential in ministry to some one else.

This personal influence of every Christian is a thing of value in itself alone, but when the united influence of a godly company is exerted for the accomplishment of some wholesome project, it becomes cumulative almost to the degree of omnipotence. It is as true today as long, long ago, that if one shall chase a thousand, two shall put ten thousand to flight. This thought is surely heartening to all who would combine forces with others of God's children for the righting of wrongs, the cleansing of errors, or in any way spreading the Kingdom of Righteousness in the earth.

While Dr. Punshon's words impress one with a sense of terror at the possibility of the misuse of one's powers of influence, they also inspire one with joy and thankful hope as he thinks of the corresponding power of personal influence for God's glory and the uplift of one's fellow-men. Few, if any, of our readers are consciously or purposely exercising themselves for evil, while thousands of them are really anxious above all things else to "do good unto all men and especially to those who are of the household of faith." These lines are for them. The coming Fall and Winter seasons will bring innumerable opportunities for the exercise of our influence in one way or another for the profit of some one else. Let us be awake to each passing day. By personal word and deed, by united and concerted plan and method, in all ways and at all times, let us exercise ourselves unto godliness, and we shall rejoice that our influence grows for God as the days multiply and the years increase.

The Essential Unity of All Our Connexional Work

AT each of the recent Annual Conferences of our Church, this subject was dealt with at some length, and our young people will do well to study it. This article contains the substance of the editor's address as delivered in the West and is printed here in the hope that its perusal may help all our readers, the youth especially, to see very clearly that although as a Church we have many members with different offices we are still one body.

THE SUBJECT INTERPRETED.

If we understand this subject aright, it means that in the effective constitution of the Methodist Church and for the successful execution of its mission by the diversified agencies engaged, it is imperative that we should consider and treat the whole work of the connexion as one work, one in ultimate aim and purpose, one in constraining spirit and motive, one in wise adaptation of method and plan; in short, that we live and labor together just as we slug: "We are not divided, *all one body* etc."

"Essential Unity" introduces Canadian Methodism to us as a vitally one body, rather than a merely complex mechanical organization with a plurality of parts each existing in itself, by itself, for itself, and as an end in itself,—instead of as a part and only a part of one living and complete whole.

This "Essential Unity" reminds us, therefore, that the Methodist Church is a vital organism in which many and varied parts are organically connected; that none of these parts can exist healthfully or perform its proper functions efficiently, separately, alone and apart, and that the measure of success of which the whole body is capable, is determinable only by the harmonious co-operation of every organ entering into its construction and contributing to its work.

And such a reminder will do us no harm. The spirit of vital connexional unity must ever be preserved among us and be as characteristic of Methodism in the twentieth century as it was of the first followers of John Wesley. As it inspired thousands in the former days it must be operative among us to-day. By it the hearts of the early Methodists were fused together in the white heat of Divine love; by it they lived in affectionate concord as one family with spiritual interests common to all the members; by it they were powerfully moved with one controlling purpose to spread Scriptural holiness throughout the land; and under the dominant spirit of their incomparable brotherhood our fathers were constrained to their great enterprise and were enabled to perform mighty works for God. May the enthusiasm of the same glorious cause never be lacking among the sons and daughters of noble stam; may the contagion of a holy zeal constrain us to concerted labors for our Master and Lord, for ours is one work and it is His work.

OUR SUPREME PURPOSE

Space will not permit of anything like an exhaustive analysis of the work to which by the Providence of God we Methodists have been called. But we do well to remind ourselves that while the departmental agencies employed in the Church are many and varied, the ultimate end for which all are laboring is the same. That of all our connexional activities is and must ever be the *Entronement of Jesus Christ as Sovereign Lord in the hearts of all people, His Exaltation as Universal Saviour and King over all nations and kindreds of the earth.*

Before this can be accomplished, however, the most sanguine of us all will readily admit that there is much pro-

gressive work to be performed, and many intermediate steps are to be taken. This great task of saving the world has been in progress for centuries, and its completion is not yet in sight. The day of ultimate triumph for Christendom is surely some day coming, and to hasten it by every means within our power is the immediate duty that confronts us as a Church.

DEPARTMENTAL MACHINERY.

Undoubtedly we have in operation to-day more organized machinery than ever before; but we should not forget that every portion of this was brought into being and fitted into place in order to meet what came to be recognized as a real need. And I do not suppose that any of us will claim that we have by any means yet reached the ultimate form of plan, or method, or machinery. "New occasions teach new duties," and certainly "new occasions" have arisen with surprising rapidity in the growth and development of our Church in this great land. We may have some superfluous machinery, and when it is demonstrated to be practically ineffective in actual operation for God, it will surely be superseded by that which is better adapted to accomplish the great work He has for us in the land in which we live, or in the lands across the seas. Every phase of our connexional work has come into its present place as a growth, the connexional office has not been artificially or arbitrarily created, but all has vitality developed from simple beginnings to the present comparatively complex state and condition of work.

At times we have asserted that we have too many departments of work, too many departmental officers, too much machinery, a too intricate mechanism, and that progress is not proportionate to our equipment. That may at first seem plausible, yet I think if we are wise enough to decide where the curtailment should begin, or just what agencies might be profitably dispensed with, and our opinions differ as to the measure of progress we are achieving with the passage of the years. However that may be judged, no fair-minded man will deny that in every department of our work a measure of highest efficiency is aimed at by the men in charge; and that a larger measure of success has not been achieved none regret more deeply than these very same men. Each realizes the importance of the other, and if sometimes there has seemed to be a rather disproportionate emphasis placed upon certain lines of work, it has been not because of any spirit of antagonism to any other phase of the work, but has rather been prompted by a commendable zeal to realize the utmost possible results in the actual work accomplished in that one department.

EVERY FIELD OF WORK IMPORTANT.

The "Essential Unity" we have in mind refers not only to the connexional boards in themselves or as related to one another; but to our work as it reaches out from all these centers, to the untrembling of the Church: east, west, north and south, in our own home land or away across the ocean. The unit is not in the department but in the whole connexion which includes as a vital part of its being even the remotest mission in the world, and which collectively embrace the entire great connexional field. With such a view, it is never wise to discriminate between the various classes of our circuits and missions as being great or small, rich or poor, important or unimportant, desirable or undesirable, for each contributes its share to the larger life of the whole, and all are essential to the progress and

prosperity of the body. There may seem nothing particularly attractive or influential in the places some are appointed to fill; their experiences there may be neither very bright nor happy; the work to be done may be often hard and discouraging, but each man or woman toiling anywhere for the advancement of the Kingdom of God through Methodist influence and agency, is a living member of the working force and could not be spared from his or her post without loss of efficiency and power.

And none realize more truly than do the connexional officers themselves that the very departments they represent are in the last analysis, almost wholly dependent on the men on the local field. Boards may devise great projects, they may define great policies, they may inaugurate great plans, but the actual accomplishment of the work projected must rest with the great body of godly ministers and laymen, who have to bear the burden of local responsibility and lead the local workers in the actual realization of the ends to be achieved.

This "Essential Unity of all our connexional work" is based on the indwelling spirit of brotherly love binding all hearts together in unity and accord, and needs for its assured success the hearty fellowship in service of all Methodists whether leaders or followers in every place.

NO PART INDEPENDENT OF THE REST.

Neither is it ever wise to place such undue emphasis on the work of one department that that of the others shall be unfairly minimized. It may have been thought sometimes that your representative board had been rather given to magnify their own particular offices; but we realize more and more that in the very nature of our work no part of it is independent of the other parts, that the law of *interdependence, not independence*, rules, and that all who are so correlated with one another that if one member suffers, all suffer with it, and if one member rejoices all rejoice.

THE SUBJECT ILLUSTRATED.

It is hardly necessary that I should illustrate this, yet it can be easily and, I think, naturally done.

We have seen that our ultimate aim is the entronement of Jesus Christ in the hearts of all people. For this see *new preachers*, preachers who stand ready to go anywhere to make Him known. Methodism has ever had such men, and the good God, we shall have them till the end. But such preachers grow old and become worn with the arduous labors of the itinerancy, and then the Church fulfils its ministry to them as they have already fulfilled their ministry to it. For this the *Superannuation Fund* is a Godsend. By it the Church keeps faith with the men who have served her well throughout their adult and active years, the men to whom she said at the beginning of their ministry: "If you do your part in serving the Church as you may be appointed, the Church will see that you do not lack for a least reward." But by their years of active public service are past." The Superannuation Fund is an integral part of Methodism, not an insurance adjunct by which men are provided for at somebody else's expense in their later life. No man covets a Superannuation Fund, but every true minister among us deserves it when the time for its payment comes.

I have said that our ultimate aim is the entronement of Jesus Christ in the hearts of all people, that for this we need devoted preachers, ready to go anywhere to preach the Gospel, but that every preacher must be sent and sustained in their

toil. Many have, in the very nature of things, to do pioneer work, and some must necessarily toil on fields from which perhaps no adequate monetary returns may ever be received. Herein is the opportunity and duty of our missionary boards. The great world-wide Gospel propaganda cannot be carried out without men and women and money, and the part of the missionary societies is very apparent.

But such preachers must be educated. Never was the demand for an effective teaching ministry more insistent than today, and never was a higher standard of ministerial efficiency set up before our eyes than by the very people we would serve present to us. The relation of our Educational Society to this important phase of our work was never clearer than it is in these days of true Christlike service as shown in the growing number of Training Schools for deaconesses and associated agencies, without which the Church would be sadly impoverished of good works.

But if we are to have goodly men and women educated and trained for public service in the extension of our Lord's Kingdom, we must first get our boys and girls and then grow them. For men and women, preachers, teachers, deaconesses, doctors, nurses, or what not, cannot be manufactured; they must be grown

from childhood up to adult life. Herein is the prime value of the Sunday School, and Young People's Societies. Our base of supplies is right here. Our Sunday Schools, Epworth Leagues, and kindred societies must start out on this life of ministry thousands of our growing youth, from among whom we should be able to obtain a full complement of volunteers to the work of the Church in the days to come.

I have said that our ultimate aim is the enthronement of Jesus Christ in the hearts of all the people. That whatever would hinder His exaltation, deny His right to reign, or detract from His high estate, must be cast out. That many such opposing forces are entrenched in social, civic and political habits and customs needs no argument. To bring all the influence of the Church to bear in an orderly and systematic way on these camps of the Church through the Temperance and Moral Reform Department. Only ten years ago some were dubious about the organization of this branch of our work, but its great uplifting influence in our country is very manifest. It is engaged in a glorious campaign wherein "Righteousness which exalteth a nation" plays a most prominent part.

In all these various channels of usefulness for God, the relation of the *Denomi-*

national Press is of much importance. The work which our connexional editors and book stewards are doing is vital to the success of the Church and its far-reaching influence can never be measured.

Nor must we count the systematic and orderly management of the Church's business, either locally or connexionally, as separated from the great, ultimate aim we have in view, the exaltation of Christ over all the earth.

Whether in the education of the people in the stewardship of money, or in the guidance of the quarterly boards in the systematic raising and wise expenditure of money, it is most advisable that our finance department be recognized as an organic part of our Church life.

So throughout all our connexional Church work, runs one supreme purpose, one ultimate aim, one final end, and to the attainment of thereof in all the intermediate steps we unite heads and hearts and hands in loving, wise, fraternal co-operation, and pray that though one may be called to guide here, or to administer there we all may know that no one toils for naught and that such labors are not and never can be in vain. Glad we are of great gladness in our own knowledge of the Christ, we live and labor together that He may yet be acknowledged King of kings, and Lord of lords, Blessed forevermore.

World-Wide Young Methodism

IX. The Value of Junior Work

THE EDITOR

SHE was a bright little tot and evidently very proud of her baby brother. With fond affection she looked with loving slanting eyes upon his innocent, upturned face, as he lay in his snug cradle, and emphatically spurned my offer to buy him.

"Won't you sell him?" I asked, and jokingly continued, "How much is he worth?" But she repudiated all my offers, and turning to the mother, said almost indignantly, "Muvver, he wants to buy baby, and we won't sell him, will we?" "No, dearie," the mother smilingly assured her, "We couldn't do without baby." And the wee girlie sister continued by asking the question in all seriousness that I had pronounced in fun, "How much is he wurr, muvver?" "Oh, ever so much," was the reply, "I don't think Mr. Bartlett could buy him; he is worth more than money." And on my assenting to the mother's statement and assuring the wee maiden that I could not afford to pay all the baby was worth, she was comforted concerning her brother.

The simple incident set me thinking, and thinking hard. "How much is he worth?" I mused. In my fancy I piled up all the gold of the Klondike, and added thereto all the diamonds of Kimberley, and then concluded that all that gold did not represent the worth of that one baby boy. The fond mother was right; he was "worth more than money." And I let my thoughts run on until I included in my fancy all the millions of babies that dot the earth in every clime and zone, of every people and tongue, of all races and colors, and I tried to estimate the value of them all according to the standards of Him who said, "Of such is the Kingdom of Heaven," and "It is not the will of your Father which is in Heaven that one of these little ones should perish." I confess that the thought staggered me as I recalled again His words as He said, "See that ye despise not one of these little ones."

"Do all these little ones belong to Him?" I asked myself, and the answer came promptly and without qualification "They do." It was a glorious thought that

every baby throughout all the earth has been born into world redeemed by the atoning Christ, and the priceless possession of such immeasurable wealth of human life, to be claimed for Him, nurtured for Him, held for Him, trained to service for Him,—all these mighty purposes concerning the little ones as related to the Church by His redemption, filled me with great joy, and at the same time possessed me with a terrible dread lest we who are set to feed His lambs be found recreant to our sublime trust, or prove unfaithful to our supreme task as undershepherds of Him,—the Good Shepherd.

"How much is he worth?" I again asked myself, as in thought I reverted to the one baby boy lying in infant innocence in his cosy cradle. What is his value?—in himself, here and now; in the esteem of Jesus; as a prospective man; a coming citizen; to the Church of God,—and so forth, and so on. Oh, the present worth of a child! Who can measure it? Oh, the possibilities of a child! Who can estimate them? If the former is beyond computation, how we should value him for his own sake. If the latter cannot be forecasted, how diligently we should endeavor to cultivate him that he may become the highest type of man, and of priceless value to his fellows and his God.

"How much is he worth?" Until one can make inventory of his full value, one cannot catalogue all the benefits Junior Work, standing as it does for the retention of each child in the Kingdom of God, his culture in all that pertains to Christlike character, and his training for a life of loyal service in the Master's cause.

We Methodists assert that children belong to Christ. We do not baptize them to make them His, but because we say they are His already. We assign them a place in the Kingdom of Heaven, not by privilege, or as a favor, but as a recognition of the rights secured to them by the blessed Redeemer Himself. Our standards are not at fault. Would that our practice were consistent with them. The whole Methodist world were to practise what it theoretically asserts in its doc-

trine, not only would the place of the children be assured on paper, but it would be actually secured to them by every provision for their retention in the Church, and there would be lacking none of the careful shepherding whereby they might be held and nurtured within the fold of Christ. As it is, how many are permitted to wander into the wilderness and become lost in the desert, none but an omniscient Mind can know. Surely, God will call the Church to account some day, for the innumerable host of wanderers who have strayed away from lack of adequate early protection and care.

To keep the little ones for Jesus is what the Junior work stands for. Call the society a Class, a Guild, a League, or by any other name you please. Its supreme purpose is to save the children to Christ, to bring them into early conscious relation to Him, to cultivate His likeness within them, and to fit them as they grow in years and capacities, for actual personal service in His cause.

Can we put on paper the value of such an enterprise? I confess that the sum is one that I cannot compute. It is beyond my powers to make any exact calculation. And I doubt very much if any of my readers will even attempt to make adequate estimate of it.

What is the value of Junior work to the Junior himself? That is a very proper question.

To be taught as early as he can understand, that he belongs to Christ, not to the Evil One; that Jesus is his only rightful Lord and Satan a Usurper; that the blessed Saviour will manifest in his growing life His power not only to forgive sins but to prevent them; that his young life may be lived without becoming deeply stained with sin, and guarded and knotted by evil habits; that even as a child he may perform acceptable service to his Master; that he may grow up in loyal obedience to the Heavenly Father's will; that he may find his greatest joy in Christlike ministry among his fellows,—surely this and all else in which is embodied in the very principles of Junior work, is worth everything to a child. And for all this we Junior workers are called

by the Holy Spirit to our labor of faith and love among God's little ones.

What is the value of Junior work to the Church? This, too, is a practical question.

To have its life warmed and thrilled by a continual accession of enthusiastic young disciples in all its glow and ardor of their loyal devotion to Jesus Christ, is surely one effective way to keep its own heart from growing cold and hard; to bring into its working forces a number of ardent young disciples who are keen to show their love by active service, is surely one good way to retain something of the fire and fervor of primitive Methodism; to feel the contagion of the spirit of these trained young enthusiasts in the work of the Church is surely to realize somewhat of the inspiration and uplift of an enterprise great enough and glorious enough to unite in its programme all ages and all powers of service.

But I am unable to estimate how much Junior work, conducted as I think the Master would have it, would be worth to the Church. Of one thing I am sure: the Church has never yet reaped anything like the abundant harvest that is possible to her, from the children placed within her charge by the great Father. Would that the Methodist Church, mother as she ought to be to millions of youthful souls, the wide world over, valued them as did the mother of my little friend, her own baby boy, and that she said as well by deed as by word, "They are worth more than money; for I sometimes have a strange fear that the gold of the mint may loom up larger in the esteem of the Church than the gold of consecrated youthful character.

If, theoretically, we place so high a value on the child, how can we consistently hold as of little worth the organized work for which the Junior Societies in our local churches stand? If, practically, we neglect our children, how can we expect that they shall know and fear the Lord as they grow into young manhood and womanhood? We are dealing with living beings not with inert matter. The figure of a child as of so much cold, insensate clay, that may be shaped and moulded by deft fingers manipulating it

from without, into beautiful shapes or figures, is not true to nature. The child is a living entity, and if his character is to be fragrant and lovely, he must be grown from within as flowers are grown, and no culture is too painstaking to effect the most desirable results. If our society to the boys as "plants grown up in their youth," they must be *grown*; they cannot be manufactured. Too many artificial flowers already claim a place in the Lord's garden, but only those that live and bloom from the full flow of life expanding from within are acceptable in His sight. Junior work says, "We will claim the child for Christ, we will grow the Christian from within, we will train the worker to prove his life by service to others," and only as these essential steps in a child's life are well attended to may the Church expect the highest results for Christ and His Kingdom.

What is the value of Junior work? I confess I cannot sum it all up. If I could know the actual loss sustained by the life that has been soiled and stained by sinful habit; if I could count up the tragic devastation and ruin wrought in human life, and destiny by early neglect; if I could fathom the awful depths of meaning in the words "eternal death," then would I begin to know the value of any plan which seeks to prevent these terrible results by the prevention of the causes leading thereto. If I could estimate the work for God that might have been done by the many thousands of lives that have been ruined through early neglect, had they been pre-empted for Jesus Christ in their childhood, and trained to a life of useful service to humanity in His Name, then I would begin to understand the value of the work for God that might have been done by the many thousands of lives that have been ruined through early neglect, had they been pre-empted for Jesus Christ in their childhood, and trained to a life of useful service to humanity in His Name; then I would begin to understand the value of the work for God that might have been done by the many thousands of lives that have been ruined through early neglect, had they been pre-empted for Jesus Christ in their childhood, and trained to a life of useful service to humanity in His Name.

