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THE NEED OF THE AGE

“**W**E have a splendid humanitarian record. John Wesley's vision of the need of social reform was infinitely ahead of that of his contemporaries, and is ahead of many of our contemporaries also. We believe in the Gospel of the Cross; we believe in the power of the Cross to save the worst man living; we believe in the Gospel of the Kingdom, the Gospel of a regenerated world, the Gospel of the City of God. Our message was never more needed than it is needed to-day. In this materialistic age we see men wildly flying in every direction for spiritual comfort and inspiration. We are plagued to-day with a crop of gimcrack theosophies. All such systems indicate a heart-hunger for the Gospel. Our age needs nothing more than the affirmation of the Gospel message of the Cross on the one hand, and the affirmation of the message of the Kingdom on the other hand. Why should we who know in whom we have believed be afraid of the criticism of the savant, who is said to have taken the virility out of our message of the Cross? Why should we who believe in the crown rights of Jesus in this world be afraid of the opposition of the world and gold as we give out the message of the Kingdom? What Methodism needs to-day, as the President told us at Conference, is more grace. The world is wrong; its measures are wrong; its methods are wrong; it is consumed with the 'lusts of the flesh, the lusts of the eye, and the pride of life.' Is the Church infected with the world-spirit? This is the thing we have to fear.”—*J. E. Rattenbury.*

THE

Canadian Epworth Era

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

At Home with the Editor

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Dependable Workers

We have received so many letters recently in which reference is made to the character of our Leaguers at work, that we are forced to the conclusion that many of them are not to be depended on at all times. This is a source of weakness to the League work involved. Many Presidents write that it is extremely hard to find young people to actually *do* what is needed for a successful meeting. Everywhere the need is for dependable workers. Whether in Sunday School, League, or any other department of church work, people are in demand who will assume duty cheerfully and perform it with unflinching promptness and hearty readiness. We want steady young people in all sections of the work, but not "steady" as the old Irishwoman defined the word. She was asked by a man for whom she did odd chores about a neighbor who had applied to him for work. "Is he steady?" was the question, and her reply was "Steady, is it? Sure, if he was any steadier, he'd be dead." Not such steadiness as that, but the kind that is not easily discomfited nor turned aside because of the labor involved. It were unwise not to recognize the difficulties incident to successful work, but more so to look upon them as insuperable. A superintendent of a piece of work told an applicant for a position all the discouraging facts he could concerning it. "Why did you do that?" asked a friend who heard him. "I thought you wanted to get that young fellow." "So I do," was the reply, "but I wanted to see if he had 'sand' enough. If he balks at a few difficulties he is not the man for the place." The same is true in all Christian work. Men and women with grit enough to see the work through no matter what the cost, are the kind we want, and such will never lack employment or deplore failure. Success is surely theirs.

The True Spirit of Benevolence

A friend called on us lately and quietly placed \$25 on the office desk for our Sunday School Aid and Extension Fund, with the provision that his name was by no means to be mentioned in the matter. Hence, the gift has gone forward as from a "friend." We have no objection in the world to forming the acquaintance of any number of such friends, but while we honor and admire the motive in this case we are not quite so sure about the wisdom of the anonymity of the subscription. We would like to include the donor's name in our report to the General Treasurer, but that pleasure is denied us by the scruples of our brother.

We believe that no giving should be ostentatious, but we doubt if the Master's admonition, "Let not your left hand know what your right hand doeth," was ever intended to apply in such a case as the one under notice. Paul said that he gloried in the readiness of certain of the Corinthian Christians, that he made it known to others, and that the zeal of the givers had "stirred up very many." There is a great contagion in such good example, and the whole teaching of 2 Cor., 9th chapter, seems to emphasize it. The true spirit of giving is, of course, self-giving, and when the act of perfect self-dedication has been made, nothing can be legitimately held back. But it does not follow that all gifts for the glory of

God and the extension of His Kingdom should be made privately or anonymously. There is inspiration in all good deeds, and the giving of money is no exception. We would like to publish a long list of subscribers to our General Sunday School work, and perhaps we shall be able to make a start before long. Meanwhile we hope that the spirit of love will prompt to such acts of generosity on the part of many of our friends, and whether their names are published or not, their money will be gratefully received, wisely used, and their reward will be none the less sure in heaven because their names may not have been published on earth. Our own opinion is that they are entitled to recognition in both places.

Convention Time

During the next three months many of our District Conventions will be held. They should be planned so as to minister to the interests of the largest possible number. Hence a careful examination of the work on the District should be made. For this a systematic report of the proceedings of the Executive during the year past should be given. Local conditions on the various circuits may have materially affected the Leagues thereon. Some Leagues may have gone out of existence; others may be languishing, and progress may have been marked in some. All these facts should be reported, and as exact knowledge as possible be obtained of the real condition of the District in all its sections and parts. There may be some places where Societies are not, yet ought to be, organized. Examine these, and plan for a League wherever there are young Methodists to be cultured in life and utilized in service for God and their fellows. Make your Convention intensive in its character. Too many are so diffuse in the nature of the programme that they clinch nothing. Do not have many speeches nor seek to cover the whole round of League possibilities. Emphasize essentials. Your young people must learn to plan their own work according to local needs and workers. The Convention cannot send them home with note-books stuffed with ready-to-use plans for a whole year, but it ought to return them to their Societies with a larger vision of League possibilities and filled with determination to realize a fair measure of these. The Convention that fails to deepen desire to achieve in the actual life of the League, may have interested the delegates for the time being; but the object of every Convention should be not simply to entertain or interest as much as to hearten, to instruct, to enthuse, and to send every delegate back home, saying, not, "We have had a good time; indeed, it was lovely," but "We must and we will, do more for God and humanity than we ever have done." This is business, the King's business, and to carry it on in the King's name must be our business continually. No Convention is ended when the benediction is pronounced and the delegates disperse. For better or worse work every member goes back to the home League, and the ultimate results are richer or poorer in proportion as the Convention has gripped the mind with holy desire and inspired the will to high endeavor. See to it, therefore, that your Convention carries with it a mighty message rather than discusses mere methods, that it generates purpose rather than presents plans. Plans and methods are necessary;

"Better to work and fail, than to sleep one's life away."

but when emphasis is laid on mechanical routine rather than on propulsive power, the best results are not realized. To be forever showing *how* to do things is surely not as effective as to arouse the spirit to do things. The "I will" of the Leaguer is of greater moment than "I know," and without it but little of permanent value is achieved. Make your Convention a centre of active force, energizing every member and giving the abiding conviction that there is no enterprise so glorious as that to which our King calls us, that so high, so noble, so honorable a work calls for our best thought, our constant prayer, our sustained effort, and so shall you send every delegate home to become in turn a centre of influence in rousing the local workers to increased endeavor to usher in the glory of Christ's universal and eternal reign. Such a Convention is worth while, and yours may be such an one if you will have it so.

