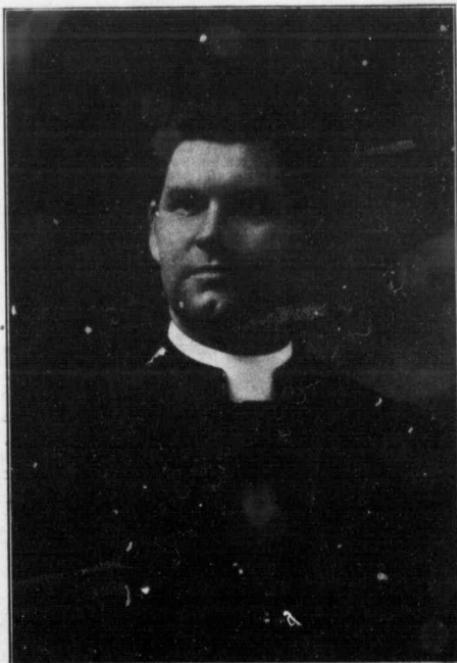


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REV. S. W. DEAN
Superintendent Toronto Methodist City Missions

Methodist Missions in Toronto

BY REV. S. W. DEAN.

"A CITIZEN of no mean city," the resident of Toronto may wish to say. "Beautiful for situation," splendid in its architecture, mighty in its commerce, rich in its institutions of art and education, multiplying with great rapidity its population, philanthropic in its spirit, and inherently religious, it has sometimes been spoken

It would require a volume, rather than the limited space of this article, to describe in detail the work which is being done at the various branches of this Society's work. We simply call attention to some of the more important of these, and would refer interested readers to copies of our annual reports, which will be cheerfully mailed to all making application therefor, either at the office of the Fred Victor Mission or from Dr. F. C. Stephenson, Methodist Mission Rooms, Toronto.

I. AT THE FRED VICTOR MISSION.

One day's activities will suffice to illustrate the work there. We will suppose it to be a winter day, when all departments are running.

As early as seven o'clock in the morning, a company of 75 or 100 men will be found waiting at the office door to register for work in the kindling wood yards. These men will be assigned work of sawing kindling wood in shifts of 16 each. In return for the hour and one-quarter's work they are given a ticket for a meal or bed. Or should married men having families be amongst the applicants, one-half or a whole day's work will be given in return for an order for groceries or money to be applied on rent. This department was started only one year ago, and has already proven of indispensable value. It has demonstrated to us that the cure for pauperism lies largely in having an abundant supply of work at a minimum wage. The worthy are willing and glad to get it, and yet, because of the small wage, will seek other work as soon as it can be found. The unworthy will not come near it at all, but prefer to impose upon a "gullible" public with tales of woe which too often are a mere fabrication.

THE INQUIRY OFFICE AND EMPLOYMENT BUREAU.

While these men are out cutting the wood, the employment bureau in the inquiry office may be answering appeals for

either of a temporary or permanent nature. In the case of the men, we send from our wood regiment, or family applicants, to fill these positions, and from lists always on file in the office women are furnished to those wishing help. The phone is not long idle. If it be not a call for help, it may be an order for wood, or some kind friend asking that our driver should call for a parcel, for clothing, or some needy, suffering creature may be seeking one of our deaconesses.

THE SUPERINTENDENT'S OFFICE.

Meantime, across the hallway will be found one or other of the superintendents, answering correspondence or receiving calls from people in all manner of difficulty, and from all parts of the city. It may be the wife of some drunken husband, with whom she has borne as long as she possibly can, or the mother of a wayward boy, or perchance the husband of a deserting wife, or heart-broken father, weary with the search for work which cannot be found, while hungry children await his home-coming, only to be disappointed, or perhaps some unfortunate victim of drink, who has lost his position for the "steenth time, or some other poor fellow, "down and out," with boots worn off his feet, and clothing disreputable. All of these people have to be helped with counsel or material aid, and that in such a way that instead of being pauperized they must be elevated and helped towards self-respect. On the walls of the office is our motto, "Charity is not our forte; we aim to help men to help themselves."

THE MOTHERS' MEETING.

In the afternoon at 2.30 mothers and children will be found gathering in large numbers to the Assembly Hall. When all have come you would see possibly 180 or 190 mothers seated in groups of 12 or 15 around a large table. In the midst of each group is a worker, who seeks to engage them in profitable conversation, and instruct in simple or com-



REV. G. N. GREY
Associate Superintendent

of as "the best city on the continent." Be that so or not, those who see Toronto with "the lid off," who are familiar with its vices as well as its virtues, who are penetrating beneath the social crust, trying to rescue the fallen and the outcast; who are seeking to prevent the lapse of masses on the border land between respectability and degradation, view Toronto with some other thought occasionally. As in other cities, we have at once the best and the worst classes of people in our city. How to deal effectively with these classes and apply the regenerating power of the Gospel to their needs constitutes one of the greatest problems of our civilization.

To the "Toronto City and Fred Victor Mission Society of the Methodist Church" falls the responsibility of working in the "border land" and among the fallen. Its work is distinct from that which any other church is doing. And that not because of greater zeal, but of greater facilities and constituted authority to do such work. The headquarters and chief institution of the Society is the Fred Victor Mission, at the corner of Queen and Jarvis Streets. In addition to that is "The Italian Mission," at 88 Edward Street, and "The Victor Home" for young women at 266 Jarvis Street. In the summer time a gospel wagon works nightly on the street corners and in the slums. Down at the Union Station travellers will find the representatives of the Traveller's Aid Department meeting, in co-operation with the representative of the W. C. T. U., all incoming and outgoing trains. The work of directing and helping the immigrant has also been relegated to our Society.



FRED VICTOR MISSION

men to do odd jobs about the homes of the citizens, or a man may be wanted to go to the country to some farmer. Or mayhap the inquiry is for female help,

plighted sewing. The children, possibly sixty or seventy of them, have been taken to a large room downstairs, where they are entertained with kindergarten

exercises by young ladies from our best city homes. Upstairs, the proceedings for the afternoon have been opened with singing and prayer; and when an hour has passed in sewing and conversation, the President will likely introduce some leading pastor or Christian worker to address them on some theme of domestic or Christian interest. Prior to this, however, three groups have been permitted to pass into the clothes-room, where at merely nominal prices they obtain the



REV. A. TAQ'ALATELA

clothing which our friends so kindly send to us. The proceeds of this are all spent in supplying the refreshments which invariably follow the address of the afternoon. This meeting is indeed a bright spot in the lives of these women, some of whom work every day in the week but Thursday, and that they secretly reserve for this meeting. And no wonder, for each worker tries to follow her mothers into their homes, and do all she can to brighten their lives and lead them to Christ if not already converted. Through this agency many a heart is won for the Saviour, and the integrity of many a home is preserved.

BUNS AND COFFEE SERVICE

No sooner has this meeting dismissed than a small company of men appear, brooms in hand, to sweep the floor, after removing the table, and prepare for the weekly "free supper to homeless men." This meeting starts at 7.30 p.m. But long before the hour the men will be found lined up out on the street waiting for the doors to open. As many as 450 men have crowded in on one night. These represent men from all walks of life—broken-down merchants, fallen professional men, degraded hoboes, and occasionally men who have no stain upon their record, and have nothing worse against them than misfortune or lack of employment. The refreshments, consisting of a spiced loaf and large mug of steaming hot coffee, are now served by one of the Epworth Leagues of the city who provide this feast. Then follows a red hot evangelistic service, in which the address is usually given by the pastor, who accompanies the League. Then a fervent appeal is made, and sometimes a number will seek salvation. Many have been seen clothed and restored to their right mind by the influence of these meetings, and now occupy good positions. And wherever the men scatter in the summer-time—on the farms, the lakes, into the woods, or in the alleys of the city—the influence of these services follows.

These are the special meetings of one day in the week. But while these are in progress, remember that two nurse Deaconesses have been ministering to the suffering, whilst two other Deacon-

esses have been visiting the homes, and dispensing Gospel truth and comfort wherever time and privilege permit. Any other day in the week than Thursday, the calendar shows a larger list of meetings and classes.

WITH THE YOUNG PEOPLE.

We believe "an ounce of prevention is worth a pound of cure." Hence, everything possible is being done to interest and direct the minds of the children and young people. With reading-room, gymnasium, manual training, and athletic clubs for the boys, and kitchen garden, gymnasium, cooking school, other branches of domestic science, junior and senior girls' clubs, sewing classes, elocution and Bible classes, there is something that appeals to all whom we can reach. By such agencies we seek to direct their surplus energies in safe channels, and also to give them training which will better fit them to become citizens and home-builders. And we do not overlook the truly vital thing—the salvation of the soul. These agencies act as very good bait for the Gospel hook, so that in Bible classes and Sunday School, Sunday morning and evening children's services, many are led to Christ and noble moral ideals. Rev. Mr. Gray has charge of this department of our work, and is ably assisted by Miss Connor, children's Deaconess.

The work amongst the adults is also much extended. Class meetings, cottage prayer meetings and services in the main hall, always intensely evangelistic, feed the spiritual nature and lead many from the power of sin to God.

II. THE GOSPEL WAGON.

carries its message of glad tidings to many, and never otherwise heard it. Sometimes the service is on the corner of a leading thoroughfare, where very many are passing to and fro; sometimes it is down in alleys and back streets, where numerous children play upon the street, and wearied mothers gather on the foot steps of the upstairs windows, whilst the men and the children gather about the wagon, aid in the singing, and oftentimes, with the truth of Gospel and song, drink in conviction and salvation. Last year about seventy people confessed their desire and purpose to lead new lives.

III. TRAVELLERS' AID.

Too much cannot be said in praise of the "Travellers' Aid" work in the Union Station. Many a young girl coming to the city has been befriended, employment found for her, and help given her which has saved her from the awful fate into which some other innocent travellers have fallen. In other cases girls have been rescued from the very presence of those who were intent only upon their ruin. But, apart altogether from this, think of the help which the invalid, or

tired mother, or lonely child receives, and the gratitude which the solitary and the helpless feel because they have found "a friend in need." Truly this is Christ's work.

IV. THE VICTOR HOME FOR YOUNG WOMEN.

This institution is situated at 266 Jarvis Street, and is a veritable home for many a poor unfortunate girl. Ofttimes here will be found the strange young woman, who, sent from the Union Station, where she has arrived a solitary soul in a large city, simply awaits the employment which a day or two is sure to bring. Occasion-ally, also, an incorrigible is there. At other times some bright, smart young woman, who has fallen a prey to drink, will seek shelter until she regains her self-respect and sober conduct is established. But very many of these inmates are unfortunate girls who have been led into vice, and soon are to become mothers. So pitiable are these cases it is hard to find language to describe them. Perhaps the wrong-doing is the folly of a headstrong girl, who would be neither warned nor advised. Sometimes some of earth's best have been betrayed under promise of marriage. In other cases mere children are the victims, at times of their own ignorance, or of the lust of brutes old enough to be their grandfathers. But in this time of sorest distress which a respectable home can know these unfortunate girls are cared for, their children provided for, and we are thankful to say many are led to Christ and to pure living again. In the past year over 200 girls have been cared for, ranging from 15 years of age upwards. In the basement of the institution a laundry has recently been installed, which affords mild exercise for the girls, and a guarantee of good clean linen to the homes patronizing.

V. ITALIAN MISSION.

The Italian Mission, at 88 Edward Street, is the only Protestant mission ministering to the 5,000 Italian people who help to make up Greater Toronto's 340,000 population. Until this work was



VICTOR HOME FOR YOUNG WOMEN

started, Rome had been doing but little for the Italians, but now has imported an Italian priest and nuns, and has set apart a church for their use. If nothing more

(Concluded on page 137.)

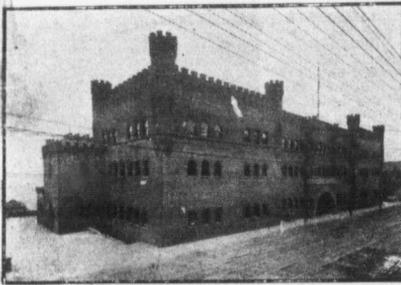
Ambition

BY H. C. CREWS.

(We congratulate Mr. Crews, a son of the former Editor of this paper, on his success in being awarded the premier place in the oratorical contest conducted during the past season by the M. Y. M. A. of Toronto. The following is a verbatim copy of his prize oration.—Ed.)

A GREAT man once said that he might sum up all he had to say to young men in the single phrase, "Be ambitious." Ambition leads to achievement, and if our lives are worth living, we must have a well defined and noble aim. A man lacking ambition is like a stagnant pond, without inlet or outlet, lying slimy with weeds beneath the sun, an unhealthy and fever-breeding spot. How different from the calm and placid river, moving majestically towards its goal, the sea. Find a man by nature a giant among men, with magnificent abilities and breadth of intellectuality, and let him live without ambition or aspiration, wasting time and throwing away his God-given talents, and what have you but a stagnant pond, of no use to himself or others.

"The power of a noble ambition! How it energizes the soul and changes mere existence into the life worth living;



WASHINGTON NATIONAL GUARD ARMORY
Convention Hall, Seattle.

how it gathers up life's rays into a burning focus, keeps them always shining and makes us a means of blessing to other souls. Too many young men, to-day, are drifting, mere corks on the river of life, without ambition, with no goal in view. It is so easy to drift down stream, but it takes energy and perseverance to go against the current.

"But there are ignoble and selfish ambitions, which to cherish, means to court failure. That man whose one aim in life is to erect a monument for himself, or to make a fortune for himself, or to cover himself with distinction and glory, will generally miss the poor goal he strives for, and how much more will he miss of the joy of service for others.

"Many years ago a king who ruled over a great people had a son whom he loved deeply. This son grew to manhood at his father's court, beloved by all with whom he came in contact because of his winning personality. He possessed the greatest of endowments, intellectuality, eloquence and clear judgment, so that he was appointed to act as a judge in his father's kingdom. But the king's son, not content with his high position, allowed his mind to be filled with desire for still greater power. His ambitious imagination traced out an imposing and glorious career. He would be king, win universal admiration, become the greatest and most famous man of his age, and when he died, amid the weeping of the nation, there would be erected over his grave a mighty monument, and generations following, would speak in reverential tones of him, the bravest and wisest of all kings. That was his dream.

"In the selfish and boundless ambition, however, he would not wait until the natural course of events should make him king, but began to conspire against his father's throne. The land was plunged into the horrors of civil war, and the king's son was among the first to be slain. His epitaph was not a monument of undying fame such as he had dreamed of, but simply the piteous words of King David, 'O Absalom, Absalom, my son. Absalom, would God I had died for thee, my son, my son, Absalom.'

"Life's power depends upon its preading purpose or ambition. Absalom's ambitions were ignoble, and the result was that his life failed to measure up to its magnificent possibilities.

"Of all sad words of tongue or pen,

The saddest are these—it might have been.

"The question is often asked, 'What is the highest ambition to which man may aspire?' Some will say that to know is

the greatest achievement. Knowledge is power, and to acquire it is undoubtedly a great aim. But knowledge is a goal to which but a few can ever hope to attain. The world never knew so much as to-day, and yet great masses of men remain in profound ignorance often of the simplest matters. It is a fine thing to know, and to know the most and the best you can, but knowledge is simply a means to something higher, and not an end in itself.

"Then there are great numbers of men, possibly in the majority, who believe that to get ahead is the chief ambition. Money is a very useful article, and can be made to accomplish a great many noble and beautiful things, but when it secures the mastery over man it ceases to be a blessing and becomes a curse. The molten calf which Aaron set before the children of Israel was not more fraught with baleful influence than is the golden idol which too many of our business men have ensconced in their hearts.

"Many have believed that the noblest end in life is to do; to accomplish something which will single them out from the rest of mankind and accrue their names to be engraved in letters of gold on the scroll of fame. The man who is bent on achievement is aiming higher than he who would acquire knowledge or wealth, but the highest is not yet. S. D. Gordon says, 'Wherever there is a God-touched life, there will be service, warm, whole-hearted, unflinching service, yet it will be the outflow of something deeper in and deeper down than itself. The man who aims at doing, as the chief achievement of his life without a deeper driving power, will come to the end when things clear up, tired, hungry, and dissatisfied.'

"It is good to know and to have, it is better to do, but the best is to be. To be pure, strong, honest and manly, and as Christ-like as man may, is the greatest ambition of life, and this ambition is open to all. But a few can acquire knowledge or wealth, and the number of those who will be remembered for their noble deeds is fewer still, but to us all is wide open the door to this the greatest of all ambitions. The motto of the old Scottish clans was: 'Men of Gael, shoulders together.' Men of the M. Y. M. A., let us stand shoulders together in aiming for the highest and noblest in life, shoulders together in striving to become worthy followers of Jesus Christ. Let our ambition be to live 'the life that counts.'"

That Other Man

"Lord, what shalt this man do?" How often we, like Peter, have been more concerned about that other man than was proper or wise. Our Lord's rebuke, pointed and personal then, is appropriate still. Peter has many modern imitators. One of the tendencies of our natures is to shirk individual responsibility and be more interested and concerned about what someone else is in duty bound to do than to apply ourselves to the doing of our own duty. How Christ's answer to Peter simplifies life! Just "Follow me." But what can be added to this injunction? All personal obligation is here. No long, drawn-out and detailed inventory of minute daily duties, but one grand yet simple principle of conduct. Personal loyalty to Christ is at the very source and spring of all achievement. And how his words hallow life. What a sublime and sacred privilege is here announced. Emphasize the pronoun. "Follow me!" "What fellowship is here offered us. How His example still and moves us to emulate His spirit in the details of life's routine. It is in Him whom we must ever keep in mind. No earthly representative will suffice. All but Him are finite and fallen. He alone is Divine. How His words individualize life. There is another pronoun which must be introduced. "Follow thou me!" So we are brought back again to our personal relation, and in maintaining this, irrespective of any other person, is the supreme duty of each one. Not worrying about "that other man," and wondering what he will do, but resolving, acting, persevering, for ourselves, constitutes our supreme obligation to our Lord.—Ed.

The Things That Count

Not what we have, but what we use;
Not what we see, but what we choose—
These are the things that mar or bless,
The sum of human happiness.

The things near by, not things afar;
Not what we seem, but what we are—
These are the things that make or break,
That give the heart its joy or ache.

Not what seems fair, but what is true;
Not what we dream, but good we do—
These are the things that shine like gems,
Like stars in Fortune's diadem.

Not as we take, but as we give;
Not as we pray, but as we live—
These are the things that make for peace,
Both now and after time shall cease.

—Selected.

"Patriotism that Counts"

BY THE REV. S. D. CHOWN, D.D.