For all these things, and others associated with them, our Junior Work stands, and in the realization of them, we Methodists, by the grace of God, wherever we live or labor, should seek to excel.

ment, the concert, the theatre, the lodge, the League, the mid-week meeting in the church, the formal dinners and receptions.

Man is a social being, and it is right that he should have social enjoyment, but there seems to be a tendency in the present age to overdo it. The normal life of the home has been disturbed in the wild craze for something not found there, as the home to blame? Or are the social instincts of our nature at fault?

Many seek their social life on the street. The best street corner or elsewhere. Among the new arrivals in our country there are many who have always sought their social life in public places.

THE CHURCH A SOCIAL CENTRE.

Increasing emphasis is being placed upon the social side of church life. Religion is both individualistic and social. Socials, lectures, concerts and institutional features of all kinds are occupying a larger place in the programme of the church's activity.

Among the Roman Catholics and Jews and the large foreign population in our country much of the social life centres about the great religious feasts and special church observances connected with all the important events of life. Among the Jews, the circumcision of the child, the betrothal and marriage of the son or daughter are occasions for religious joy and merrymaking. Among the foreign immigrants there are many societies and clubs, some national, some political, some educational or social. But the festivities connected with their weddings appear to be the most elaborate of all their social functions. In Great Britain the custom is beyond the ability of the working class to bear. But in some way money is saved and provided for these festivities. The wedding often closes with much dancing and drinking and carousing, and sometimes quarrelling that is settled next morning in the police court.

It is the duty of the Christian church to direct the social activities of these people. Their social functions must not be indiscriminately condemned. The Y. M. C. A. and the Y. W. C. A. reach only a very limited number of people. Some form of recreation and amusement that is both innocent and legitimate must be provided for the masses, or else the social instinct will find satisfaction in ways that are abnormal and demoralizing.

There is need of a suitable social centre. In some American cities the public schools are being used for this purpose. This is a move in the right direction which might with advantage be copied in Canada.

SUGGESTIVE THOUGHTS AND PROVERBS.

"Nothing can be sweeter than friendship."—*Petrarch*.

"Life has no pleasure nobler than that of friendship."—*Dr. Johnson*.

"He who has no friends only half lives."—*A German Proverb*.

"Birds of a feather flock together."—*Proverb*.

"Evil communications corrupt good manners."—*Paul*.

"Keep company with good men, and good men you will learn to be."—*Chinese Proverb*.

"Friendship is a plant that one must often water."

"He who has a thousand friends has not a friend to spare; He who has one enemy shall meet him everywhere."—*Persian Proverb*.

Social Life in Canada

DR. J. H. McARTHUR, ERIN.

VARIETIES OF SOCIAL LIFE.

There are many kinds of social life—the life in the home, in the workshop, on the street, in the social club, in the place of public amusement, at the church; and each of these is different in each class. Contrast the social life in the home of the humble laborer with that in the residence of the wealthy magnate; and the fellowship of an Epworth League meeting with the fellowship of the saloon. All the different varieties of social life of half the countries of Europe and Asia have been imported into our Dominion with our immigrant population. These different races, strange and diverse, bring with them their own peculiar customs, ideals and forms of social life. Here in this Dominion, by the mingling of different peoples and under the stress of new conditions, are being worked out hitherto unknown forms of social life.

THE HOME SUPREME.

Among Anglo-Saxon people the home has in the past been the centre of life for the people. But many forces are at work to-day that tend to lessen the predominant influence of the home. The members of the family do not spend their evenings at home quietly together as much as in the past. Every week brings its numerous engagements alike for parents and children—the church entertain-

MAN is a social being. It is natural for men to seek the company of their fellows. Social life affords a change from their everyday employment, and it should be a beneficial change. "All work and no play makes Jack a dull boy." The social enjoyment of friends and neighbors acts as a tonic to the system, and practically all men need it. Men who bear their full share of this world's cares and anxieties and sorrows, are in need of such a tonic. The man who drains his sorrow in a glass of liquor administers a tonic to his sorrow but none to himself. The man who salves his sorrow with the communion with his friends not only reduces his sorrow but also administers a bracing tonic to himself. A French proverb has put it thus, "Company in distress makes trouble less." Friendships multiply joys, and divide griefs.

When friends meet together in a social way they come near to one another, not only in body but also in spirit. They meet together not as business men, nor as professional men, but in their own real characters. They are expected to take off their professional mask, so that we may get a view of the real man behind. When friends meet friends hearts warm. When two faithful friends meet, God makes up a third. The social life of a community is an index to the character of its people.

The Citizenship Department—Its Purpose, Place and Plans

Suggestions for Fourth Vice-Presidents in Local Leagues

MISS MILDRED L. HARDY, OAKWOOD.

WHAT THE FOURTH DEPARTMENT MEANS.

The following address given by Miss Hardy at the Cannington District Convention is so eminently practical and its suggestions so practicable, that we give it in full as delivered.—Editor.

DURING the last year I have been closely in touch with the Citizenship department of the Oakwood Epworth League. For this reason our league wishes that I take up this topic with you this afternoon.

The Educational Department, seeing the need, has placed Civics on the public school course of study. Those of you not familiar with it may wonder what was the idea. It was not to teach the children that the Conservatives or the Liberals were the best party, nor was it to teach them the English Constitution, nor yet even the clauses in the British North America Act. They do not dwell in the minds of the children thoughts and ideas which would help them to promote the best interests of their country, and to use their vote for the party having the best man or the best platform.

THE MEANING OF CITIZENSHIP.

Using the dictionary I find that Citizenship means that state of one who has full municipal and political privilege. The suffragettes have been trying to force the Government to allow them to be citizens. It seems to me if there had been some training along the lines of true citizenship they would have thought a little more before they would have gone to the extreme measure of window-smashing.

We find in Psalm xv. a good biblical definition of a true citizen. "Lord, who shall abide in Thy tabernacle? Who shall dwell in Thy holy hill? He that walketh uprightly and worketh righteousness and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoureth them that fear the Lord. He that stealeth to his own hurt and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved."

Not only has the Educational department seen the need for education in these matters, but the Church has also seen this need. Our readers have given the league the privilege of training the young people (those who have missed the school training) in the principles of true and Christian citizenship. Along what topics has the league attempted to do this?

OUR CITIZENSHIP TOPICS.

Before I answer this question let me read a few sentences regarding the official topics which I found in the May issue of the ERA. "The value of our regular uniform topics is being demonstrated more and more clearly day by day. The unsatisfactory character of a number of lists, locally arranged, must be just as evident, when one considers the disconnected and wholly scrappy nature of many of them. . . . The official topic list for the year just beginning is in many respects the best we have ever had, and it bears an idea that you will find it difficult to improve upon it. Adopt it, study it, work it and have something really worth while every night in the month." It seems to me if for no other reason than the one in this paragraph we should all take up the Citizenship topics.

In the constitution we find that the Citizenship Department has five different lines along which we may work. **Patriotism** is the first. During the past year we have had a number of topics on this subject, which have been particularly reasonable. The whole of Canada has been stirred by parliamentary elections, and right in the midst of parliamentary speeches we were studying in the league, "Political parties," "Dominion elections," "Departments of Government," "Provincial Governments." What could make the young people more interested in this line of work than such study?

The second line mentioned in the constitution is **Municipal Politics**. This was taken up in November under the title of "Municipal Government" and to those sections concerned with council elections must have proved most interesting. The late Henry Drummond said, "To move among the people on the common street, to meet them in the marketplace, to live among them, not as saint or monk, but as brother man, with other men; to serve God not with form or ritual, but in the free impulse of the soul; to bear the burdens of society and relieve its needs; to carry on the multitudinous activities of the city—social, commercial, political, philanthropic—in Christ's spirit and for His sake."

The third line is **Temperance and Prohibition**. We in Mariposa are blessed in having Local Option. This does not mean that we may sit down with folded hands and think our work is complete. I have been more than shocked to see some of the things that have been done in the township. During the winter there were skating rinks in full force and some of the boys would take a bottle there on Saturday nights, to have as they said, a good time. Not only was this the case, but some of them would stay after the rink was closed, playing cards until late in the night. During the skating season we found some of our professing Christians staying away from league in order that they, too, might skate. The searching question comes to us: "Have we as leaguers done our duty?" Then too, all our young people are not always going to be where there is Local Option. If we do not train them in Prohibition principles may they not yield to temptation when they go elsewhere?

The fourth line is that of **Moral Reform**. In looking over the topics for the coming league year I find that most of the Citizenship topics deal with this line. Many of us have read stories regarding the city of London, that immense cosmopolitan congregation. Goldwin Smith said "It is becoming so large that soon it will not be a question of how the people are to be supplied with food but how they are to be supplied with air."

Under such conditions the moral condition of the cities could not possibly be the best. During this year we are studying "The Modern City," "The Making of a City," "The Rugging Masses," and "Undermining the Home." Perhaps you think we live in the country and ask "of what use would it be studying these things?" We never know where we are to live our complete lives, and although it may seem as if, now, we can do nothing to help this class, we would be in far poorer condition to do

the little that falls to our lot if we knew nothing about it than if we had studied the subject closely. If we as leaguers all over Canada study this subject it will not be the two and threes who are becoming interested, but the hundreds and even the thousands. The Church can and must often go beyond the state in matters of moral reform, for it can place ideas ahead of the state which the state must gradually approach. The Church of to-morrow is the league of to-day. Should we not then do our duty and make the most of our opportunity to study Christian citizenship?

It is possible that we may be some here who would feel that in studying this subject, which on the surface appears to be of a secular nature, we are neglecting topics more religious. Citizenship deals with our every-day life, our relations and dealings with each other, and if these be not true and honourable where is our religion?

Rev. A. H. P. Anderson, addressing the Epworth League Conference Convention, said: "The demand does not necessitate less of the Bible. It does, however, mean that the Bible principles shall be made real and practical in the light of every-day life." Some one has said, "God and one man could make any other religion, but it takes God and two men to make the Christian religion."

SOME WAYS OF WORKING.

And now we come to the practical part of my subject: How can we make this Department a success? In the Little Britain league the committee in charge includes all the young men of the league. They have one and all been very much interested in it. You need the young men in our leagues, and they need the league, and if we can get them there by this method it would be well worth while.

We need first a committee which is interested in this work. I do not see how any one who reads any part of the ERA can be uninterested or not be satisfied with a haphazard meeting. I have found the ERA at all times full of most helpful suggestions. Debates have been suggested, and although they require some thought and preparation they are worth while.

We must not allow our meetings to become dreary, because they are always the same. We should plan to arouse interest by having a variety in the order of our service. Have something new in each meeting. If this is impossible, make over the old so that it will be as good as new. Have each member of the committee on the lookout for new ideas and suggestions.

At one meeting in our league we had the township clerk address us on "Municipal politics." It was a new voice in the league and coming as it did fresh from the foot of the township, he was able to tell us about municipal matters with such a tone of certainty and assurance that we could not help remembering what he had to say.

Contests may be held to serve as review; mock parliament, and mock trials may be held. You can arrange a trial or parliament, and your league making a far more interesting occasion than one you could otherwise have.

You can do one of one thing. Do not let it be such at first or you may be disappointed in well-going. After your first meeting the Department is successfully worked it may be well in order to have a club to study some historical character outside of the league topics. This would be a new thing to add later on to the department and be very profitable as supplementary or special studies.

See that all on your committee are the workers, and that they read and put into practice the suggestions found from month to month in our splendid league paper, THE CANADIAN EPWORTH ERA.

Western Scouts at Home and Abroad

HAROLD SALTON, MOOSE JAW, SASK.

Our readers, the boys particularly, will be greatly interested in the following description of the visit of the Saskatchewan detachment of Boy Scouts to England. The Editor enjoyed the conversation with Mr. Salton so much that he asked him to write an account of the trip for the Scouts of to-day to read, and many of our young readers will in imagination follow the young Canucks as they made their way quite triumphantly here and there in the old Home Land. Here's hoping that all our other boys may someday visit the historic places and see the pleasant sights of Merry England; but even if they are not so privileged, may they keep their eyes open everywhere and so learn many helpful lessons in their own land and become wise men, even though they may never see the East. B. T. H.

JUNE the 7th, 1911, saw the Saskatchewan Contingent of Boy Scouts, under the command of the Rev. Dr. G. F. Salton, on their way from Regina to Ottawa on their specially chartered tourist car. We had a most enjoyable time on the train, with plenty of opportunity of showing our skill in the art of cooking, as an empty dining car was just ahead of us most of the way, and in it the meals were prepared. We were divided into four groups for this work, each group striving to prepare the best

The voyage over was rather rough, but we managed to get on deck most of the time, and engaged in all kinds of competitive sports, chief of which was the pillow fight.

When we arrived in Liverpool there were a hundred Scouts on the landing stage to meet us, accompanied by Deputy Chief Commissioner Colonel De Burgh. We were taken by train in private cars directly from the docks to London, and then to our camp in the grounds of Roehampton House. This estate is in the centre of the aristocratic district of London, and belongs to Captain Grenfell, who very kindly opened his grounds as a camp site for the Canadian boys. When we entered the massive gate we found the tents already pitched and furnished with everything needed for a permanent camp, including a huge dining tent, one end of which was fitted up for a store, the other end having a fine large platform for concerts. Every convenience had been provided by a special troop of Scouts from headquarters, called "The Officer's Training Corps."

After we had been in camp several days, six boys from Malta joined us. They

on we had one of the best positions obtainable on Constitution Hill, at the side of Buckingham Palace. Both days' processions surpassed in beauty and grandeur all our expectations. Our Chief Scout instead of taking a place in the procession, dressed in his Scoutmaster's uniform, and stood with the boys, but we noticed that the procession went by that most of the leading officers picked B. P.'s face from out the crowd, and saluted him.

We were pleased to see in one of the processions that our own North-West Mounted Police had the honor of forming a bodyguard to the King, and that many of the Londoners remarked that they were the best riders seen during the ceremonies.

Monday, the 26th of July, was one of our red-letter days. We were taken to Portsmouth, to see the great Naval Review. We arrived just in time to see the King leave the royal yacht, and depart on the royal train for London.

After spending the morning in the huge dockyards, watching them repair every size and class of fighting ship, we embarked on the H. M. S. "Seahorse," which took us up and down the long lines of



MOOSE JAW BOY SCOUTS. REV. DR. SALTON IN CENTRE, HIS SON HAROLD AT HIS LEFT.

meal. The time passed very quickly. We had few idle minutes, for at nearly every station there were Scouts who came down to see us pass through, and the time between stations was spent in reading, playing games, listening to our mouth-organ band, or reading the jokes in the daily paper we published, while our flute or cornet player was rendering us a selection.

We spent a delightful day in Ottawa. Captain Birdwhistle secured a car from the Ottawa Electric and took us for a three hours' ride in and around the city, calling our attention to the chief points of interest as we passed. While looking around the Parliament Building grounds we had the pleasure of meeting our Dominion Commissioner, Colonel Sherwood.

When we arrived in Montreal, the Ottawa and Quebec Contingents were at the station to meet us. We spent a pleasant day in Montreal, being taken all over the city in a body to see the sights. Just before embarking on the S.S. "Meganite" we were inspected by the Governor-General on McGill campus.

we were followed by several more Scouts from Gibraltar.

As it would take volumes to tell of all the features of amusement and education we enjoyed during our stay, we will try to give only a general idea of the excellent time we had, by mentioning a few characteristic incidents.

On the night of our arrival in camp, Sir Robert Baden-Powell took the trouble to drive eight or nine miles in the pouring rain from the centre of London, in order to welcome us.

During the three days we spent in London before the Coronation, we visited the Olympia Horse Show, and saw some fine hurdle jumping competitions by mounted officers from many different nations. We spent one day at the great Festival of Empire in the Crystal Palace grounds, where we were banqueted by the youthful Lord Donegal. In the evening we witnessed the great Pageant of London, which was played on a natural stage covering several acres. It was said to be the largest and most brilliant spectacle of its kind ever seen.

On the days of the Coronation, proces-

sions of men-of-war, as the King had gone a few hours previously.

The line nearest the Isle of Wight was composed entirely of the great ships of foreign navies. There were warships from France, the United States, Germany, Holland, Japan, Russia, Denmark, Austria-Hungary, Italy, Turkey, China, and a number of the smaller countries, as Greece, Chile and Argentina. The other six long rows were all grey-clad British warriors of every style, from the Dreadnought class with such as "Lord Nelson," "Superb" and "Agamemnon," to the swift destroyers. We were astonished to see such a fleet to guard the empire. But when we were told that this display did not in any way affect the British Fleets stationed in Colonial harbours, we could hardly believe it.

On getting back to Portsmouth, we marched to the City Hall, where we were banqueted by the Mayor, who showed us the historic relics of the city. On leaving again for London, the Mayor presented us all with a goblet in the porcelain of which was a portrait of the King and Queen, and also the arms of the city.



TRAFALGAR SQUARE AND NATIONAL GALLERY, LONDON.

While in camp in London, we visited many more of the places of interest, including the Tower, Westminster Abbey, the British Museum, Madam Tussaud's Wax Works, the National and Tate Galleries, and the Zoo.

The evenings were often spent in the best performances, where we gained instruction as well as amusement, the different managements generously presenting us with free tickets. After the performance at the Hippodrome, one of the finest buildings of its kind in the world, the manager took us on the stage, and after showing us how all the curtains were moved by electricity, and how the top of the dome above was moved to one side for ventilation purposes, he took us beneath into the vaults, where the various animals used on the stage were kept.

The performances which some of us liked the best were the two Shakespearian plays, "The Merry Wives of Windsor" and "Henry VIII," as staged by Sir Herbert Beerbohm Tree, and his great company of actors, including Ellen Terry, Arthur Bourchier and Violet Vanburgh. After the second play, Sir Herbert Tree asked us behind the scenes to meet the actors, after which he gave us a short address of encouragement, and presented a few of us with a copy of a book he had written on Henry VIII.

Another of our most enjoyable days was spent at Brighton, the famous watering-place on the channel coast. Several troops of Scouts met us at the station, and we marched at once to the pavilion on the end of the great Palace Pier for dinner, after which the city officials met us in George IV's Moorish Palace.

Having been shown through the rich halls, museums, art galleries, and underground passages of this wonderful summer structure, we were taken to England's finest aquarium, and after seeing the various creatures of the sea fed, we made our way to the shore for a swim. While in bathing, a huge monoplane of the Blériot type sailed over our heads. We were next driven in taxicabs to the Coast Guards' Training School, in the adjoining city, where the Mayor of Hove received us in his state robes, and tendered us another banquet, after which the blackjackets showed us how to fire the naval guns, from the Maxim to the huge 6-inch guns. The sailor boys then gave us a lesson in rowing lifeboats on the sea.