Planning the Fall Campaign

If you have not yet begun preparations for the autumn and winter work of your League, the sooner you get seriously busy the better it will be for both you and your Society. If you are a President, see that a full meeting of the Executive is called for as early a date as possible. Review the operations of each Department. The summer has doubtless interfered materially with systematic or sustained activity, and your Committees have probably been inactive if not quite disorganized. Now is the time to gather up the loose ends and to reunite all in one concerted effort for larger and better achievement. Revise your roll. Interview personally everyone of your members, and thus seek to arouse interest and kindle enthusiasm in the work of the League. Do not postpone this, for a good start in early fall is a great step toward a successful term. Arrange for definite and personal service by your individual members as well as for some general plan of effort by the society as a whole. Vice-Presidents and Committee chairmen, who are alert and enterprising, will systematically apportion something actual and practical to their various members. Consult your pastor. Co-operate with him in ministering to the aged, the sick, the needy of every kind. Your League is not in itself worth continued existence, and only as it is a means of helping its members minister to others and extend the Kingdom of Christ, is it of real value. Plan, therefore, for something more than meetings. Get your people busy, and keep them so, in doing something for somebody, and above all else in winning some one to Christ and Christian service, and your League will increase and grow in every way.

Enlist Early

We read recently of an ex-soldier in the American Civil War who, in conversation regarding its campaigns and his connection therewith, said, with a regretful tone of voice: "But I wasn't really a volunteer. When the President's first call for men came, I refused to go. And even after the second call was given, the company recruited from our town was miles away before I decided to follow. I enlisted so late that I really saw very little active service." That word "late" tells the story. To "late" to be of any practical help! The fighting over before he reached the field of battle! The glory of victory won, the honors gained, but he too "late" to share in them! Little wonder his tone was one of regret!

How many are like this in the Lord's army! The fight is on, the call for volunteers is repeated, the days are passing, but so many are holding back. They are needed, but do not offer their services. Men and women spend life and energy and possible powers of useful service on self and selfish purposes, and if they enlist at all, do so too late to see very much active service in fighting the King's battles. They come to the help of the Lord against the mighty when the work is well-nigh done. They may be in for the shout of victory at the end, but they bear no scars of conflict, are marked by no honorable proofs of personal encounter with the foe; they have seen no real actual warfare on the field of strife. How can they share in the glorious ecstasy of victory? Those only can truly

sing the victor's song who have encountered the hardships of the march, who have braved the difficulties of the field, who know by personal experience something of what the hard-won conquest has cost. To enter into the complete rest of the victory we must know the bitterness of the struggle by which it was gained.

Our counsel to our young readers, therefore, is to enlist early. The Lord needs all your working days, and every fighting power you possess may be engaged for Him. Recruits for active service are being called for. On every hand are needed men and women to wage war against the enemy. His deadly forces of evil were never more active than now, and to overcome in the name of the Lord is the imperative obligation of every soldier of the Cross. While the dew of youth is upon you, win honorable scars in glorious warfare for your Lord. With zealous devotion go forth to holy and heroic enterprise in His Name. Spend your life in the activities of His campaigns against all sin and error, and at the close of life's brief day there shall be no sorrowful regrets that you entered too late to see much active service in the ranks of your Divine Commander. When victory is celebrated, as it surely will be, your highest reward will be that to the utmost of your fighting strength you did your best and helped to win the day for your Lord and King. Nothing else can equal this reward, and life-long service is necessary to attain it. Enlist early, and fight the good fight of faith, enduring hardness as good soldiers of Jesus Christ.

Let Us Advance

There are now 1,884 Young People's Societies reported to our General Board for the whole church. Exactly 1,700 of these are Epworth Leagues or Junior Leagues. The others include the 83 Young Men's Clubs and 191 unnamed "other Young People's Societies." There are 5,246 preaching-places in our church, so that, allowing only one society to any congregation, and many have several, it is easily seen that there are two-thirds of our congregations without organized young people's work. The Sunday Schools, even if they were fully alive to the needs and conducted to meet the requirements of our young people, do not by any means cover the ground, for there are still over 1,500 preaching-places without Methodist Sunday Schools. Think for a few minutes what these facts mean. 1,568 Methodist preaching-places without Methodist Sunday Schools! 3,362 Methodist congregations without organized Epworth Leagues, Christian Endeavor or kindred societies! Surely there is still much, very much to do. The threathare objection that we are suffering from too much organization is surely not true of the church as a whole. There are doubtless places where an organized Sunday School is impossible; there are other places where a Sunday School may be quite feasible, but an Epworth League impracticable; but we do not believe that there are as many of either Sunday Schools or Young People's Societies as there might be or as there ought to be. And if something ought to be, and is not, someone is responsible for the lack. Who is it in this case? Is the whole church alive to the supreme need of the Word of God in both heart and life of the people? Do we appreciate childhood at its true value? Are our young people rated at their real worth? If so, there should be provision made wherever our preachers preach sermons for our teachers to teach and train, and utilize the youth in the working forces of the Kingdom of God. We want to see at least 4,000 Sunday Schools and 2,000 Epworth League and kindred societies a year from now. These figures are reasonable and easily within our reach. It should be the business of every Chairman of District, of every Superintendent of Circuit, to see that in every possible place a Sunday School is started, and it should be the sacred duty of every official in any way connected with the Epworth League to at least try to secure the organization of a League wherever there is a company of Methodist young people, and surely they are almost everywhere. Shall we not settle down to a Campaign of Organization as shall bring about the larger statistical reports next year? Let us advance, and by all means see that you do your part in securing the desirable, yes, necessary, increase.

"You never do a good thing in your life without making an effort."

The Child and the Church

By Rev. George G. Webber,
Okotoks, Alta.

"NO one will deny that the weakest point in our campaign for bringing the world to Christ is the relation of the Church to the young. Here is our nearest opportunity; here the problems are least complicated, and the difficulties smallest; yet here we are least awake, least aggressive." Is this indictment of Dr. George Albert Coe's true? Is this a fair representation of the Church's attitude, the Church's success in its work among the young? I think we will not have to look long before we find there is all too much truth in the statement. And yet there would seem to be brighter

agreement. We are all quite prepared to acknowledge the salvation of all children who have died, but are our views so definite with regard to the relation of the normal living child to Jesus Christ? It is of far greater importance that we should have definite and accurate conceptions concerning the relation of living children, than that we should have a restful theory of the state of those departed.