FIRST. What is patriotism? Is it a narrow affection for the clods of the valley where one was born? Does it spring out of a prejudice in favor of a certain township, county, town, province or country, because, in our limited knowledge, we suppose its grass is greener, its water purer, its soil more fertile, its atmosphere more salubrious, its scenery more attractive, and its people more intelligent and warm-hearted than any other portion of this or any other planet? Such feelings wither when touched by the frosty facts of wider intelligence. Patriotism touches the roots of honor. In patriotism worthy of the name every good citizen makes the honor of his country a responsibility of his own. It is precious, even sacred to him, and he is willing to risk his life in its defence. To him this country would not be worthy of veneration if its institutions did not enshrine liberty and righteousness. He looks upon the good fortune of the public as his private interest, and the fountains of his enthusiasm flow out in co-operation for the uplifting of his native land.

Patriotism is of two kinds. One sort springs up instinctively out of regard for the customs and traditions of the long ago. It glories in the conquests of the past and the power of the present. This kind of patriotism cannot outlive national defeat and conquest; nor can it flourish except in the undisturbed soil of ancient customs and religions. It is principally found under monarchial or despotic governments.

But there is a patriotism of a reflective sort, whose native

incentives to patriotism by giving them a share in the government of the country as soon as they themselves are worthy of this high prerogative. Co-operation in government secures attachment to good institutions more rapidly than any other motive. Democracy is dangerous, because democracy is great and it challenges the noblest in a people to make it successful.

The crisis has come in the national life of this country when, in the unfolding of events, it shall soon be revealed whether we are worthy to bear the sacred burden of destiny which Providence has laid upon our shoulders. If our patriotism carry us forward to wider horizons of liberty, and up the shining heights of splendid national achievement, it must be sanctified by religion. This is all that patriotism requires to give unconquerable strength to a people. The nation needs, not the impulse of pagan jingoism, nor the incitement of warlike preparation to furnish its strong impulse and commanding power.

Henry Ward Beecher spoke words eloquent with truth, but full of soberness, when, speaking over the ruins of Fort Sumter, he said, "A people educated and moral are competent to all the exigencies of national life. A vote can govern better than a crown. A people intelligent and religious are strong in all economic elements. They are fitted for peace and competent to war. They are not easily inflamed and when justly incensed not easily extinguished. Free society is fruitful of military genius. It comes when called; when no longer needed, it falls back as waves do to the level of the common sea, that no wave may be greater than the undivided water." If put to the test, Canadians would exhibit an unconquerable energy, born, not necessarily of military training, but of mental and moral stamina. The skirmishes in our own country and the battles in South Africa have shown that an intelligent citizen militia, when required to do so, can quickly adapt itself to the arts of war, and has courage equal to the most trying emergencies; their efficiency being all the greater because they have not been run into the mould of machine-made soldiers.

We aim, however, at higher patriotism than can express itself in deeds of warlike valor. We need, not so much men who will die for their country, but men who will live for it; men who will stand bravely for the righteousness which exalteth a nation, and banish the national sins, which are a reproach to any people. In a word, the greater concern of the Christian patriot is to produce such public sentiment as will prompt our legislators, and enable them to embody the ethical

teachings of the gospel of Christ in the statute books of Canada. That is the patriotism which counts.

The two greatest foes of Canadian patriotism to-day are lust of personal power, expressing itself in political corruption, and lust of personal wealth, expressing itself in graft. Patriotism is mained in the house of its friends where the Dominion let every young Canadian register a vow that so far as in him lies he will throttle these twin evils which menace the expansion of the free institutions of our country.

Just a little word or two more. "Toqueville, 'Appear impute who, to use the words of the smallest censure and inane of praise. The most slender eulogium is acceptable to them; the most exalted seldom contents them; they unceasingly harass you to extort praise, and if you resist their entreaties, they fall to praising themselves.'" We are young and might be excused by the good offices of charity for a little bluntness. But, let us be wise enough not to cultivate a patriotism which is troublesome and arrant to a stranger. Let us calmly enjoy the favors and advantages which nature has undeniably bestowed richly upon us; and, entirely unaffected by praise, and not overmuch by censure, work out our high destiny, and finally, let us all remember that the individual so goes the nation. Citizens of high character make a common-wealth permanent and progressive in all the elements of patriotism that counts.



THE FAMOUS KICKING HORSE PASS, CANADIAN ROCKIES

home is democracy. It is nurtured by the thought that every man is a factor in the government of his country. The lowest form of reflective patriotism was probably found amongst the Greeks, who fought their most illustrious battles under fear that if defeated they would personally become slaves. In the middle ages under feudalism it can scarcely be said that patriotism existed at all. The common people did not love their country because virtually they possessed no country. The nation was forgotten in the passion by which they were attached to feudal lords. Patriotism was a dim and feeble instinct in those days and it came to itself only as aristocratic institutions were overthrown and the self-hood and sovereignty of the people were established.

In our days civic zeal is held to be inseparable from political rights. This is the argument for manhood suffrage, however dangerous it may be in the hands of an uneducated or immoral electorate. This is the unanswerable argument in favor of the franchise for women, notwithstanding the hysterical methods they may adopt to attain it. The dangers of democracy are not relieved by withholding the power to vote, because an unrepresented minority is always a weakness, if not a menace, to the State. The danger can be overcome only by educating and Christianizing the voter. Backward we cannot go; forward we must move as rapidly as we can provide and use efficient educational facilities and make publicly practical the doctrines of our religion. In Canada we must bring to bear upon our foreign population the highest

Last Call for the Great Convention

International Epworth League—at Seattle, July 7-12

BEFORE the next issue of this paper reaches our readers the great International Epworth League Convention, meeting in Seattle, Wash., will be getting under way. Our excursion party will have made the outward trip which we have been planning for them. But there is still time for you to enrol your name among the excursionists. Prospects still there is room. Your name and address will bring you a copy of our excursion folder, giving full particulars of the trip. Those who plan to attend should lose no time in arranging the itinerary as may best suit their inclinations or serve their purposes. And they should lose no time in securing rooms in advance. According to estimates made by the railways, travel to Seattle will be very heavy this summer, and the capacity for entertainment may be taxed. The way to be certain of comfortable quarters is to reserve in advance. The rates for good rooms in Seattle are from \$1 up. If you desire reservations, communicate with *Seth H. Morford, 419 New York Block, Seattle, Wash.*

THE PROGRAMME.

It is fitting that the programme of the International Convention should sound a militant note.

Gathered in one of the most rapidly growing, progressive,



MORAINES LAKES, CANADIAN ROCKIES

and aggressive cities of the entire Union, the metropolis of a great section that was practically won through the heroic pioneer missionaries of Methodism, a region that is leaping into world prominence through the rapid development of its measureless resources, nothing could be more fitting than that the vast company of ambitious, red-blooded young people of Methodism should see visions of triumph. Meeting where the near-by waters of the harbor throbb with the tides of the Pacific, the waves of which lave the shores of the great Oriental mission fields, how appropriate that the convention should contemplate the Christian conquest of the world. It would seem providential, if not an inspiration, that the International Committee chose for this great convention, to assemble at a place of such historic and prophetic significance, as its great theme, "The Enthronement of Christ."

This theme will give character to the opening session of the convention on Wednesday afternoon. Thursday it will be systematically unfolded. The forenoon address will be a development of the topic, "Christ Enthroned Among Men," the afternoon addresses of the topic, "Christ Enthroned in the Nation," and the evening addresses of the topic, "Christ Enthroned in the World." With this preparation, those interested in the various departments of League work will assemble on Friday forenoon in departmental conferences to

hear able and practical discussions of the contributions that may be made by the different forms of Epworth League activity toward this world-wide enthronement of Jesus Christ. On Friday afternoon, the convention will again assemble in one great gathering for a series of addresses that will systematically unfold the relation of the Epworth League to this enthronement. The entire previous convention will afford the young people a preparation for the discussion of this half day and its appropriate culmination in the evening session, when the theme will be, "The Enthroning Hosts."

Some of the most prominent speakers in the three Methodisms uniting in this convention will discuss this one central theme. The full printed programme will be found on other pages of our paper.

Fitting both as a prelude and a postlude to the great convention, the oratorio, "Elijah," will open and close that great religious gathering.

Arrangements have been completed by Reeves Aylmore, Chairman of the Music Committee, and Seth H. Morford, Chairman of the Entertainment Committee, for presenting two performances of "Elijah," in the National Guard armory, which will be the convention building, on the nights of July 7 and July 12, so as to give both early and late comers to the convention the opportunity of attending.

A chorus of 500 voices is already being organized and drilled in Seattle; competent soloists, the best obtainable in the North-West, will be engaged to carry the leading parts, and an orchestra of approximately fifty pieces will be secured to furnish the instrumental music.

Dr. Frank Wilbur Chace, former director of music at Albion College, has been engaged as director of the performances. He is well known in the Middle West and the South as a musical director, having directed a number of oratorios, leading such famous musical organizations as the Chicago Symphony Orchestra.

As considerable expense is attached to the production, an admission fee will be charged on all who do not actually take part in the performance.

A DOUBLE ATTRACTION.

We rarely find an opportunity like this presented to the Convention delegate. As a rule conventions are held in some town or city where the only attractions are the point of interest native to the city itself, with possibly a few points of interest *en route*, of which by reason of the usually short ticket limit we are only permitted to get a glance in passing. In the coming Convention it is entirely different. In addition to the beauty and interest in Seattle itself and the country surrounding it, we have the great Alaska-Yukon-Pacific Exposition, which is held at Seattle this year, with all its great attractions brought from all quarters of the world, and especially Alaska, to offer to the League members and their friends. This Exposition has been gotten up at a cost of more than \$10,000,000, and covers more than two hundred and fifty acres of ground. Can you not imagine the splendor of its grounds and buildings?

Aside from displays, the exposition will undoubtedly be the most substantial and beautiful ever held on the continent.

Epworth League Day will be celebrated with a special programme, in which one of the best speakers at the Convention will make the leading address. The day will be given up entirely to the Exposition but only a small part of the Fair can be seen in that time. Doubtless many of the visitors will choose to remain in Seattle to enjoy the opportunity afforded by the great displays, from which much can be learned concerning Alaska and the North-West which could be learned otherwise only by thousands of miles of travelling.

For those who intend to remain after the Convention to visit the Exposition, comfortable quarters can probably be secured in the vicinity of the Exposition grounds, in the university section of Seattle. It is a comfortable residential section, near forest and lake, ideally situated for a pleasurable outing.

To see half of the beautiful sights reached within a day's travel from Seattle, one would need to stay there a month for sightseeing alone. There is a great variety to select from, and every taste may be satisfied.

HINTS TO THE EXCURSIONISTS.

Climate and clothing are two subjects of interest, and a few suggestions may be in place to all who take the trip. As climate has a direct bearing on clothing, people from other sections of the country will not understand how to dress unless they know the climatic necessities to be met.

The climate of Seattle is entirely different from that of any section of the country east of the Rocky Mountains. In spite of the fact that it is farther north than any other city in the United States, being about 400 miles farther north than



EMIGRANT PEAK, YELLOWSTONE NATIONAL PARK

Toronto, the winter climate is as mild as the winters of the Carolinas and the summers are long and sunny.

These peculiarities of climate are due to the influence of the Japan current, which tempers the climate of the entire Pacific Coast from California to the Aleutian Peninsula of Alaska, moderating both the cold of winter and the heat of summer, preventing almost entirely the extremes of temperature encountered east of the Cascade Mountains.

To one accustomed to the hot summers of the East and South, the summer climate of Seattle is delightful. The days are bright and cool, there being but little rain during July, August and September. Aside from a few comparatively hot days, there is nothing in Seattle weather to remind one of the sweltering summers of the East and South.

And there is hardly a night during the year when it is uncomfortable to sleep beneath a blanket.

Accordingly, the ladies must come prepared to protect themselves from the chill of the evenings and the occasional cool days which are common to Seattle summers. None should come without a light wrap, and an outfit of spring clothing will probably not be amiss, along with the lighter clothing which fashion and the season demand.

And, likewise, the men should not come to Seattle without a light-weight over-coat to guard against the change of temperature following the sinking of the sun. When the warm rays fade beyond the Olympics, and the long shadows begin to creep across the land, the chill of the great ocean begins to be felt, if the breeze is westerly, and the easterly breeze is tinged with the snappy temperature of the snow-capped mountains.

The midsummer visitor to Seattle will be more in need of a parasol than an umbrella, notwithstanding the rainy reputation which Seattle bears. Most of Seattle's rain is confined to the winter and spring months and, at that, weather bureau statistics show that the rainfall of Seattle is considerably less than that of New York and Chicago.

INFORMATION

For full information regarding side trips, rates and connections, train service, maps, time tables, at any point on which additional information may be desired, and for interesting and valuable folder on the Alaska, Yukon and Pacific Exposition, address any of the following:

- Rev. S. T. Bartlett, 30-36 Temperance St., Toronto.
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Courage and Character

BY REV. WM. QUANCE.

THE Christian life is essentially a courageous life. Each age calls for a special manifestation of courage. In the days of persecution, of stake, of dungeon, inquisition, and torture, it was one thing; in an age such as the present it is quite another. Yet the demand for courage is perhaps not less than in the former times. No life, that is worth the living, can be lived apart from the cardinal virtue, courage. No good can be attained, or achieved, without it. Timidity, hesitancy, fear, lack of conviction and assertion, initiates no enterprise, or movement, and wins no victories.

In the cultivation of Christian character we must not make the mistake—and of late we believe the mistake has been made—of urging young people to have a high "ideal." The ideal is not a religious, but a philosophical conception. "Its affinities are with the law rather than with the Gospel, and where great play is made with it the moral temper which is fostered is not characteristically Christian." Besides, it is difficult to maintain courage for an ideal while there is the inspiration of love in devotion to a person; especially when that person has won for us at a cost beyond our calculation, infinite and endless good. And this Jesus Christ has done.

As the supreme aim and end of life, is the cultivation and attainment of a perfect character, courage is an essential requisite. "I would have you," says Dr. F. T. Munger, "regard courage as nearly the supreme quality in character. One may get rich without it, one may live a good, easy life without it, but one cannot live a full and noble life without it. It is the quality by which one rises on the line of each faculty; it is the wings that turn dull plodding into flight. It is courage, especially that redeems life from its course of commonness."

It is not only in our own personal culture that courage is needed. It is, primarily and preeminent, needed there. It is because of the lack of courage, that there is in any association of young people such a dull, monotonous sameness. One would think they had all been cast in the same mould. It is one of the beauties and charms of nature, that while in any department there is unity, there is no uniformity—no two leaves, or flowers, or insects, of the same species, are precisely alike. There ought to be courage in every young man or woman to give expression to the particular individuality with which God has stamped it. Self-expression is essential to self-realization; and for this courage is needed.

But it is in the ameliorative and redemptive work of the world that courage is needed. Out on the arena where life must be lived, the battle is lost, the character is ruined, the nation is destroyed, because of the lack of this great virtue.



BISCUIT BASIN, YELLOWSTONE NATIONAL PARK

"Thousands of men," it has been said, "miss the best life has to offer because they can never rise to the great occasion. They never train themselves to make a great decision. They are debating when they ought to be fighting. They are searching their own hearts when they should be smiting the enemy. 'I was afraid,' said the man in the parable, and so he hid his talent in a napkin, and he was condemned for doing nothing. Better one grand, brave attempt to do some noble thing, than be dreaming all day long in the sun on the land of the lotus-eater."

Lambeth, Ont.

THE EDITOR REMINDS YOU

- That the ERA is your paper
- That it is designed to serve you
- That he cannot manage it alone
- That your League needs its help
- That it requires your League's support

Therefore

THE EDITOR REQUESTS YOU

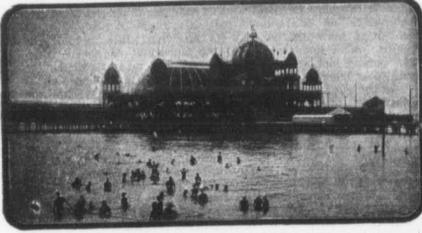
- To read the ERA carefully
- To criticize it honestly
- To suggest improvements candidly
- To forward News Items from your League
- To show this copy to a friend

The Primary School of Character

BY THE EDITOR.

MANY theories are propounded in regard to the proper methods of the child's religious culture. But, all such theories aside, there are a few evident facts regarding every babe that must be readily admitted by every one who knows anything about the practical difficulties of rearing of those who care most for the minds and hearts of children aright, and that press hard on the proper development of the little ones. Some of these are:

1. Every babe possesses possibilities of character.
No babe possesses character as yet, for character is the result of moral choices of which the infant is incapable.



SALT AIR BEACH, SALT LAKE, UTAH

But in every little child immeasurable possibilities are existent in germinal form, and every babe comes into the world a candidate for future character, and with a native capacity for such, that, small though it may be at the first, will expand and grow from the first moment of moral consciousness in the unfolding life of the little soul. From this it is evident that—

2. Every babe will eventually possess and exhibit character. Born into a world in which the formation and development of character are imperative and obligatory, there is no exemption from the universal law and experience. Every expanding life will sooner or later be stamped with an individuality peculiarly its own, and in every intelligent human being this becomes fixed as the power of discrimination between good and evil is developed and the will is exercised in the choice of either. So that not only is the possibility of character in every little babe, but the inevitable obligation of character is on all as growth commences and continues with the increase of years. Sooner or later each one possesses and manifests some kind of character.

3. Every little child may become the possessor of good character. Possibilities of goodness are in each soul. None are hopeless. Despite all the forces of sin in inherited tendencies to vice, every infant possesses native capacity for virtue. None are born into this world with such a heritage of evil as to be beyond the possibility of good. Our business is to see that the possible becomes the actual experience of the child.

4. Every growing child is in danger of developing bad character. As none are born so low that they cannot be brought up, so none are born so high that they cannot be brought down. The "little lamb" has started us by showing the propensities and disposition of the "little tiger," and has rudely shaken the theorist's finely spun speculations regarding the innate goodness of the human heart. A child of the slums has frequently so grown in sweetness and truth as to annihilate entirely just as visionary ideas of the total depravity of humanity by nature.

5. Whether the character of the child become good or bad depends primarily on the earliest influences that affect his life. These are in the home, and here is the Primary School of Character. Antedating in point of time, and surpassing in matter of importance, all church agencies, is this most vital of all institutions.

And in the home the first and perhaps most lasting impression made upon the little child is produced by the pervading moral atmosphere. As the first requirement of the newly-born infant is air, so the prime essential to the living soul is a wholesome, pure atmosphere. Before the little one is conscious of it, impression is being effectively made upon his moral and spiritual being by the quality of the home life and its surroundings.

If only pretty and attractive pictures should be presented to the infant sight, that the very first impressions may be those of beauty, so none but pleasant sounds should reach his ear. Harsh, unkind, angry words spoken, not to a child, but in his hearing, may do him grievous harm even while the speakers may be utterly unconscious of the child's presence. The loving spirit pervading a truly Christian home,

actuating all in the domestic relationship, will have a potent influence on the little nature that instinctively breathes it in.