We must not forget to mention the King's Rally on July 4th, as it was for this event the boys from Canada were sent over. It was inspiring to see thirty-eight thousand of the men of the future marching from their tent city to the rally grounds, but when they all raised their hats on the end of their staves and cheered it was a time that will never be forgotten by any who were present.

The Royal Family put aside all formality for the day, and seemed to enjoy the display immensely. The King and

Sir Robert Baden-Powell inspected the ranks so closely that the boys in the front row could have touched the King's horse with their hands. The Queen followed in a carriage with the Prince and Princess.

On the same day after the rally, the Canadian boys marched to Eton College, where we were given a lunch in the old banquet hall. Before leaving for camp we were taken through the old historic class-rooms, some of which existed in the reign of Elizabeth. The boys were especially interested in the old switch and switching block, which we were told had been used on a modern unfortunate on that very day.

After going through Windsor Castle next morning, we returned to our London camp, where we gave a torchlight tattoo for our host, who was giving a garden party that evening.

The most important and impressive re-

as he was called away to Wales to make the Prince of Wales the Chief Scout there, but he sent his best wishes by telegram, and also a photograph signed in his own handwriting for each one of the Over-Sea Contingent.

The following day the Ontario boys left camp, and we saw them off at Paddington Station.

The last few days we Saskatchewan boys spent in England made a fine climax to the trip. Our leader secured a private car for us on the G. W. Railway, which took us to Leamington. We got off here and took a large motor car for a day's ride along the finest drive in England. We first visited the old historic ruins of Kenilworth Castle. There is no castle in England around which so much history. Our first authentic record tells us that Henry I. granted the Manor of Kenilworth to his Chamberlain and Treasurer, Geoffrey de Clinton, one of those lucky Normans who settled in England subsequent to the Conquest, earning and receiving his share of the great spoil. Since then nearly all the kings and queens of England have had their names connected with this castle up to the date of its destruction, and there is no ruin now standing in which the fate and future of England was so often decided.

Our next ramble was through the grounds and Castle of Warwick, where we saw some of the most precious relics and paintings. In fact, there seemed to be nothing about either the exterior or interior that did not remind one of some period in history from Caesar to Cromwell.

From Warwick we travelled to Stratford-on-Avon, visiting first Ann Hathaway's Cottage in Shottery, then the old church and the tomb of Shakespeare, where the vicar presented us with pictures of the tomb taken on the great author's birthday. After visiting the old

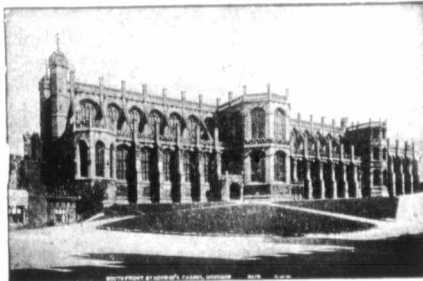


GENERAL POST OFFICE AND ST. PAUL'S CATHEDRAL, LONDON.

view for the Canadian boys was on the following day, when Captain Grenfell had some of the first gentlemen of England come up to inspect us. While Baden-Powell led our present Governor-General on a tour of inspection, Lord Roberts and the Lord Lieutenant of Ireland went around chatting with the boys. Lord Roberts complimented one of our Saskatchewan Scouts on his size and fine appearance. I don't think the Scouts realized the honor this review was to them, for it was said by good authority afterwards, that never before in English history had three Field-Marshal reviewed such a small body of so youthful men.

In order to show our appreciation of the excellent entertainment we had while in England, we tendered a banquet to Baden-Powell and the headquarters staff at the garden club in the "White City," where our officers tried to express our appreciation of the kindness we received. Baden-Powell could not attend in person,

house which contained his birth-room, we sauntered down to the station, where we found our car waiting for us. We then went through Birmingham and Wolverhampton, sleeping that night in our car, which had been put off at Chester. In the morning we walked around the old Roman wall and looked through the same window in Charles I. Tower, through which Charles watched his army defeated by Cromwell. After visiting the Cathedral we took our car for Liverpool, where we were banqueted by the Liverpool



ST. GEORGE'S CHAPEL, WINDSOR. (South Front.)

Scouts, and given a grand send-off on the "Empress of Ireland."

The whole trip was a series of glad surprises, but the feature which came as a great revelation was to see the appreciation the British people had for our Canadian boys. They seemed to deem it an honor to make every minute of our stay in the Old Land as enjoyable as possible. This feeling permeated not only



INTERIOR, ANN HATHAWAY'S COTTAGE.

those who were directly interested in the Scout movement, but seemed to exist in every class, and to be prompted by sterling hospitality and a true imperial spirit.

It is a year now since we returned, and it is likely the question has come to us all: have we made the many privileges extended to us during the trip worth while? Have we made use of, for the benefit of the Scout movement, the advantages of our educational trip? It was certainly worth more to us than money could buy if we came back, as most of us undoubtedly did, with a broader education as men and citizens of this vast Empire, and better able to grapple with the great problems that confront this, the fastest developing country in the world. In other words, we got a better conception of the Ideal Scout spirit.

It has been noted that during the past year a great many new troops have been formed in this province, and especially where the various units of our last year's contingent live. While we were traveling through Saskatoon and Regina last fall, giving the boys talks illustrated with a large collection of lantern pictures secured on the trip, it was noticed that although some of the older boys had passed the age limit since the summer, they were still actively engaged helping the work along.

In our own city of Moose Jaw the work has been prospering splendidly, as four other troops have been formed since we started the 1st Moose Jaw troop two years ago, and three of our older boys who represented this city at the rally have become Scoutmasters or assistants. One of these boys has been helping to organize in parts of the surrounding country in the absence of a provincial council headquarters, while another has been striving to unify and strengthen the city work.

Considering that Moose Jaw is in the heart of Canada's great prairie, we have an exceptionally good district for scouting. The flat plains become gently rolling land as they approach the city, and directly south is the Moose Jaw River,

winding in and out for miles in a deep valley filled with good sized trees, where many people come from the city to camp at night during the hot weather, and where the Scouts have several camps for swimming practice and scouting games. East, Mountain Lake, one of the longest and finest in the southern part of the province, can be reached across country forty miles north-east. The Moose Jaw Scouts request to share in the free trip to Greenfell was granted by the Government officers. Here the boys will spend a good ten days' outing, camping with the Cadets of the Province.

The Scout idea has taken hold of many of the newer and rougher towns of the plains, having been introduced in many cases by the young student preachers, and in most cases is proving wonderfully successful, growing in many places as fast as the town itself. Some people who see nothing out of the ordinary in the Boy Scout movement, wonder why they have advanced so rapidly, and what great influences underlie the organization. If they took a broader view of the situation they could see that it is aiming at big results by beginning to mould character in the nation of the future while in its



KING CHARLES TOWER, WARWICK CASTLE.

most plastic stage, by saving the boys from the disintegrating influences so prevalent, where boys have no leader who is looking to the building of character, but drift unwittingly into forbidden channels without realizing their danger. If we follow the broad principles set before us, and strive to realize the ideals that must have been in the mind of our founder, this movement cannot help solving many of the great social problems that confront humanity to-day. By doing away with racial enmity it will be the most potent factor in bringing about universal peace, and by its moral and spiritual influence will speed the day when all will worship God in sincerity and truth.

The very nature of its clean outdoor life, near to God's handiwork, well if properly carried out, strikes at the root and cause of both mental and physical depravity in such a way that it cannot help lightening social evils, and place the boys in such a position that they will need no stimulating poisons such as liquor or tobacco.

The whole movement appeals to us as another very successful and reasonable way of striving to foster the best in humanity, and crush out the degrading and low. Thanks to the knowledge our

founder has of boys, the fostering of the best has been combined with those things which are dear to the heart of every boy in such a way that their work seems as easy as their play.

Would it not be well to ask ourselves as workers in the Epworth League: "What is our duty to this kindred organization?" The League is striving to reach the same ideals and ends amongst the young men and women, why not start a little further back, and train our boys along these lines before they become of age? As every one will admit, the quality of a troop of Scouts largely depends upon its officers, and in order that these ideals may flourish amongst the boys, it is necessary first to have officers who are seized beforehand with their vast importance.

Leaders! If you want to put some of your spare time into work for the uplifting of your fellow citizens, you cannot employ your time to better advantage than in the Scout movement.

What Is Wanted

In the city, in the village,
In the country or in the town,
There are people by the millions?
Who are sad and oft cast down.
They are waiting for the sunshine
Which cometh from above;
Don't you know that they are dying
For a little bit of love?

Is a smile so very costly,
A kind word so very dear,
That we seldom give to others
What would brighten, what would cheer?

Let us scatter smiles and sunshine
As they're showered from above
Over all the world that's dying
For a little bit of love.

—Wesley N. Speckman.



WATER GATE, KING CHARLES TOWER, WARWICK CASTLE.

Odd Facts About the Figure 9

There are many queer things about the numeral 9. Here, for example, is one of them:

9 times 0 + 1 = 1.
9 times 1 + 2 = 11.
9 times 12 + 3 = 111.
9 times 123 + 4 = 1111.
9 times 1,234 + 5 = 11111.
9 times 12,345 + 6 = 111111.
9 times 123,456 + 7 = 1111111.
9 times 1,234,567 + 8 = 11111111.
9 times 12,345,678 + 9 = 111111111.
9 times 123,456,789 + 10 = 1111111111.

Something About the Boy Scouts

Weekly Topic Calendar

SEPT. 15.—THE SOURCE OF WISDOM.
Job 28: 12-28.

On the next page (202) you will find Mr. Lennon's article on this wonderful chapter. In your League meeting you might well have some member simply tell what is the "Wisdom Literature" of the Bible, another set forth the purpose of the Book of Job, thus leading your members up to the study of the lesson set. The question raised in the passage is a very ancient one; the answer given is the only one that satisfies the mind and heart of man. Apply the last verse.

SEPT. 22.—SOCIAL LIFE IN CITY AND COUNTRY. Lev. 26: 14-38.

Chapter five of "My Neighbor" should be read first. Then give attention to Dr. McArthur's article on page 196 of this issue. A debate on the relative merits of the city and country as places of residence would be in order, and may be easily arranged. At this meeting the

A YEAR or more ago our readers saw a splendid group photograph which was placed in this paper of a minister and a goodly number of his boys. That picture was taken in North Sydney, N.S., and showed Rev. Dr. T. A. Wilson among the lads of his congregation. The same man is now away out in Alberta, but the removal from "down east" to the "west" has only increased his love for the boys and intensified his interest in them. During my visit to Alberta Conference I met Dr. Wilson again and found him quite ready to talk about his work. Quietly, yet with earnestness, he is training a number of growing lads to face the world and to fit themselves for the work of life. In the accompanying picture, which explains itself, Dr. Wilson is shown with his scouts in actual practice on the field. The following paragraphs contain some of the remarks and suggestions made by Bro. Wilson, and we commend them to the careful consideration of all, especially our ministers, who really believe in boys and want to practically help them grow into men of worth and usefulness.—Editor.

Dr. Wilson said:—

"I like the Boy Scout organization because it aims to give boys a hobby, and it does this at an important period in their lives. Let a boy get the hobby microbe and it will keep him out of a lot of mischief.

But as in many another good thing he must put something into this if he would get anything worth while out of it. He cannot have something for nothing here any more than older boys can out of the Epworth League.

The scout movement doesn't help every boy who joins, because not every boy will let it. Some join, and after they have learned to tie a few knots, do a little in 'First Aid,' and practice a few scouting games, they quit or if they don't quit they won't work. The novelty has worn off and they become 'monkey scouts,' that is scouts who want to play all the time instead of mixing work with play. But it is just at the point where some quit that the movement is capable of beginning to do most for them.

We have any number of 'tests,' and every test represents the learning of something useful. We try to get the boys ambitious to earn badges, and there is a badge for every test passed successfully.

I have thought for a long time that the Boy Scouts movement might be used with advantage in connection with Junior Epworth League Societies. This would apply, of course, especially to boys, but parts of the work could be taken up by girls too. Most Junior League leaders find it difficult to keep up the interest. The Boy Scout plans would permit of the members learning and doing, and boys like to do things.

Quite recently the newspapers have contained accounts of many drowning accidents of children and of some failures to resuscitate those rescued from the water. I cannot help thinking that if there had been one or two well-trained scouts around at the time, some of these lives would have been saved. For we teach a boy how to swim, how to throw a life line, how to resuscitate a drowning person, how to get a man out of the water and the air into him after he has been brought to shore.

Not long ago a man was sitting in an automobile when the wind-brake was broken. A piece of glass, entering his leg, severed an artery from which he bled to death. A trained scout could have stopped the bleeding in a few minutes.

The scout is taught to look after himself. If he were caught on a dark night in the

woods, he could make himself fairly comfortable till morning. These are but a few things he may learn, and withal he is under promise to do at least one good turn to somebody everyday.

I have said that the scout mixes work with play. Last winter our troop formed a hockey team, and we now have a football team. At the agricultural fair held here a year ago we put up a booth and sold lemonade, candy, and fruit. The boys built the booth and did most of the selling. We did so well for our scout funds that we are going to try it again in a couple of weeks time and after that we shall go out camping for about ten days. By that time school holidays will be nearly over.

I have mentioned these things just to give a few hints to those who are interested in work for boys. It would not be difficult to make an amaisment with scout work and the purely religious



REV. DR. WILSON AND HIS SCOUTS IN ACTION ON THE PRAIRIE.

work of the Junior League. In fact the two ought to blend finely."

The Article of Discipline (par. 321, xii.), dealing with the Scout Movement should be fully known by all our ministers and Church officials. It reads: *That Boy Scouts, Boys' Brigades, and similar organizations for the cultivation of true manliness in boys may be organized under the supervision of the Circuit Superintendent, and when approved by the Quarterly Official Board, shall be recognized as coming under the directions of our General Board.*" The General Secretary would like to learn of the formation of scores of such societies this autumn. *Do something worth while with your boys.*

Who Was Complimented?

A young man contemplating matrimonial felicity took his fair intended to the home of his parents, that she might be introduced to the old folks. "This is my future wife," said the young man, proudly. Turning to paterfamilias, who was a canny Scot: "Now, father, tell me candidly what you think of her." The old man eyed the blushing bride-elect critically for full two minutes, then answered with deliberation: "Well, John, I can only say you have shown much better taste than she has."—*Selecta.*

SHOW THIS COPY TO A FRIEND.

Fourth Vice-President may well outline the work of the department for the coming fall and winter season. Set yourselves to something practical and see the benefit of your own community. SEPT. 29.—SPECIAL FALL RALLY.

On page 207 of this issue you will find suggestions for this important meeting. Make it the most attractive you have ever had, and follow it up with such consistent work that you will impress your League influence on all the young people around you.

OCT. 6.—THE RICH FOOL. Luke 12: 13-21.

On page 205 you will find an article headed "Life More Than Things," which deals explicitly with this important topic. The crucial question of life is here dealt with, and Mr. Armstrong has given you plenty of excellent material out of which to fashion a strong and appealing consecration meeting, calling to self-surrender and dedication to God's service now. You should get several additional active members on your list this month.

OCT. 13.—HOME MISSIONS: A FACTOR IN NATION BUILDING. Matt. 13: 18-23; Luke 10: 1, 2, 16, 17.

Mrs. Stephenson's article on this topic, together with the suggestions she makes in the appended note, will help you prepare for a rousing missionary meeting. Start the fall with the definite purpose of raising more money, training more missionaries, and setting your League to more practical Christian work than ever.

Masterpieces of Hebrew Literature

X. The Source of Wisdom

Read Job 28 : 12-28.

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

THIS selection of verses from the Book of Job is not only notable in itself, but it is also notable because it gives us our introduction in this series of literary studies to one of the most interesting divisions of Hebrew literature, namely, the Jewish "Hokhmah" or "Wisdom Literature," comprising the canonical books of Job, Proverbs and Ecclesiastes, and the extra-canonical or apocryphal books of "The Wisdom of Jesus, the Son of Sirach" (Ecclesiasticus) and "The Wisdom of Solomon." This great branch of Israel's literature was the product of a class of "wise men" who are quite distinct from the prophets, or historians, and its contents present among the literature of the Jewish people, the closest counterpart therein found to what is known among other people as philosophy.

"Wisdom" with the Hebrews, however, was not exactly synonymous with philosophy as we understand the term. It is rather a series of more or less deep reflections upon practical aspects of life—sometimes, as in Proverbs, a searching out of practical maxims for the governance of life; sometimes, as in Ecclesiastes and Job, a wrestling with great soul-problems that have ever cried out for solution, and are crying out still.

Of this body of Wisdom Literature, the Book of Job is undoubtedly the most splendid specimen. Indeed, it is not only a Hebrew masterpiece, but it is without question one of the world's masterpieces, and from some standpoints the most notable book ever written. One may not readily agree that it is *par excellence* the world's masterpiece, but few will hesitate to agree with Prof. R. G. Moulton when he says: "If a jury of persons well instructed in literature were impelled to pronounce upon the question what is the greatest poem in the world's great literature, while on such a question unanimity would be impossible, yet I believe a large majority would give their verdict in favor of the Book of Job."

The author of this remarkable book was undoubtedly "a man of superb literary genius, and of rich, daring, and original mind." For splendor of imagination, poetic strength and beauty, intellectual daring and pure spiritual fervor, his book has never been surpassed, while the remarkable skill that he shows in the handling of the various verse-forms throughout the long poem is beyond praise. The pity is that so few of us have even seriously sampled the beauties of the book. It has been given to us only recently in translation and in *édition de luxe*, as Fitzgerald gave us the Rubaiyat of Omar Khayyam, it would have had a more splendid run by far than that popular work of the Persian poet, but, being a part of our commonplace Bible, only a few devoted souls have themselves mastered it, or feed upon its beauties and its strength.

We cannot take space in this article to sketch its plan or outline its contents. It will be sufficient to say that it wrestles in a strong and striking way with the great and yet unsolved problem of human suffering—particularly with the suffering of the righteous.

It is more to the purpose in this literary study to notice that the *uniqueness of the book* is borne testimony to in the fact that literary students are completely at a loss to classify it. It has been called a *poem* (Prof. Gennep calls it "The Epic of the Inner Life"), a *didactic poem*, a *lyrical drama*, a *per-*

sonal character drama, etc., etc. The fact of the matter is that it is one and all of these, i.e., that it belongs to a class by itself, by reason of the remarkable way in which it embodies elements of literary forms usually found dissociated from one another. As an acute critic remarks, the author "produced, not a drama, nor a didactic poem, nor any composition of conventional form or shape, but—the Book of Job, which is a law unto itself." Our extract then, or more properly the whole twenty-eighth chapter of Job (for verses 12 to 28 cannot be separated from the earlier verses), can only be viewed as a *masterpiece within a masterpiece*—a beautiful arch in a stately temple, an apple of gold in a basket of silver. As a eulogium of wisdom, "for beauty and depth of thought and for richness of imagery, it deserves well to be compared with Paul's panegyric of charity in the famous thirteenth chapter of first Corinthians." One admiring writer declares that Job in this chapter is unconsciously carving for himself a monolith with an ineffaceable inscription.