What has Jesus to say concerning the child? The record of what Jesus said directly to, or of, the child is limited to but a few verses in each of the gospels

moved with indignation and said unto them, Suffer the little children to come unto Me, and forbid them not, for of such is the Kingdom of God. (To such becometh the Kingdom of God, R.V.). Verily I say unto you, whosoever shall not receive the Kingdom of God as a little child, he shall in no wise enter therein. And He took them in His arms, and blessed them, laying His hands upon them." The teaching here seems clear. Jesus recognized the child as a member of the Kingdom of God. To Nicodemus, the ruler who came to Him by night, Jesus said, "Ye must be born again." To the disciples he said, "Except ye turn and become as little children, ye shall in no wise enter into the Kingdom of Heaven." But of the little ones he said, "To such becometh the Kingdom of God." Should we not willingly and eagerly accept that teaching of Jesus on this question? His statement seems clear and authoritative. The teaching is simple, and one cannot but wonder that we have been so long in really discovering it. But the attitude of the Church in the past seems to have been to treat the child religiously as an adult, and lay an unwarrantable emphasis upon conditions that, after all, were really intended for the adult, not for the child. An illustration of this may be found in the hymns published in a collection intended especially for children and issued in 1852. Let me quote one hymn, which was entitled, "Motives to Early Piety."

"Almighty God, Thy piercing eye strikes through the shades of night,
And our most secret actions lie all open to Thy sight.

"There's not a sin that we commit, or idle word we say,
But in Thy dreadful book 'tis writ, against the judgment day.

"And must the crimes that I have done be read and published there?
Be all exposed before the sun, while men and angels hear?

"Lord, at Thy feet ashamed I lie, upward I dare not look.
Pardon my sins before I die, and blot them from Thy book!"

Can we recognize this as a fair interpretation of the attitude and teaching of Jesus? I think not. In fact, I think we would be rather inclined to doubt that such a conception of God's relation to the young could hold any incentive to early piety. That is not the thought of God that Jesus gave to the world, nor the thought of Jesus concerning the relation of the little children to His kingdom. Jesus said that the child and the childlike belong to the Kingdom of God.

Just here we might say that this teaching can hardly be taken to mean that the Christian worker can stand at the gates and claim the new life in masses by means of some magic or charm. Each child must be treated as an individual, and each representative of the new generation must be retained for the kingdom, greeted in the all-prevailing name of Jesus, and brought up in the nurture and admonition of the Lord. The point we wish to make clear here is just this, the new life is to be claimed for God and retained for the Kingdom. As the late Horace Bushnell once said, "What is the true idea of Christian education? I answer in the following proposition, which it will be the aim of my argument to establish, namely, That the child is to grow up a Christian and never know himself as being otherwise."

Recognizing, then, the relation of the child to the Church, what must needs be the relation of the Church to the child? How can the Church do her part to make these ideals vital factors in the Kingdom



"AND HE TOOK THEM IN HIS ARMS, AND BLESSED THEM."

hopes in this direction than ever before. The Church is being awakened to a sense of the importance of the problems that confront her in her attitude toward, and her work among, the young. There is a growing sensitiveness on the question, and in this fact there is much hope.

What is the relation of the child to the Church? Is it not a strange and sad condition that, even after 1900 years of Christian teaching, there should be so little agreement, and so much difference of opinion on this question. On one point the Church seems to have reached an

of Matthew, Mark and Luke, but that teaching is most expressive and suggestive. Probably the most representative of that teaching may be found in Mark 10: 13-16, where the Evangelist gives an account of the scene when some parents, attracted to Jesus by some unique charm, brought their little children into His presence, that he might give them His blessing. The disciples so completely failed to understand the spirit and attitude of their Master that "they rebuked those that brought them." Mark tells us, "When Jesus saw it, he was

"The love of goodness is to the child always the love of a good person."

of the future, and in the lives of the children of the coming generations?

First and foremost, the Church must teach the truth in such a way that the thought and vision of parents will be captivated by it. It is not the place of the Church to usurp the place of the home, but rather assist the home to realize its highest ideals. The primary obligation for the life of the child must ever rest upon the home, and whatever else the Church may do, she cannot afford to neglect her duty to the home. It is for the Church so to influence the home that these homes shall become Christian in very deed and truth; homes where husband and wife, and the personal friendship with, and in Jesus Christ; homes where the family altar is maintained, not in mere form, but as a vital part of a vigorous and healthy Christian life; homes where the prevailing atmosphere is decidedly and attractively Christian, and in which children shall come to interpret life as Christian life; homes where the children shall be claimed for God from the first, dedicated to God intelligently in Christian baptism, and retained for, and in, the Kingdom of God. This is primarily the function of the Christian home, and it is the function of the Church to make such homes actual. With such homes and such results the work of the Church, in as far as its work for the child is concerned, becomes supplementary, for it is not a fact that no home, however good, is large enough to develop all the faculties and exercise all the powers of life? Other agencies are needed, and among these the Church should be the most potent and persistent.

But, you may ask, what about the children reared in non-Christian homes, or the children reared in nominal Christian homes where the opportunities of retaining the child have been lost through neglect, or ignorance, or incompetence? This necessarily complicates the problem and increases the work. For, while the Church can help undo the mischief caused by the neglect and failure of homes to do what they should be, she finds her work not only greater, but more difficult, where there is the lack of home, and the absence of true home influence upon the child-life. If the children have been allowed to stray away from the Kingdom, or are brought up in almost total ignorance of the reality of the Kingdom, then the Church must set herself to the task of winning them back to the Kingdom during the years of childhood, and building them up in the truth and life of the Kingdom, being careful always that the religious life expected shall be the religious life of the child and not of the adult. It is the Church's opportunity to take these young lives and build them up until the impulsive outgoings of their young hearts are changed into deliberate convictions, and into fixed purposes to serve Christ forever.

It is a significant fact that to-day the thought of the Christian world is turning, as never before, to childhood as one of the key-positions in the whole campaign of Christianity in the world. This is a most hopeful sign. At the same time it means that we must set ourselves as never before to the most serious consideration of the problems it presents. We have our Sunday Schools, our Junior Leagues, our Boys' Brigades, our Mission Bands it may be, and our Methodist Discipline provides for Catechumen classes, although most of us do not know it, or, knowing it, fail to make any use of them. The machinery of the Church would appear to be ample, and no one can deny that such real good is being accomplished by these and kindred organizations. But are the results at all commensurate with the outlay of money, or the

expenditure of mental and nervous energy involved? Is it not true that much of our effort is mis-directed, or rather non-directed? If so, why?