Then comes food. The little one is studied that its physical needs may be wisely met. Would that parents were as careful about the mental and moral food of their children. Just as good, wholesome food enters into the growing body, so does the mind and soul grow by that upon which they daily feed. In this Sunday School should assist the home by presenting the Bible as food, not medicine, to the child.

Living Examples of good character are next demanded, and herein is the imperative duty of parents shown. Not to tell by precept only, but to illustrate and enforce by personal example, is the supreme obligation resting on both parents in the home. For they are jointly the first teachers in this Primary School of Character, and no subsequent teaching can prove a satisfactory substitute therefor. When mother is a living embodiment of the principles she would orally impart, the children will never forget her. If father does not incorporate into his own character the truths he would see in his boys, they will likely forget what he says by remembering him. Perhaps this example is even more important than food in the early moral development of the child.

Exercise must be given the child. If this is true physically it is equally so mentally and morally. The child must be encouraged to labor for himself and grow thereby. The questions that a little one asks in natural and legitimate curiosity should not be discouraged or denied answer. They may seem trifling, but are really of serious moment to the soul of the questioner. All through the early formative years of the growing life, parents should remember that they are not moulding character from without as a sculptor fashions plastic clay, or chisels lifeless marble; but that they are unfolding a living germ from within, and shaping the future, not by any mechanical or artificial process, but by a vital one. The idea that characters are made by compressing the candidate within a ready-made-to-order mould previously prepared by parent or teacher ought not to prevail among us. But when the living soul of the little child with all its possibilities of good and bad, and its obligation of coming under one or the other as the dominant force of life, is viewed and valued as it should be, we shall see that to grow that life from within, into beauty and fruitfulness, is our chief business, and that home is the first place where the cultural process should begin. Only thus can we expect that our sons shall be as plants grown up in their youth, that our children shall be as olive plants about our table. Given better homes,

JESUS illustrated the ideal of childhood in His own life as a child. He manifested the tenderness of His affection for children by conferring blessings upon them in every stage of their development as He was occasionally brought into contact with them. He asserted for children a recognized place in His kingdom, and dealt faithfully and lovingly with each age as it presented itself to Him in the course of His work. He chose the condition of childhood as a type of the fundamental character of the recipients of the Kingdom of God. He adopted the relation of childhood as the most vivid earthly image of the relation of God's people to Him who was not ashamed to be called their Father, which is in Heaven, and thus reflected back upon this relation a glory by which it has been transfigured ever since."—B. Warfield, in *Hasting's Dictionary*.

We would grow better men and women, and the Sunday School and League, supplementing the culture of the home, would find it easier to provide the church with efficient workers in every department of religious activity.

Doth See the Light?

BY JAMES A. BELL.

Doth see the light? 'as thro' the night you wander,
Groping so blindly 'gainst the impenetrable gloom.
Doth see the light? 'as doubtful things you ponder,
Or does the darkness break uncertain doom?
Doth see the light? 'tis shining there so brightly,
Tho' sometimes clouds portentous intervene.
Tho' faith's strong eye we choose our pathway rightly,
Trusting the light tho' oft it is unseen.
St. Catharines.

Some Essentials of League Organization

BY REV. GEORGE A. CROPP.

EPWORTH LEAGUES and kindred societies have long since demonstrated their right to live and have an honorable place among the agencies of the church, so that an apology for them is needed only in the case of some "Rip Van Winkles," who have slept for twenty years. Nevertheless, they seem to be always in a state of fluctuation, like the water in the glass gauge on a steam boiler. They seem to be very sensitive to atmospheric changes, shrivelling up before the chill blast of unkind criticism from the "I told you so" people, but expanding into their fullest bloom and fragrance under the bright sun and warm breezes of kindly appreciation.

Leagues appear on the horizon, and with great rapidity rise to the zenith as a star of first magnitude. They lead the district. Then they often fall with equal rapidity. Why? I cannot tell. Every League has a peculiar life of its own. Yet this I do believe, that the cause is not to be found as frequently as it is claimed to be, in the change of ministers. This may be the immediate cause in frequent cases, but the real cause has to be sought for in a more vital place, else how is it that many Leagues work on through changes of ministers of all grades, more brilliantly under some, it is true, but not losing their vitality under others less helpful.

I would like, therefore, to outline a few essentials of the foundation of the successful League, to which, as in many other things, the maxim applies, "Start Right."

The first two I will mention are seemingly so obvious that many will smile at them. Yet I have seen cases where they have been neglected, and societies have had a short and fitful life.

In the first place, then, we need young people—the average age from sixteen to twenty years. A society whose members are from twenty-three years up will hardly thrive under distinctive League organization. The galvanic batteries which supply so much of our League fire and energy have begun to lose their force. The mental attitude has changed, and has become comparatively settled, so that the whole mechanism must be altered, for we cannot run a high-speed machine with a low speed engine. This essential has been often omitted, and the result has not been added prestige.

Not only must we have young people, but we must have Christian young people. During my probation I was stationed as the young man on a certain field. There were a number of young people at one appointment, but not one church member or professing Christian among them. Yet I was urged to organize a League with that material. They would make a Literary Society, Debating Club, Reading Circle, Mutual Improvement Association, but not a League, for its motto is, "Look up, lift up, for Christ and the church." The life and soul of a League must be its active members. If over they let go, or lose the leadership of its forces, then the date of its passing is not far distant. Herein lies one of the dangers in booming a League, by membership contests. In the anxiety to secure new members, only quantity is considered, with the frequent result that the influx of associate members, many of whom are not at all interested in the society's aims, completely swamps the small body of active members who have had no training or experience to meet the unlooked-for conditions, and a decided weakening is the result, from which it takes years sometimes to recover. Quantity is not the one thing needed.

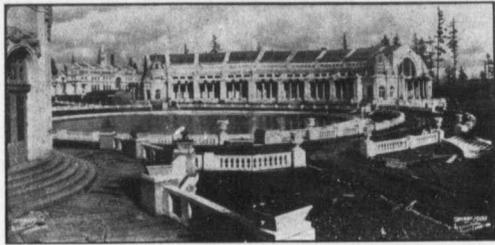
Granted the nucleus of young Christians, what next? Before a pledge-card is signed we must impress upon them what a League means; that it is, above all, a Christian society, for mutual help in the service of Christ; that all of its departments are to contribute to spiritual development. Its main object is not the amusement of the young people, but their training in the school of Christ for the world's evangelization, beginning with their young associates, and reaching out to all the world. Moreover, the burden of the society's life should be thrown upon them—under guidance, of course. The work is theirs; they may throw themselves into it with enthusiasm and make it a success, or hold back and wait for others, and so make it a failure. If all did purely social work, there could be no League. If all did purely literary work, the same would be true. If the young men attend only to athletics, and the young women to musical culture, a League would die. But if all throw themselves with zeal into purely spiritual work, the other branches will find a place, with the resulting steady life and growth and influence. All active members who withdraw from spiritual work are not a strength to the society. It would surely die if all were like them.

The fourth essential, that the League should have no back-door entrances. By this, I mean, that every member should be required to sign the pledge, and be received in the regular way, by being called to the front and using the reception service in the constitution, or something similar. In many countries Leagues members sign the pledge, and their names are put in the secretary's book. They are not made to feel that joining a League means anything. Others, again, who do not like, or refuse, to come to the front and be received according to rule, are put down as members without doing so. This is a mistake, and results in a loss of dignity and prestige. Let those who would unite with the League, come up like men and women, take upon them the mutual obligations, and join hand in hand with their fellow-workers and with Christ, for a combined attack upon the forces of evil for the salvation of the world.

Lastly, keep up the standards of membership. The active members' pledge says: "I will abstain from all habits and amusements upon which I cannot ask God's blessing." The associate pledge says: "I will by conversation, conduct and companions endeavor to sustain its character as a Christian society." This is the standard for all; and if any member, after thinking it over, deliberately chooses a lower one, then there is only one honorably course for them, and one safe way for the League. We are not discussing their many good qualities or their defects; that is foreign to the question; but simply their attitude to the vital principle of League organization. To remain as one of the League, with its pledges renounced and principles ignored, is a weakness to the individual who does it, and to the society which permits it.

I know that this attitude will be criticized by some, but my experience confirms it.

I believe that, other things being equal, a League, organized with due regard to the above principles, will make steady growth, in power and usefulness, and will justify its existence



ACROSS GUYSER BASIN, TOWARD MANUFACTURING BUILDING

in any church, by the Christian character and leavening influence of the young men and women which it produces.

Troy, Ont.

The Beautiful Quiet of Heaven

BY R. WALTER WRIGHT.

O heart beating wildly, O deep furrowed brow,
O nerves overstrung, overdriven!
There is rest, there is peace, there is perfect release
In the beautiful quiet of heaven.

O'er my work-wearied heart 'midst the worry there seems
A great wave of that rest-tide to roll,
When the Comforter now with His hand on my brow
Whispers gently, "Be quiet, O soul."

Yet in heaven we shall work. O yes, be it so;
But the labor is gone and the smart;
And the leisurely sway of the thousand-year day
Gives its rhythm and rest to the heart.

We shall sing, so they say, but the anthem shall soothe
Like the vesper bell sounding at even,
Like the bird song and bloom of the calm summer home,
In the beautiful quiet of heaven.

Palmerston, Ont.

Children's Five-Minute Sermon

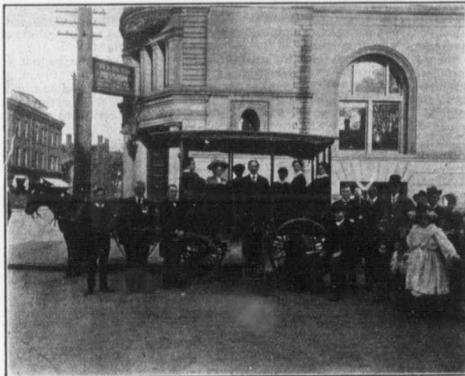
Central Methodist Church, Moncton, N.B.

By REV. JAMES STROTHARD, PASTOR.

REPORTED BY B. H. F.

Now, I want to speak to my young friends for a moment or two this morning about one of the most precious and most mysterious things about their being—something that we cannot do very well without and yet is something that many of us neglect. I am sure, as you have been going out many a time, whether to school or to play, or on some errand, father or mother has said, "Now, remember!" You have heard that word, have you not? That is just the word I want to speak to you about this morning—"Remember." You have got somewhere memory boxes—very small in some have good "forgetories," and boys and girls are very apt to forget. Now, this memory may be spoken of as a *casket* in which you deposit very precious jewels. I have seen girls who delight to show their brooches and trinkets in their jewelry boxes, and I know boys have boxes in which they deposit their pennies and dimes until they make the dollar. Now, this memory is a place where you keep gems, and the more you put into it the bigger it gets; the more of these gems you deposit in the memory, the more expansive your memory becomes. You just want to think of that!

There is another point I wish to speak of, and that is that memory is a *library*. Now, I know many of our boys are anxious to have libraries; they count the books on the



THE GOSPEL WAGON

(See Mr. Dean's article.)

shelves, and as they add to their books they say, "I'm getting my library now." Do you know, boys and girls, just such a library is memory? In this city I go into homes and sometimes find very extensive libraries; their owners cannot carry them around, but if their memories are stored they can carry them around all the time. Some of you have read Milton's "Paradise Lost"; Lord Macaulay could repeat all of that because he had such an excellent memory. I also read of a man in Scotland who knew the whole bible by heart, knew it in such a way that he could tell if any one made a mistake. Now, you know the importance of having a good memory to carry around with you. It is not only a library and a casket, but it is also a *picture gallery*. Now, you know people go around the world visiting the great picture galleries—the Louvre in France, the National Gallery in London, and others. Every boy and girl can carry a picture gallery with them, and they are doing so all the time. If I could spend the time this morning in giving you a picture of my native country, I could do so and yet scarcely touch the scene. I want you to remember, dear boys and girls, that you are treasuring up pictures and that they are imperishable. Some pictures change when exposed to the weather, but young people are treasuring up in their memories pictures that can never be taken from them.

Now the text—I believe I did not give it to you yet—you will find in Luke 16, 25, and you will see the word remember."

Then, I want you to remember God—"Remember now thy Creator in the days of thy youth," and "Remember the Sabbath day to keep it holy." Now, just take these two thoughts, "Remember," and "Remember the Sabbath day," and I am certain that I have not spoken these words to you in vain.

A Parable of Capacity

BY WILLIAM RUSSELL OWEN.

Once The-Old-Man-of-Yesterday promised his three servants, whose names were The-Tollers-of-To-day, that he would give to each of them at the setting of the sun so much corn food as could be put into the wicker basket measures that each might build in the light of the day.

Whereupon The-Old-Man-of-Yesterday withdrew to his garner to prepare for the Tollers with their wicker-measures; but once he grew tired of his waiting and returned to cheer his servants at their task. He came first to the Toller Humdrum, and asked how prosperously he wrought at his task. "I am well pleased," answered Humdrum, "with my progress, watching a handsome athlete perform in the market-place; but I have been staying a little, for all the forenoon in the market-place; but I am happy at my work. Likewise to the second Toller, The-Lady-of-Placidity, he came and sought to know how well she fared at the task of building her basket-measure. "I am full well pleased at my success," said The-Lady-of-Calm-Placidity, "but social calls have been so frequent that I fear my basket has suffered in its wicker-girdle." Then The-Old-Man-of-Yesterday sought the third toller, Sir-Glory-of-the-Drudge, and found him off from his toil. The Old-Man rested on the work-bench until the Toller had returned, and asked him also how his drudgery pleased him. "Well!" said Sir-Glory-of-the-Drudge, "though thrice I have been forced to leave my labor. Once a frail child was borne to the earth by a heavy timber, and I lifted the weight. Once a woman of the street with light manners and raucous laughter met my eye, and I took her from the street and offered to befriend her; and just now I have been supporting my brother of Little Will to the home of his right mind." And The-Old-Man-of-Yesterday moved off to his garner on the hill.

At the close of the Yesterdays the tollers came to The-Old-Man for their corn food. Toller Humdrum said: "My basket-measure will hold a quart of grain, fill," and The-Old-Man-of-Yesterday filled it full. The-Lady-of-Placidity said: "My wicker will hold two quarts, fill," and the glow of Yesterdays' Countenance smiled upon her. Then Sir-Glory-of-the-Drudge spoke: "My work has been a sorry task, but a halo of service has been about it; my wicker-measure holds a bushel, fill." And The-Old-Man-of-Yesterday gave to the now Pilgrims-of-To-morrow all the corn food that the capacities of their several baskets could contain, and he said, "Come with me, Tollers for to-morrow we will climb the Height of Appreciation, which is reached by the Path Capacity.

In the morning the tollers were glad to find The-Old-Man-of-Yesterday changed into The-Strong-Helper-of-To-morrow, and they began their journey. At a ledge that jutted over the Valley-of-Vision, Humdrum ceased his climbing. "Why," said The-Strong-Helper-of-To-morrow, "do you not continue?" "I am climbing-wearied, and my wicker-measure contains no more food to provide me strength; I am well satisfied with this ledge on the ledge, for I can see the face of the King in all his Beauty. I will rest here, so away!"

But The-Lady-of-Placidity climbed higher than Humdrum and she came to a scarped cliff where summer breezes blew, and she sat upon a bed of tender moss. "Will you not continue higher?" said The-Strong-Helper-of-To-morrow. "There is much splendor in this village beyond the valley," "I am well contented," replied The-Lady-of-Placidity; "I have not the valor to continue. I find my corn food shows a bare bottom to my measure. I see the King's Beauty and those that surround the throne. It is enough. Happily, I bid you bye."

And so their strength failed them, and their corn food was spent, but The-Strong-Helper-of-To-morrow and the Toller who discerned the glory of drudgery reached the Point Transcendent, and the third Toller's corn food was not consumed, and he had perfect knowledge of all things, for there, across the valley, was the King-in-his-Beauty, seated upon a throne of simple splendor; and the fertile valley was flecked with the Kingdoms-of-Yesterday transfigured into the Villages of Vision, and the Tollers who dwell in the villages were those Pilgrims that had found Glory-in-Drudgery at the toll-houses of The-Old-Man, whose dwelling-place is perpetually in the Land-of-Yesterday, rather than in the Land of To-morrow.—Service.

"Sensibility to the beauties of nature should be cherished in young persons. It engages them to contemplate the Creator in his wonderful works; it purifies and harmonizes the soul, and preps it for moral and intellectual discipline; it supplies a never-failing source of amusement; it contributes even to bodily health; and, as a strict analogy subsists between material and moral beauty, it leads the heart by an easy transition from the one to the other, and thus recommends virtue for its transcendent loveliness, and makes vice appear the object of contempt and abomination."

LEAGUE PROBLEMS

In this column we shall discuss such problems of the practical work of our Young Peoples' Societies as may be submitted to us. Your correspondence is solicited.

We are in receipt of many reports of Annual Meetings, in which new sets of officers have been elected, and several requests have come to us from both pastors and leaguers for suggestions as to the best course of procedure in making the League a progressive force in church work. Hence the suggestions following.

Make your Executive Committee real. Too many are only nominally existent. It is a comparatively little thing to secure the election of a full list of officers; but unless the whole official staff is kept actively engaged, the members composing it had better not have been appointed. A real Executive Committee exists not on paper only, but actively engages in co-operating industry, for the advancement of the League. Such co-operation requires good generalship. It is here that the wise pastor proves his capacity for leadership. He does not seek to do all that is to be done; but in the spirit of D. L. Moody, says: "I would rather set ten men to work than do the work which belongs to ten men." Having overseen the organization of a promising executive the work of the pastor is largely done. All that follows is mainly advisory. While he is first officially, the wise pastor is never officiously the first in the League. He never dictates nor domineers, but leads his young people. They have confidence in the leadership of such a man, and will gladly welcome his counsel and follow his advice, if he be not one above them, but one with them.

To the President belongs largely the executive duties of the League. As the nominee of the pastor he knows that he has his minister's confidence, and as a member of the Quarterly Official Board of the Circuit, he has the privilege and opportunity of pressing home the claims of the young people, and of securing the sympathy and support of the church officials in the League life and activities. As the chief executive officer of the League, the President realizes that he can often do better work by getting someone else to do it for him than by attempting it himself. Consequently he treats his vice-presidents as his cabinet or ministry, and through them seeks to enlist the services of every individual member of the League. This is the secret of successful committee work. But in the multiplication of committees is a danger that may be avoided only by regular committee meetings, and written reports at the monthly business meeting of the League. These written reports must be insisted on if the League is to be managed systematically and according to proper business methods, and only thus can the Executive be made a real working body.