The chapter forms a part of Job's long closing speech in answer to the criticisms of his friends before the young controversialist Eliphaz intervenes in the discussion. Because of the somewhat abrupt breaks in thought between chapters 27 and 28, and again between chapters 28 and 29, it has been concluded by some critics that our chapter—28 is not integral to the book, but is an after addition.

That is a somewhat precarious conclusion, but nevertheless these very evident breaks in thought warrant us in considering our chapter apart from its context, and as having a character of its own. Prof. Moulton calls it a *sonnet*, by which of course he does not mean that it conforms to our English sonnet form of fourteen lines, but that its thought, like that of all sonnets, is cut to a recognized verse pattern. Structurally the chapter (not verse 12-28 alone) consists of three parts, the strophe (verses 1-11), the antistrophe, (verses 12-23) and the conclusion, (verses 24-28). The verses are for the most part complete illustrating the simplest form of parallelism:

"Surely there is a mine for silver,
And a place for gold which they refine."

But it will be noticed that both in the strophe and the antistrophe, the monotony of the couplet form is broken up by the introduction of two double triplets. Thus, verses 3 and 4:

"Man setteth an end to darkness,
And searcheth out the furthest bound
The stones of thick darkness and of the shadow of death.
He breaketh open a shaft away from where men sojourn;
They are forgotten of the foot that passeth by;
They hang far from men, they swing to and fro."

Similarly verses 17 to 19 form a double triplet.

The key to the understanding of the chapter is the fact that the pronoun "he" which occurs so frequently throughout the earlier verses does not refer to God but to man. The chapter indeed sets forth both the glory of man's power and the limitations of it. The earlier verses in several places celebrate the triumph of man's mastery and insight.

"He setteth an end to darkness
And searcheth out the furthest bound

The stones of darkness, and the shadow of death.
(Verses 3 and 4)

He putteth forth his hand upon the flinty rock;
He overturneth the mountains by the roots.

He cutteth out channels among the rocks;

And his eye seeth every precious thing.
He hath the streams that they trickle not.

And the thing that is hid bringeth he forth to light.

(Verses 9 to 11).

But man never gets at the source of wisdom. The place of gold, of silver, of precious stones he knows, and the rocky ribs of the earth are no barriers to his search, but he cannot lay his hand upon the storehouse of wisdom. "Where is wisdom to be found?" is the insoluble problem for him.

One thought therefore, runs through the whole poetic composition, namely, that wisdom cannot be reached by man as he can reach other things. The central thought, however, gets a variety of statements and poetic adornments.

First, verses 1-11.—The precious metals and jewels have each a place where they may be found and where men do find them in spite of all the difficulties that bar approach to their secret storehouses.

Second, verses 12-23.—Wisdom cannot so be found, for it has no place of rest like the gold and the silver, on land or in sea; moreover, it is not a purchasable commodity—silver and precious stones of the finest cannot be exchanged for it. Even death and the grave do not render up the secret of its dwelling-place. Only God knows where it abides.

Third, verses 24-28.—He knows it because His view is all embracing. "He looketh to the ends of the earth." As Creator and Governor of the universe He compasses all wisdom. But the only wisdom open to man is the wisdom of fearing God—the wisdom that God imparts.

"Behold the fear of the Lord, that is wisdom, and to depart from evil is understanding."

The *superb imagery* of the chapter has been referred to already. It really would repay extensive study but we can only point out a few illustrations. Think of the condensed beauty of the statement as describing the financial results of labor in the mine.

"As for the earth, out of it cometh bread."

Or consider how felicitous a description of the dark gallery of the mine the following is:

"That path no bird of prey knoweth,
Neither hath the falcon's eye seen it;
The proud beasts (sons of pride) have not trodden it.

Nor have the fierce lions passed thereby."

Could anything be more striking than the metaphor "sons of pride" for proud beasts?

Or look again at the striking beauty of the personifications:

"The deep saith, 'It is not in me';
And the sea saith, 'It is not with me.'"

How deathless this sentence has proved to be:

"The price of wisdom is above rubies;" and what matchless poetry the poet indulges in when he darily describes the Creator as looking to the ends of the earth and seeing under the whole heavens.

"To make a weight for the wind."

or meting out the waters by measure:
"When he made a decree for the rain
And a way for the lightning of the thunder"

Cheerfulness

F. HARTWELL.

It is good to carry sunshine with us to bring gladness and cheer into the darkest gloom.

The determination to be kind and helpful to everyone, to be cheerful and optimistic, no matter what comes, is one of the noblest of ambitions.

Happiness is a question of heart and not money. It is mind and heart, not riches that make the joy of living.

There are many people who are not rich as the world regards riches, and yet that manage to hold on to the secret of sunshine and joy.

Cheerfulness is a habit. So is gloominess, and it is just as easy to acquire one as the other. We should acquire the habit of thinking good, pure thoughts. As a man thinketh, so is he. We are coming to know that thought-force is what makes us as we are, and that we can come to be anything we choose by thinking that thing. You know if others tell us we look ill, we begin at once to think we are, and by the time a few more pessimistic people make remarks about us in this way we really do feel ill, and in a short time we can imagine ourselves having more ailments than a really sick person could live through. This thought-force is mightier than any medicine, any doctor, any outward influence whatever.

A patient about to undergo a serious operation stands a better chance of regaining his lost health if he is cheerful and optimistic, than one who dwells on the pain he is about to endure and who figures out what it feels like to die in agony.

We should try and cultivate the habit of looking on the sunny side. It may be hard at first, but if we try we shall succeed. Most of the things we worry about never really happen. If they do, then a healthy, hopeful, cheerful, strong mind will carry us through the time of trial, as a mind weakened by morbidness, depression and worry could not. Cheerfulness always strengthens bravery.

Many people live as in a mist. They do not seem to be able to penetrate the darkness or to see the silver lining in the clouds.

Keeping cheerful is a habit of the soul. It is not learned lightly by very many of us, but it may be. It ought to be maintained and persisted in even when life is doing its worst for us. Some of the sweetest characters we have known have had some time in their past to drink most deeply of the cup of sorrow and affliction. Ella Wheeler Wilcox well says:

"It is easy enough to be pleasant
When life flows by with a song;
But the man worth while is the one who
will smile
When everything goes dead wrong;
For the test of the heart is trouble,
And it always comes with the years;
And the smile that is worth the pangs
of earth
Is the smile that shines through tears."

A Timely Present

The little maid gazed thoughtfully at her father. "Papa," she said, "do you know what I'm going to give you for your birthday when it comes?" "No, dear," he answered. "But tell me." "A nice new china shaving mug, with gold flowers on it all around," said the little maid. "But, my dear," explained her parent, "papa has a nice one, just like that, already." "No, he hasn't," his little daughter answered, thoughtfully, "'cos—'cos—I've just dropped it!"—*News & Star.*



Life Talks With Young Men

BY ONE OF THEMSELVES



"THERE can be no such thing as abstract religion," I heard a man express these words; the other day and I have been thinking about them since. I was just wondering how much they will make you think when you read this. We hear a good many things that are better forgotten, but every once in a while, indeed more often than we imagine, we come in contact with thoughts that are worth remembering, and then we cannot do better than live with them until they become part of ourselves.

"There can be no such thing as abstract religion." That is not a very long sentence; only a line or two, and yet it enunciates a principle that is the very essence of life and growth. Religion is not an abstract quality. It is a concrete force. If it is not that it is a sham. Concrete, that applies to something that actually exists, something that can be seen, that can be felt.

Neither is Christianity negative. It is supremely positive. The old law said: "Thou shalt not." Christ's law says: "Love thy neighbor." "This do and thou shalt live." "Feed my lambs." It is all doing. And at the last we shall be judged according as we have done or left undone.

We are living in an age of strength. Never was strength of all kinds so much admired as to-day, physical strength, strength of mind, strength of character and life. The religion of Christ is nothing if it is not strong and virile. There is no note of weakness in the teachings of Christ. There is in them a call to nobility of heart and life, to rugged strength of mind and body. He would not take you out of the world. He puts you into the world; throws you into the thickest of the fight and says "There, show yourself a man." There is no wish upon in any realm that you cannot take him in, and throw into it the life and strength of Christian character. Every question throbbing in the minds of men to-day is at the bottom a religious question; all of them have to deal with the rights of strength, strength to grapple with every human problem and solve it in the interests of humanity.

Study the life of Christ, there is nothing negative or abstract about it. Neither should there be about ours if we have the right brand of religion. And it is not difficult to know if we have it. In the concrete acts of every day life you know when you have the right thing, because it bears a certain brand, whether it be a hat, a pair of boots, or a yard of woollens. If your religion is backed by the life and personality of Christ you know you have the right brand, and it is neither abstract nor negative.

Well, what about it? If you have gotten well hold of the thought it is not necessary for me to say much more. It will make you think as it made me think—in the night, on the street, at your work, alike in your busy and your quiet moments. Is your religion a leading expression in concrete acts of love and service? Is it? You know.

As I have been writing a thought has come to me, and I am going to let you have it. Perhaps it may help you. It may not be a new one, but it is practical and true. I suppose I have read and heard of some time and it has stuck. Perhaps it will stick to you. Here it is: The most striking feature of Christianity is its *timeliness*, its adaptedness to the changing conditions of life. Being a

Christian in its inner significance is the same from century to century, but in its outward expression to Christians of this life means a very different thing from age to age.

Christianity to-day may find a different expression from that which it did ten years ago or twenty years ago. Why? Because conditions are changing, opportunities for practical Christianity have widened and multiplied. It is the same Christianity, but it is fitted to meet every condition.

We ought to find that a comforting thought. We have not got to have special conditions and circumstances to practise concrete or practical Christianity. Just right where you are is the place. "Do you ever think of Christ's words 'She hath done what she could'?" What a commendation! Is your religion concrete?

Sometimes we feel that we cannot do very much. That feeling often comes from disinclination to Christianity. Every day is full of opportunities; crowded with them. Look around and see.

I know a motorman; I cannot tell you his name, but I like to ride on his car, for at his work out of the fulness of his heart he whistles hymn after hymn, and it has helped me. His "Good morning" is always sunny and neat helps, too. I know that man is a Christian. He never told me. He didn't have to. I could see it and feel it. He does what he can.

I know a young man in a wholesale house. He is straight. He is clean. Everyone likes him. Every one respects him and in him. He is a Christian. I never heard him say so, but it is showing in his life. He is working it out every day right where he is. He does what he can.

I know a politician. He has lost elections, but he has got his manhood. He is a Christian. His religion means something to him and to those around him. It is finding expression in ways that count. It is concrete and positive. He is a force for good. He does what he can.

I know a merchant. I don't have to ask that man if it is possible to be in business and be a Christian. I would hurt him if I did. Of course it is possible. He is proving it every day and the people around him know it right in his own town, right in his own store, right where he is. He does what he can.

David Livingstone did what he could. General Gordon did what he could, so did Abe Lincoln, Gladstone and Shaftesbury. These men, perhaps, had greater opportunities for service, for larger service than the motorman, the politician, and the merchant; perhaps they have greater capacity. Yet I believe that when God looks at the life of Livingstone he will say: "He hath done what he could," and when He looks at the life of the motorman He will say "He hath done what he could." As He looks at your life what can he say? You know. God knows. None other can judge.

Religion is not having a creed that you can sign your name to. It is having a life on which God can stamp "Well done." Not "What have I believed," but "What have I lived?" is the supreme test. True religion cannot be anything else but concrete and positive. Ordained in his "Greatest Thing in the World," says: "By what we have done we are judged. It could not be otherwise, for the withholding of love is the negation of the spirit of Christ."

Six Months' Experience Teaching in Saskatchewan

MISS KATHLEEN MCKEE, B.A., STAYNER, ONT.

FROM my earliest childhood the great dream of my life was to be a teacher. As a lot of three, I used to place a long row of bricks against the fence, give them fancy names such as Ruby, Lily and Rose, and with these as my pupils I would while away many a delightful hour.

Time only served to augment that desire and when, on a bright spring morning I rode my bicycle along the trail across the prairie to the little white-washed school-house that was to be my "heaven on earth" during the summer months, I felt that there was no one in all the wide, wide world quite as happy as I. I was going to teach. My childhood dream was now about to be realized. "O what joy!" My heart fairly throbbled with delight and my gladness bubbled forth in snatches of song to the accompaniment of my bicycle bell, which so started the little gophers that they stood up on their hind legs, gazing stupidly at the one who was thus disturbing their peace.

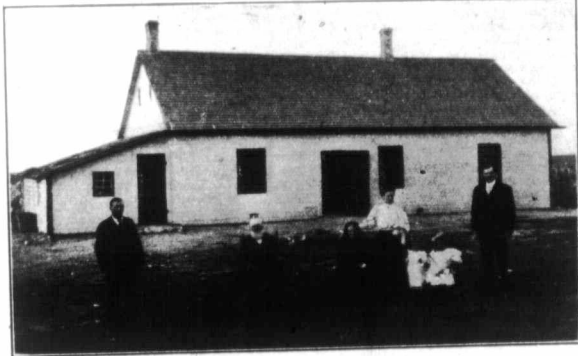
All nature seemed to rejoice with me. The sky never seemed so blue as on that day, the clouds never so fleecy. Even the

Two of the larger boys wore sheep-skin coats, with the skin on the outside, while little five-year-old Johann celebrated his first day at school by wearing his mother's black satteen blouse, and his big brother's trousers that had been turned up at the knees for the occasion.

Never, never had I seen such strangely garbed children. How sky they were! When I said, "Good morning, children," no one answered, but they looked up and smiled and that was enough for me.

That night, after school, as I stood chatting with little Hungarian Zette, I felt two strong arms about my neck and before I had a chance to say a word I received a never-to-be-forgotten kiss from my fourteen year old Bergrüne who strongly asserted that she "so much die Lehrerin loved that I could be her Haus have board für nichts." To my surprise I saw that ten or twelve of her little German friends were lined up, wishing to follow her example. However, they were too shy. "What for have you fraids?" she said. "Die Lehrerin loves Bergrüne. Bergrüne loves die Lehrerin. Bergrüne haf no fraids."

The days that followed were full of



A TYPICAL GERMAN HOME IN SASKATCHEWAN.

meadow-lark chirped "Beautiful world! Beautiful world!" while the gentle breeze took up the strain and carried the joyous message to the pale-faced crouches that were just peeping above the patches of snow.

A ride of a few minutes more brought me to the school. It was a new frame building having three windows on each side and a small porch in front. At the door stood twenty-five or more "Kinder," from five to fourteen years of age, waiting to greet "die Lehrerin" what comes to us from Ontario old.

What strange-looking little folks they were! The girls did not wear hats, but had shawls tied about their heads. Some had removed this covering, revealing hair as smooth and glossy as goose grease could make it. It was not arranged à l'Anglais, but was parted in the middle, braided and twisted in a tight little bob at the back of the head. A little Hungarian girl, whose large, brown eyes looked out in a startled way from her strange, fascinating, brown face, had her head uncovered, save by its masses of fine dark hair, which was wound in tiny braids about the whole back of her head. A silk handkerchief was tied loosely about her neck, and she wore a red blouse, woollen skirt, and wooden shoes.

interest to me. I loved every one of those Kinder, and when I looked at their bright happy faces and thought of the responsibility that was mine—twenty-six little souls to answer for in that day when the Great Teacher came to ask for my report, I realized as never before how true were the words that White said should be written over every school-room door: "No man or woman shall enter here whose character and life are not fit models for the young to copy." For they do copy. I had only to watch them "play school" at recess to learn this. How necessary it was then that I should have the help of Him who would guard me when I was off my guard, who would help me to awaken in those little ones all that was noble, true, and good; and thus fit them for a life of real success.

The "Kinder," in spite of their limited knowledge of English, made fairly good progress with their studies. It was slow work for some of them, but we kept at it. One day, after I had told seven-year-old Käthe that you-u was "you," and she insisted on calling it "cat," I had to walk over to the window and count twenty-five before I was able to say pleasantly, "No, Käthe, it is 'you.'" She never forgot that English word. I learned something, too.

Poor little Johann had difficulty with his writing, and I often had to sit down beside him and show him how to form the letters. At such times he always slipped one of his chubby hands into mine and leaned his grossy little head against my shoulder. One morning I failed to visit his seat at the usual time, and I soon heard from his corner of the room. "Why, Johann, what is the matter?" I asked. "Die Lehrerin to-day put arms around me not," sobbed the little fellow. I lost no time in getting to his seat, and soon he was quite content to go on with his writing.

The Germans are very fond of music, and my little pupils soon learned to sing many of our well-known hymns and songs, to repeat gems of poetry and prose, and to write in fairly good English the stories I always told them on Friday afternoons.

One Friday afternoon while I was telling them the story of Red Riding Hood I noticed Aurelia nodding her head in a tantalizing way, and pointing at Slegmund Wolfe, who kept frowning and shaking his head in a most disgusting manner. Finally the strain was too great for him, and his little body quivered and jerked with deep exhausting sobs. "What is the matter Slegmund?" I asked, "Aurelia sagte dazy I die groszmutter eated, but never did I. Mein muot list not enough gros für ein groszmutter down to go," and he opened his mouth to show me how true were his remarks. At recess I heard Aurelia say,

"You ain't got mads, Slegmund."

"Ja," answered Slegmund, "I haf mit you a whole lot mads."

"I gif you two bites from appel if you ain't got mads no more mit me."

"What you do mit core?"

"I gif you das also and two pages from scribbles."

"Then I ain't got no mads, and I am mit you gut friends."

And so they were. At noon I saw them sitting at the same desk sharing their lunch of schwartzbrat, boiled eggs and black coffee. The troubles of the morning were forgotten and no one had "any mads no more."

Every night after school the cry was, "Please, teacher, come with me home." Very often I accepted these invitations, for I was anxious to see the life of my pupils in all its phases. One evening I went with a German friend to Zette's home. They were at their supper when we arrived, so we did not stay long. While there one of the children began to sneeze. Immediately all the knives and forks were held in mid-air, and all eyes were turned towards the sneezer, while every tongue poured forth a torrent of blessings. Three times the child sneezed, and three times the relatives implored the Almighty to bless her. Then she folded her tiny hands and said, in the Hungarian language: "I thank you, mother. I thank you, father. I thank you, Zette. I thank you, Geysa." They in return smiled, and the father cautioned her never to forget to ask God's blessing on one who sneezed, and to thank those who asked His blessing on her home. This custom seemed so strange to me; but my German friend told me that the Hungarians believe that if they fail to carry it out, death by choking might be the result of such ingratitude.