May it not be due in part to our misconceptions concerning the place of the child in the Kingdom of God? It is with a vision of the truth as Jesus unfolds it, and direct our efforts in harmony therewith.

May not our lack of efficiency be due in greater measure to our ignorance concerning the child? What do we really know about the child, and the unfolding of life in the child? Would it not be worth while to direct more real attention to this kind of study? Would it be worth while to have the subject of Religious Education and its special bearing upon child-life upon the curriculum of our ministerial students? Would it be out of place to have a chair in Religious Pedagogy established in connection with our theological colleges, where specialists could instruct the future ministers of the Church in the fundamental principles of child-nature, child development and religious nurture? Teachers in our kindergarten schools, in our public schools, and in our high schools receive such instruction as is calculated not only to inform them about the child, but to teach, but they are trained in the best methods of imparting informa-

tion and the leading out of the intellectual life of the child. How much more important that we who are called to be ministers of the gospel to the young, as well as to those who are older in years, should have similar training, that we should be teachers indeed, teachers of the young, and teacher-trainers for those who are to take up this most important work. The teacher of arithmetic and the teacher of religion have to deal with the same child, and the principles of development in the one sphere are not so different from the principles of development in the other that the need for this training cannot be said to exist. In fact, if we are sincere in our contention that the interests of the spiritual life, and the formation of character are the supreme interests of life, is there not greater need for this training on the part of those who seek to engage in that most important work? Indeed, it would seem that the Church, in some such way, might more effectively realize her mission to the child and her opportunity in religious education of that child. In any case, the problem must be faced seriously, and an adequate solution sought. When we get the right point of view and are thoroughly awake to the possibilities of our work will be in a better way to discover the appropriate methods.

The Religion of Boys and Girls

Such a subject is full of hard questions. How far are children sinful by nature? Are they born in the Kingdom of God? Do they all need to be converted? Can such conversion take place gradually, unconsciously, imperceptibly? Must there be in all cases a definite experience of deliberate surrender to God—including penitence and faith and pardon? What ought to be the normal religious growth of children in a Christian home? Most of these questions cannot be profitably answered by any brief cut-and-dried formulas.

In this relation we may recall certain wise words written by Dr. R. W. Dale to his church at Carrislane nearly half a century ago. "An eminent minister sometimes told his people that the Christian church was an institution intended to remove the necessity of adult conversion; and there can be no doubt that if we felt this more deeply, our families would present a very different aspect. Not that we should want to see our children becoming prodigies of infant piety; there is often, I fear, a great deal of parental vanity as well as of parental folly in the eagerness with which extraordinary developments of religious experience in little children are watched for. . . . The piety of a child, if genuine, will be a childish piety; it will have its worth and power in habits of obedience, gentleness, self-sacrifice, and truthfulness. The language of agonising remorse for sin, or of such devotion as only a Paul or a John can feel after years of laborious service or trying persecution, ought never to be expected from children, and never encouraged, for it cannot be genuine and natural."

Many experienced Christian teachers demand that children, as a rule, pass through what may be called an "Old Testament" stage of education before they reach the "New Testament" stage. They must be under the law before they are fit to be under grace. For schoolboys, for instance, the religion of simple duty, until they are first and prepare the way for the religion of faith and affection.

Quite recent writers on the psychology of religion—such as Starbuck and William James—have emphasized the place of conversion in the religious life.

They admit that such a conversion may begin with the earliest dawn of conscious choice, and develop with growing intelligence. But they point to the years of adolescence—between childhood and manhood—as the time when a personal religious decision is most commonly reached. There are now awakened in the young a keener self-consciousness, a sense of personal duty and responsibility; an instinct of altruism, subordination, sacrifice."

There is one supreme truth of the Gospel which comes home most naturally and most powerfully to the young—the truth of Christ as our King. For the young are still ignorant of those dark and dreadful secrets of remorse, for which only the Eternal Priest can give cleansing and pardon. And the young are not yet burdened with all the mystery of existence which drives us to Christ as our Prophet. But the thought of Christ as our King can unseal those fountains of affection and loyalty and faith and imagination which lie so close beneath the surface in young hearts. The essence of Christianity is passionate, personal allegiance to Christ, the King. And the religion of boys and girls becomes simple and natural and instinctive when it expresses itself in humble, ardent devotion to the Lord and Lover of their souls. We talk sometimes about the vanished age of chivalry. But the age of chivalry is born afresh in each youthful experience at the golden season, when life's "April meets in May time." And that is the season when generous young hearts grow brave to take the solemn vow of self-dedication and self-surrender to Jesus Christ—as He reveals Himself in all His glory and beauty and majesty as the King of Love.

Commonly we find that the healthiest, happiest, most fruitful Christians are those who gave themselves to God, with hearts unspoil and virginal, while they had the dew of their youth. Here is the testimony given by Elizabeth Fry during her last illness: "I believe I can truly say that since the age of seventeen I have never waked from sleep, in sickness or in health, by day or night, without my first waking thought being how I might best serve the Lord."—T. H. Darlow, in *British Weekly*.

"The Church is the larger home, the home should be the lesser Church."

Department of Christian Endeavor

"For Christ and the Church."

October Consecration Meeting

BY THE EDITOR.

TOPIC FOR WEEK OF OCTOBER 2.—Autumn Leaves. Ps. 1: 3; Jer. 17: 8; Isa. 1: 30; 64: 6

Moral lessons have frequently been learned by observation of natural objects. We saw that last month, and now we see it again from another class of nature studies. The Bible is replete with references to the common things of the natural world. The prophets in their day and our Lord in His, made repeated references to the grass and flowers, the rain and snow, the birds and beasts; indeed, nothing was too common nor too lowly to be beneath notice or without meaning. The glories of a Canadian forest in the early autumn are surely fraught with lessons. But of our Topic we must write.

In the Bible, leaves are used in several ways. Three of these suggestive passages are allotted for our study. Examine them, reading Ps. 1: 3 and Jer. 17: 8 together; then Isa. 1: 30 following, and lastly Isa. 64: 6.

You will notice that the first shows us the perennial beauty of character and fruitfulness of life of the man who is faithful to God.

The second shows us a life sadly blighted and prematurely destroyed as a result of infidelity to God.