Have a comprehensive League plan. By this we mean that each League should seek to do the whole work for which it exists. Perhaps no individual society has accomplished this, and while there is some danger that a few of our Leagues will attempt too much, a greater one is that the many will be satisfied with too little. Do not let your League confine its study or efforts to one thing only, to the exclusion of other important matters. If your society be excluded merely a money-raising agency no matter how good the object, you will degenerate as an Epworth League. The supreme purpose of the League is to secure and develop Christians, and that is not as simple a work as it may at first seem. Your League plan must include the well-being of the individual, and then the welfare of the individuals. Personally, the Leaguer must be cultivated. Collectively, the Leaguers must be organized. Every department is needed. Prayer-meetings will not do all. Missionary meetings alone are insufficient. Social gatherings by themselves will fail. Literary evenings cannot suffice. Any of these separated from the others may make your League a monstrosity before long. But the union of them all for the success of the whole organization will make it well balanced and symmetrical. Many a League has failed by allowing one feature to monopolize the time and attention of the members, to the exclusion of others that while not all-important in themselves, were necessary for the wholeness of the League as an institution.

Our remaining suggestion is well put in the words of another, who said:

"Ability never amounts to much until it acquires two more letters—*st* and *ability*." Thus strikingly is put a sober truth. Many Young Peoples' societies have suffered because of the abundance of ability possessed by the members and by leaders was not backed up by the two additional letters. Stability is essential to success. Ability may give promise of great achievements, but stability must come to the help of ability."

All of which means that to make your League an aggressive force you must have the best ability, organized under wise leadership, that everybody "Stick to it," and that all work together.

LIFE PROBLEMS

In this column we shall endeavor to assist our young people in the solution of some of the vital questions of the personal life. Your correspondence is asked.

V.—"How May I Know I am a Christian?"

A lad asks this question, and doubtless many more are face to face with the same query in some form or other.

You will do well, dear young friend, to settle clearly in your mind what it means to be a Christian. So, before answering you personally, consider a few statements that may clear your way. To make it plain for all who may read this beside you, let us see at the start what it is *not*.

It is not simply to believe something! Doctrinal formulæ are valuable. Creeds are necessary. Catechisms have taught much. Facts of history impart information. But none of these, nor all combined, can in themselves make a Christian. Intellectual acceptance of truth is of itself insufficient. You know many bad men who believe good things about Christ, the Bible, the Church, Christians, duty, the soul, and eternity, and yet remain bad. Yes, the head is a part to play in Christian living, but only a part. Many believe something and are not Christians.

It is not simply to believe in God and do what you think is right. Many persons profess to believe in the Almighty and say that they follow their consciences, yet they know, and we know, that they are not Christians. Plenty of people have been conscientious and yet wrong. Conscience is not the supreme guide. It tells us to do right always and never do wrong; but it does not define right or wrong for us. That a man thinks he is right is no proof that he is.

It is not to be what is commonly called "good." There are good people who are not Christians. Many persons are kind, honest, truthful, just, and generous, who are not Christians in either motive or principle. Some of the kindest and best natured men alive, who would scorn to do a cruel deed, make no pretence whatever to Christianity.

Neither does it mean that we must have been very "bad," and then be "converted," just as somebody else has been. There are many besides you, dear young friend, who have not experienced what is generally called "conversion." An adult sinner's experience in conversion is impossible without his character. His character is the result of his habits of moral choice and practice. These we do not want you to form. Don't be discouraged because you have had no such tragic experience as you have heard some persons describe. There are two sides to "conversion," which means "turning." An old sinner must turn from his life of sins, a young child must turn to Christ to be prevented from living such a life. This leads us to see what being a Christian is.

It is taking account of Christ, entering into a personal relation to Him that puts Him first in our affection and service. No one can be a Christian without Christ. Do you see the difference between believing something about Christ and knowing Him? You believe many things about persons whom you do not know; but you must know Christ to be a Christian. It does not matter that you have never had someone else's "experience." You may know that you are a Christian now if you can simply say, "I have taken Christ to be my personal Saviour—to keep me from sin—to save me from its guilt—to deliver me from its power—to help me say, 'No!' to temptation—to guide my life—to be my King." And perhaps you can only say a part of this. If your heart goes out to Him and you say, "Lord, help me to follow Thee," that is all He asks of you at the start. And if the purpose of your soul is to answer His "Follow Me" by a hearty, "I will!" you need not hesitate or fear to call yourself a Christian. It is our personal relation to Christ Himself that determines our Christianity. Keep Him supreme, and while not despising creeds, and doctrines, and catechisms, as some wrongly do, do not make them first, but put Christ first always, and so know yourself to be a Christian indeed.

My Work

Let me but do my work from day to day,
In field or forest, at the desk or loom;

In roaring market-place or tranquil room;

Let me but find it in my heart to say,

When vagrant wishes beckon me astray,

"This is my work; my blessing, not my doom:

Of all who live, I am the one by whom

This work can best be done, in the right way,"

Then shall I see it not too great, nor small,

To walk my spirit and my powers;

Then shall I cheerfully greet the laboring hours,

And cheerful turn, when the long shadows fall

At eventide, to play and love and rest.

Because I know for me my work is best.

—Henry Van Dyke.

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Life's Spring Time

Some of us who are no longer children can yet remember how incredulously we heard periodical visitors at the public school aver that youth was the happiest and best period of life. It was a staple subject of address in those days (and may be so still)—"Make the best of your early days. The will soon be gone, and you may wish them back again." What unbelieving scoffers we were then. And presumably our children are equally sceptical. Yet the experience that only time can give, and the wisdom that can only come with years, teach us the absolute truth of our teachers of a generation ago. Youth is life's springtime, full of beauty and promise when well tilled fields are apparent to the beholder. And such may the young lives in our Sunday Schools and Leagues be. It is our privilege to so cultivate them that no vain regrets for wasted opportunity shall come to the mind of the man in later life when the retrospective mood shall surely come. A dying voluptuary was asked by a friend if there was anything he could do for him, and responded with despair, "Yes, give me back my youth." But he asked the impossible. As our children learn to carry with them through each succeeding period of life the good they have achieved, does the springtime promise grow into summertime joy and harvest-time abundance? Thus, instead of remorse and despair, shall be assured the peace of a soul to which the ineffable satisfaction comes of having aimed at accomplishing the will of God from childhood to old age, as the all controlling principle of life.

The Epworth League President

If Emerson was right in saying, "An institution is the lengthened shadow of one man," the prosperity of the Epworth League in every case depends very largely on the character and enterprise of its official head—the President. It is assured by the very manner of election that the President has the confidence of the Pastor, and of a majority of the League members, and may so be considered a worthy person. But not every such worthy person will make a successful Epworth League President. Personal goodness is of necessity a prime factor in making choice, but more than this is required. Qualities of leadership are equally important. Sex should never be a bar to this official position if these qualities be possessed. Many young men have failed, and many young women have succeeded in the management of League affairs. And the converse statement would be equally true. Young men are more likely to make good executive officers than young women, and taken all in all, we are of the opinion that we have too few young men as Epworth League Presidents.

But sex considerations aside, the President must be a person of resource, and prove his capacity for finding or adapting appropriate and sufficient means for the League as a whole. He should prove by what is actually done that he possesses power of achievement both personally and by the spirit of enterprise which he is able to enthrone into his workers. He will be the first mover in many things that otherwise would be unattempted. Lacking this power of initiative in the President, the work of the various departments will soon lag and the interest fall. The Epworth League President who is not constantly thinking out new enterprises and continually studying how he may lead his members into new plans of endeavor, will soon lose what little grip he had at starting in his office. That the League may grow requires that its head be a master of detail, not doing

everything himself, but seeing that nothing is left undone by the somebody who ought to do that particular thing. He will be methodical and orderly in his arrangement of the League business, as well as prompt in the discharge of his various other duties.

But our purpose is not to make inventory of all desirable qualities in this officer, but to recommend the great body of newly elected presidents to cultivate such essential qualities of leadership as we have simply stated above, in order to the attainment of a relative excellence that shall more fully demonstrate the possibilities of Epworth League organization.

Let none be discouraged. No one person possesses all good characteristics, but all persons may cultivate some of them to a desirable degree, and grow in usefulness as well as in personal goodness. Successful leaders may be grown, and the Epworth League ought to be a training school for the development of such. One of the purposes of the committees is here seen. Taught on a live committee how to work, advanced step by step in League official progress, a growing youth or maiden may rise through the various stages of service in the League until well fitted for the first office. Good presidents are not ready made, and no president is so nearly perfect that he can no longer grow in efficiency and worth. So let all, from the youngest Junior League President to the oldest of our Conference officers, seek to "increase more and more."

The Theatre Habit

It is evident to any open-eyed person that there is an increasing interest in what may be termed the milder form of stage performances. That a taste for a more exciting bill of fare than is presented by the average moving picture show is being cultivated is very manifest. The introduction of cheap vaudeville and the double programme thus provided by many moving picture concerns is significant. It all tends to the development of a theatre habit. The steps are easy. Moving pictures first, for their "educational" value, then a more exciting exhibition, then funny songs and fancy dancing added, and before long the most extravagant programme that unscrupulous managers can present is demanded to gratify a taste that has thus become gradually vitiated. We know the educational possibilities of moving pictures are great, but we also know that the average moving picture performance is neither educative nor morally wholesome. We have visited these places where thousands of our children and young people daily resort, and with one exception, have failed to see a single show that has been free from some objectionable feature. Pictures of theft, burglary, domestic unfaithfulness, cruelty, barbarous savagery, and such like are not beneficial to any, and certainly they are harmful to the susceptible minds of the young. Representations of evil-doing are seeds of crime that reach the heart through the sight of the onlooker, and when such scenes are of vice made attractive they become poisonous and deadly. And thousands of Canadian children are daily looking on such sights. Kidnapping, abduction, duelling, murder, suicide, indeed almost every crime on the calendar are shown with impunity. And when with such pictures there is associated the most sentimental and silly of love-songs, coarse jokes, and the various incidents of the cheapest vaudeville, it is not to be wondered at if the great mass of our youth become morally careless or worse, and if the conscience grows dull to the finer sensibilities of the soul. Many a parent who now ignorantly indulges the children in the taste for the public moving picture performance, will wonder in a few years or less why the youth has grown to be

such a lover of the theatre. But the process is natural. Feed them on a mild form of theatre diet and the appetite will grow until it is practically insatiable. The theatre habit is easily cultivated, and that it has a tremendous hold on our young people any one may learn if he will but study the actual situation in our towns and cities. Do you want your boy to get this habit? You say "No!" and yet what assurance have you that, allowed to browse on theatre garbage now, he will not some day form one of the large number of foolish youths and men who throng theatres where they dare not take either mother, sister, or young lady friend? There are such places, and thousands of such men in Canada, and if we are not careful we shall but increase the number by our indifferent or unquestioning acquiescence with the popular craze for cheap and varied amusement. It was but a short while ago that the Roman Catholic Archbishop of New York spoke in protest against the modern theatre. In the course of his sermon he said:

"The stage is worse to-day than it was in the days of paganism. We see to-day men and women—old men and old women who ought to know better—bringing the young to these orgies of obscenity. Instead of that they should be exercising a supervision over the young and should look carefully after their companionship.

"The old preachers taught us that we must work out our destiny in fear and trembling. They wanted us to believe that we must live undefiled if we are to be saved. But where are we to find any who have lived in accordance with the precepts of God?

"All about us we have the men and women who are setting evil examples. Men hoary with age are often found inspiring with evil the minds of the young. They go to the public places and to the theatres in shamelessness, and they bring with them youngsters who cannot escape corruption."

This may seem extravagant language to quote here; but Canadian cities are not so far in advance of those across the border that we can afford to neglect the warning implied in the Archbishop's ringing statement of the sadly demoralizing facts of the case. Let us beware lest we unconsciously, yet not innocently, cultivate the theatre habit in our children.

A Question of Idleness

"Why stand ye here all the day idle?" With greater reason might He ask the question to-day. His call is to activity, labor, personal work. And many fail to respond and engage with Him. Is this not strange? Think how important the work is. The salvation of our souls, the cultivation of our spiritual natures, the promulgation of His gospel! All make demands on us that we cannot ignore or refuse without irrevocable loss. Think how spacious the vineyard is in which He would have us labor. In our own lives, our home circles, our immediate neighborhood, our local church, our country, the whole world. What a varied work and varied place in which to do it, are before us as we study the Master's plan. Many workers but one work. Many talents but one purpose. It is His work, but it is also ours, for without us it cannot be done. Think of the kindness of the Master who would engage us. He calls on us to do what He himself has done before us. He knows the difficulties in our way, He sympathizes with every honest effort. He encourages, strengthens, and inspires every humble toiler, he values our work according to the spirit of devotion we show in the doing of it. He is more than Master, He is Friend. Think of the reward He gives. In our own consciousness of spiritual growth there is reward, in the spread of holiness, truth, purity, in His kingdom there is reward, in the great future there is abundant reward. Present acceptance, present approval, present remuneration shall be followed by future and eternal coronation. Who dare be idle? Who can be content with indolence in the face of it all? Think again of the shortness of the time at our disposal for doing the work He has for us. The "day" of human life is very brief. The "night" soon falls, and the short period of earth's working time is ended. So little done, so much to do, so short a time in which to do it. His call is instant, imperial, pressing. Who of us can hear it, and, giving it even passing heed, disobey? "Go, work to-day in my vineyard."

A Letter from Japan

(By the kindness of Dr. Stephenson we are privileged to give our readers the following interesting letter from Rev. R. C. Armstrong.—Ed.)

KANAZAWA, March 29, 1909.

DEAR FELLOW LEAGUERS:

The winter has gone and the spring has come. The very unpleasant and changeable weather of this West Coast winter has given place to very beautiful weather and the plum blossoms out and the cherry blossoms coming out. I wish you could visit the park here. It is said to be one of the three most beautiful at this season.

Last month the papers announced that the Home Department had made a grant of 200 yen, or \$100, as an encouragement to our orphanage here. At the appointed time, Mr. Aoyama and I went down to the city office to be conducted by the mayor to the Prefectural building to receive the money. At the same time another institution in the city received a grant of money from the same source. This other institution was founded by an old Samurai. He was a very interesting character to me. When he was a young man he opened his house and spent his whole living in feeding the wretchedly poor. His work was carried on in a quick way until a Christian policeman in his beat came upon the work and reported it to the city and later to the Government. This institution has now 500 inmates in all. They live largely on the livings of the prisoners and by donations from the city and the Prefecture. The old man never buys new clothes. He says he cannot afford to do so, so he goes to the second-hand stores and gets his own clothes second-hand. At the time I saw him he was dressed in patched garments but very clean and neat. He is a very interesting man and has done a great work for the poor of this district.

In company with this old saint, for so he appeared to me, we went and in a very formal, ceremonious way received our respective gifts from the Governor. We were told that this money was not to be used in the regular way, but could be deposited in a safe bank until such time as we had need of it for educational or other purposes approved by the Governor.

I am thinking very seriously of the future of our ninety-some children. There are several of them whose school record shows that we must provide trades or industrial work for them in a way that will make them independent and worthy citizens of this great Japanese Empire. I speak of this that you may get a glimpse into the great and important work associated with the lives of these children, who have become the children of the Canadian Methodist Mission, so far as support and responsibility is concerned. Among them there are some bright girls and some clever boys, and on the whole they are well behaved, as shown by their school record.

Since I wrote last we had all the public school teachers, who are all associated with the education of these orphanage children, in for luncheon. After they had spent a social time together they were freely given the chance of telling us anything they wished in regard to the conduct of the orphans or our management of the institution. We spent a very interesting hour or two together, and we feel that they are anxious to co-operate with us in developing the lives and characters of these boys and girls. We also give the police a similar opportunity, and we are assured of their friendship and assistance in any way possible. For, as you will readily see, a Japanese orphanage should be run in close harmony with the customs of the Japanese, and to do that we need to see their standpoint, and, if possible, their innermost thought.

I have been going regularly every month to Nanan for a sermon and an afternoon talk to young men. The meetings are quiet and regular, and I hope good is being done. At any rate I get in touch with several young lives in a way that ought to be helpful. My Bible-class keeps up as usual. It is my custom to copy the outline of my lesson on the mimeograph and give a copy to each student. Then I give them the lesson, using both languages as best I can, to get in the idea I wish to teach.

Our church here is growing. This coming year they have agreed to come up 50 yen more on the preacher's salary. That makes 250 yen for preacher's salary, in addition to the other running expenses of the church. I think a spirit of true independence is growing, and if we could but see a revival of zeal and life in the present Christian Church of Japan it would only be a matter of a few years until the leaven of Christianity should have leavened the whole lump. One real, live, active, spirit-filled, Japanese Christian in every city of Japan could work wonders. Let us pray for a baptism of zeal, independence and life for the native church.

Yours,

R. C. ARMSTRONG.

The Sunday School

The Preparation of the S. S. Lesson

BY MISS A. RUSTON.

(A paper read at the Balcarres District Convention and published by request.)

To the Sunday School worker, intent upon the advancement of his pupils, intellectually and spiritually, there comes the question:—"How shall I present this new lesson that my six boys may live better next week than they did this? What is the lesson about? Who are Peter and John? What do I know of these two men? Let me freshen up my memory." And with Bible in hand he makes a rapid but comprehensive review of the interesting items in their lives. Thus he gets his basis, his foundation, and follows out an old teaching maxim:—"Proceed from the known to the unknown." Then he proceeds to get a general idea of the lesson and its bearing on what goes before, its connection with his review and its references to other passages. Then follows the analysis of the lesson, verse by verse and phrase by phrase, all passages presenting difficulty receiving special consideration. It is here that the teacher who knows the pupils of his class can anticipate their questions and problems, and can prepare himself to remove the obstacles. Knowing each disposition, each individuality, he can mould his preparatory thoughts to bring them to help to each young life. Having taken time to meditate upon the knowledge gleaned from the study of the Bible text, the progressive teacher turns to the lesson helps for the thoughts of abler students upon this same subject or theme. Here he may find ample room for enlarging upon his ideas and for the expression of erroneous opinions of his own. He cannot read too many nor find out too much. But having done this, and early in the week, too, he, with great profit to himself, gradually assimilates their thoughts until they become his own. As a final preparation he should read some simple outline, or better, make one of his own, and having divided his time for the teaching of the lesson, he will allot to each portion its different division or heading. Doing this, each important topic receives its share of consideration and the danger of a one-sided lesson is removed. A teacher with this outline fresh in his mind cannot spend all the lesson period on one phase of the subject, no matter how interesting it may be or how much information he has gleaned. The children have a feeling of dissatisfaction and loss if the whole lesson is not covered. It, too, prevents the desire on the part of the teacher to tell all he knows. Having prepared his outline he should next consider the forms of his questions necessary to develop the lesson, the various interesting items he will use to secure and hold attention, and the blackboard sketch best suited to the various parts of the lesson. Thus he views the lesson from the child's standpoint and by so doing avoids to them meaningless digressions and waste of time.

Where teachers have the privilege of meeting and going over the lesson together, getting in ideas of others and submitting their own for discussion, they of course derive untold benefit, but in many places this is impossible. As a substitute, the study of the lesson with the other members of the family, reveal-

ing one's weak points, is excellent practice.