The last day of school came, and with it the last glimpse of my pupils. Yet we have not forgotten each other. They still write to me, and sometimes, when prayer letters are enclosed in their letters, and I get a whiff of their fragrance, I see, not like Wordsworth's poor Susan

"A mountain ascending, a vision of tops,
Nor even a single small cottage, a neat
like a dove's."

but the boundless prairie, a neat white school-house and twenty-six strangely garbed, little children who stand near the porch, waving their adieus to the teacher who returns to Ontario and "comes to us no more again." Then, as the picture fades, a strange, sweet music

fills the air, and in my fancy, I hear my dear little pupils singing their farewell song—

"Till we meet, till we meet,
Till we meet at Jesus' feet;
Till we meet, till we meet,
God be with you till we meet again."

he went that way. The people there were called Bashkirs. They appeared to be contented and reckless. He gave them rich presents and admired their land. He wanted to buy some of it. They laughed at that. Then they told him he could have all he could walk around in a day at the nominal price of 1,000 roubles. Pahom, the villager, could hardly believe this possible and he made sure that there was no fraud. He was to take a spade and make marks along the bounds of his land. He must however, be back at the starting place on the same day or lose his money. He was delighted. There was no real sleep the night before; only a terrible dream, which he heeded not. He started at sunrise to go around the land that would be his. It was of the best. He hurried on in high hopes. The land got better. He must have this and this. On he went; the noonday was passed. He could get back all right he thought. Some clothing was discarded that he might work the faster. At last he started back. How quickly the sun was falling. His strength was giving out. His breast was heaving like a bellows. The sun grew large and red. He heard the men chattering him. Could he but reach the goal the land would be his, then he would have enough. Just as the sun set he fell forward on the spot from which he had started. "That's a fine fellow," the on-lookers exclaimed, "he has gained much land." But Pahom never rose. He had fallen dead. His servant dug a grave the size of his body and buried him in it, "and that," says Tolstol, "was all the land he needed." How quickly would the name of Pahom fade away. How soon the name of any selfish accumulator fades away. But "the memory of the just is blessed."

Now, in contrast to all this what does it mean to be rich toward God? The Bible is not a book of science or philosophy. Jesus taught by doing. Christianly is best sought by example. In a recent issue of the *Christian Guardian* (July, 1911), there appeared a tribute to the late Rev. Arthur Hocking, Jr., one of our missionaries in China, who died at his post, having contracted fever while superintending famine relief work. I knew this man when he was a small boy, and knew him later when he was entering the ministry. I wish we had more of the devotion to Christ and his work that he had. He gave himself for God and humanity. He had no treasure here, but he had great wealth in the Kingdom of Heaven. He was rich toward God. I have been looking across at my library while writing this. I see there among my books the biography of Wendell Phillips, who gave himself for the freedom of the black race. I see the life of Henry Drummond, whose pure and sincere life, whose learning and eloquence were such a benediction to millions. Passing along there is Fitchett's, "Wesley and his Century"—the man who influenced for good more lives than any other in British history. Then I see the life of Sir Geo. Williams, High Price Hughes, Booker Washington, Thomas Arnold, of Rugby, Gladstone, and many others. Now, what does it mean to be "rich toward God?" Isn't the answer plain? Take wisdom for your wealth, take Christ for your fellow worker. Build up a home, a church, a school, a college, a righteous country; give the gospel to the world. How forcibly and aptly Browning writes:—

"Rejoice we are allied
To that which doth provide
And not partake, effect and not receive.
A spark that starts our God,
Nearer we hold of God
Who gives, than of his tribes that take,
I must believe."

Life More Than Things

The Parable of the Rich Fool

Read Luke 12: 13-21; and Compare Prov. 8; 1 Tim. 11:19.

REV. R. O. ARMSTRONG, M.A., VIBDEN, MAN.

THE life of our parable for this month does not have a pleasant sound, but truth compels us to make use of it and speak about it. The occasion of speaking this parable was at the time of a very impressive lesson on the ministry of the Holy Ghost. One of the listeners whose mind was entirely preoccupied with his own affairs and who seemed to be insensible to the truth Jesus was proclaiming, interrupted him with the request that Jesus go speak to his brother about dividing an inheritance. "Masters," such as they held Jesus to be, were often called to do work of this sort. But Jesus disclaimed having any responsibility for the kind of work mentioned, and perceiving the utter callousness of the man proceeded to speak a parable on the danger of covetousness. The parable is a faithful reflex of the type before him. The more you study it the clearer this will appear.

Jesus brought new standards of religion and ethics into the world. He held up new ideals. In this parable he contrasts the types, diametrically opposed to each other; those rich in worldly goods, to those rich toward God; the philanthropist, and the miser; the life that is grasping and getting, and the life that loses itself for the good of others, and is all the time giving. The man who thought and used this parable was an artist. Here is a type. It may fit an individual or a nation. How would it do to ask if Canada were the "rich fool?" She has plenty. Her grounds bring forth in abundance. Has she the spirit of a philanthropist? How does she spend her money? Compare the liquor bill, the tobacco bill, the vanity bill, with what she gives for the causes of humanity at large. Are we "getting" or "giving?" Or is the type American? America spends annually \$40,000,000 for "precious stones" in the European markets. (Concerning this the editor of a large paper asks, "Where does America get the money?" and, "Where does Europe get the stones?")

Let it not be thought that this is a fable of wealth. There is no cheap talk going on all the time about the "rich people." Jesus had nothing against them as a class. All talents bring a temptation with them, and we are told that if riches increase, to set not the heart on them. The parable is a warning against self-worship and mammon worship, as against the gift of God. The miser wastes his life in the future state of the rich man, but lies rather in the statement of the 21st verse. A life that is not rich toward God is a fool life and will be a miserable failure. The man who puts his affection and thought on the visible, the trappings of position, dress, or wealth, wastes his life. "We stare for soul is waiting there."

One finds it hard to believe that such a man as this lives at all. Where was he trained? What kind of home did he have that he missed the pathway of life so absolutely. We are glad to mark that so many of our men of great wealth are philanthropists. We have a Strathcona, a Cecil Rhodes, a Massey, a Carnegie in

these days. Men who put their money in circulation, who build up industries, build ships, railways, canals, and so forth, do not belong under this type. This is public spirit. The man in the parable had nothing of that. He just lived for himself—large and red. He heard the men chattering him. Could he but reach the goal the land would be his, then he would have enough. Just as the sun set he fell forward on the spot from which he had started. "That's a fine fellow," the on-lookers exclaimed, "he has gained much land." But Pahom never rose. He had fallen dead. His servant dug a grave the size of his body and buried him in it, "and that," says Tolstol, "was all the land he needed." How quickly would the name of Pahom fade away. How soon the name of any selfish accumulator fades away. But "the memory of the just is blessed."

The fund of illustration for this kind of character is large. I remember seeing a cartoon some years ago in the beginning of the Klondike gold excitement. It took great risk there. In the foreground of the picture there was a skeleton with a pick axe and one cold hand stretched in death grip over a big gold nugget. Look up in this connection Lowell's, "Vision of Sir Launfal," where it begins, "Earth gets its price for what earth gives us."

There, too, is the story of King Midas. Some young member of the League who never spoke before might be detailed to tell about the man who would not be satisfied till he had acquired the magic power of turning everything into gold that he touched. He realized soon enough that he was a fool, and wanted to get back to life where he could share with others.

One of the best illustrations of the covetous spirit comes from Tolstol. See "Tales by Tolstol," (World's Classics, cost about thirty-five cents). The story referred to is told under the heading, "How Much Land Does a Man Need?" W. J. Bryan makes good use of this story in his lecture on "The Price of a Soul." A certain village peasant who had sufficient and lived in peace with his family, had his spirit of covetousness stirred up by a visit from a "town cousin," who sneered at his plain and simple manners. He secretly resolved to get more land. He thought if he had land enough "he wouldn't be afraid of the devil himself." Time passed on. He bought more land, but was less satisfied with life. In his anxiety to get more he quarrelled with his neighbors over trifles. In the end things became unpleasant for him, and he hearing from a traveller of a place in the distance where land was plenty and cheap,

Christ's Doctrine of Society

MISS J. L. FAIRLEY, B.A., CHESTERTVILLE, ONT.

COULD the system of Christianity exist apart from society? In other words, how would the principles of Christ's gospel work out between one man and God? Before answering this question, let us consider what are the results which Christ expects from man's acceptance of the message of life which He taught. We read in Corinthians that the essence of the gospel is charity or love. Man can neither develop this nor show its presence apart from dealings with his fellow-men. If we love not our fellow-men whom we have seen, how can we love God whom we have not seen? If a man were to live all his life by himself, not coming into contact with his fellow-beings, the words kind, gentle, patient, honorable, could not be applied to him. There are terms that have no meaning apart from society.

Then society is implied in the very notion of Christianity. The aim of Christianity is to develop the ideal individual through the instrumentality of society, and the ideal society through the individual.

Before the coming of the influence of Christ into the world there were in existence highly organized forms of society. There were developed features of government and of national life so good that we honor them yet, and take lessons from them. In ancient Greece there flourished an almost ideal democratic form of government. The average citizen was well educated. The state undertook that. He attended all the deliberations on state affairs, and had a real voice in the government of his country. That sordid commercialism and greed for gain, which is the curse of our age, had no place there. The material was everywhere subjected to the intellectual. The philosophers found the key to the problem of life in the intellectual nature of man.

In the civilization of Rome we have perfection of organization and law making. The Roman state showed the way of institutions for realizing ideals or social purposes. The dream of Rome was to conquer the world, and her institutions were able to do it because they were so perfectly organized. Every man was in his place, and knew just what his powers and duties were, from the emperor down to the common soldier. These ends which the civilizations of Greece and Rome realized are good ones—very important in forming the ideal society. Both these civilizations had their day and then died, because they were suited only to the time in which they flourished. They lacked those deep-rooted and permanent principles which are eternal and apply to all ages.

The thing considered most valuable in Greece was intellectual attainment, possible only to the few. Christianity sought to find a solution to life's problems in man's moral nature. Since the moral nature is common to all alike, and is possible of development in all, such a solution was universal in its application. Hence we say that the feature which distinguishes Christian civilization from pre-Christian is individualism.

In the day of the breaking down of these systems, when it was apparent that the old ideals according to which society had been organized were no longer adequate to the human race, which was merging out of childhood and youth into manhood, Christ came and showed to the world new laws or ideals. He put into society the small drop of heaven which by our age has grown so large and has so widely permeated society, and which will eventually leaven the whole lump.

The new principle which Christ introduced may be summed up in the word INDIVIDUALISM. Greece was concerned

with the individual, but in what respect? In respect to his relation to the state. The man existed for the state, not the state for the man. The aim of Greek education was to produce good citizens, men who would efficiently serve the state. But who were the individuals who came under the influence of the state? Not half the population. The rest were slaves and were regarded as cattle. Rome gave no care to the individual as such and for his own sake. He was trained to become part of a great machine—the powerful organization of the state.

These, then, are the three weaknesses of these pre-Christian civilizations:—their recognition of only a part of the population, their failure to regard a man as a man and not as part of the state, and their looking to the intellectual instead of to the moral nature of man for the solution of life's problem.

Thus, Christ gave the world a new idea when He answered the question, "Who is my neighbor?" by telling the story of the Good Samaritan. Men had not yet learned to respect the individuality of those in classes of society different to their own. This was a principle so new to-day, so subverted, so forgotten, so forgotten, had needs and rights equal to their own. This was a principle so new that it was not easily comprehended, and between Christ's day and ours society has been organized on several different bases, each perhaps in a measure suited to that stage of development of the human mind to which it was adapted, and each striving as best it could to express Christ's ideal of individualism.

In the age of feudalism the strong man undertook to protect and provide for his poorer and more helpless neighbor in return for the service he rendered him. He could not consider his neighbor as a rational being equal to himself. But, nevertheless, in the responsibility which the powerful baron felt for his dependent, we see an expression of the teachings of Christ. In that age the church took on the same form which the Catholic Church retains to-day. Its attitude to the common man was kindly, but it provided for his spiritual needs without treating him as a creature who had mind enough to transact his own affairs with heaven. Then the feudal baron and the church became corrupt, forgot their obligation to the human beings over whom they exercised power, and remembered only that power.

When this society broke down, as had that built up by Greece and Rome, came the French Revolution, professing to bring liberty, equality and fraternity, not only to France, but to all men. This movement so sounded so grand, that men as wise as Wordsworth thought the millennium was near at hand. But after the clouds of war and bloodshed cleared away, and the principles of the revolution were in a measure set working, it was found that the liberty, equality and fraternity that existed, remained lower down the social scale than ever before, but there was at the bottom a large portion of society to whom those at the top did not think of applying the new principles.

In this stage of the organization of society we see more of the leaven of the Gospel, but Christ's great lesson of the brotherhood of man was not yet fully understood.

It remained for our own twentieth century to witness the coming into its own of the lowest class of society. We see in the world about us a greater spirit of Christian brotherhood among men than has been known again, ever since. The new era will in this respect be yet more Christian than ours.

Thus, all through the ages, the organ-

ization of society has been changing, and every time a new form comes in it approaches nearer to Christ's principle—the ideal individual developed through the state, and more completely the ideal state through the individual. Each age has its own interpretation of Christ and His teaching, and each interpretation is more lofty than the preceding one.

Tennyson expresses this idea as follows:

"The old order changeth, giving place to the new,
And God reveals Himself in many ways."

He beautifully gives the idea that every form society assumes is the expression of a feeling after God, according to the best that the age knows. In these lines from "In Memoriam"

"Our little systems have their day—
They have their day and cease to be;
They are but broken lights of Thee,
And Thou, O Lord, art more than they."

Thus on through future ages, so long as the world lasts, will the old order keep on changing for something higher and better, something expressing a clearer understanding of those lessons taught among the Judean hills so long ago, which seemed so simple, but which have taken our world so long to understand completely. As time goes on gleams of the light from Christ's teaching will become less and less broken, until at last the full understanding and acceptance of the principles of the Gospel will bring to earth the full light of heaven.

What can we do to increase the light in our age, and what is being done? The poorest and lowest of men are now recognized as our brothers, and to-day we pay the greatest honor to the men who do the most for their welfare. Perhaps we would not be very far wrong in saying that there is no man in England to-day more prominent and more generally admired than Lord George. We do this because he is devoting his great powers to the uplift of those who are helpless. Governments are beginning to see that it is their duty to look after the interests of those so submerged in poverty and ignorance that they cannot help themselves. In Toronto the City Council is investigating the slum district and planning to have proper houses built in the suburbs for those who now live in houses not fit for human beings.

In almost every country in the world are to be found branches of the Young Men's and Young Women's Christian Association, which exists for the purpose of caring for young people who need help and sympathy and guidance. In connection with the University of Toronto there is a club-house down town in the heart of the slums, where some of the most clever of the men students go, and through teaching, gymnasium work and sport, try to raise the lives of those foreign slum children to a higher level. And this work is not carried on in connection with any church, not even with the Y. M. C. A.

All this is but a practical expression of Christ's teaching regarding the brotherhood of man and the value of the individual.

What can be our part in this great world movement that is going on everywhere about us? It may be expressed in the words, "Intelligent Service."

We must study the conditions surrounding us, study Christ's principles, and then apply them to those conditions. We cannot work out our own salvation alone, or develop our characters. There is no way to do that except through intelligent, unselfish service to others. It is only which is "twice blessed." We might say, Service is twice blessed; it blesses him that gives and him that receives.

Special Fall Rally

Suggestions and Outline Programme for the Last Week in September

SEPTEMBER 29th is the date of the regular Rally Day in all our Sunday Schools. This day is provided for by the General Conference in order to popularize the Sunday School in every community, and to give the schools everywhere a good start for the fall and winter seasons. The relation of the Sunday School and Epworth League in Canadian Methodism is such that each should help the other, for neither is sufficient in itself to accom-

SUGGESTIONS.

Let the Executive meet early in September and arrange for a complete analysis of the Member's Roll, that absentees and irregular attendants may be visited and aroused to faithfulness. A plan of systematic invitation should also be adopted whereby every young person in the community shall be personally invited to attend the League meetings, especially the Rally.

Special provision may be made for the various portions of the Rally. The Social Committee should be early active in arranging the room of meeting as well as in seeking to get the young people to attend when the time comes. Many items of importance in regard to this will appear when the needs of the locality are being considered.

The room should be appropriately decorated, and an abundance of autumn foliage, within the easy reach of almost everyone, may be used to good advantage. The decorations need not be elaborate, but must be attractive. The League colors, emblem, motto, and such like may all be worked in by the deft fingers of an ingenious committee.

The programme should not be long, an hour and a quarter will be about right. But it should be well prepared beforehand. Stare programmes are spoiled by poor organization and delays than by any other cause. See that each one to take part is properly notified, that arrangements are intelligently made, that the various items are well distributed, and that in this way as many take part as possible.

Make the meeting sociable throughout, and send the people away with a desire and determination to return on the next occasion of your gathering.

If you have a Junior League, be sure

Or it may be well to ask all under sixteen years to stand, and then make your count. At a rally such as this there ought to be about as many young people under sixteen as there are over that age. If you have no Junior League, this would be a good time to start one. Invite all the boys and girls of Junior League age to come to your meeting, give them the place on the programme they would have were they Junior League members, and then start right out with the plan well defined that you are going to follow up the rally with not only an increased adult membership, but with a live Junior branch.

OUTLINE PROGRAMME.

Opening Chorus, such as 453, 431, or 379 in Canadian Hymnal.

Scripture Recitation by all, standing. Psalm 1.

Prayer.

Chorus by a number of Juniors. No. 265. Short Paper—What is the Epworth League?

Instrumental Solo.

Short Paper—The Meaning of the Epworth League Motto.

Chorus—No. 377.

Short Paper—The Significance of our Epworth League Colors.

Chorus—No. 271.

Short Paper—The Maltese Cross. What our Emblem Means.

Chorus—The Epworth League Hymn. Address by the President: Our League Purpose for the Coming Season.

Offering.

Chorus—No. 182.

Benediction and Dismissal.

Note.—This programme is only suggested. The papers should not exceed eight or ten minutes at most, the president's address need only take a very few minutes, other and more acceptable hymns may be chosen, the offering may be devoted to the general fund, and the Epworth League hymn is still on sale at the General Secretary's office, in sheet form, at one cent a copy, in lots of not less than ten. The Editor wishes for every League a very happy and prosperous rally, and expresses the conviction that such will be realized in the great majority of cases, because he knows the young people are capable of great things and willing to plan and work for them.



A RUTHENIAN FAMILY PARTY.

give the whole round of education and work aimed at for our young people.

The Epworth League should render practical assistance in making a systematic canvass of the neighborhood for increased Sunday School membership, and the Sunday School should aid the League by counselling all its younger scholars to unite with it. For this, a Conference between pastor, Sunday School superintendent, and Epworth League president is very desirable. If the work of each organization is mapped out beforehand, and if it is made mutually supplemental, it will certainly contribute to the advantage of both.