The third reminds us of the natural way to live and to die.

In the three pictures you see a green leaf, a blighted leaf, and a ripened leaf.

The first shows us maturity and abundance; the second premature and unnatural decay; while the third pictures to us a beautiful and natural transition.

We can only suggest some important lessons, e.g.—the one unfulfilling source of life is God. Our verse from Jeremiah makes this plain. The chief characteristic of this man is godliness. His trust and hope are in God, i.e., the sum total of all his desires is God. Note the figure of roots—spreading, watered, hence living. One must go beneath the surface to find living springs of unfulfilling nourishment; in other words, the soul cannot be sustained in strength and productiveness by a merely surface life. Growth and fruitfulness are found only in the deep things of God. If we make Him the sum of all our soul's desire, He will feed and vitalize us at all times. All other fancied sources of spiritual supply are vain, and tend to drought, famine, poverty, weakness, decay, death. History, biography, human experience,—all prove and illustrate that "blessed is the man who maketh the Lord his trust." God's laws are a way of life to them that keep them. But the converse is equally true and disobedience thereto is a cause and source of unnatural and unnecessary decay. Read again Isa. 1: 30. An oak-tree leaf withered. A man who should be strong (oak) made weak and powerless through the destructive forces of sin. What can be more pitiful? And many such are all about us.

We have marked a *girdled* tree, and know what it suggests—evil forces working from without to destroy and kill. Such in human society is the saloon, the gambling parlor, the house of shame, the many baited traps of infamy that abound to the destruction of youth.

We have seen a *worm-eaten* tree, and

are warned against evil agencies within. Such in character and life are passion, pride, dishonesty, lust, untruth, and a myriad host of secret sins. Of these we must be aware. They are none the less deadly because they may be hidden. Against them we are warned to watch, for their mischief is chiefly internal, and the heart is the seat of their main attack.

The third text shows us the first tree passing through its natural transition, and the seasonableness of it is very striking, and its beauty equally so. Such a picture does a ripened and matured old age present,—a glorious autumntide in human life. Nothing is more beautiful, "a hoary head is a crown of glory when it is found in the way of righteousness." The lessons are suggestive, and to so learn them that we may live in the Lord and eventually die in the Lord, should be our constraining desire, our main controlling purpose.

Dear to those who have made the Lord their trust, is not unseasonable or untimely, and in hope of eternal springtime beyond, may fall asleep only as the acorn drops from the mother oak to awaken to the larger life that opens when winter is past and springtime juvenescence bursts forth again. "Death is swallowed up in victory."

A Familiar Talk With Young Christians

BY THE EDITOR.

Life is frequently spoken of as an investment, and the Christian is referred to as the investor. There is considerable truth in this, but at best it is but a partial truth. None of us is the actual or sole possessor of anything. We own nothing by inherent right of possession, but only by the privilege and responsibility of stewardship. God is the real Investor, and His investment is in each one of us. When we speak of giving God our time, our money, our talents, our influence, we must not for one moment think that any of these are actually our own possessions. As a Christian I have recognized and acknowledged the fact of Divine ownership and must equally consent to all that is embodied in the right of Divine Control. The question of questions therefore, is not, "Can I depend on God to use what I have given Him?" but "Can God depend on me to use what He has given me?"

This is the heart of true consecration. Life is a sublime trust which we each hold by the Investment of God in us. As an individual, I have a portion of God's infinite capital. I have this not as my own, but to use for Him, for God needs gives simply that man may have, and having, hoard for self-enrichment. He gives that man may give back again through increase. All nature is in evidence of ripened acres show how the rain and sunshine, and the various forces of the elements united to make growth possible. The earth received the rain and fairly reveled in the sunshine, but only to give back again, and thousands of ripened acres show how the wonderful circulatory process has been ever going on. So in the world within us. God has distributed to each one of us a certain portion of His possessions. He

gives us every inducement to use this portion aright and promises us that if we do so, we shall have abundance. It is not increase from without, as it comes when particles are added to particle and the aggregate mass becomes great, but it is rather increase from within by the expansion of life under healthy conditions of growth.

Just a few things are necessary for each one of us if God is to realize good returns from His investment in us.

1. We must recognize that what we have is ours only by His Paternal favor.

2. We must remember that what we have is ours only to use for His glorious purpose.

3. We must be always conscious that the time of such active use is very limited.

4. We must never for one moment forget that He will ask of us an account of our stewardship.

These points will not make religion gloomy or Christian service a drudgery. Rather will they give us a happy sense of life's dignity and nobility by showing us the divine opportunity and privilege which we enjoy. We shall be content that we are in heavenly partnership with God, and are members of the vast innumerable family of which Christ is the Living Head.

One word of caution is necessary. We must ever keep God's will as our glory in view. The trouble with the prodigal son was mainly that he made himself rather than his father, the centre of desire and of plan. "The little word "me" with a capital "M" was altogether too prominent." Little wonder that he came to beggary and want, for selfishness is ever suicidal. The errant boy, unwilling to live and labor under the wholesome discipline of his father's house, soon found himself an entire stranger to the happy and exalting associations of his father's fellowship. It is always so. If self becomes the centre of life's thought and activity, loss follows and the end is famine.

My simple message to you, therefore, is, rejoice in the fact that God's investment in you, and see to it that you have a goodly measure of increase to present to Him at last.

The bands of union that bind you together in the Epworth League should aid you greatly. Consider one another to provoke unto love and to good works." That is the main purpose of all Epworth League association. The organization can never be an end in itself, but a means to an end only. The "end" is the glory of God in the triumph of His Kingdom. The "means" is the co-operation of like-minded young Christians in the great enterprise involved. But, remember, you cannot do God's work by proxy. You cannot delegate to a committee what you yourself should do.

Your obligation to God or to yourself. After all is said and done the "I will" or the "I do" is supreme. "Master, I will follow thee whithersoever thou goest." "I do always those things that please Him." Everywhere and always it is God and I. Others may help you, you may help others; but no one can realize for you what God expects of you, nor can you realize for others what God expects of them. Ours is a call to work with God, work that will eventuate in more work here and the "well done" of Heaven hereafter. See well to it, that the investment which God has made in you is not a falling one, but rather that it brings Him good returns, and trust Him to give you the full share of the profit and the glory forever.

Let me pass on to you the beautiful little poem of Joseph Addison Richards, in which these thoughts of Divine Ownership and Divine Control are represented as bringing glorious results.

"Christ is either Lord of all or he is not Lord at all."