But there is yet a final preparation needed by every teacher—that which is to give to the lesson the last loving touch—humble prayer to God that this lesson may add another stone to the structure he is assisting to build, that of character, rich, deep and pure.

As to the preparation required by the child, this varies. Little tots in the primary classes can make none only as they are assisted by older brothers and sisters. The Golden Text is almost all they can master. As the child grows older and learns to read easily he can find for himself the lesson in his Bible and read it. If children can in some way be induced to follow the daily Bible readings bearing on the lesson, and thus form the habit of daily Bible reading and study, a great deal is certainly gained, but this is very hard to accomplish.

Too many pupils come Sunday after Sunday knowing nothing whatever about the lesson, having perhaps lost the Lesson Leaf given them, or been absent when they were distributed. Until the habit of preparing faithfully each lesson is formed the average child shows carelessness regarding it. To counteract this, the giving of questions requiring

FOR THE PREACHERS!

"The work of the Pulpit is but one department of the true clergyman's work, and he makes a great mistake if he ignores his responsibility for the Family and the School as agencies for making his Pulpit labors effective for the greatest good of his entire spiritual charge."—Henry Clay Trumbull.

written answers to be prepared at home does much.

But the earnest prayerful teacher who always comes prepared himself can do a great deal towards achieving the desired results, for children, as we all know, love to imitate.

Teachers, you who have the best interests of our Sunday School pupils at heart, let us look closely into our own lives and note our deficiencies that we may fortify those weak places and thus make ourselves more shining examples of the Christ-life and love. Let us study to improve the faculties which are God-given.

We are all apt to stumble and make mistakes, and perhaps like Christian and Hopeful, reach Doubting Castle, but the God whom we are serving, though perhaps in our own opinion so feebly and so ill, will see and reward.

Pheasant Forks, Sask.

At the recent convention of the Religious Education Association in Chicago, Rabbi Hirsch said that there are burned annually in the railroad locomotives 115,000,000 tons of coal. It takes 7,500,000 tons to run the engines; all the rest are waste and go out the smokestack. The railroad companies are trying to overcome this waste and utilize all the coal. It is the business of educators to utilize wasted energy and time and turn them into forceful character.

The Elementary Department

Standard of Excellence

We are anxious to have all our Sunday Schools graded. Every school to greater or less degree, recognizes already the principle of grading; but few practice the system as thoroughly as possible, even under the disadvantages that generally prevail in the average school. We are confident that many of our schools might with some effort, comply with the International S. S. Association's Standard of Excellence, for all pupils up to the beginning of their thirteenth year. It is as follows:—

1. A Cradle Roll, and the pupils under thirteen divided into three departments: Beginners (3-5); Primary (6-8); Junior (9-12, inclusive).
2. A separate room or curtains or screens for each of the three departments.
3. A blackboard in use in each of the three departments.
4. Supplemental lessons, or Graded lessons, taught in each department.
5. Beginner lessons taught to the children under six.
6. Each teacher studying a Training Course or a member of a Reading Circle.

We shall be pleased to send the leaflet on Grading and Supplemental Lessons free to any enquirer. A few minutes with the class each week, and a small amount of work done at home between Sundays, will enable the pupils to secure a substantial amount of Bible knowledge in addition to that obtained in the regular lesson system.

Busy Teachers

According to Miss Vella in the S. S. Magazine, busy teachers plan and prepare their lessons by degrees.

They read the lesson verses the Sunday previous.

They follow the "daily readings" in their daily devotions.

They think of the lesson even when about their daily occupations.

They talk over the lesson with teachers they meet.

They use lesson "helps" each day, as they find time.

They find illustrations familiar to the class.

They recall something in their own lives as children which may be used as illustrations.

They seek for stories and object lessons in their general reading.

They keep clippings in scrapbooks or in envelopes, so marked that it is easy to find those relating to particular subjects.

They index a list of illustrations to be found in books and periodicals they do not wish to cut.

They make illustrations. If they read a suitable story, they decide to picture it by drawing or by using objects mentioned in it.

They gather incidents in the kitchen, sewing room, parlor, street, school, store, or cars.

They take "notes" when reading, observing, or thinking, having a note-book for the purpose near at hand.

They give one hour a week to attend a primary teachers' class, if possible.

They question parents for suggestions or about results of their work.

They ask God for wisdom to know the message for their classes from that lesson.

They select the best illustrations they like at hand for that one message or application.

They pray in spirit while teaching.

They review their teaching upon their return from their classes and see ways to do better "next time."

The Sunday School in Session

Securing Attention and Maintaining Order

(A paper read by Miss Down, Trenton, at the Brighton District S. S. Convention.)

It has been said that "attendance and intention, attention and retention are the corner-stones of the teaching system." The scholars must attend every session of the school, they must study patiently and retain permanently the Word of God, if there is to be effective Sunday School work done. The quality of the *Sunday School Home* will have very much to do with the conduct of the scholars when present. The average child will instinctively behave better and be more refined in a drawing-room than in a wood-shed. If the place where the sessions of the school are held is a dark, dirty and disorderly room, the scholars will at once lose, in a degree, their feelings of reverence and respect. It should be the constant endeavor of the Epworth Church to make the Sunday School Home the most attractive and inviting place in the whole community. To say the very least, it must of necessity be convenient and comfortable. If it is too cold there will be no end to the *chattering and shuffling*. If it is too hot, then look out for the *fanning and fusing*. Then, as a matter of convenience, we should have class-rooms, cloak-rooms and office rooms, apart from the large assembly room. Just as long as the whole work of the school has to be carried on in one room there will be a babel of confusion and disorder. Think of a school where some one hundred and twenty scholars are packed together in one room thirty by forty feet. In the midst of this room my class, of a dozen or fifteen boys, is situated. Some are facing, some sit sideways and others have their backs toward the superintendent. There is supposed to be one chair for each boy in the class. But in addition to the boy, we have on or under each chair a pair of rubbers, a tin of soap, a book, a couple of papers, a Bible and a hymn-book, all mixed up in a general way. This outfit, of two dozen rubbers, one dozen caps and coats, and quite as many books and Bibles and hymn-books, and twice as many papers, provides these lively lads with lots of material for fun and frolic on the sly. All of said articles should be any place but on a boy's chair during the session of the school, save possibly his own Bible and a hymn-book. Just in so far as we provide the scholars with time and material for amusement, we ourselves promote disorder in the school. We plead for better *Sunday School Homes*, because they are within the reach of almost every church in the country, as well as in the town and city.

The order in the Sunday school depends, too, very largely upon the efficiency of the officers and teachers. Dr. Schauffler has expressed his views on this point in his work entitled, "The Teacher, the Child and the Book," in the following words: "A first-class superintendent will, sooner or later, have a first-class school; for if it be poor when he takes it in charge, he will by degrees remedy the deficiencies, and so raise its grade in time. So, too, a first-class teacher will, sooner or later, have a first-class set of scholars. It may take the superintendent a little longer, but it will come in due time, for the teacher will never rest until she has brought it about. If the school have a good superintendent this result will be reached very quickly, for with a good superintendent a good teacher can accomplish wonders with the least ability. But even if the superintendent be not so good as he should be, the teacher can still bring great things to pass by persistent work." The superintendent who controls his school must be up-to-date and wide awake. He must know the teachers and

the scholars, the lessons and the hymns. His eyes must be everywhere, and his ears on all sides at once. He needs talent, but he simply must have tact. He must give a man the taste for his work; his school must doze on him, and he, in turn, must doze on his school. While the school is divided into classes, the teachers must be duplicates of the superintendent, with the teaching ability added. They must get and hold the attention of the scholars at any price, if they will. Keep them under control and maintain the order of the school during the teaching period.

Every teacher is blessed with at least a double octave of natural helpers. There are two eyes, two ears, two hands, two feet, one tongue, one mind, one heart and one soul. It would appear as though God had given all these gifts to help in the management and control of the class. There are the *two eyes*, that the teacher may see and note all that is going on in the class. There are the *two ears*, that every remark and question may be heard and heeded. There are the *two hands*, to make and bestow little gifts and tokens. There are the *two feet*, with which to seek the absent ones and visit such as are sick. There is the *one tongue*, to tell and teach the sweet story of old. There is the *one mind*, with which to study the *Book* and the *Boy*—with a view to getting the *Boy* to love the *Book* and the *Book* to save the *Boy*. There is the *one heart*, with which to win and hold the class, for the greatest controlling power in all the world is heart power. And there is the *one soul*, with which to measure the capacity, to comprehend the worth and meet the needs of other souls. The boys and girls are loving and serving Christ never disturb the school; but are reverent in spirit, refined in manners and respectful in behavior. The best way to govern a school is to govern it through Christ. In trying to keep order in our Sunday Schools we must secure as far as possible a first-class outfit. We should have a choir composed of the best singers in the school, and these singers should know the hymns they sing and then sing the hymns they know. We must have songs short and rousing, illustrated songs and motion songs, if we will catch the ears and fix the eyes of the scholars while we open and close the school. We should have an orchestra, and not be too old-fashioned to use it.

Whatever we do, let us not overlook the importance of the illustrated lesson. The use of the five-cent show which has a good set of moving pictures, does not fail to get the attention of the masses. He blights or blesses through the eye. Hence the importance of the object lesson as a means of securing attention and preserving order. As long as we can keep our scholars *looking and listening*, there will be neither disrespect, disorder, nor confusion. In the management and control of the Sunday School there must be in evidence the *black-board* and the *map*; the *leaf-cluster* and the *chart*, as well as the thousand and one objects true and artificial, that we find ready to hand and may be used with good results. Then, lastly, some system of honors and rewards should be introduced; so that the well-behaved scholar and the orderly class could mark a mark of distinction, and if we cannot punish the scholar for bad behavior, as is done in the public school, we might, to good purpose, reward the well-behaved and attentive scholar with some token of merit at the end of each term.

Jesus Christ the Saviour of the World

An Outline Missionary. S. C. Y.

BY EDMUND D. SOFER, B.D.

Jesus Christ embodies in Himself the whole purpose of God for the world, hence the importance of a thorough understanding of His mission.

Two special difficulties come before us as we seek to feel the full force of the missionary significance of Jesus Christ: (1) He is so thoroughly missionary that the distinct statements of a world-wide purpose give us only a glimpse of what lies underneath as a controlling motive. (2) Jesus could not tell His disciples all that was in His heart because of their slowness of understanding. They were narrow Jews, and not until after Jesus had left them did they catch, and then but slowly, the wideness of His mission. John's Gospel gives more than the others. It was written later and John incorporates more of what Jesus had said than the others concerning what had at first made little impression upon them. But we must not try to measure what the Gospels have for us. It is more than we might think, including as it does the following:

1. The purpose of Jesus Christ with reference to the world. This is an undertone of His whole life. See Luke 2: 49; John 6: 38.

Jesus always felt that He was a missionary, one sent on a mission. Luke 4: 18, 19, gives it very clearly.

The scope of His mission is given in Matt. 11: 28. There are no distinctions drawn. He came to those who needed Him.

But, Jesus never undertook a mission outside His own country, and even forbade His disciples to go beyond the lost sheep of the house of Israel; still, Luke 13: 29, 30 looks far beyond the confines of Palestine. John 4: 35, shows that the Samaritans are a part of the ripening fields. Mark 13: 9; John 10: 16, and 17: 20, 21, all point in the same direction.

Jesus surely could not have a narrower outlook than the Old Testament prophets.

In the temptation Jesus had His eye on "all the kingdoms of the world."

The argument from His use of the title, the Son of man. He thereby identified Himself with all men without any distinction whatsoever. In view of all this, we must see that Jesus had a purpose for the race of men. There were good reasons why temporarily He should limit His disciples and His own preaching to Palestine.

2. The missionary teaching of Christ.

This has been partially covered already. Jesus and His teaching concerning the "kingdom of God"—the whole standpoint is worldwide. See also the outlook of the Lord's Prayer. In His conversation with the woman of Samaria, Jesus breaks down all the barriers that confine His religion to any time or place. Jesus says that the world is to be convinced of sin by the Holy Spirit, and that He must go away that the Spirit may come, because His personal presence would result in localizing Christianity, which is an anomaly.

Finally, He gives the great commission, in its most extended form in Matthew. It is the summary of His world outlook. These words are our "marching orders."

3. The significance of the coming of Jesus. Concerning this we have but hints in the Gospels.

a. The coming of the wise men from the East. They were strangers of an alien race, and they found their desire in Him, and in the worshiping Him.

b. The angels' song in Luke brings together, as though divinely united, the glory of God and the coming of peace on the earth.—S. S. Journal.

Overheard

Pointed Paragraphs from Recent Sermons and Addresses

"An author will be grieved to find a book he had given us lying about upon the library shelves, but thousands never turn the leaves of the New Testament to read its glorious story of infinite love. The savage who roamed this dominion, rich with coal and iron and gold and silver and copper, and nickel and lead, and yet uncountable agricultural possibilities, and yet unconscious of it all, possessing only a hut and a canoe, is a faint image of those living in spiritual poverty in our Christian land, utterly unmindful of the boundless treasures close to their very feet."—*Rev. E. E. Scott, Sault Ste. Marie.*

"The supreme value of the Epworth League is its creation within the church of a training-school for our young people. The public worship of the church, the Sunday School, and often the prayer-meeting, are to teach, not to train. All the average young Christian can do in these services is to listen and to receive. The object of the League is to train the young mind to think, the lips to speak and sing and pray, the feet to go on God's errands, the hands to work in Christian ministry and to increase in general usefulness in the service of God and humanity. With these objects in view we feel the League should have the hearty support and encouragement of the official body of the church."—*Fred. R. Foley, Bowmanville, Ont.*

"Not alone are the workers to come and be equipped by prayer; it is only by prayer that we shall call forth the great energies by which the world is to be evangelized. I believe as earnestly as any man in sending out adequate numbers of missionaries from America, but it is not by these men and women that the world is to be evangelized. If we lay on these men and women the whole work of evangelizing the world, the product will not be worth the outlay. . . . And only by prayer will great leaders be raised up in the native Churches, and it is for these leaders that we are waiting now in the missionary enterprise. As far as the native Churches have had such leaders, during the century that is gone, they had them as men of prayer who were supported by prayer."—*Robert E. Soper.*

"David fought Goliath while two armies were looking on, but before conquering in public he had proved in private life that he was a hero. He fought the lion and the bear when he was alone, and had he fallen there it is altogether probable that God would never have given him a chance to fight in public. Mr. Moody used to say, 'Character is what a man is in the dark.'—and it is true. Unless we conquer in secret living, the Goliaths of the world will cut us in pieces when we confront them. Moreover, David also conquered immediately after slaying the Philistine, for, when asked by Saul whose servant he was, the modest reply was, 'I am the son of thy servant, Jesse, the Bethlehemite.' He might have said he was the coming king, or made some boasting remark about his success. God cannot trust some people with success, for they are not humble enough to stand it."

"The 'daily round and common task' afford sufficient opportunity for anyone to prove to God that he is worthy of advancement."—*Rev. J. W. Aiken, Halifax, N.S.*

"To have a teacher who will inspire in a boy habits of promptness, punctuality, accuracy, order, close observation, system, thoroughness, and a determination to put his very best into everything he does, means the ultimate attainment of his maximum efficiency. It is such a schooling that will make a young man capable of calling upon all his resourcefulness, his inventiveness, his ingenuity to devise new and better ways of doing things, that will make him progressive and up-to-date, and produce a spirit of enthusiasm and a zest which knows no bounds. Possessing such a trained intellect, the striving for excellence which will prompt will make him grow and continue to develop his faculties. It will call forth his mental resources and call out the best that is in him. Such constant stretching of the mind over problems which interest him and which are to mean much to him in future will help him to expand into a broader, larger, more effective useful man."—*M. A. James, Bowmanville.*

"What has the future in store for us? Who can number the millions that lie before the close of the century will occupy this Canada of ours? Who can foretell the tides of commerce which will sweep across our land when Canada in the vigor of her youth stretches out her hands towards Europe and Asia? Who can foretell Canada's place in the world's politics when in the fulness of her strength she stands by her mother in the councils of the empire, and through the empire makes her influence felt in the world? Whether that future will be worthy or unworthy depends not on our material resources or our material development, but on the life and the character of our citizens. This life and character will be the outcome of their religious beliefs. If true to our privileges and opportunities, we should be able on this half of the North American continent, to develop the best type of Christian civilization this world has known. This is Canada's opportunity at home."—*N. W. Rowell, K.C., Toronto.*

"In St. Peter's Church at Rome, in a small chapel, to your right as you enter the great doors, is a marvellously beautiful carved group, known as 'Pieta.' It is in white marble, and represents Mary the Mother of Jesus with the dead Christ in her arms. The face of Mary is very fine, so full of pity and love. A beshaved and sandled monk will open the iron gates and let you look more closely. On the girle of Mary you will observe the name Michael Angelo. At one time this fine group stood in an open square in Rome, and two critics came one day and were enamoured of this wonderful group. One asked the other, who the great artist was that could produce such a wonderful piece of statuary. The name given in answer was that of a foreign artist, Michael Angelo heard it. It grieved him that a foreigner should get credit for chiselling his favorite work. That night the great Angelo came with mallet and chisel and carved his name on the girle of Mary, (the only work of his to be ever attached to his name.) As I looked at this lovely work, I thought, how much are we like that group, so careless, so indifferent that the world does not know to whom we belong. But this night we may place ourselves so in the hands of

our great Master, and he will so impress his seal upon us, that hereafter we shall be no doubt as to who is our master, for we shall bear about in our body the marks of the Lord Jesus."—*Rev. Andrew D. Robb, Elora, Ont.*

"The evidence quoted some weeks ago in one of our church papers to show that a certain band of young men were not 'pious prigs' but manly men, was that they had won trophies on the field of athletics. You think prigs on the field of athletics, you think 'hans' you? 'for sinners also do even the same.'"

"To be distinguished as Christians men must go beyond what is possible to the un-Christian. When a point was reached where the magicians could not imitate Moses and Aaron they exclaimed: 'This is the finger of God.' Christians are of value to the world in so far as they are able to be and to do what the world cannot imitate.

"Christ's infinite worth to the world is found in those attributes which distinguished him from men. The physician's value is according to his power to do what ordinary men cannot do.

"Only as a mountain rises above the plain is it worthy of its name. The church that has not enough of the power to excite amazement and admiration amongst men is of little value. Skill in athletics is good, but 'bodily exercise profiteth little.'"

"A Christian is distinguished by his power to lead men to glory. God. He has a field into which the unregenerate cannot enter. Whether in business or pleasure, let us bear in our bodies the brand of our Lord Jesus Christ."—*Rev. D. N. McCamus, St. Mary's, Ont.*

"The queen mothers of the home have the happiness and comfort of husband and children very much in their own hands. There is a blessed recompense for overcoming our inclination to be gloomy, in the reflection of our cheerful smile on the faces of our dear ones. I have often felt the morning to be the most trying time of the day. Perhaps mother has not rested well, or the bread-sponge has chilled. (Now, don't laugh, you all know there is one of the real worries.) Breakfast must be prepared, the children started for school, and only mother can find the missing mitts, caps, books and replace a button (that has suddenly disappeared), pack the lunch and start them off.