The Sunday School Rally held on the 29th may thus be followed by the Epworth League Rally on Monday, or some subsequent evening later in the week. The Sunday School calls to the study of the Bible, the League unites the young people for the practice of its truths. The Sunday School is sufficient for Sunday; but Sunday is not sufficient for the whole week. If the lessons of Sunday find no practical outlet during the days following, they will be forgotten before next Sunday comes around. The League aims to give the young people an opportunity for expressing what they have learned on Sunday in the daily life of the week. The needs of young people cannot be wholly met on Sunday alone, nor by religious exercises only, and the League seeks to supplement the Sunday School by providing for the week day life and practical Christian service of the youth. For these and other reasons Sunday School and League interests are interdependent, not independent and separate. The Rally of Sunday should be followed by the Rally of Monday, that the young people may be definitely and practically set to work for their own good and for the good of the community in which they live. Do not, therefore, hesitate to hold the League Rally immediately after the Sunday School Rally. It will come best just then and there.

The following suggestions apply equally to Adult or Junior Leagues, and should be faithfully carried out in some way and to some extent in all places.



EVERYBODY ENJOYS A PICNIC.

that all the boys and girls belonging to it sit together. On such an evening it is well to enter into some measure of friendly rivalry, and it may be a good thing to ascertain which section of the League, the Adult or the Junior, has the largest proportion of its members present.

The teacher had been talking about a hen sitting on eggs, and, with the incubator in mind, asked if eggs could be hatched in any other way.

"Yes, sir," said an experienced person of nine. "Put 'em under a duck!"—*English Country Life.*

Home Missions and Methodist Expansion

A Factor in Nation Building

MRS. F. C. STEPHENSON, TORONTO.

IT is a long call from the days of the Saddle-bag Methodist preachers, in the great home mission field of British North America, to Canadian Methodism to-day, which is a mighty factor in moulding the life of our great Dominion, and in the evangelization of China and Japan.

Down through the years the discovery of Canada has been going on. The Saddle-bag preachers, in the time of our grandfathers, gathered many a congregation of scattered settlers in the kitchen of a farm house; out of such gatherings grew the first churches—real home missions—and they became centres of the

come, and all will influence Canada's future.

From the United States a steady stream of settlers is pouring into Western Canada; these are among the well-to-do class of our new citizens. They come with an abundance of possessions, and settle down on the prairies to increase their wealth. Thousands are coming from Great Britain, both poor and rich—all hoping to grow rich or richer. While Europe sends us tens of thousands of new citizens every year we must not forget that our neighbors across the Pacific are coming also, and that to-day, many industries in British Columbia are falling

also comes under our foreign department. Geographically it is in our home land. To these oldest settlers we owe much. Our Indian missions, medical, evangelistic, industrial, and educational, are doing what they can to help the Indian through the transition from his old free life and in the adjustment to new conditions with which he is surrounded. The task is not easy.

Our work among the French in Quebec, while not extensive is important. The work of the French Methodist Institute, Montreal, cannot be over-estimated, either from an educational standpoint or taken in relation to the future citizenship of the province. In addition to the institute we have a few churches in the country and an orphanage and mission work in the City of Montreal. Our Home Mission work includes the problem of the city. City Missions are emphatically Home Missions—and many their problems. It is a trite saying, "As goes the city so goes the country." The city problem is of national importance. Neglect the city, and the interests of our Dominion will suffer; indeed, more than interests will suffer, for the very life of our nation is imperilled. Foreign communities, crowded homes and the housing problem, unsanitary conditions, child labor, the boarding-house population (chiefly the young people), the factory and its employees, the tide of population flowing into the city from the country—are some of the problems the Methodist church has placed under Home Missions.

What are our resources for this great work? We have splendid equipment in colleges, churches, schools, young peoples' societies, hospital and orphanages. Our greatest need is men, consecrated, ready for the hard places, willing to serve anywhere, and keep on serving. We need money—we have enough—Methodism is rich, but sufficient to meet the needs of the work has not been consecrated for service. The call has come to the young people to man our home missions and take a share in our tremendous work of nation-building. Canada's mission to the nation will not be realized until we give both men and money.



ORGANIZED CLASS OF YOUNG LADIES, GRACE CHURCH, WINNIPEG.

social and religious life of the community. Then, Canada was a new country, her resources, unknown, her boundaries undefined, and her mission to the nations undreamed.

Many of the settlers, true loyalists, had left their all in New England to find a home in Upper Canada, where they might still be under the British flag. Down in the older settled districts by the Atlantic and in Newfoundland, British Methodism had established itself. Between this and the home missions in Upper Canada, was French Canada, strong in the faith which priests, nuns and people had transplanted from old France in the days before the northern half of this continent became British.

From Upper Canada to the Rockies, lay the great hunting grounds of the Indians, who brought their furs for sale to the scattered trading posts of the fur companies. Of the land beyond the Rockies little was known by the people east of the Great Lakes. Even the traders from England, who found their way around the Cape to the Northern Pacific, did not dream of its wealth, nor of its future as the Western Gateway of a Great Dominion.

To-day, Canada stands for opportunity. Throughout the world it is known that "Homes for everybody" are possible in this promised land. Wealth, liberty, opportunity, education are magic words to those in the older lands, who are struggling against poverty, oppression and ignorance. The people of South-eastern Europe have heard the call, and out of long oppression they are coming by the many thousands to prove for themselves the stories they have heard of the wonderful country where land is free and where hard work brings its reward to the worker. The stories prove true, and these thousands urge other thousands in the home land to join them. Every year more letters go and more friends

into the hands of the brown men from China, Japan, and India.

CANADA OWES MUCH TO METHODISM.

Its leaders have ever stood for the best things for the people, realizing that to them was committed a share in its nation-building—a sacred trust, but a work so great that much must be left for future leaders. We have entered into the heritage of this "Unfinished task." Down through the years the work has grown until to-day, Methodism is facing a work greater than she has ever known.

We still have the Indians, the French and the white settlers, as in the days gone, only in greater numbers; but in addition we have peoples little known to early Methodism, but who must be educated into Christian citizenship. The immigration of to-day is in search of material wealth or social betterment. Methodism dare not neglect these "Strangers" who are coming to us at the rate of over a thousand a day. The preacher follows the settler; and now, as in the early days, the church finds its first home in a farm kitchen or little school-house. Soon a Sunday school is begun, a church is built by the people, or with the aid of the Missionary Society, and a Home Mission is established. This process is repeated again and again so long as the settlers come and there is land "farther back."

In Northern Alberta there are thousands of Ruthenians from South-eastern Europe. Among these we have several missionaries. The Japanese and Chinese missions on the Pacific coast, while under the foreign department of our Missionary Society, are missions in our home land. These people from the Orient must be taken into consideration in all matters concerning the future of British Columbia. The Indian work of our church,

In preparing for the October Missionary Meeting this article will be found suggestive. The Missionary Report will furnish statistics on Home Missions and information regarding their location. These may be used as the basis of an interesting five-minute talk.

"Strangers Within Our Gates," and "My Neighbor," by Mr. Woodsworth, are full of valuable information regarding our immigration problems.

Interest is often increased by having the different classes represented in Home Missions impersonated by members of the League.

Debate or discussion on the Topic would prove helpful, and may easily be arranged for out of the abundance of material available.

SUGGESTED HELPS.

"Stranger Within Our Gates" and "My Neighbor," each 35 cents in paper or 50 cents in cloth.

"Preparing the Way," free.

Reports of All Peoples' Missions, Montreal and Winnipeg, free.

The Missionary Report (borrow if you do not own one).

Suggested Programme in the Missionary Outlook.

Order literature from F. C. Stephenson, Methodist Mission Rooms, Toronto.

When on his way to evening service the new minister of the village met a rising young man of the place whom he was anxious to interest in the church.

"Good evening, my young friend," he said, solemnly. "Do you ever attend a place of worship?"

"Yes, indeed, sir, every Sunday night," replied the young fellow with a smile. "I'm on my way to see her now."—Exchange.

Junior Topics

SEPT. 15.—THE GENUINE ARTICLE.
1 Sam. 16: 17; Acts 10: 84.

When the sons of Jesse were called to pass before Samuel, that the Lord might point out to him the one whom he should anoint as the King of Israel, he looked upon seven stalwart young men, and his choice fell upon Eliab. We are not told anything about his personal appearance, but we think he must have been fine looking, for Samuel said, "Surely this is he." A gentle rebuke, however, was given Samuel, and a voice said, "Man looketh upon the outward appearance, but God looketh upon the heart." Do you not think that Samuel was very much surprised when he was told to anoint a lad from the fields? Did he do as God commanded? What was the name of the lad who became king? How many of the boys and girls can tell something about this young man? Years after this story was told of the Old Testament, we are taught another lesson in the New Testament. Tell the story of Peter and his sermon on the day of Pentecost, when he had three thousand converts. But he was sent from Joppa to Caesarea to teach one man, who was a Gentile. Refer to the difference between the Jews and the Gentiles. Emphasize the fact that God loves the Jew and loves the Gentile. Review the story of David the Shepherd King. Tell also of the man who went up into a tree to see Jesus, and became one of His followers. As an illustration of the topic two coins might be shown, one a counterfeit and the other genuine, and lessons concerning character drawn therefrom.—C. G. W.

SEPT. 22.—BENARES. HOW THE MISSIONARIES WORK IN BENGAL.
Psa. 51: 1-10.

The aim of this chapter 5 is to help the children to realize how much the people of India need Jesus. Then ten verses of the above Psalm could be recited by one or a few of the Juniors who committed it to memory, after the superintendent has told the meeting of the "Well of Knowledge." From Lucknow to Benares we have passed through Falzabad, where the Wesleyan missionaries are laboring. Their work is discussed. We think of many things as we stand overlooking the Ganges river. We watch the multitudes of pilgrims going down the steps of the temple to bathe in its waters. Refer to the people seen in the city of Benares, to the Kall Temple, to the fakirs, etc., information concerning which of course you find in the text book. In the course of your reading many other interesting things you will have found in periodicals, journals, etc., which when told to the boys and girls will help them better understand how difficult it is for the young people of Benares to "Stand up for Jesus." Impress upon the Juniors how wrong it is to laugh at the way other people worship. On the way to Bankura collect tickets. Refer to the lepers of that city. Have one of the girls read from page 97, text-book, "Elizabeth's letter." Names of places, various incidents along our journey are jotted down in our note books for future reference and review, which will be very helpful. In the meeting pass and exchange a number of picture post-cards at intervals, illustrating and emphasizing your talk. This will assist in remembering the various things spoken of, and maintain interest throughout. Ere you leave, mention some things of interest in Calcutta, and see how many of the Juniors can tell you a story from English history concerning this old city.—C. G. W.

SEPT. 29.—SEE SPECIAL SUGGESTIONS AND PROGRAMME on page 207.

OCT. 6.—A WILL TO DO. Esther 4.

Give out slips a week previous, so that texts may be repeated from memory at the meeting—1 Cor. 16: 13; Matt. 6: 24; Gal. 6: 7; Phil. 4: 13; 1 Cor. 9: 17. Select a number of others and distribute. The present temperance issue, and the decision of each voter would be an apt subject for the superintendent to illustrate "A Will To Do." Tell the story of Esther as given in the lesson, also the story of Ruth. There is a story told of a dandelion who could not give the stately beauty of the lily or the sweet perfume of the rose, so she just gave out sunshine, and gave it so generously everywhere she could that when a great prince made his choice of a flower he chose the dandelion. The flower gave of her best, and God requires of each boy and girl just the best he or she can do. Have a Junior read aloud the first four verses of the twenty-first chapter of Luke. Our strength is ours for all the pleasure and fun we can get out of it, but it is also given us for work—to do things for God and for others. Possessed of the right kind of a will many of the big giants we so often meet may be conquered by us—the giants of Selfishness, Disobedience, Cigarettes, Alcohol, and many others whom the Juniors might name.—C. G. W.

OCT. 13.—THE POWER OF HABIT.
2 Tim. 3: 14, 15.

Did you ever take a piece of rope and untwist it; then untwist the cables of which it was made, only to find that the threads could be again untwisted? These threads are so frail that they could easily be broken, but twisted together they make a strong cord, and these again make the cable which is so hard to break. The first fine threads do not seem of much importance, but the strength of the rope depends on them. Lives are much like the rope. The little thread is the first thought, which by itself does not seem to amount to anything. The first time Jacob thought about wanting Esau's birth-right the thought was no more than the

are careful not to break the threads of right thoughts we will be sure of right habits and actions. "Sow an act and you reap a habit; sow a habit and you reap a character; sow a character and you reap a destiny." Whatever weakens the body, poisons the mind, defiles the morals, lessens the power of will, is wrong. Out of repeated limitations grow habits. Out of religious limitations grow religious habits. Illustrate by prayer at retiring, bowing attitude at prayer time, etc. Commit to memory the verses of our study. Suggestive phrases may be used, "Be guarded in discourse, attentive and slow to speak." "Be punctual and never prostrate." etc. The story of Timothy, of Daniel, and others will be of profit and interest.—C. G. W.

Canadian Civics

These questions can all be answered by familiar parliamentary or political terms.

1. What small boys don't like: Government.
2. The head waiter: The Leader of the Opposition.
3. A Presbyterian governing body: Session.
4. One side of a book leaf: Page.
5. A piece of kitchen furniture: Cabinet.
6. A book of the New Testament: Acts.
7. The youngsters' delight: Party.
8. The Persuader: Whip.
9. Methodist preacher: M.P.
10. The bridge builder: Minister of Public Works.
11. The absent lover's best friend: Postmaster-General.
12. Familiar: Order in Council.
13. The paradoxical officer: Speaker.
14. (Bill) in name of local treasurer: Minister of Finance.
15. The symbol of authority: Mace.
16. The fisherman: De-bate.
17. The "Deltmeister": Minister of Customs.
18. Silence "in the mayor's official audience": "Order in Council".
19. The first gentleman of Canada: Prime Minister.
20. Pa's prerogative: Veto.
21. A split: Division.
22. Soldier in embrace: Sergeant-at-arms.
23. Sugar in tea: Dissolve.
24. A bit of Presbyterian doctrine: Election.
25. Transportation officer: Minister of Railways and Canals.
26. "Aid": the Government: Opposition.
27. A University governing body: Senate.
28. A bit of slang, and an army officer: Governor-General.



CATECHUMEN CLASS OF GIRLS, GRACE CHURCH, WINNIPEG.
Their teacher, and the Sunday School Superintendent, W. J. Clarke, are in the rear of the group.

finest thread, but each time he thought about it he added a thread; then he began twisting the threads into a heavier cord, and soon came the cable of treachery by which he gained the birthright. It was not when he made Esau swear to give him the birthright that Jacob made his greatest mistake, but when he did not snap off the first fine thread of covetousness. Very few boys yield to a temptation the first time the thought comes into their minds. If they snap the thought off quick, the temptation is gone. This is true of right thoughts. If we

29. Not an extraordinary building: House of Commons.
30. Built out of lumber: Platform.
31. The pompous Minister: Secretary of State.
32. A prefix, and a dangerous person: Prologue.
33. He tried to lift it, but he couldn't(?): Budget.
34. Behind the counter: Clerk.
35. Handy for travelling: Portfolio.
36. A crow's message and a bad boy: Cactus.
37. What every self-respecting mistress demands of her maid: Civil Service.
38. Always in order, and never debatable: Motion for adjournment.

Our Summer Schools

FROM Sydney to Vancouver a larger number than usual of Summer Schools have been held this year. Letters to hand report good sessions generally, the attendance at the older schools being, on the whole, about as large as other years. These older schools are for the most part after the style described by Miss Hall, who writes thus of the school at Albert College, Belleville:

"Each day of the School opened with the Morning Watch, the students meeting in groups with leaders. At breakfast hour family worship was conducted by Dr.



GROUP AT ALBERT COLLEGE SUMMER SCHOOL.

Moore, after which the regular morning session opened with Bible Study. The afternoons were devoted to recreation and personal work, and open air service was held in the evening. Field day was observed, and many of the students took part in the exercises.

At the close of the morning session (Sunday) the Sacrament of the Lord's Supper was partaken of by all, and at the close of the evening session a closing consecration service was led by Prof. McLaughlin, who has been for many years a beloved teacher in our Summer School. In this service over fifty promised to keep the Morning Watch, form mission study classes, also teacher training classes, to endeavor to lead others to a knowledge of Christ, and thirteen were seriously thinking of devoting their lives to active Christian service as ministers or deacons.

It was recommended by the executive that next year a part of the week's programme be devoted to Sunday School work and teacher training."

This recommendation of Teacher Training Classes has already been adopted by the school at Elora in the Hamilton Conference. This year a Class in Teacher Training was conducted by Mr. Farewell, with good results, considering that the plan was experimental only. Young people who go to the schools for study and not only for recreation, find in these classes something practically helpful and educative. This year at Elora the studies were in the Fourth book of the Canadian First Standard Teacher Training Course, on "The Pupil." The paper set, and on which the students wrote, comprised the following questions, eight of which constituted a full paper, that is, the students had the privilege of choosing any eight of the ten questions set.

1. What is God's great purpose for the world, and how is it being worked out in human life?

2. Give some reasons why the period under twenty constitutes the most important period in life?

3. Suggest some way in which life is

built up and the responsibilities of a teacher or leader in respect thereto.

4. Name and discuss five characteristics of the beginners.

5. Discuss the conditions of success in teaching beginners from the standpoint of (1) The Teacher; (2) Place of meeting; (3) Singing; (4) Prayer; (5) Welcome and Dismissal.

6. Define the Primary Grade as to age, and mention some outstanding characteristics of this period.

7. What are the chief characteristics of the Junior and what are his teacher's opportunities for the pupil's development?

8. What is the Adolescent Period? Give the mental characteristics manifest at this time.

9. Give some reasons for the naturalness of the spiritual awakening in the adolescent period.

10. What should be the characteristics of the successful teacher of intermediate and senior pupils, and what are the best methods of successfully teaching them?

This examination was taken regularly as a part of the Teacher Training Course with the following results:

Miss Liddy, 100; Miss Honey, 100; Miss Weseloh, 100; Miss Philp, 98; Miss Staples, 98; Miss Allan, 98; Miss Harrison, 95; Miss Legate, 95; Miss Kent, 95; Miss Sabine, 95; Miss Townsend, 95; Miss Holman, 93; Rev. W. S. Daniels, 90; Miss Peart, 90; Miss Foster, 89; Miss Jolliffe, 88; Miss Cheyne, 86; Miss Fennell, 85; Miss Wildfong, 85; Miss Nelle Philp, 76; Miss McIntyre, 72, and John P. Barbaree, 60.

Certificates have been issued to each of these successful candidates, and the prospects are not only that every one of them will continue the course until re-

ceive the lead of the Elora School and include some practical training in teaching principles and methods in their curriculum in the future.

The group photograph shows the Elora Class, the first of its kind in connection with any of our Denominational Summer Schools. We hope to show many such classes in the days to come.

In the West, a number of schools have been held. The established centres have been well patronized. In Alberta, some union schools have met, the Presbyterians and the Provincial Sunday School Association co-operating with our people. A small picture given herewith shows some of the teachers at one of these schools, and Bro. Westman reports favorably of the work done.

British Columbia is having several schools this summer. The picture of the one given is typical of all, and the prospects are bright for the future. Mr. Westman writes very encouragingly of the situation. In proportion, as the schools are truly educational, will their results be permanent, and to send a goodly body of young people back to their home schools and leagues with larger knowledge, as well as a strengthened purpose to add force and ability to the work being done in their respective localities, is well worth while. The Summer Schools ought to become not only inspirational but educational centres in the fullest sense, and the prospects were never brighter for the accomplishment of this end than they are now.