He has been thinking of the profitless toll of the disciples on the sea, and the rich harvest gathered in from the nets when Christ owns and controls all. Here it is. Can you realize its beauty for yourself?

"I owned a little boat awhile ago
And sailed a Morning Sea without a fear,
And whither any breeze might fairly blow
I'd steer the little craft afar or near.

Mine was the boat,
And mine the air,
And mine the sea,
Not mine, a care.

"My boat became my place of nightly toil,
I sailed at sunset to the fishing ground,
At morn the boat was freighted with the spoil
That my all-conquering work and skill had found.

Mine was the boat,
And mine the net,
And mine the skill,
And power to get.

"One day there passed along the silent shore,
While I my net was casting in the sea,
A man, who spoke as never man before;
I followed him—new life begun in me.

Mine was the boat,
But His the voice,
And His the call,
Yet mine, the choice.

"Ah, 'twas a fearful night out on the lake,
And all my skill availed not at the helm,
Till him asleep I waken, crying, "Take,
Take Thou command, lest waters overwhelm!"

His was the boat,
And His the sea,
And His the peace
O'er all and me.

"Once from his boat he taught the curious throng,
Then bade me let down nets out in the sea;
I murmured, but obeyed, nor was it long
Before the catch amazed and humbled me.

His was the boat,
And His the skill,
And His the catch,
And His, my will."

John Wesley's Maxims

I have no time to be in a hurry.
God begins his work in children.
The best of all is, God is with us.
I look upon the world as my parish.
I dare no more fret than curse or swear.
God buries his workmen, but continues His work.

I save all I can and give all I can; that is all I have.
Loyalty (to rulers) is with me an essential branch of religion.

It is a happy thing if we can learn obedience by the things which we suffer.
It is plain God sees it best for you frequently to walk in a thorny path.

When I devoted to God my ease, my time, my fortune, my life, I did not except my reputation.

Be punctual. Whenever I am to go to a place the first thing I do is to get ready; then, what time remains is my own.

Working Training Class

The prayer meeting committee might organize a worker's training for drill in methods of prayer meeting work. The spirit of such a class should be one of great seriousness, and much prayer should be given over its labors. A wise and experienced worker should lead the class where the leaders for the coming meetings should gather to discuss these services.

Methods of leading as well as methods of participating will be discussed. Different kind of prayer meetings and their fitness with the topics of the next few meetings, different ways of obtaining thoughts on the subject, the use of quotations, the use of the Bible to illustrate the subject, the telling of experience, personal testimony, the use of the hymn book, how to open the meeting, how to close the meeting—these are samples of subjects that such a class might study.
—Amos R. Wells.

Things a Leader Should Do

—Insist on ventilation and pure air.
—Seat the audience for physical comfort.

—Treat each meeting as a great occasion.
—Arrange that even the weakest may assist.

—Think hard and pray much before meeting time.

—Aim at strength rather than entertainment in the programme.

—Endeavor to create a wholesome spiritual atmosphere.

—Spring a surprise occasionally in the manner of service.

—Study human nature and be tactful in personal approach.

—Remember that a good meeting is the Society's best advertisement.

—Judge a meeting by what it accomplishes rather than by set or formal rules of routine.

—Cultivate an attractive manner as well as seek for valuable and helpful matter.

—Dismiss while the members are interested, and so send them away hungry for a little more.

—Bear in mind that if the audience is to be alert the platform must palpitate with life.

—Encourage personal statements by those taking part rather than too much quotation.

—Follow up each meeting through systematic committee work to ensure some measure of permanent results.

—Expect that if he does his best to use the meeting for the glory of God, the promise of blessing stands secure, and will be fulfilled.

Hammered Home

A nail stuck in a board is not of much service when the big wind comes. To be of service, it must be hammered home. The board is then held tight to the stud, supports it, and is supported by it. To do its best work, the nail needed to be hammered till it was all the way home.

Like the nails, a good idea is no use till it is hammered home. Merely stuck on the outside, it affects no one's heart or mind. What it needs is hammering—careful and judicious hammering, and hammering.

Place the nail on the board, give it a tap ever so adroit, a good idea is no use till it is hammered home. Merely stuck on the outside, it affects no one's heart or mind. What it needs is hammering—careful and judicious hammering, and hammering.

happens the nail is a trifle blunt. A good deal of hammering is sometimes necessary.

But the nail will go home, and so will the idea, if the hammering is kept up. A heavy tap may start the nail wrong, and injure the wood. It is quite as possible to be maladroit in introducing even the best idea. But care in the tapping—gentleness of manner, respect, and sympathy—and the good idea may be driven home.

Sometime—Somewhere

You gave on the way a pleasant smile,
And thought no more about it;
It cheered a life that was sad the while,
That might have been wrecked without it.
And so for the smile and fruitage fair
You'll reap a crown sometimes—somewhere.

You spoke one day a cheering word,
And passed to other duties;
It warmed a heart, new promise stirred,
And painted a life with beauties.
And so for the word and its silent prayer
You'll reap a palm sometime—somewhere.

You lent a hand to a fallen one,
A life in kindness given;
It saved a soul when help was none,
And won a heart for heaven.
And so for the help you proffered there
You'll reap a joy sometime—somewhere.

The Sun in Other Windows

An old woman was busy in the single room that formed her home—an upper room with only a north window. Her visitor commented sympathetically on the lack of sunshine.

"You don't get it any part of the day," she said, "and you are shut away from all view of the sunrise and sunsets."

"Eh, ma'am, but it's a fine, wide window," interposed the old woman eagerly. "An' it's a big bit of the sunrises' an' sunsets I do be gettin', too—through other folks' windows. Look there, ma'am!"—and she pointed to a row of houses across the street. "When the sun comes up of a mornin', them windows over there do be that rosy and shinin' with it, I can tell well what kind of day is comin'. An' at evenin' them other ones is all a glory of red, like fires would be burnin' in 'em. Oh, but my big window is a comfort, and never fear but it gives me a share of all that is doin' in the skies."

The spirit that can be glad in the sunshine but glorifies other people's windows, is not a good one, though no ray but reflected from its own, is indeed so sweet and strong that it can scarcely miss "what is doing in the skies." But how many of us see in the light that falls on other lives only an added bitterness to the gloom of our own!

Kindness and Truth

True worth is in being, not seeming;
In doing each a duty that goes by;
Some little good thing—not in dreaming
Of great things to do by-and-by.

For whatever men say in their blindness,
And spite of the fancies of youth,
There's nothing so kingly as kindness,
And nothing so royal as truth.