Oh, mothers that is just the time to keep your smile and kiss in readiness. Be sure you send those dear innocent ones out with the reflection of your own cheery smile, to face a cold world. How a child is to be pitied who is sent away as though it were a relief to have him out of the way. Rest assured, those children of yours understand much and in after years more, the sacrifice you have made to give them the blessing of a cheery, sunny home. Keep your most cheerful smiles for home, for the one you have promised to love while life lasts. He expects and deserves it. Make his home so cheery that no thought of leaving it will occur to him. We hear, occasionally, of men unkind in the home, but do we ever hear of the unnumbered kind ones? No. Thank God they are too numerous to mention."—*Mrs. I. L. Brown.*

"The goal of history is the redemption of the world. The consummation of all missionary endeavor will be when the knowledge of Jesus Christ has become universal. Hence, the aim of missions is to make Jesus Christ known to every creature, so that he may have an intelligent opportunity to accept Him as his Saviour."—*J. Ross Stevenson.*

The League at Work

Social Work on the Brantford District

The following summary of the excellent report of Miss Mabel E. Brown, 4th Vice-President of the District, as read at the last Convention, in Cainsville, is given, with the hope that there may be some helpful hints found in it for other Leagues:

In one League, which boasts of its social work being exceptionally well sustained, an intermission for general sociability, and becoming acquainted with strangers, is regularly observed, within the hour of meeting. They also have an evening during July which they term as "The League Rating." This is held on the lawn at one of the members' homes, which is beautifully lighted up with magic lanterns and torches. Outdoor games are played, refreshments are served, and the pleasant outing is brought to a close by a few moments of devotional exercises. During the winter two evenings are set apart,—the one, the "Young Ladies' Night," the other, "Young Men's Night." The two parties vie with each other as to which can "put on" the best evening's entertainment.

In some Leagues, the Social and Flower Committees are joined as one, and under one Vice-President. Acts of kindness and remembrance of the sick are not confined to members of the League only, but also to church members and adherents, and often non-members receive a cheery message. A bouquet with a scripture verse not only brightens the sick-chamber, but is a tie that binds the recipient more closely to the Society and the Church in general.

Many of the Leagues, at their social evenings, have had a series of Bible contests. On some occasions the questions were asked by the pastor, and the answers given in rotation, as in the form of a spelling match. And in one League, where this method of entertainment was adopted, the answers were handed in on paper from each group of five (the pastor asking the questions). These answers were afterwards read aloud, and those present were asked to guess which group was responsible for each set of answers. Some of the answers to difficult questions produced much amusement.

Other Leagues have contests of general nature, such as literary, geographical, scientific, or current events, to be answered verbally. Or an evening with an author; for instance, Tennyson. Papers are given on his life and the evening's music will also be words of Tennyson's composition.

In a few of the Leagues, the married people contest against the unmarried. This produces much friendly rivalry, and elicits many amusing answers in the hurry to answer first. In one instance last year (Leap Year) the young men had full control of the evening's entertainment, and half a dozen young ladies were unexpectedly called upon for a three-minute speech. This was a winner!

In some places where the evening's music will also be words of Tennyson's composition.

In some places where the evening's music will also be words of Tennyson's composition.

are not to be had at these gatherings—just the regular League meeting.

Some Leagues join pleasure with money and have box-socials, the boys buying the boxes (which contain lunch for two) for a nominal fee. The proceeds are given to Missions, or to help along the League's various funds. Worthy of mention was the high aim of the Social Committee of the Copetown League. They undertook to buy a new organ for their grand new church edifice. Their efforts were not in vain. They gave a number of socials, and are now determined to do a still heavier work, if placed in their way.

Decorating the church one Sunday in June, calling it Flower Sunday, then again in the fall as the Harvest Home, both come under the supervision of the Social and Flower Committee. The amount over the church's average collection is handed to the League Treasurer.

Raffles also come under the Social Committee. To invite in one, two or three Leagues, then choose a good rousing subject, as well as a good rousing speaker, brings results sure to be noticed in the Leagues.

Sometimes when other Leagues are invited in for a "Social Evening," the visiting League conducts the meeting and provides the programme, while the home League provides the lunch. In this way, the members of both Leagues not only become acquainted with each other, but receive profitable ideas as to how other Leagues conduct their meetings. One League, in order to get all to take part at a social evening, announced that everyone present would be required to take some part in the programme by vocal or instrumental solo, or in connection with another, as a duet, or to tell some bright comic story, and if they did not comply with one of these requirements, they must pay a forfeit of five cents. The outcome was that very few were fined.

Another method of entertainment is—a paper with thirty or forty questions on it, given to each couple, the answer requiring the name of some flower, town or city in Ontario. This will call for a very interesting half-hour's amusement.

RESULTS.

We cannot speak too highly of the Leagues' Social Departments, for sociability is the stepping stone in church work. We must make strangers feel that they are welcome and that their presence is very desirable at our League meetings. When we have accomplished this aim we have won a strong point, and they are then asked to join the society.

These social evenings help to draw the young men of the vicinity to the League, and by gradually giving them League work to do, they very often become some of the League's strongest supporters. And boys are kept from wandering off other places, where, perhaps, they might not get as pure an evening's entertainment, because young people will have it, and if the League does not furnish it they will be sure to find it some place else. Perhaps in the bar-room—ah! are we not our brother's keeper?

The Social Committee of the League is a wonderful help, not only to the League, but to the social life of the Church in general. A well worked Social

Department, next to a well thought out devotional plan for each League meeting, is one of the greatest boons to young people's meetings.

Social evenings are not to be undervalued.

Notes

A Junior Epworth League has recently been organized at St. George's Ch., with a membership of thirty-five. It meets every Thursday afternoon from four to five o'clock. With its well-organized committees, we are sure they will be successful in League activities amongst the boys and girls, developing them for future usefulness in the Senior Society.

In answer to enquiries about "Pilgrim's Progress," we can heartily recommend to our readers the edition published by The Religious Tract Society, in illuminated cloth covers, and with eight colored illustrations. It should be ordered from Dr. Briggs, Wesley Buildings, Toronto, and will be mailed to any address on receipt of 35 cents.

Methodist Missions in Toronto

(Concluded from page 123.)

were done but to incite Rome to care for her own the work had not been small. But much more has been done. Large numbers of the Italian people are only nominally Catholic. The grip of priestcraft no longer governs their religious natures. Many of them, because of the reaction, are Godless, through centuries of superstitious reverence prevent some others from altogether declaring themselves against Romish tendencies. Somebody must care for those whom Rome cannot help because of these differences. And that our mission is seeking to do.

Rev. Mr. Tagliatale is our pastor. He is one of the brightest preachers Protestantism in Italy has produced. And he labors wisely and faithfully for the betterment of the Italian colony. His labors are abundant. Besides his preaching and pastoral visitation, he has a variety of other meetings to address, simply because he is the only one competent to speak in the native tongue.

Every morning, under Miss Martin, assisted by Miss Beard, a kindergarten class is held, when thirty or over little tots gather, and with no small degree of efficiency, take the usual kindergarten exercises. In the afternoon a junior first class is also held, which is attended at present by about 15.

The Sunday School here is also an interesting gathering, and includes all ages, from the three year old children and women. The teaching staff, with the exception of the pastor, consists of English-speaking workers. The attendance is in the neighborhood of 65. Mr. E. Harley is the very capable superintendent.

In addition to these features mentioned above, there are sewing classes and clubs for the girls and young ladies; also a young men's club, which does excellent work; and a boys' club for junior lads. The pastor holds cottage meetings, too, and every Thursday afternoon a mothers' meeting is held, similar in nature to, though of smaller numbers, than that of the Fred Victor Mission.

This work is very hopeful, indeed. We feel if we could succeed in housing it better, that the present encouragements would be manifold greater.

(Study chapters eleven and twelve in "Strangers Within Our Gates" for your Monthly Missionary Meeting. The above article will be excellent reading for the meeting.—Ed.)

Life Lessons for Me from the Gospel of John

Aids to the Study of the Topic for July 11th.—John 14. 1-21.

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

The Gospel of John is among the later writings of the New Testament, written probably a generation after the other Gospels had made their appearance. The Gospel had been preached throughout the Roman world. Christian churches had sprung up all over the Roman Empire. Half a century or more had elapsed since the day of Pentecost. Peter and Paul and the other apostles had all completed their work, and most of them, if not all, had met their death by martyrdom. Of the original leaders of the church, only John was left. John was residing at Ephesus, and had the oversight of the churches of Asia Minor, which were founded by Paul and his co-workers. Various theological problems were beginning to occupy the attention of the church. At this time, and especially in this district, the church was more or less perturbed over the presence of false teachers. Two opposing views of the person of our Lord were being taught, both of which were out of harmony with the teaching of John and the other apostles.

John's course in writing this Gospel is to give the church the true doctrine of the person of our Lord Jesus.

One class of teachers said that Jesus was a man, a good man, the best of all men, but that he was not more than man, that he was not the Son of God. But John settles this matter in the first proposition of his Gospel:

"In the beginning was the Word:

"And the Word was with God:

"And the Word was God. Jno. 1. 1.

On the other hand, there were those who taught that while Jesus was the Son of God, He was not the Son of Man. They denied His humanity. They said that He had no real body, and that He was man only in appearance. John settles this matter in his second proposition:

"And the Word became flesh,

"And dwelt among us,

"Full of grace and truth." Jno. 1. 14.

These two propositions are united in a third:

"No man hath seen God at any time;

"The only begotten Son which is in the bosom of the Father,

"He hath declared him." Jno. 1. 18.

The whole Gospel is written in support of these three propositions, and especially of the last. In this Gospel the works of Jesus are regarded as signs, and the words of Jesus are regarded as the nature of witness, of the great truth that Jesus is the Son of God and the Revealer of the Father.

Our topic is based on chap. 14, 1-21, in which we have—

THE CLIMAX OF CHRIST'S WITNESS OF HIMSELF.

1. Jesus claims to be the Son of God and the Revealer of the Father. Note carefully the following passages. He asks his disciples to believe in Him just as they believe in God (v. 1). He promises to prepare a place for them in His Father's house; He has some rights there (2-4). He claims to be the revealer of the Father (6-10). He supports this claim by appealing to His works as signs (11-12). He answers prayer so as to glorify the Father (13-14). He promises the Comforter, who will cause His disciples to know that He is in the Father; and the Father in Him (15-21). These sacred truths were uttered by the Master in the familiar circle of His disciples, just previous to His death, the traitor having already withdrawn.

2. By virtue of His being the Son, He

is able to secure great blessings for His followers.

(a) He gives us hope for the future (2-5). Hope is an anchor to the soul, an antidote against indifference, an encouragement against difficulties and opposition. He fights best who fights with hope at his back.

(b) He is the way (6-11). He is Himself the way to God, for He has revealed God. He is the truth. All truth has its source in Him. If Jesus is not in our knowledge, all other knowledge is disjointed, and out of its proper perspective. He is the life. His raising of Lazarus from the grave was a sign of this (11, 25), just as His raising sight to the blind man was a sign that He was the light of the world (9, 5).

(c) He gives assurance of success in our work as Christians (12). Jesus promises that through His Spirit we shall be able to do the same things that He did, and greater things. He does not say that we shall do them by the same methods; that is of little importance. Under Christian influences to-day, the lame are made to walk, the dumb are made to speak, the blind are made to see, divers forms of disease are being cured, and human suffering is being alleviated. These are some of the things that Jesus did, but they are being done to-day on a larger scale. What if we do not employ the same methods so long as the same results are brought about. These works are being done only where Christianity prevails, and they are an early sign that they were in His day—signs of the presence and power of the Lord among His people. Further, Jesus preached the Gospel of His Kingdom to the men of His country, but the Gospel is to-day being preached to the men of every country with the same spiritual results. This is another of the greater works.

(d) He promises to answer prayer (13-14). He is able to do this because He is the Son.

(e) He sends us the Comforter (15-18), the Holy Spirit, who is ever present with the individual Christian, and with the Christian church. The Book of Acts gives us a good account of the agency of the Spirit in the work of the church.

(f) He manifests Himself to everyone that loves Him, and keeps His commandments (19-21). This is the joy of Christian experience. Leaver, do you enjoy the presence of Jesus in your daily life? If not, then do you love Him and obey Him? For such only may enjoy His presence. Lynedoch.

Pilgrim's Progress—The Palace Beautiful

(Meeting of July 18. Eph. 4. 7-16; 6. 10-17.)

In this delightful chapter we see Christian introduced into the house built by the Lord of the Hill, and here he finds communion with spiritually-minded persons. Relief from the toll of the road, and security from danger are afforded him in this beautiful palace.

The principal members of the household are Discretion, Prudence, Piety, and Charity. These names are used to indicate the heavenly virtues and graces of the Spirit: "Discretion appertaining to the intellect and judgment; Prudence affecting the interests of the life now present, and also of that which is to come; Piety regulating the devotions of

the soul and spirit; and Charity discharging all the duties of love to God and to our fellow-men." An old writer once said, "How 'beautiful' must that church be where Watchful is the porter; where Discretion governs; where Prudence takes the oversight; where Piety conducts the worship; and where Charity endears the members one to another."

Studying the conversation that is held with Christ by the various persons named, we notice how Piety inquires into the inward motives that prompted him to take his journey from the Chief Destruction. Prudence enters more fully into those inward phases of the soul's reflection, when, having forsaken the old things, a new life is to be lived on new and better principles. Charity inquires about his home and family, and how it is that they have not joined him in his pilgrimage, and whether blame attaches to him for any neglect on his part of their spiritual interests.

The sisters of the household then conduct Christian to "a feast of fat things" for his refreshment. Mark well the topic of their conversation—"all their talk at the table was of spiritual things in the Hill." This was full of spiritual suggestiveness. Such communion on the subject of the Saviour must be productive of great good to every wayfaring pilgrim of Zion, conveying large stores of strength and spiritual consolation to the hearts of all who engage in it.

Queries—Does not the class-meeting afford opportunity for us as Methodists to hold such fellowship? If it be ignored, what substitute have we for it? Does your E. L. devotional services give needed spiritual aid to your members by encouraging such testimony and conversation? Do you feel that there is lack of spiritual power in the church due to failure on the part of the church to make provision for these services for friendly Christian communion and fellowship? Why do professing Christians so frequently hesitate to make Christ the theme of their conversation? Is the heart be full of love to Him, will not the tongue be free to speak His praise?

After this spiritual communion, Pilgrim retires to rest and calm repose in the safe enclosure of the Chamber of Peace. In the morning he awakens refreshed, to face the duties and dangers of the world outside. Follow him as he is conducted through the galleries and chambers of the Palace. In the Study are the records of the Lord of the Hill, here also the narratives of the sojourn and stages yet to be attained. The zeal of Pilgrim is quickened, and he is anxious to set forth again. But before letting him depart, the fair maidens harness him for the way. (Eph. 6: 14-18). And they accompany him to the foot of the hill, encouraging him to go forward, though the Valley of Humiliation may lie before, and enemies beset his path.

BIBLE STUDY IS INDISPENSABLE.

The Armory is the basis of another day's instruction. Here are weapons for all who would wage successful warfare, and out of these supplies was Christian armed and equipped before he departed.

From the outer heights of the Palace are prospects and perspectives of the scenes, and stages yet to be attained. The zeal of Pilgrim is quickened, and he is anxious to set forth again. But before letting him depart, the fair maidens harness him for the way. (Eph. 6: 14-18). And they accompany him to the foot of the hill, encouraging him to go forward, though the Valley of Humiliation may lie before, and enemies beset his path.

"Thus to the vale they all descend, Whither the Pilgrim's footsteps tend— A lonely dell. They give him of their goonly store, As emblems of the love they bore, And then—Farewell!"

Junior Topic Studies

Weekly Topics

JUNE 20.—RULES FOR RIGHT LIVING.
Rom. 12, 9-21.

What motive should we feel towards right living? v. 9, "love."

How ought love to show itself? In sincerity, without hypocrisy ("dissimulation"), v. 9.

What should our attitude be towards "evil"? v. 9.

What are we to do with the "good"? v. 9.

How will love help us in our relations to one another? v. 10.

Has a Christian any right to be lazy? v. 11.

What should be our spirit in trial? v. 12.

What lesson is there for us regarding poor Christians in v. 13?

What should our feeling be for even our enemies? v. 14.

What does v. 15 teach about sympathy with others?

Is there any lesson about unity in v. 16? About humility?

Read v. 17 and see if it is right to "get even" with one who has done us a wrong. What may we learn from same verse about honesty?

Should we try to live a peaceful life with everybody? v. 18.

What should we not do to those who do us wrong, and why? v. 19.

What should we be ready to do to them? v. 20.

What is the best way to drive out evil thoughts and feelings? v. 21.

JUNE 27.—MISSIONARY MEETING, TRIP AROUND THE WORLD, ACROSS THE PACIFIC TO JAPAN.

(Do not overlook Missionary Armstrong's letter on page 133 of this issue. Have it read in your meeting.)

Every Junior has heard of Japan, but as we are going to visit our missions there, this month, I should like to tell you some things about it, which you may not know.

The Chinese named the islands, lying east of China, which we call the Empire of Japan, "The Land of the Rising Sun," because the sun appeared to rise just beyond them.

Not until the year 1275 did the people who lived in Europe know anything about Japan. They had not even heard of its existence, and were astonished when a merchant named Marco Polo, whose home was in Venice, came back from a long journey with stories of a wonderful country he had visited further east than China, where the people worshipped idols and knew nothing about God. His maps and charts were studied and a book was written about his adventures. It is said that another Italian who lived in Genoa about two hundred years later studied Marco Polo's maps and determined he would find a short way to India. This man's name was Christopher Columbus, the discoverer of America.

While Marco Polo and Christopher Columbus were anxious to visit strange lands for the sake of trading with the people, the missionaries go to these lands to tell the people about our God, who so loved the world that He gave His Son to redeem it.

Japan is not a very large country—just three-quarters the size of the Province of Ontario—but its population is ten times as great as the population of the whole of Canada.

In the year 1549, Francis Xavier, a great Roman Catholic missionary, visited Japan. For many years the work he began was carried on, but in 1638, the Christians were put to death, and Christianity was forbidden. The Japanese rulers, under the following notice carved in stone in the walls of a castle where many Christians were massacred:

"So long as the sun shall warm the earth let no Christian be so bold as to come to Japan; and let all know that the King of Spain himself, or the Christians' God, or the Great God of all, if he violate this command, shall pay for it with his head."

Thus Japan was closed to all the world excepting the Dutch and Chinese, until 1853, when Commodore Perry, with a message from the President of the United States to the Japanese Emperor, anchored in Yokohama Harbor, and delivered the message to a representative of the Emperor.