A Soda-Cracker Race

A pleasing and very amusing race is thus described in a recent number of the *C. E. World*:

"Four lines were formed, eleven members in each line. Eleven soda-crackers were placed on a table at the head of each line. At a given signal the leaders of the four lines picked up each a cracker and began to eat it. When each leader had finished, number two in each line received a cracker, passed down the line, and ate it, and so on down the line. The line that finished first, of course, won.

Those who have tried to eat a dry soda-cracker in a hurry will appreciate the situation and the fun."



TEACHER TRAINING CLASS AT ELORA SUMMER SCHOOL.

ceiving a diploma, but that a goodly number of Teacher Training Classes will be organized in the local schools from which these students came. The lectures of Mr. Farewell were greatly appreciated, and the results of his work most encouraging. Other schools will probably

"This is unfortunate for you, doctor, to have your family ill while you are on your holiday."

"Well, you see, my time is so much taken up by my patients the rest of the year that they thought they would take advantage of my leisure."—*Pele Mele*.

Field Work in Newfoundland

Mr. Curtis Tells Some of His Experiences

An Interesting Account of Some of Our Work in the Ancient Colony

WHEN you step ashore from the s.s. Bruce, in St. John's, Nfld., in the month of March, and escape from the dangers incident to iceberg and Atlantic billows, do not think that all the hardships and discomforts are past, if you purpose to itinerate through the island, even in the interests of Sunday schools and Epworth Leagues; but the splendid hospitality of a warm-hearted people, and the genuineness of their religious life

curing a book of methods, etc., and in the exchange, all profit. Once the value of this plan is experienced, it will become a fixed part of Sunday School outfit, whatever else the Sunday School lacks.

We must pause to commend the zeal and devotion of the Sunday School workers of New Melbourne, who, when notified late the previous evening of our passing through next morning, gathered for a ten o'clock session, busy though



A GROUP AT THE EAST KOOTENAY, B.C., SCHOOL.

will wonderfully compensate for any inconvenience of travel or cold.

Our first visit after landing, March 23rd, was to the ancient capital, Harbour Grace, where we spent Sunday and part of the week. The pastor, Bro. T. B. Darby, chairman of the Conference Sunday School Committee, was in the midst of special services, and not without profit. Those being won for Christ were chiefly Sunday School scholars of adolescent years, showing that the right kind of influences were being diffused in Sunday Schools by those responsible.

At Clarke's Beach and Bay Roberts, next visited, sessions in the interests of Sunday Schools were well attended, and the teachers particularly interested in discussion of methods for the furtherance of their beloved work.

Sunday services were divided between Carboneau and Freshwater, where revival services were also being held with considerable results, particularly in the former place. On Sunday afternoon, a mass meeting of the Sunday Schools in the interest of Missions was held at Freshwater, and on Monday afternoon and night an Institute, to which the pastors and teachers of Harbour Grace and Carboneau also contributed. A feature of this Institute was the formation of an organized Adult Bible Class, and the evening session closed. The work attempted in these schools measured up well to the "standard of excellence."

At Hear's Content next day, an afternoon institute was held, and a mass meeting at night at Scilly Cove, followed by a Round-table Conference of all present. The attendance was large, though the times were busy. The ideal of Sunday School attainments there are set high. Hant's Harbour and New Melbourne, both gave good audiences in the Institute and mass meeting. A plan for a Sunday School Teachers' Library was formed at Hant's Harbour, and we sincerely hope, with successful issue. It can be done with the trifling expense of each teacher se-

they were, and some had come five miles at that.

At Old Perlican the afternoon and evening were devoted to Institute and mass meetings, for the good of Sunday Schools and Epworth Leagues. The young people here, seemed to be well cared for, with Boys' Brigade added to the other Young People's organizations. That the Loyal Orange Association closed its scheduled session to attend the Young People's meeting, is, we think, greatly to their credit, and a recognition of the worth of the young life of the place, and its important relation to the future. Next day, Good Friday, was spent at Lower Island Cove, and the pastor kindly gave us the two services for the work of the department. The veteran Sunday School Superintendent is mindful of his great responsibility, and is much in the counsel of his beloved pastor. We had the good fortune to be at Western Bay and Blackhead, Sunday. There is evident appreciation on the part of these churches of the value of Sunday Schools, and large and modern buildings are being erected. A Sunday School Institute was held at Blackhead, Monday, in which the pastor and others from Western Bay circuit participated.

A Round-table Conference held at Carboneau, passing through, was devoted chiefly to discussion of the organized Adult Bible Class. With pastor and Sunday School Superintendent anxious for this organization it is very likely to "happen." How much depends on leadership! My report gives twenty teachers present.

Britannia Cove Circuit's Sunday School force are handicapped somewhat by lack of efficient leadership, but they are nobly facing their problems. Foster's Point, on the same circuit, received a blessed uplift in a number of decisions for Christ at the close of the mass meeting. Shoal Harbour workers gathered in force, and manifested a deep interest in the discussion of their needs and prospects, and we believe to their profit.

From here we hasten back to St. John's for the "Newfoundland Sunday School Convention." We had the pleasure of preaching on Sunday in Cochrane and Wesley churches. A unique sight was the assembling of the Methodist, Presbyterian, and Congregational Sunday Schools of the city, in Gower Street Church, Sunday afternoon. The estimated number present was 1,800. The sight from the rostrum was most impressive. It suggested unlimited potentialities. Who will lead this multitude? Will the church enlist them for Christ? Was not the presence of each scholar there a challenge to the church? "Will you do it?" Was it not further an indication of willingness, "You may!" So much will depend, after all, on the Sunday School teachers. If only we could realize our opportunity. God help us to do!

The sessions of the Convention, held for three week days, were certainly helpful to those who attended. We think that the importance of the work of teaching in the Sunday School is not yet realized. Otherwise, far more who accept the responsibility, would avail themselves of such opportunities afforded for equipment.

We spent the next Sunday on Trinity circuit, Bonnavista District. The cause here is not large, but the belief in Sunday School work is. The pastor announced that as a result of Rally Day he had sent over \$28.00 to the department.

Elliston, and Bonnavista and Catalina in succession afforded most pleasant and profitable sessions. The "Standard of Excellence" is their goal in Sunday School organization, and the spiritual objective is withal prominent. A consecration hour at Elliston was indeed uplifting, and the pastor and workers agreed to follow on with a week of services in the interests of the young people. The pastor at Bonnavista has a large organized Adult Bible Class in which he may be really doing the permanent work of his faithful pastorate.

We have now passed the railway terminus, and await the coastal steamers bound for Greenspond, our next centre. The Sunday Schools here, we find anxious to apply the methods that are helping other schools forward. Lack of suitable accommodation for classes here, as in many places, makes a difficult task doubly difficult.

Wesleyville, with Brookfield and Newton as important parts of the circuit, afforded a fine opportunity for helpful



STAFF OF INSTRUCTORS AT ALBERTA SUMMER SCHOOLS.

Institutes, and large mass meetings at night. We are hoping for large Teacher Training Classes here, as in some other circuits visited. In some cases the Teachers are being trained for future service during school hours, a plan we heartily endorse if not convenient otherwise, and if the class being trained in the school hour has had previous opportunity for preparation.

Change Islands and Herring Neck were visited in turn, and Twillingate circuit also. A Sunday at the latter place gave opportunity for a mass meeting of four schools during the afternoon. The fact that the Methodist population of the place is nearly 2,500, will give an idea of the number present. The obligation of large churches to "feed the lambs" may not in proportion be greater than that resting on smaller churches, but certainly it looks

Sunday services we enjoyed there may have influenced other young men to follow his lead.

Botwood, Lawrencetown, and Grand Falls, visitation completed part of the Sunday School itinerary in the first week of June and we had to hurry home.

Reviewing in thought the value of the Sunday School force as a part of the church, what possibilities it contains as an evangelistic agency, as a missionary and as an educational agency, as an agency for development of Christian life. The Sunday School has been called "Sleeping Giant." Perhaps, as the organization pertains to great avenues of usefulness the term is correct. Over 20,000 young people of the Methodist Church in Newfoundland, allied to a cause great enough to enlist their whole-hearted consecration, would prove to be a power whose strength it would be difficult to estimate. Over 2,000 officers and teachers from the church's point of view are asked to give that army its right momentum. When we see the good done by one consecrated

youth, through right training and leadership; when we know that one Sunday School teacher has influenced many young people to enter into that consecration, some idea of the greatness of the Sunday School as a field of usefulness is borne in upon us.

Missionary Incidents Fresh from China

In a letter written by Dr. O. L. Kilborn, to the Editor on June 19th, from Chengtu, Szechwan, China, our veteran missionary says:

"We are working away here with good results, and with good prospects for the future, notwithstanding the uncertainty of the political situation. It is possible that we may see more stormy times ahead, but the work of the mission will, we believe, go right on, and with the blessing of God many souls will be saved, and many will be added to the Church."

And he also recounts the following two incidents, both of which are of live interest and great significance to all students of the spread of Christian principles throughout China. Read them at your next missionary meeting:—

ANCESTOR WORSHIP, THE REAL RELIGION OF CHINA.

"One of our young preachers in training, named Yang Fu Shewen, heard the other day of the death of his father. He obtained leave of absence from college, and hastened away to his home two and a half days' journey away.

"His father had been a Christian as well as himself. What was his surprise to find incense and candles burning before a bunch of family gods as of old. He took the tablets and promptly burned them. His old idol-worshipping uncles took the young man and beat him as some slight recompense for the insult which he had dared to put upon the family gods. But there was no doubt left in their minds as to the quality of the Christianity which has captured their nephew. The rising Church in this land needs men of courage to face the age-old custom of ancestor-worship."

A WOULD-BE SUICIDE.

"There was a loud rap on by bedroom door before I was fully dressed. It was the gate-man. A woman had taken opium, and they wanted the doctor to go quick; to save her," was his hurried message. 'Tell them to bring her over here into our compound; put her in a chair on the verandah, and I'll attend to her,' and he was gone.

But he was back before I was out of the room. She won't come, and they can't make her come; will the doctor go?"

In ten minutes I was in a little low back room of one of the poorest houses on our street. A woman of about 30, with hair dishevelled, was throwing herself about and shouting that she did not want to get better—she wanted to die! It would be better to die than to go on living with *Aw*. A neighbor woman was making ineffectual efforts to quiet her. I quickly mixed a dose of medicine calculated to counteract the effects of the opium; but she declared that she would not take it; she would die first.

Broken crockery on the floor and the general disorder of the room bore evidence to the uncontrolled passion of the would-be suicide. Other neighbors joined in patient pleading that she would take the medicine; but watching her chance she struck the bowl from the hands of the one holding it, and it was broken in many pieces. Instantly her husband struck her several times on the head and on the body, but he was pulled away and pushed out of the room. Another dose of medicine was soon ready, only to be treated like the first, except that the cup was saved this time. It took seven of us, men and women, to hold her, for she was of a muscular build, while a good part of the next dose was poured down in the good old-fashioned way some of us used to take castor oil.

I learned her story; her husband was one of those who came into a sudden fortune when the city was looted on the 8th December last, and he had already lost all of this, and more, in gambling. He earns good wages, but spends the most of it gambling. This morning he was carrying off the last of their bedding to pawn when she interfered, and as has often happened before, was beaten for her pains. By suicide she would have escaped him and his maltreatment, and her ghost would have had his revenge on him after death.

"This afternoon she is quite well once more, and very grateful for what I did for her. Gambling and poverty, wretchedness and suicide! After all, it is only one by one that the people of this or any other country are saved."

The Irishman seldom comes off second best. He certainly did not in the following incident related by an American.

"It happened one day that a street car was overcrowded. An Irishman stood on the rear platform, and, looking in, saw an overcrowded man accompanied by a toy dog, the dog occupying a seat.

"Turning to the conductor, he remarked in very rich brogue: 'Phwat kind of right has that dawg to a man's sate, en Oi hev paid fivve cents on stand?'

"Stepping into the car, the conductor abruptly ressed man accompanied by the dog, and the Irishman took the seat, remarking to the owner: 'That's a foine dawg ye have.' No response.

"He made the second attempt to mollify the ruffled feelings of the dog man by remarking: 'Phwat kind of a brade dawg is that?'

"It's a cross between an Irishman and an ape."

"Oh, is that so?" came the quick rejoinder. "Sure, then, it's related to both av us."—*The Guild*



HARBOR OF ST. JOHNS, NEWFOUNDLAND.

so. The church that can capture about nine hundred young lives with their unmeasured influence for the Kingdom, will have contributed untold resources to it. What a goal for a church to set before itself! "Unto Him that is able to do exceeding abundantly, etc." It was 11.30 Monday night when the teachers of the circuit permitted the Institute to close. (The last item was a Round-table.)

Moreton's Harbour circuit rejoices in a splendid organized Adult Bible Class, thanks to the pastor's wife. Leadership will do it.

Exploits circuit Sunday School officials are proud of their organization, and, justly, and yet are anxious for every improvement possible. We spent two days on this circuit—enjoyable ones too.

Tilt Cove, Nipper's Harbour, Little Bay Islands, Long Island and Springdale circuits were visited in order named. Like several other circuits it was their first welcome—a hearty one—to a Sunday School Secretary. Their schools under the supervision of faithful pastors and superintendents, were, in many cases doing splendid work. The "Standard of Excellence" may be now the goal of organization. Let us hope that it may not supplant, but assist the spiritual objective. Only such a purpose, dominant in the schools, could have enabled them to send young men into the ministry, and other laymen as workers of the first rank. There is something in the spiritual atmosphere of a Sunday School that tells mightily for the highest results. It is not conditioned on up-to-date organization. It can, and does powerfully work through such. A Sunday School that is truly a school of religious education, and at the same time obsessed with its value as an evangelistic organization, will become, we believe, the most potent agency in the community, town, or city, for the Kingdom of Christ; for where a Sunday School possesses both these characteristics, God's grandest achievements are won; results are perennial and permanent, and the consecration of the young people to His service as the issue, has, in point of importance, no equal.

Pilley's Island circuit Sunday School, also, this year, gave one of its workers to the ministry. How we hoped that the

North-Western Manitoba Summer School

We herewith present our readers with a photograph of the North-Western Manitoba Summer School, representing Portage la Prairie, Neepawa and Birtle Districts, and held at Sandy Lake from July 17th to the 24th. Seven years ago the first Summer School for Northern Manitoba was held at Neepawa. Since that time each school has presented a marked increase on the preceding one until the last, which exceeded all others in location, attendance and interest. There were 102 registered delegates, showing an increase of 17 over last year. Sandy Lake lends its name both to a little village on the C. N. R., 40 miles north-west of Neepawa, and also to a little lake, on the shores of which the village is situated. The lake abounds in fish. Rowboats are obtainable at reasonable rates, and a gasoline launch is available for pleasure cruises. Raspberries and strawberries were brought in abundance to the camp by the Gaielians. The programme was of the highest order. The Bible Readings, conducted by Dr. Bland of Wesley College, were highly appreciated, and the Epistle to the Hebrews will be a different book to all who listened to the lecturer's interesting unfolding of its authorship, plan and contents. Rev. W. E. Sibley, B.A., of West China, presented the claims of China upon the Christian world in such a light that China was brought

was the common opinion that this Summer School was the "Best yet," and those who had tasted its varied pleasures returned with a determination to augment the attendance next year.
(Rev.) W. E. Egan.

Alma College Summer School

The Fifthth Missionary Summer School of the Epworth Leagues and other Young People's Societies of Western Ontario was held in Alma College, St. Thomas, July 15-22.

Lack of space forbids any detailed account, so we briefly mention a few notable features:
Total registration, 170, or 25 per cent in advance of any former year.

The large percentage of delegates who were in attendance from the opening to the closing session.

An increased attendance of young men.

The use of a souvenir badge and autograph album in getting members acquainted.

Absence of overcrowding in programme.
A short intermission in open air at close of each period.
Daily meeting of officers and staff for consultation and prayer.
Voluntary prayer circles among the members.

Mrs. F. C. Stephenson and Rev. Principal and Mrs. Riddell.

Principal Riddell preached in the College chapel on Sunday evening.

The closing meeting on Monday night was devoted to brief farewell messages from the officers and staff and inspiring testimonies from members of the school. By a standing vote the following Rallying Cry for next year was adopted:

"Alma! Alma! give a cheer for Alma!
Alma! Alma! pass the word along!
Alma! Alma! come next year to Alma,
Loo your best to bring a friend along."

Plans are being laid for next year's session. Addresses all inquiries to Rev. J. W. Baird, Mitchell, President, or Rev. A. E. Jones, Belmont, Secretary.

The Girls' Club at Edmonton, an organization open to all girls of thirteen years of age or over, meets every Saturday evening at 8 o'clock. They have a membership of 35—6 Anglicans, 16 Methodists, 7 Presbyterians, 3 Lutherans, and since re-opening last fall the average attendance has been twenty-five. The meetings from which the girls have received the greatest and most lasting benefits have been those which were closed to outsiders. At these meetings the various phases of life are discussed formally and informally, under the following heads—

1. A girl's attitude towards God
2. A girl's attitude towards boys
3. A girl's attitude towards her own nature.



THE SUMMER SCHOOL AT SANDY LAKE, MANITOBA.

nearer to us, and some of the young men and women volunteered for the foreign mission field.
Rev. Jas. Woodsworth's excellent book, "My Neighbor," was the textbook for the study of civic problems, and created great interest and lively discussions. Rev. E. Chambers, who recently spent two years in Austria, gave an interesting account of work being done among foreigners in Winnipeg. Rev. and Mrs. W. Wright, of Russell, had charge of the musical exercises of the school. At a special meeting called to discuss business in connection with the Summer School, it was unanimously decided to return to Sandy Lake for 1913.
The following officers were elected for the ensuing year:
Rev. W. A. McKim Young, Hamiota, President.
Rev. J. W. Ridd, Franklin, Vice-Pres.
Rev. G. H. Peacock, Newdale, Sec. Treas.
Additional members—Messrs. R. Dennison, Newdale; G. Johnson, Foxwarren; F. G. Spackman, Minnedosa, and Mr. Forman, Arden.
A unanimous expression of appreciation was extended to all members of the staff for their generous and excellent service, and also to Rev. B. W. Allison, former Sec. Treas. of the School, able to whose untiring energy the success of the enterprise from its inception is largely due. It

Inspiring song services led by Rev. W. Millon.
Introduction of lantern lecture.
Enthusiastic games on the campus.
An afternoon excursion by trolley to Port Stanley.
Exceptionally choice meals in College dining-hall.
Uplifting intercourse in a social, soul-stirring atmosphere.
The following persons composed the staff of leaders, teachers and speakers in connection with the various departments.
Prayer and Life Talks—Rev. D. N. McClamus.
Bible Studies—Rev. C. P. Wells, B.D., Mission Study Class Teachers—Revs. J. S. Woodsworth, B.D., and W. W. Prudham, Mr. C. P. Westaway, Miss Cora Sifton and Miss German.
Returned Missionaries—Rev. C. R. Sarsfield, Mr. C. P. Westaway, Miss C. Wellwood and Miss Switzer, of China, and Rev. A. T. Wilkinson, of Japan.
Addresses were also given by Rev. J. S. Woodsworth, of Winnipeg, and Mr. H. Waite, Sec. of Pocket Testament League, and a lantern lecture by Rev. W. H. Barraclough, B.A.
The Vesper Service addresses were given by Revs. W. L. Hiles, B.D., and W. H. Barraclough, B.A.
The school was also favored toward the close with the presence of Rev. Dr. and

An Exercise Department has proven very interesting. Each girl takes at least one-half hour's exercise in the open air after school hours. The three forms of exercise advised were walking in the country, basket ball and gardening.
Centennial League, London, Ont., instead of taking up the book "My Neighbor" in a small study class, have taken it up in the regular monthly meeting with much success.
Ray S. Baker, the author, in an argument on immigration at Lawrence, cited the marvellous speed wherewith the immigrated family, be it German or French, or what not, becomes assimilated into the national life.
"An instance of this assimilation occurs to me," he said. "I know a worthy Neapolitan, one Paolo Cent, who came to this country three years ago. Paolo's little son, Francesco, an American citizen of seven, looked up from his school books the other evening to ask:
"Say, pa, what year was it you Italians discovered us in?"—New York Times.