Have you sent in your new officers' names and addresses yet? If not, do so quickly, please.

"A man may give without loving, but he cannot love without giving."

THE FIELD
IS
THE WORLD

Missionary Department

"Pray, Study, Give."

THE SEED
IS
THE WORD

September Missionary Meeting

SUBJECT FOR THE WEEK OF SEPTEMBER 25:
"Our Missionary Responsibility."

MATTER ASSIGNED FOR STUDY: Chapter 8,
"Our Share in China."

"Remember that this splendid book, with others, uniform in size and style, but dealing with different subjects, should be ordered from Rev. Dr. Stephenson, Methodist Mission Rooms, Toronto, who will gladly advise you on all matters connected with the Forward Movement for Missions."

The chapter under study for our meeting gives a number of definite reasons showing why the responsibility of our church is great for the speedy evangelization of West China. Each of these reasons might well be assigned to a separate person for statement in the meeting. They should treat the subject matter something after the following order:

1. Deal with the permanency of Szechwan as an important strategic centre. Geographically it occupies a striking and commanding situation, and must continue to do so always.

Commercially it is in a highly important relation to thousands of other cities, towns, and villages, reached by the great highways that stretch far out on every side.

The positive need of the vast province appeals to us. "Thousands of temples, tens of thousands of priests, but no uplift, no outlook, no vision of God, no passion for souls, no sacrifice for humanity."

The accessibility of the people gives a permanent value to the place and our work in it. No objection is any longer made to the prosecution of Christian missions, and our representatives are free to go everywhere proclaiming the Gospel.

The division of the vast territory among the Christian churches for evangelization makes the responsibility for each for its own sphere a distinctly individual one. There can be no shifting of duty, no shirking of work, no transference of obligation to another, for each church knows its own task and is to be held accountable therefor.

2. Outline our new field, for which as a church we are directly responsible.

A wall map or an outline sketch on a blackboard will be desirable here. Point out the great Chengtu plain, with more people living in it than there are in all Canada. Show how this populace includes all classes and conditions, giving rise to the need of a varied and competent missionary force.

But there are other tribes of people living all around about that need the Gospel, and fully 14,000,000 souls have a right to look to us for the Word of Life. Conclude this portion of the study by having some person read, or, better still, recite the impressive paragraph found on the upper half of p. 141—"A Magnificent Challenge."

3. The next contributor to the programme may deal with the question of ways and means, showing how our responsibility is to be adequately met.

The work needs more helpers of various kinds. Medical missionaries, evangelists, pastors, teachers, craftsmen, nurses; in short, men and women with every conceivable quality, gift, and grace, to meet the varying demands that arise continually, are needed to overtake the work.

A great Union Christian University is being erected, and as our young Canadians may find suitable and satisfactory training in any of our home colleges, so it is intended to provide similar educational facilities for all who desire them in the far-away capital of Western China.

Many outstations are to be manned. Some of them are cities as large as Halifax, Hamilton, Ottawa, Vancouver, Winnipeg, Toronto, and Montreal. Others, though less populous, are important centres in the thriving agricultural districts. In all of them we should have a station, but only in a few has the church as yet been able to plant work.

The positive and pressing needs for a greatly enlarged force and for much increased financial support are easily seen.

4. The fourth person taking part may well point out the wonderful promise for the future that China gives. The awakening of the nation, its desire for modern methods of all kinds, its earnest effort for intellectual culture, its sincere longing for a satisfying religion—these and other characteristics of this great people all point to a brighter and better day when the land shall shine in the brightness of the Light of Life.

Close by having the last paragraph, "China's Challenge," read or recited to the meeting.

OUR MISSIONARY RESPONSIBILITY.

In addition to the study of the topic (which relates wholly to China if you confine yourself strictly to the text-book), it will be profitable to examine the question of responsibility in some such way as the following:

We are under responsibility for missionary activity to—
1. God. From Him we have received the measureless blessings of life, of His revealed truth, of Christian privileges, and because of our utter dependence on His bounty and grace, we are under the obligation of gratitude. This cannot be expressed fully in words of thanksgiving addressed directly to His ear, but should call forth our praise before our fellow-men. (Have some member read aloud the 145th Psalm.)

2. Our fellow men. Having what many of them have not, it is our duty to give it to them, for they need it too. This is the basis of Paul's statement as he makes it in such passages as Romans 1: 14, 15, and 1 Cor. 9: 16. (These and similar passages should be studied, that it may be made clear how, as with Paul so with us, a sense of privilege received from God brings a corresponding obligation towards mankind. Until others have what they need and we have, we are under debt to them. That debt can never be paid unless we give them the blessing and privilege which we enjoy. Our thought, prayer, plan, purpose, all should be given for others, and the poem which follows may well be recited in this connection.)

OTHERS.

BY C. D. MEIGS.

Lord help me live from day to day
In such a self-forgetful way,
That even when I kneel to pray,
My prayer may be for others.

May self be crucified and slain,
And buried deep, and all in vain
Attempts be made to rise again,
Except to live for others.

Take all my selfishness from me,
Ope' Thou mine eyes that I may see
That even what I do for Thee,
Must needs be done for others.

And when on earth my work is done,
And my new work, in heaven's begun,
May I forget the crown I've won,
While thinking still of others.

Others, Lord, yes, others.
May this my motto be,
"Help me to live for others."
That I may live for Thee."

3. The Church. As our relation to God calls for gratitude, and our association with our fellows puts us under obligation, so our connection with the church calls for Loyalty. There is but one good reason for the church's existence, one cause for her activity on the earth, and that is expressed in the passages of which Luke 24: 46-48 is a type. (Let it be made clear that the supreme duty of the Christian Church is the extension of the Kingdom of God throughout all the earth, and that if she fails to fulfil this duty she ceases to be Christian.)

4. To Ourselves. The highest measure of personal development is impossible without spiritual activity, and if we would realize the greatest profit it must be because we receive, not to hold for self-enrichment, but to give out again in diffusive benediction. There is a conception of Christianity that is essentially selfish. It withholds and tends surely to poverty. There is a contrasting idea of it that implies a scattering of good, and which means increase. If we would be what God desires for us, if we would do what he has in mind regarding us, we are under the responsibility of Growth, and to grow we must give, and by such giving we shall have more abundantly. (Let Hebrews 13: 7-15 be read here, and the beautiful figure of the passage be examined and applied.)