The next year Japan was opened to Western nations by treaties with England and United States, but the foreigners were not welcome. The first Protestant missionaries went to Japan in 1859.

The notice boards forbidding Christianity were not taken down until 1873, the year our church sent out its first missionaries.

In 1874 the Christian Sabbath became an official day of rest.

In 1880 the New Testament was translated into Japanese. In 1905 our Dominion Day Orphanage was opened in Kanazawa, on July 1st. (Read Mr. Armstrong's letter in your meeting. You will find it on page 133 of this paper.)

(N.B.—The following supplies will be sent free if you enclose ten cents for postage when ordering from F. Steinhilber, Methodist Mission Rooms, Toronto, Ont.: "A Visit to Our Mission Stations," by Rev. D. Norman, A Picture of the Japanese Orphans, Missionary Report, Trip Tickets, Outline Programme and Directions.)—A.D.S.

JULY 4.—RUNNING A RACE. 1 Cor. 9, 24-27. (Consecration Meeting.)

What do you think

1. "Race" means in v. 24?

2. "Run all" suggests about the contestants or competitors in the race?

3. "Obtain" refers to?

(The race) means the course of human life. All persons have to cover this course from cradle to grave. Paul does not mean that only one person is rewarded in the race of life, but that if we would be winners we must run the whole race aright. In the following verse he teaches what this is.)

4. "Temperate" means in v. 25? How is it related to "mastery"?

5. "Corruptible crown" refers to? Where is the "incorruptible" crown?

(Only those who strive to be at their best physically can run well. So only those who strive to be strong spiritually and master their sinful natures can make good headway towards the heavenly goal, where an eternal life crown awaits them.)

6. "Uncertainly" means? Of what was Paul certain?

7. "Keep under my body" refers to? Why did he do it—for himself or others? (In your own words the teaching of this topic.)

JULY 11.—STANDING OR FALLING.
1 Cor. 10, 12, 13.

This is a great study about temptations, and shows us how to stand even

when tried by them. To stand means to be firm, upright, safe. To fall means to yield to sin, and so be led into doing wrong things. There are some important lessons here:

1. Temptations come to all.
2. No temptation is so great that we cannot resist it.

3. If we want to overcome, God will help us.

4. If we yield to temptation we only are to blame.

5. There is always a way out of temptation.

6. It is no sin to be tempted.

7. It is a sin to listen to the tempter who would lead us astray.

8. We can bear temptation, but it is better to avoid it. (See the advice given in v. 14 about idleness—"flee from" it. So it is better to turn away from temptation at once than to play with it.)

9. Every time we resist temptation we please God and grow stronger ourselves.

10. But every time we yield we grow weaker and less able to resist. So sinning becomes a habit.

11. The great warning is "take heed." Be careful! Watch! Pray!

Home Prize Bible Questions

We give a nice book each month for the neatest and best set of answers to our questions written on a post-card and sent in during the month. Send in yours before the first of July.

We received some splendid answers to our questions given in the April ERA, and have awarded the prize to Myrtle A. Styan, Lombardy, Ont.; Bella McDaniel, Carp, Ont.; Katie May Goodrich, St. John, N.B.; and Meta Wheatley, Stayner, Ont. deserve honorable mention for their excellent replies. Some others, fairly good, were also received. This month we ask you to find about:

"SOME CAUSES OF THE BIBLE."

1. What cave was purchased for 400 shekels of silver?

2. Who was buried in a cave, having lived 175 years?

3. Whose body was brought from Goshen to be buried in a cave in Hebron?

4. What five things took refuge in a cave?

5. What cave became a dwelling place for many armed men?

6. What king, seeking his enemy, laid down to rest in a cave?

7. What three men came to a cave at harvest time to meet a king?

8. What men were concealed in a cave and by whom were they fed?

9. What great prophet lodged in a cave?

10. By whose command was the stone rolled away from the mouth of a cave that was a tomb?

11. Who are spoken of as having found refuge from persecution in caves?

12. What prayer was composed by a man in a cave? Where is it recorded?

Just send your answers with your name and address on a postcard to the Editor, and watch each month's paper for the award.

Miss Heigh, Deaconess of the Evangelical Church, gave us an address on "Four Ears of Corn." The first ear, which she said represented the drunkard, the next ear had crooked rows, with ill-shaped grains, this was the hypocrite; the third ear, with the small immature grains, represented the smoker, who dwarfed his body, impaired his health, sacrificed his voice, and weakened his brain by the use of cigarettes, making his life an embodiment of lost opportunities. The perfect ear stood for the straightforward, upright Christian.—Centennial Church, Toronto.

Epworth League International Convention Program

Seattle, Wash., July 7-12, 1909

CONVENTION THEME: "ENTHRONING CHRIST"

WEDNESDAY.

AFTERNOON.

Chairman, Bishop William F. Anderson, LL.D., Methodist Episcopal Church.
2 p.m.—Song service, Charles H. Gabriel, Chicago, Ill.
2.30 p.m.—Devotional service. The Rev. C. L. McCausland, Methodist Episcopal Church, South.

2.45 p.m.—Welcome addresses (twenty minutes each).
The Rev. J. P. Marlatt, D.D., District Superintendent Seattle District, Puget Sound Conference, Methodist Episcopal Church.

Mr. John F. Miller, Mayor of Seattle, Bishop Charles W. Smith, LL.D., Resident Bishop Methodist Episcopal Church.

The Hon. M. E. Hay, Governor of Washington, Responses (twenty minutes each).

The Rev. J. E. Moore, D.D., Fresno, Cal., Methodist Episcopal Church, South.
The Rev. A. C. Crews, D.D., Toronto, Ontario, Canada, Editor Sunday School Periodicals, Methodist Church, Canada.

Bishop W. A. Quayle, LL.D., President of the Epworth League Methodist Episcopal Church.

EVENING.

Oratorio "Elijah," rendered by a chorus of 500 voices.

THURSDAY.

6.30 a.m.—Morning Watch Prayer Service (fifteen churches).

FORENOON.

Chairman, the Rev. S. J. Thompson, Victoria, British Columbia, Methodist Church, Canada.

Topic—"Christ Enthroned Among Men." 9 a.m.—Song service, Charles H. Gabriel, Chicago, Ill.

9.30 a.m.—Devotions, the Rev. W. B. Hollingshead, Portland, Ore. Methodist Episcopal Church.

9.45 a.m.—"Christ Enthroned in Man's Intellectual Life" (thirty minutes), Bishop Edwin H. Hughes, LL.D., Methodist Episcopal Church.

"Christ Enthroned in Man's Moral Life" (thirty minutes), Bishop Charles B. Galloway, LL.D., Methodist Episcopal Church, South.

"Christ Enthroned in Man's Spiritual Life" (thirty minutes), the Rev. John A. Doyle, Regina, Saskatchewan, Associate Secretary Sunday Schools and Epworth Leagues, Methodist Church, Canada.

"Man the World's Greatest Asset" (thirty minutes), Bishop H. W. Warren, LL.D., Methodist Episcopal Church.

AFTERNOON.

Chairman, the Rev. Lewis Powell, Memphis, Tenn. Methodist Episcopal Church, South.

Topic—"Christ Enthroned in the Nation."

2 p.m.—Praise service, Charles H. Gabriel, Chicago, Ill.

2.30 p.m.—Devotions, the Rev. I. G. Bowles, B.A., D.D., Toronto, Ontario, Methodist Church, Canada.

2.45 p.m.—"Christ Enthroned in the Citizenship of a Nation" (thirty minutes), Bishop E. R. Hendrie, LL.D., Methodist Episcopal Church, South.

"Christ Enthroned in the Industrial Life of a Nation" (thirty minutes), the Rev. S. D. Chown, D.D., Toronto, Ontario, Secretary Temperance, Prohibition, and Moral Reform Department, Methodist Church, Canada.

"Christ Enthroned in the Political Life of a Nation" (thirty minutes), the Hon. J. L. Bristow, Salina, Kan., United

States Senator for Kansas, Methodist Episcopal Church.

"Christ in the Destiny of a Nation" (thirty minutes), Bishop William F. Anderson, LL.D., Methodist Episcopal Church.

EVENING.

Chairman, the Rev. T. E. Holling, B.A., Victoria, British Columbia, Methodist Episcopal Church, Canada.

Topic—"Christ Enthroned in the World." 8 p.m.—Song service, Charles H. Gabriel, Chicago, Ill.

8.15 p.m.—Devotions, the Rev. J. H. Coleman, D.D., Albany, N.Y. Methodist Episcopal Church.

8.30 p.m.—"Christ in History" (thirty minutes), the Rev. David G. Downey, D.D., Chicago, Ill., Corresponding Secretary Board of Sunday Schools of the Methodist Episcopal Church.

"Christ in Present-day Reforms" (thirty minutes), the Rev. Purley A. Baker, D.D., Columbus, O., President National Anti-Saloon League, Methodist Episcopal Church.

"Christ's Coming Kingdom" (thirty minutes), the Rev. Homer C. Stuntz, D.D., New York, Secretary Board of Foreign Missions, Methodist Episcopal Church.

FRIDAY.

6.30 a.m.—Morning Watch Prayer Service (fifteen churches).

FORENOON.

Departmental Conferences—First Department.

Chairman, the Rev. J. Wellington Frizzelle, D.D., Kankakee, Ill. Methodist Episcopal Church.

8.30 a.m.—Praise service, the Rev. Charles E. Vail, Wilmington, N.C. Methodist Episcopal Church, South.

8.45 a.m.—Devotions, the Rev. B. M. Marten, Athens, Tenn. Methodist Episcopal Church.

9 a.m.—Discussions (thirty minutes given to each discussion, addresses limited to fifteen minutes).

"The Devotional Meeting," the Rev. J. G. Campbell, Rochester, Ind. Methodist Episcopal Church.

"The Spiritual Welfare of Our Members," the Rev. J. P. Westman, Victoria, British Columbia, Methodist Church, Canada.

"Personal Evangelism," the Rev. Joseph G. Morrison, Jamestown, N.D. Methodist Episcopal Church.

"Bible Study," the Rev. E. Val Tilton, B.A., B.D., Davidson, Saskatchewan, Methodist Church, Canada.

"The Morning Watch," the Rev. W. C. Hanson, Clay Center, Kan. Methodist Episcopal Church.

"Open-air Work," the Rev. S. H. Werelin, D.D. Methodist Episcopal Church, South.

Second Department.

Chairman, the Rev. Paul C. Curnick, D.D., South Bend, Ind. Methodist Episcopal Church.

8.30 a.m.—Praise service, the Rev. M. E. Williams, Oak Park, Ill. Methodist Episcopal Church.

8.45 a.m.—Devotions, the Rev. W. H. Douglas, Trafalgar, Ontario, Methodist Episcopal Church, Canada.

9 a.m.—Discussions (thirty minutes given to each discussion, addresses limited to fifteen minutes).

"The League and Our Benevolent Enterprises," the Rev. Albert E. Legg, Providence, R.I. Methodist Episcopal Church.

"Christian Stewardship," the Rev. E. Mcomber, Davenport, Wash. Methodist Episcopal Church.

"Mission Literature and Study Classes," the Rev. W. E. Doughty, Cortland, N.Y. Methodist Episcopal Church.
"Missionary Meetings," the Rev. E. F. Cook, Methodist Episcopal Church, South.
"The League and World-Wide Evangelism," the Rev. J. Kenneth Beaton, Toronto, Ontario, Methodist Church, Canada.

Third Department.

Chairman, the Rev. R. A. Chase, D.D., Colorado Springs, Colo. Methodist Episcopal Church.

8.30 a.m.—Praise service, the Rev. George W. Kerby, B.A., Calgary, Alberta, Methodist Church, Canada.

8.45 a.m.—Devotions, the Rev. J. O. Williams, Marshall, Texas, Methodist Episcopal Church.

9 a.m.—Discussions (thirty minutes given to each discussion, addresses limited to fifteen minutes).

"Systematic Visitation," the Rev. J. A. B. Fry, Berkeley, Cal. Methodist Episcopal Church, South.

"The Care of the Needy and Suffering at Home and in Institutions," the Rev. G. Gilbert Stansell, Paw Paw, Mich. Methodist Episcopal Church.

"The League and the Temperance Movement," the Rev. Jas. A. Stout, Santa Monica, Cal. Colored Methodist Episcopal Church.

"Social Purity," the Rev. S. D. Chown, D.D., Toronto, Ontario, Secretary Temperance, Prohibition, and Moral Reform Department, Methodist Church, Canada.

"Good Citizenship," the Rev. S. P. Archer, Milford, Ill. Methodist Episcopal Church.

Fourth Department.

Chairman, the Rev. W. J. Smith, B.A., Guelph, Methodist Church, Canada.

8.30 a.m.—Praise service, the Rev. J. W. Anderson, Stanberry, Mo. Methodist Episcopal Church, South.

8.45 a.m.—Devotions, the Rev. Charles Frizzelle, Goldsboro, N.C. Methodist Episcopal Church, South.

9 a.m.—Discussions (thirty minutes given to each discussion, addresses limited to fifteen minutes).

"Literary Culture in the League," the Rev. F. L. Farwell, B.A., Toronto, Ontario, Associate Secretary Sunday Schools and Epworth Leagues, Methodist Church, Canada.

"Promoting the Social Life of the Church," the Rev. Peter Jacobs, Silver City, Ia. Methodist Episcopal Church.

"Seeking New Members," the Rev. Chesteen Smith, Anderson, Ind. Methodist Episcopal Church.

"League and Church Music," the Rev. F. S. Parker, D.D., Nashville, Tenn. Methodist Episcopal Church, South.

"Social Entertainments," the Rev. Frank I. Roach, D.D., Lincoln, Neb. Methodist Episcopal Church.

Department of Correspondence.

Chairman, the Rev. Charles L. Nye, D.D., Woodbine, Ia. Methodist Episcopal Church.

8.30 a.m.—Praise service, the Rev. H. J. Parker, Dunn, N.C. Methodist Episcopal Church, South.

8.45 a.m.—Devotions, the Rev. S. B. Campbell, D.D., Kansas City, Mo. Methodist Episcopal Church.

9 a.m.—Discussions (thirty minutes given to each discussion, addresses limited to fifteen minutes).

"The Duties of the Secretary," Rev. E. A. Roberts, Victoria, British Columbia, Methodist Church, Canada.

"Records and Systems of Work," the Rev. E. C. E. Barn, Plymouth, N.H. Methodist Episcopal Church.

"The Membership Roll," George C. Johnson, Pittsburg, Pa. Methodist Episcopal Church.

"Best Methods for Dealing with Ab-

sent and Nominal Members," the Rev. E. C. McVay, St. Louis, Mo. Methodist Episcopal Church, South.

"The Age Problem in the Membership," the Rev. William Wallace Youngson, D.D., East Orange, N.J. Methodist Episcopal Church.

Department of Finance.

Chairman, the Rev. H. S. Shangle, Milton, Oregon. Methodist Episcopal Church, South.

8:30 a.m.—Praise service, the Rev. L. S. Rader, D.D., Miami, Fla. Methodist Episcopal Church.

8:45 a.m.—Devotions, the Rev. J. W. Huber, D.D., Louisville, Ky. Methodist Episcopal Church.

9 a.m.—Discussions (thirty minutes given to each discussion, addresses limited to fifteen minutes).

"Records and Systems of Accounts," Mr. W. A. Berry, Montrose, Colo. Methodist Episcopal Church.

"Methods of Raising Revenues," the Rev. S. H. C. Burgin, San Antonio, Tex. Methodist Episcopal Church, South.

"Supporting Our General Administration," the Hon. Oran P. Hynes, Columbus, O. Methodist Episcopal Church.

"Objectionable Methods of Money Raising," the Rev. F. M. Stephenson, Forest, N. D. Methodist Episcopal Church.

"The Successful Epworth League

"What About the Girl?" (ten minutes each)—

Mrs. J. E. McCulloch, Nashville, Tenn. Methodist Episcopal Church, South.

Miss Ida Hammeeyer, Milford, O. Methodist Episcopal Church.

Miss Clara G. Wallace, Toronto, Ontario. Methodist Church, Canada.

"Training for Junior League Work," Mrs. W. F. Robertson, Gonzales, Tex. Methodist Episcopal Church, South.

"Our Intermediates," Miss Emma A. Robinson, Chicago, Ill. Junior League Secretary. Methodist Episcopal Church.

AFTERNOON.

Chairman, the Rev. C. M. Pickens, Charlotte, N.C. Methodist Episcopal Church, South.

Topic—"The Epworth League and the Enthronement."

2 p.m.—Praise service, Charles H. Gabriel, Chicago, Ill.

2:15 p.m.—Devotions, the Rev. H. I. Rasmus, D.D., Spokane, Wash. Methodist Episcopal Church.

2:30 p.m.—"The Call" (twenty minutes each)—

"Special," the Rev. Franklin Hamilton, D.D., Chancellor of the American University, Washington, D.C. Methodist Episcopal Church.

"Universal," the Rev. Charles Edward Locke, D.D., Los Angeles, Cal. Methodist Episcopal Church.

"The Equipment" (twenty minutes each)—

"Instrumentalities—Colleges," Bishop E. E. Hoss, L.L.D. Methodist Episcopal Church, South.

"Books and Literature," the Rev. George P. Mains, D.D., New York City. Publishing Agent Methodist Episcopal Church.

"Periodicals," the Rev. Stephen J. Herben, D.D., Chicago, Ill. Editor of the Epworth Herald, Methodist Episcopal Church.

"Personal Training," the Rev. R. D. Hamilton, Lisgow, Ontario. Methodist Church, Canada.

"The Service" (twenty minutes each)—

Professor J. McHenry Jones, A.M., Charleston, W. Va., President West Virginia Collegiate Institute. Methodist Episcopal Church.

The Rev. Edwin A. Schell, D.D., Mount Pleasant, Ia., President Iowa Wesleyan University, Methodist Episcopal Church.

EVENING.

Chairman, Bishop Charles W. Smith, L.L.D. Methodist Episcopal Church.

Topic—"The Enthroning Hosts."

8 p.m.—Praise service, Charles H. Gabriel, Chicago, Ill.

8:15 p.m.—Devotions, the Rev. E. H. Moore, Portland, Ore. Methodist Episcopal Church, South.

8:30 p.m.—Addresses (thirty minutes each)—

The Rev. H. M. DuBose, D.D., Nashville, Tenn., General Secretary of the Epworth League of the Methodist Episcopal Church, South.

The Rev. S. T. Bartlett, Toronto, Ontario, General Secretary of Sunday Schools and Epworth Leagues, Methodist Church, Canada.

The Rev. Edwin M. Randall, D.D., Chicago, Ill., General Secretary of the Epworth League of the Methodist Episcopal Church.

SATURDAY.

Excursions.

EVENING.