Statistics for the Year Just Closed

THE two tables given on this page are the official statistical reports, prepared by our painstaking General Conference Statistician, Rev. Dr. Cornish, from the Annual Conference statistical schedules. They should be carefully studied. Some gratifying figures are shown; others are more surprising. No comment made here is in any way a criticism of Dr. Cornish's work, which is always most thoroughgoing, but it is very evident that statistics do not always tell the truth. There has been, apparently, some very loose reporting somewhere, for notwithstanding the tabulated reports to the contrary, we do not believe that there are 317 fewer preaching places in Canadian Methodism than there were a year ago. Neither do we believe that there are 28 fewer Sunday Schools than last year. Take at least the following facts. These reports show

that the three Prairie Provinces—Manitoba, Saskatchewan and Alberta—have increased their Sunday Schools by only four, while the books of the General Secretary show that Sunday School supplies have been sent since May 15th, 1911, to one hundred and seventy-nine newly-organized Methodist Sunday Schools in these same three Conferences. It requires no great ability as a mathematician to see at once that a very large number of schools must have been closed during the year if the figures in the statistical table below are correct. Where are all these defunct Sunday Schools? No person could tell, for they have not so died. It surely is time that greater attention be paid to our statistical reports coming from the field. Such statements as are made in the tables this year are not only incorrect under the existing conditions of our western work they are simply impossible.

While, therefore, they are necessarily published as official, your General Sunday School Secretary does not hesitate to declare them incorrect and misleading as far as Sunday School growth in the west is concerned.

Let no one think that our Sunday Schools are decreasing in number. In the Maritime Conferences the figures remain about the same as last year, with the exception of Nova Scotia Conference, which reports a decrease of twenty Sunday Schools. Thus we believe to be also unreliable; but even if they were correct, it would be less surprising than the very small increase reported in the west, for the migration is westward, and the more easterly provinces are giving up many of their people to help populate the west. Taken all in all, the Sunday School figures in the appended table are not at all satisfactory. The attention of all

SUNDAY SCHOOLS

Table with columns for various regions (Toronto, London, Hamilton, Bay of Quinte, Montreal, Nova Scotia, New Brunswick, Newfoundland, Manitoba, Saskatchewan, Alberta, British Columbia, West Coast, etc.) and rows for various statistics (No. of Preaching Appointments, No. of Methodist Sunday Schools, No. of Union Sunday Schools, etc.).

* Same as last year, no report having been sent for 1911.

YOUNG PEOPLES' SOCIETIES

Table with columns for various regions (Epworth League or E.L.O.C., Young Men's Societies, Other Y. People's Societies, Juniors R.L., Juniors R.L. and Juniors) and rows for various statistics (Number, Total Members, etc.).

responsible officers is respectfully called to the great need of correct reports from the local schools on the several circuits and missions. Falling reliable data from them, it is unavoidable that there shall be unreliable reports made of the work as a whole. The Financial District Meetings might well spend an hour in investigating the situation, and, if possible, preventing the recurrence of such errors another year.

The table of Young People's Societies gives food for serious thought. The General Secretary has no other figures than those coming through the regular channels of District Meetings and Annual Conferences, so cannot speak as positively about the Young People's Societies as about the Sunday Schools. New schools asking for aid are all reported at the central office. Because of this fact he has fuller knowledge of the standing of the schools than of the Leagues. The decrease in Epworth Leagues or Epworth Leagues of Christian Endeavor, both adult and junior, are not met by the increases in Young Men's Clubs and "other Young People's Societies," and the total decrease in membership in our societies as a whole is a very grave one, and shows a serious state of affairs. The responsibility of the Church for the young people was never so great as it is now, and we must endeavor by all possible means to stem the tide that threatens to carry our young people away from the Church and so deplete our organized Young People's Societies that they shall fail to perform their necessary office and work. To meet this situation and save the young people "for Christ and the Church," we must surely all unite our forces, from the General Board down to the remotest mission station, and hope for a better report next year.

Who Is This?

Dr. Brummitt, the able Editor of the *Epworth Herald* enjoys a wide acquaintance with Epworth League Officers. It is evident that he is acquainted with at least one ideal President, as he thus writes in a recent number of his valuable paper:—

I KNOW A LEAGUE PRESIDENT

He's a true Methodist.
He reads the *Herald* every week.
He never forgets the real business of the League.

He helps the Sunday School superintendent in many ways.
He knows a few things about parliamentary law.

He's good at getting other people to work, preferring that to doing the work himself.

He doesn't let things die on his hands. When any work ought to be discontinued, he insists on it being done decisively.

He has no ambition to break any records for continuity of presidential service, and is always on the lookout for possible successors who can be trained for the work.

He does most of his work, and his most effective work, away from the public eye.

He knows how to step in and take anybody's place in an emergency.

He has a programme for his administration, and has it planned so that the things the cabinet will attempt can all be done by concerted and intelligent effort.

He is in the confidence of each department officer, knowing the problems, difficulties, and resources of them all.

He is a systematic and sympathetic friend of the Junior League superintendent.

He attends all the department meetings so far as he can, but he does not dominate them.

He carries an Epworth League notebook

with pages for plans, dates of coming events, outlines of workable methods, hints, suggestions, class lists, book lists, and miscellaneous "Miscellaneous" takes most of the room.

He has a good temper, large patience, a sunny outlook on life, a perfect faith in the Epworth League, and a deep and vital Christian experience.

Isn't he worth knowing?

This motto is placed on the walls of a great school in Germany:

"When wealth is lost, nothing is lost;
When wealth is lost, something is lost;
When character is lost, all is lost."

Any person who can read, remember and act on this motto has progressed a long way in the science and art of life.—*Great Thoughts.*

A Few Reminders

That cats and kittens should not be given to children as toys.

That half-starved cats cannot catch mice. They lose their keen sense of smell when not fed, and have not sufficient strength for the work.

That when puss is a mother she needs extra care and quiet, and should not be teased or pulled about.

That it is wrong to keep all her kittens, unless you are sure of good homes for them.

That those who cannot afford to feed a cat properly, or are too busy to see that the animal is rightly treated, ought not to keep a cat at all.

That cats are timid, nervous animals, easily frightened and hurt; it is very cowardly to abuse them.—*Our Dumb Animals.*

The Home University Library

OF MODERN KNOWLEDGE

A Comprehensive Series of New and Specially Written Books

EDITORS:

PROF. GILBERT MURRAY, D.Litt., LL.D., F.R.A.
MR. HERBERT FISHER, M.A., F.R.A.
PROF. J. ARTHUR THOMSON, M.A.
PROF. W. M. T. BREWSTER.

Every volume is absolutely new, and specially written for the library. There are no reprints.

Every volume is published at 35c. net in cloth, and 75c. net in leather, post-paid. Each runs to about 256 pages, with illustrations where needed, and contains a Bibliography as an aid to further study.

Every subject is of living and permanent interest, and the books are written for the general reader as well as the student.

Each volume is complete and independent, but the series has been carefully planned as a whole to form a comprehensive library of modern knowledge covering the chief subjects in History and Geography, Literature and Art, Science, Social Science, Philosophy and Religion.

LIST OF TITLES

1. **PARLIAMENT.** By Sir Courtenay Ilbert, K.C.B., Clerk of Parliament.
2. **SHAKESPEARE.** By John Macaulay.
3. **THE FRENCH REVOLUTION.** By Hilaire Belloc, M.A.
4. **HISTORY OF WAR AND PEACE.** By G. H. Perris.
5. **THE STOCK EXCHANGE.** By F. W. Hirst, Editor of "The Economist."
6. **IRISH NATIONAL DEMOCRACY.** By Mrs. J. H. O'Connell.
7. **MODERN GEOGRAPHY.** By Dr. M. Newbigin.
8. **POLAR EXPLORATION.** By Dr. W. S. Bruce, F.R.S.E.
9. **EVOLUTION OF PLANTS.** By Dr. D. H. Scott, F.R.S.
10. **THE SOCIALIST MOVEMENT.** By J. Macdonald, M.P.
11. **CONSERVATISM.** By Lord Hugh Cecil, M.A., M.P.
12. **THE OPENING-UP OF AFRICA.** By Sir H. H. Johnston, G.C.M.G., K.C.B.
13. **MEDITERRANEAN EUROPE.** By H. W. G. Davis, M.A.
14. **THE PACIFIC AND MODERN TIMES.** By Rev. William Barry, D.D.
15. **MOHAMMEDANISM.** By Prof. D. Macdonald, D.Litt.
16. **THE SCIENCE OF WEALTH.** By J. A. Hobson, M.A.
17. **HEALTH AND DISEASE.** By Dr. Leslie Mackenzie, L.R.C.P.
18. **INTRODUCTION TO MATHEMATICS.** By A. N. Whitehead, F.R.S.
19. **THE ANIMAL WORLD.** By Prof. F. W. Gamble, F.R.S.
20. **EVOLUTION.** By Prof. J. A. Thomson and Prof. P. Geddes.
21. **LIBERALISM.** By Prof. L. T. Hobson, M.A.
22. **CRIME AND INSANITY.** By Dr. C. A. Mercler, F.R.C.P.
23. **A SHORT HISTORY OF OUR OWN TIME (1886-1911).** By C. P. Gooch.
24. **THE EVOLUTION OF INDUSTRY.** By Prof. D. H. Macgregor.
25. **THE CIVILIZATION OF CHINA.** By Prof. H. A. Giles.
26. **AGRICULTURE.** By Prof. W. Somerville, M.A., D.Sc.
27. **MODERN ENGLISH LITERATURE.** By George M. Trevelyan.
28. **PSYCHICAL RESEARCH.** By Prof. W. P. Barrett.
29. **THE DAWN OF HISTORY.** By Prof. J. L. Myers.
30. **ELEMENTS OF ENGLISH LAW.** By Prof. W. M. Fieldart.
31. **ASTRONOMY.** By A. R. Hinks.
32. **AN INTRODUCTION TO SCIENCE.** By George M. Trevelyan.
33. **HISTORY OF ENGLAND.** By Prof. A. F. Pollard.
34. **CANADA.** By A. G. Bradley.
35. **LANDMARKS IN FRENCH LITERATURE.** By G. L. Strachey, M.A.
36. **CLIMATE AND WEATHER.** By Prof. H. N. Dickson, D.Sc.
37. **PEOPLES AND PROBLEMS OF INDIA.** By Sir T. W. Holderness, K.C.S.I.
38. **THE SCHOOL.** By Prof. J. Findlay, M.A., Ph.D.
39. **ARCHITECTURE (Illustrated).** By Prof. W. R. Lethaby.
40. **PROBLEMS OF PHILOSOPHY.** By Hon. Herbert Russell, F.R.S.
41. **ANTHROPOLOGY.** By R. R. Marett, M.A.
42. **ROME.** By W. Wardle Fowler, M.A.
43. **ENGLISH LITERATURE: MEDIEVAL.** By Prof. W. P. Ker, M.A.
44. **THE PRINCIPLES OF PHYSIOLOGY.** By Prof. J. G. McKendrick, F.R.S.
45. **THE ENGLISH LANGUAGE.** By L. Pearsall Smith, M.A.
46. **MATTER AND ENERGY.** By F. Soddy, M.A., F.R.S.
47. **THE BUDDHIST STUDY OF THE BUDDHIST NORM.** By Mrs. Rhys-Davids, M.A.
48. **THE AMERICAN CIVIL WAR.** By Prof. L. P. Benson.
49. **PSYCHOLOGY: THE STUDY OF BEHAVIOUR.** By William McDougall, M.D.
50. **NONCONFORMITY: ITS ORIGIN AND PROGRESS.** By W. B. Selbie, M.A., D.D.

AT ALL BOOKSELLERS, OR FROM
PUBLISHER
William Briggs Toronto
29-31 RICHMOND ST. WEST

THE Canadian Epworth Era

Published Monthly in the interests of Sunday Schools and Young People's Societies of the Methodist Church.

Subscription Price 50 cents a year. A Club of \$2.50. The Paper will not be sent after term of subscription expires.

Subscriptions should always be sent to the Publisher, WILLIAM HENSON, Wesley Buildings, Toronto, Ont. All other matters concerning the Paper should be sent to the Editor, Rev. R. T. HASTY, 35 Richmond St. West, Toronto.

OFFICERS OF THE GENERAL BOARD OF SUNDAY SCHOOLS AND YOUNG PEOPLE'S SOCIETIES

The General Superintendents.
General Secretary, Rev. S. T. BARTLEY, 35 Richmond St. West, Toronto.
Field Secretaries: For the Conferences of Newfoundland, Nova Scotia, New Brunswick and Prince Edward Island, Rev. J. K. COYNE, R.A., Sackville, N.B. For the Conferences of Montreal, Riv. of Quinte, Toronto, Hamilton and London, Rev. F. L. FARWELL, R.A., 35 Richmond St. West, Toronto. For the Conferences of Manitoba and Saskatchewan, Rev. J. A. DODIE, Regina, Sask. For the Conferences of Alberta, and British Columbia, Rev. J. P. WATKINS, Calgary, Alta.

DR. W. E. WILMOTT, General Treasurer.

Smiles

A little girl came in from school one day, very indignant because she had been kept in to correct her problems after the others had been dismissed.

"Mamma," she said, "I'll never, never speak to Edna Bates again as long as I live."

"Why, dear?" asked her mother.

"Because," pouted the little maid, "because I copied all my zamples from her, and every one of 'em was wrong!"

A fashionably-dressed young woman entered the post office in Chicago hesitated a moment, and then stepped up to the stamp window. The clerk looked up expectantly, and she asked, "Do you sell stamps here?"

The clerk politely answered, "Yes."

"I would like to see them, please," was the unusual request. The clerk dazedly handed out a large sheet of the two cent variety, which the young woman carefully examined. Pointing to the one near the centre she said: "I will take this one, please."—Exchange.

Mrs. Ada Dean, the woman jockey, of Grafton, Mass., said the other day of snobbishness: "The greatest preventive of snobbishness is charity, unselfishness, sympathy. I know a little boy, a well dressed, wealthy boy, who was playing one afternoon with some dirty urchins in rags. 'Johnny,' cried the little boy's mother, in tones of horror, 'come here at once!' And when he came she added: 'Don't you know those are bad boys for you to play with?' Yes, mother," he replied, "but then I am a good boy for them to play with!"—N. J. Mirror.

Beautiful Hands

An old legend says that once three young ladies disputed about their hands, as to which were the most beautiful. One of them dipped her hand in the pure stream; another plucked berries till her fingers were pink, and the third gathered flowers, whose fragrance clung to her hands. An old, haggard woman passed by and asked for some gift, but all refused her. Another young woman, plain, and with no claim to beauty of hand, satisfied her need. The old woman then said: "It is not the hand that is washed in the brook nor the hand tinted with red nor the hand garlanded and perfumed with flowers that is most beautiful, but the hand that gives to the poor." As she spoke her wrinkles were gone, her staff was thrown away, and she stood there an angel from heaven. This is only a legend; but its judgment is true. The beautiful hands are those that minister in Christ's name to others.—Exchange.

Total Abstainers

Do you desire to get your life insurance at the price it should cost you? If so you won't pay the usual premiums, but will purchase your insurance on the very favorable terms offered by the

Equity Life Assurance Company of Canada

which is the only aggressive total abstainers' company in Canada. It offers better terms to total abstainers than any other company offers. It has an unexcelled record for the seven years it has been in business. And desired information gladly given.

H. SUTHERLAND, President
Confederation Building, TORONTO



BE ON YOUR GUARD

The men who have always used Dunlop Bicycle Tires will use them again this year.

That's a certainty.

To the new riders who have always associated the name "Dunlop" with bicycling we have this to say:

DUNLOP BICYCLE TIRES

Dunlop tires still outsell all others.

Dunlop tires still dominate in service.

Dunlop tires still lead in quality.

THE Alexander Engraving Co.

16 Adelaide Street West

TORONTO

Will supply Churches, Leagues and Sunday Schools with Cuts for Illustrating Programmes, Church Reports, Topic Cards, etc. First-class work at moderate prices.

A HIGH CLASS SCHOOL

ELLIOTT
Business College

TORONTO, ONT.

Give its students a training that carries with it the stamp of "superiority." Write to-day for large catalogue. W. J. ELLIOTT, Principal, lounge and Alexander Bldg.

MANY YOUNG LADIES

(the number increases every year) find that

ALMA COLLEGE

is just the kind of school they have been looking for. It is NOT ONE of THE MOST EXPENSIVE schools, but it is ONE OF THE BEST. It stands for health, inspiration, refinement, vigor, sincerity and good sense in the education of girls and young women.

For CATALOGUE address—

PRINCIPAL WARNER, St. Thomas, Ont.

Albert College,

Belleville, Ont.

\$63.00 pays Board, Room, Tuition, Electric Light, use of Baths, Gymnasium, all but books and laundry, for twelve weeks—longer period at reduced prices.

\$30.00 pays Tuition alone for the entire scholastic year.

Graduates holding the best positions. Candidates prepared yearly for the examinations held by the Institute of Chartered Accountants of Ontario and for Commercial Specialists.

Special attention given to Matriculation, Teachers' Courses, Eloquence, Vocal and Instrumental Music, Fine Art, Domestic Science, Physical Culture.

For Illustrated Calendar, address—

PRINCIPAL DYER, M.A., D.D.



Ontario Ladies' College

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

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

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

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

3¹/₂%

ALLOWED ON

SAVINGS ACCOUNTS

We especially Solicit Accounts with Out-of-Town Clients, offering special facilities for Depositing by Mail.

CENTRAL
CANADA

LOAN & SAVINGS COY.
28 KING ST. E. TORONTO