Lecture—Bishop W. A. Quayle, L.L.D., President of the Epworth League of the Methodist Episcopal Church.

SUNDAY.

10:30 a.m.—Sermons at various churches.

AFTERNOON.

Chairman, Bishop H. W. Warren, L.L.D. Methodist Episcopal Church.

2 p.m.—Praise service, Charles H. Gabriel, Chicago, Ill.

2:30 p.m.—Devotions, the Rev. A. C. Crews, D.D., Toronto, Ontario, Editor Sunday School Periodicals, Methodist Church, Canada.

2:45 p.m.—Address, Bishop W. A. Quayle, L.L.D., President of the Epworth League of the Methodist Episcopal Church.

3 p.m.—Rally for Juniors at the First Methodist Episcopal Church, in charge of Miss Emma A. Robinson, Chicago, Ill., Junior League Secretary of the Methodist Episcopal Church.

6:30 p.m.—Outdoor service, Pioneer Square, the Rev. Charles M. Boswell, D.D., Philadelphia, Pa., Assistant Corresponding Secretary Board of Home Missions, Methodist Episcopal Church.

March to Armory.

EVENING.

Chairman, the Rev. W. M. Wilson, Ada, Okla. Methodist Episcopal Church, South.

7:30 p.m.—Praise service, Charles H. Gabriel, Chicago, Ill.

8:30 p.m.—Devotions, the Rev. J. Wellington Frizzelle, D.D., Kankakee, Ill. Methodist Episcopal Church.

8:45 p.m.—Addresses (twenty minutes each).

The Rev. J. N. Kenney, Fresno, Cal. Methodist Episcopal Church, South.

The Rev. George W. Kerby, B.A., Calgary, Alberta. Methodist Church, Canada.

The Rev. Thomas H. Lewis, D.D., L.L.D., Westminster, Md., President of the General Conference of the Methodist Protestant Church.

MONDAY.

MORNING.

Exposition.

AFTERNOON.

Chairman, the Rev. A. C. Crews, D.D., Toronto, Ontario, Editor Sunday School Publications, Methodist Church, Canada.

Devotions, the Rev. Fletcher Homan, D.D., Salem, Ore., President Willamette University, Methodist Episcopal Church.

2:30 p.m.—Rally mass meeting. Natural amphitheatre.

Addresses (thirty minutes each).

General J. J. McCarn, Nashville, Tenn. Methodist Episcopal Church, South.

The Rev. J. H. Riddell, D.D., Edmonton, Alberta, Principal Alberta College, Methodist Church, Canada.

The Hon. Wesley L. Jones, North Yakima, Wash., United States Senator for Washington. Methodist Episcopal Church.

EVENING.

Chairman, Bishop William Alfred Quayle, L.L.D., President of the Epworth League, Methodist Episcopal Church.

8 p.m.—Praise service, Charles H. Gabriel, Chicago, Ill.

8:30 p.m.—Devotions, the Rev. C. B. Dalton, D.D., Boise, Ia. Methodist Episcopal Church.

8:45 p.m.—Addresses (thirty minutes each).

The Rev. W. J. Smith, B.A., Guelph, Methodist Church, Canada.

The Rev. E. P. Ryland, Hollywood, Cal. Methodist Episcopal Church, South.

The Rev. Edwin M. Randall, D.D., Chicago, Ill., General Secretary of the Epworth League, Methodist Episcopal Church.



PERGOLA OF AGRICULTURAL BUILDING

Treasurer. How He Does It," Miss Nellie Boyes, Toronto, Ontario. Methodist Church, Canada.

Junior Epworth League.

Chairman, the Rev. H. S. France, D.D., Washington, D.C. Methodist Episcopal Church.

8:30 a.m.—Praise service, the Rev. E. H. McKissack, Holly Springs, Miss. Methodist Episcopal Church.

8:45 a.m.—Devotions, the Rev. S. T. Bartlett, Toronto, Ontario, General Secretary of Sunday Schools and Epworth Leagues, Methodist Church, Canada.

9 a.m.—Discussions (thirty minutes given to each discussion; addresses limited to fifteen minutes, except as otherwise indicated).

"A Definite Plan of Work the Secret of Success," Mrs. Nellie Magee, Lincoln, Neb. Methodist Episcopal Church.

"The Pastor and the Junior League," the Rev. L. S. Wight, B.A., B.D., Brighton, Ontario. Methodist Church, Canada.

"The Boy from Many Points of View" (ten minutes each)—

The Rev. John A. Doyle, Regina, Saskatchewan. Methodist Church, Canada.

The Rev. M. D. Bush, Milford, Ia. Methodist Episcopal Church.

The Rev. C. D. Bulla, Alexandria, Va. Methodist Episcopal Church, South.

Getting Lost

By REV. W. H. DOTCHON, LEWISFORTE, NEWFOUNDLAND.

Some people have a special faculty for this sort of thing. Granted two ways to go, they will naturally take the wrong one. We have done it ourselves—more than once, and then, subsequently, been amazed at the native stupidity of the proceeding. But we, Yorkshire folks, have what is called "after-wit," that is, wit that comes late, but has this good quality upon its arrival: it quite often fully redeems the past.

There is no danger of getting lost in cities in Newfoundland; but you can do it without trying in some of the out-ports, when going from place to place. Of course, preachers are apt to get "lost" anyway—in their discourses. Again, we have done it ourselves—followed a gleaming illustration until we didn't remember what we had set out to illustrate, and were left with a story on our hands that lacked our application.

One time we were accompanied so far on a journey, and had a hill in the distance pointed out to us, with a bush upon it like a bird walking up it. "See that bird in the bush?" asked our guide. Oh yes, we saw it. We were to go by it, and then we'd see Samson's Look-out, where we'd know where we were. He left us, and we walked, we two legs; but one was longer than the other, walked faster, or something, and we walked for an hour—to the same spot we were left at. There was that innocent-looking bush yonder again. We made mental remarks about it. Well, we never passed that bush that time. We got in amongst some spruces, and they quite took the spruce look away from the parson's clothes. We did damage beyond repair to part of our clerical suit (on first one), and we came out down an old water-gully two miles from anywhere—and could only reflect afterwards it was well we came out at all. We might have been in there somewhere amongst those spruces yet. Another time, after having expressly told there was "no't a path, only a racquet-track," we immediately pigeon-holed that useful bit of information, and went away smiling upon a fine slide-path. Of course, later, we had some three or four miles' walk back to the town of St. John's, and were quite had company with ourselves while we remembered about that single racquet-track. So we came out upon Mount Misery, they call it, and a man who met us rightly sized up the situation by saying we looked a bit "keery" (we don't know either how it is spelt, but we did know quite well how it felt).

And now for our story about getting lost. It was Missionary Meetings. Were you ever at a Missionary Meeting in a Newfoundland out-port? You weren't? Fool you! They say they are lame affairs in some other places. There were Parsons M. and L. with us. We had had our meetings on the Moreton's Harbor Mission, and on the Twillingate Circuit, and were going to do Exploits (though we don't mean to say we hadn't been doing them already—we always did, at Missionary Meetings) Exploits is the name of an island, a bay, a river, a railway station and a Mission, and of what we do at Missionary Meeting times—always. It had been "a mild" in March, and the ice we had to travel on was both slippery and wet. Pools of surface water were here and there, and all but ever where it melted, and it was lovely wading in your skin-boots and vamps (socks), because they soaked the water after a while, and you couldn't be wetter, nor more comfortable (while you kept moving) to your feet. You were out for the middle, and, like the ducks, ready for either—wet or dry, and how gingerly you had to go, creep-

ing, because a slip meant a dip—and for dry preachers to be so wet! Thus we shuffled along, and so came to the harbor of Exploits, where we "changed our feet," to wit, our boots and socks. Do you know how good it is to get to a parsonage at a time like that? Hungry! Tired. And tired. And then to toast your limbs before a fire while you yarn about evolution, new theology, and such like. And then the big time in the evening. We once heard Rev. W. L. Watkinson say he was "glad he hadn't been a foreign missionary." "The foreign missionary," said sionary. "He has to stick to facts; he could draw upon his imagination." And what with facts and what with imagination (and if you tell some people truth on missionary matters, they put it straightway down to imagination on the part of the teller). We had had our meetings, one at Exploit and another at Black Island, and gone to Samson's Island (not he of the Lookout) to hold a service. There was a large circle round the sun that day—the 18th of March. Service over in the morning, we got some inner man and set off, two of us, returning, for "Big Chance Harbor." W. could almost have seen it had it been clear. Our friend who set us on the way (we had no compass) said to us: "You just keep the wind there" (on the right side the neck), "and you'll walk into Big Chance Harbor." (It was a big chance we ever saw it again.) We didn't see him again until next morning, when he went with us all the way. Brother L. had a long stick to test the ice with—longer than himself, and he was a good length. It had her a gaff, but the iron was gone. The stick is down in the front porch of this parsonage now, a memento of a day we were as near death as ever we were. It was beginning to snow—fine snow—and drift, and the wind was blowing a breeze, but that wind was to show us safely home. The writer had gone out early one before into "a roughery" like that with only a cap-spring floating one way for a compass, and we had been all right again had the wind kept at the one point, but it dropped, shifted, and began to blow from another; and we, though left but ten or fifteen minutes, were lost, and knew not the way to return, our tracks being snowed up as soon as made. Our walk had been one of perhaps two hours. It was then after 12. How it did snow and whirl! We lost all sight of everything save the ice at our feet. Nothing at all to set to guide us. Just one tall man in front, battered down, going into the storm, and one behind like a shadow following on. We went until we came to a rent in the ice, which one of us wouldn't cross over, alleging, as the other did so, that the ice was unsafe. It was safe enough, though, and the right way. What shall they do who refuse a right path, and how shall a wrong one bring them to their destination? To separate us as to court disaster. We toiled and toiled all that long afternoon, and all the time the blinding winding sheet of the drift encircled us. To the right we went a mile or two, until Brother L. shouted out, alarmed: "Come back! Come back! You're going through!" "Two stabs of the stick put it into deep water. Enough that way." To the left we went as far again, and there was the salt water lapping in on the ice. Falling back, we came to land, uninhabited, inhospitable, all clad in winter garb, and being swathed in clouds of whirling snow. Ghastly pale, as the point appeared as we paced along, looking for a way out where none was. But you could see houses—be sure of it!—that weren't there. It was only rock and imagination; and at last, getting cowed out, we sat down on some rocks some-

where to rest, and to see if perchance we could find a sheltered place to spend the approaching night. We sat there and ate our last crusts, and, resting one eating more, set out again. The writer then distinctly felt his direction come, and so declared it to his fellow; and off we went, right out into the drift again, away from land once more, straight out to the rent in the ice and right away, resting one being still no going over it (which, perhaps, was providential), he then turned about and began to pace with the same conviction of direction in a totally opposite course. "Where are you going now?" quoth Brother L. We said we didn't know, except this, that we were convinced it was our way at that emergency. And so we walked it, quickly now, as if aware of guidance, right in the teeth of the gale. Surely we were watched over then! There was a narrow "tickle" we might have missed. Thick as ever came the snow, and on we went into it, until it lightened up a moment, and a house was seen—an empty house, they told us afterwards—upon an island we never came to. The cloud closed down again, but ere long another house presented itself—another empty house, all its windows boarded up. A little while after, through the thick mantle we saw not one, but several, as it were, spectral houses and stores. We were saved now. "And there's a church!" exclaimed Brother L. "It's only a painted store. Do you know where we are?" we asked him. "No," said he. "At the very place we left." And so we were. We recrossed the same fish-flake we had left five hours before, and knocked at the door of the house we had had refreshment at, and started to go on our journey. For a while there was no response. But "Peter continued knocking," and a Rhoda came, and we were let in. How good it was to be once more under shelter! And how it snowed and rained, for we had to wait later. Had we been out all night we had perished for certain; but, safe through the keeping, guiding power of God, on as fine a morning as one might wish to see, we went out again (in charge), and this time not in vain. We crossed that rent in the ice, and in due course arrived at our respective destinations, nothing the worse for the perils we had undergone. But it might have been two frozen bodies had been found upon the ice, or in the woods or water, alone to tell the tale. Often as the writer thinks of the impressions of the way to go that came to him when lost and helpless on the ice, he recognizes a knowledge above his own that brought two lost wanderers out of their great distress. "And he led them forth by the right way, that they might go to a city of habitation."

The Missionary Institute of the Ottawa District Epworth League was held in McLeod Street Church, Ottawa, March 8th and 9th, 1909. The meetings were well attended and very interesting and instructive. Besides resident ministers, who took an active part in the services, the League secured the services of Rev. J. L. Stewart, B.A., of Sz-Chuan, China, and Dr. Stephenson, Jan. 1909. The meetings were classed as "The Uplift of China," and also gave two inspiring addresses, one on "Old China and Her Needs" and the other on "New China and Her Problems." Dr. and Mrs. Stephenson gave addresses on subjects connected with Home and Foreign Missions, while Mrs. Stephenson also conducted study classes. A well attended conference of Sunday School and Epworth League workers was presided over by Dr. Stephenson. The interest in the study classes was very marked.

Field Notes

A new League has been organized at Watford, Ont.

A Mission Study Class has been organized at Grimsby, Ont. They are taking up the study of Japan, using "Sunrise in the Sunrise Kingdom" as a text book.

The Adult Bible Class at Strathroy, meets on a week evening to study "Effective Workers in Needy Fields." The attendance is from twenty-five to thirty-five.

At Oakville, Ont., Mr. J. W. Magwood has organized two mission study classes, one studying Japan and the other the immigration question, using for a text book for the latter, "Strangers Within Our Gates."

As the result of the efficient work of the pastor, Rev. M. Brundage, an Epworth League has been organized at Seely's Bay, with Miss G. Bracken, President, and Mr. G. Maxwell, Secretary. The League has a membership of 47.

The League at Fleming, Sask., raised two hundred and five dollars for missions last year. The young people's class was only organized as a study class, but it has resulted in one young man starting to school to study for a missionary.

At Brussels, Ont., a mission study class under the leadership of Miss McCamus, gave a review of "Strangers Within Our Gates," at the regular missionary meeting of the League. It was found to be a splendid plan of introducing the book.

The plea is sometimes made that members of a country League do not have the same opportunity of contributing to missions as do those who live in towns and cities, who are earning their own money. One country girl, an enthusiastic missionary worker, last summer earned thirty dollars for missions by picking berries during the day, and selling them in the adjoining town in the evening.

The report of the Hochelaga Church shows that "the Epworth League has been attended by the pastor regularly with the exception of four meetings, when called elsewhere; on two evenings he has attended the League and another meeting six miles distant; the literary, missionary and spiritual programmes have been of a decidedly high order, showing constant tendency to improvement, and have added much to intellectual and spiritual culture. The League has also given material, financial assistance."

The Metropolitan Epworth League has had an unusually successful year. The

tide of missionary zeal has been at its full, last year's subscription of \$207 being increased to over \$430. With increased givings has come also increased attendance. The Leaguers closed their year with a very enjoyable banquet, at which the retiring President, Rev. R. S. E. Large, B.A., B.D., was presented with a handsome gold watch and chain, together with appreciative words of his four years' tenure of the Presidency.

The first annual banquet of the Wicklow Epworth League was held on the evening of April 20th. Members of the District Executive and representatives from the sister Societies were present, making in all fifty, who did ample justice to the dainty repast prepared by the members of the Society. While remaining at the table, encouraging reports were received from the retiring officers, after which a programme, consisting of toasts, recitations and solos was given, at the close of which "God be with you till we meet again" was sung.

The Rockwood Epworth League of the Guelph District, recently held a very helpful missionary meeting. Each member brought a letter which he or she had written to one of five missionaries whose names had been given out previously, or having no letter, paid a fine of ten cents. These letters were handed in and interchanged, and then were read during the evening. After the meeting they were sent on to those to whom they were written. The literary department of this League is conducting a mock parliament, and intend to hold monthly sessions during the year, at which they will bring in important bills on Epworth League work.

For the purpose of helping their missionary, Rev. G. H. Raley, of Port Simpson, who lost most of his possessions by fire a short time ago, the young people of Bethel Epworth League gave a "Ye Olde Folkes at Homme" entertainment in their church, which was taxed to its full capacity. Rev. M. D. Madden, B.A., the pastor, opened with prayer, after which the entertainment was carried on without a chairman. When the curtains were drawn about a score of young people, dressed in the costumes of sixty years ago, and representing people at all the different stages in life, began the performance by singing "Home, Sweet Home," accompanied by the band. From this foundation the amateur company built up a programme consisting of music, songs, recitations, and dialogues, which carried their audience back to the days of their grandparents, and won the praises of all present.

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Superintendent—"Well Emily, are you trying to be a Christian?" Emily with emphasis, "Indeed I am." Then after a few moments reflection, she looked up and said seriously, "but I am not quite up to it yet."

A Boy's Cheerful Letter

The following is a genuine essay by a ten-year-old boy:

"My life has been a very lucky one. When I was three years old I fell downstairs and cut my head. When I was five years old I was looking at some hens and a dog bit my leg. When I was eight I went with my brother in the trap and the horse fell and threw us out of the trap; my brother lit on his feet and I lit on the horses back. Last year I was playing and I ran into a surrey and cut my eyebrow, and it has left a mark. One day I went into the slaughter-house and a big sheep ran after me and knocked me down. I have had a happy life."—*Cleveland Leader.*

Very Human

A Junior sleeping upstairs was awakened by a severe thunder-storm and began to cry. His mother went upstairs and calmed his fears, telling him that he would not be hurt, and that God would take care of him. "But is God right here?" enquired the child. "Yes," replied the mother, "God is everywhere." Then she kissed him good night, saying, "I must go down to papa now." The little fellow went to sleep again. By and by the storm came up with renewed fury. When the boy awoke he leapt out of bed, and running to the top of the stairs shouted "Mamma, Mamma, Mamma! You come up here and stay with God, and let me go down and stay with my papa!"

Little Dot was drawing a picture with pen and ink on her paper. It turned out to be a cat without a tail. "Where is the tail?" asked the mother. She looked puzzled for a moment, and then replied: "Why, it is in the ink-bottle yet!"

A little girl of tender years, who had been attending one of the public kindergartens, fell from a ladder. Her mother caught her up from the ground in terror, exclaiming: "Oh, darling! how did you fall?"

"Vertically," replied the child, without a second's hesitation.

An old woman from the country paid her first visit to Edinburgh the other day and was taken over the sights, including Holyrood. On reaching the spot where Queen Mary's faithful servant was put to death, she gave a bad stumble. "Here Rizzio fell," remarked the guide. "I dinna winder at it," she replied. "I nearly fell myself."

"Georgie, Georgie, you mustn't act so when you are eating," said mamma at the breakfast table, one day last week. "If you do, you will surely get something in your windpipe." "Windpipe! Hm! What's my windpipe?" "Don't you know what your windpipe is?" broke in the 6-year-old brother. "Why, that's where your smoke comes from cold days!"

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