5. To Christ. Here the test is that of Obedience. For but one thing every Christian is accountable in his personal relation to his Lord, and that is to do just as He says as nearly as possible in the spirit and motive which He desires. This is well expressed in many passages. (Matthew 28: 16-20 gives the express command of the Master. For implicit trust in the promise therein contained, and for unquestioning obedience to the instructions given, every disciple to the end of the ages will be personally responsible. Let it be only understood clearly, that obedience is not optional with us, but that it is obligatory, and there will be increased activity to give the Word of Life to the whole world in the shortest possible limit of time.)

Do It To-Day

That deed of kindness you would do—
do it to-day.
That word to help your brother to be
true—speak it to-day.
The time is rapidly passing by when service is open; and you and I
If we mean to answer our neighbor's cry,
Must do it to-day.

That straying one that you mean to seek—
seek him to-day.
That helping hand for one who is weak—
give it to-day.
Be helpful to-day—how foolish to wait
till dear ones pass through the party
gate,
And then remorsefully cry, "Too late!"
Help them to-day.

—Our Dumb Animals.

"To succeed at last we must put God first."

The Flag Follows the Missionary

If commerce follows the flag, the flag follows the missionary. It is one of the facts of history. From the days when the lean Jesuits blazed the way in North America for the flag of France till Livingston opened the Dark Continent to European exploitation, the missionary has marched before the soldier; the prayer-book and the Bible have proved more powerful than the rifle and the machine gun.

Commerce, geography and civilization alike owe the missionary a debt which they can never hope to repay. The exploration work of Livingstone is marked by rare precision and by a breadth of observation which will forever make it a monument to the name of the most intrepid traveller of the nineteenth century. It was Verbeck, a missionary to Japan, who carried the ideals of Western civilization to the empire of the East before the link on Perry's treaty was fairly dry, and gave the Flowery Kingdom its present system of education. William Carey, the great missionary to India, by a tremendous labor of translation, served the interests of scholars and of commerce as well as of religion, and, going to India to preach salvation from sin, immediately set out abolishing the suttee—that ever tom of sacrificing the widow upon her husband's funeral pyre. It was her representations of American missionaries that induced Seward and his colleagues to bring about the purchase of Alaska.—*Everybody's Magazine.*

Summer Schools

The practical benefits of attending a well conducted Summer School are thus expressed by Miss E. Maude Wood, Central Epworth League, Toronto.

"One League at least made the best investment of a ten-dollar bill that ever was made in sending their Junior Superintendent to Whitby. We not only had a good time while there but have been enjoying a good time ever since we returned, for we learned that only by first doing the duty next us, keeping our eyes fixed on Christ can we find true enjoyment.

You may say that such an experience was known before going to Whitby. We listen to such statements from our pupils, but how many of us make a practical application of the truths expounded from the sacred desk, as through the week we mingle with fellow beings. In many of our Leagues we have been simply sitting around and thinking we have been working when we have attended League, have made a stray visit or two in the home of a "shut-in." If you have never been to Whitby go down next year and you will come back with a new vision of life. Do not be afraid of a Missionary Conference, because you fear you may hear a call to a foreign field. If God wants you to go to a foreign field you will be made willing to go, but first of all you must be willing to go anywhere, even at home, that you may be used for service in His great vineyard. Some of us thought we were called to labor in the Northwest, but since coming home He has shown us that like Abraham of old, it was the sacrifice of the will that was required, and we can work right here in our own city, in our own Church and League. If we are really burning with zeal for souls and cannot open our mouths where we are, we can be of little use elsewhere. We have been taught the necessity of a cheerful surrender of the life to God. We cannot afford to let the light burn dim. Some one may miss the

way if our lamp is not kept trimmed and burning. "As thy day so shall thy strength be." If we sit at the feet of Jesus and learn the language He alone can teach, we must be His interpreters. But in order to do so correctly we need to keep very close to His side, else He cannot speak through us.

Let those of us who have the boys and girls in our care, try to impress on them the necessity of life service for Christ. Teach them that they can play base-ball, cricket, tennis or any other game better because their lives have been given into His keeping. Teach them that every talent will count for more if consecrated to Him. We must put our theories into actual practice. The most consecrated, the most earnest of our missionaries and Christian workers were the most active during the recreation hours.

Waiting

In the course of mission work in one of the Tahiti Islands, a missionary was telling the story of Jesus Christ who came into the world to save sinners. As he proceeded with the wonderful news an aged chief rose up amid the crowd of natives gathered round. Running his fingers through the long locks of his white hair, and lifting them up over his head, he exclaimed, "Do you see white locks? Once these locks were as black as the wings of a raven; now they are as white as snow, and I have waited all these years to hear words like these." Yes, and the old chief was one of a countless number who are hungrily waiting for the consolation of Israel!

Some Missionary Methods

How may we make our missionary meetings interesting and profitable? In the first place every member must feel the need of the missionary spirit, and then it will follow that every League

- M**ust be a whole missionary League (Everyone having his heart full of the true missionary spirit.
- I**nteresting programmes, inspiring music are a necessity (Programmes should be varied every month, making use of charts, leaflets, pictures, etc.
- S**ystematic mission study class with (a good missionary library and a certain time given each day for prayer and the study of missions will count for "missions."
- S**ocial features occasionally are needed (Introducing missionary topics, dressing in costume of Japan, etc., serving refreshments as they are served in our missionary territories.
- I**nitation should be general. (Send out invitations occasionally written on paper cut in the shape of China, India, or other mission field being studied.
- O**bject lessons, missionary tours. (blackboard talks, Bible drills, letters from home missionaries, and some articles from foreign fields will vary the programme.
- N**ew plans and new methods. (will present themselves if the chairman and Leaguers will read and study on the subject, and be thoroughly interested themselves.
- S**uccess is assured (if we throw our lives into the work, go where we are called, love, forgive, and encourage all young people so that they may become interested also.

For the Leaguer may be written the following requisites. Think a moment and add others:

- Plan } for missions. Speak
- Pray } Spend
- Pay } Speed the call
- Plead } Stand firm

Work } for missions.

Win }

—Maud Little, in EPWORTH ERA.

every movement saying "My life is hid with God, that is why I get so much enjoyment out of it." We have learned that it is only because we have been despising the day of small things that we have not accomplished much. So we will endeavor to seize every opportunity,—writing the letter that will encourage some heart in the lonely places, speaking the word in season, singing the cheery song, and if none of these come our way we can smile. Smiles cost nothing, but count for much. We can all smile. We can never forget the lessons learned at Whitby, and trust some one else may have such an opportunity to breathe air of consecration at the Summer School there next year.

A Christian is never living as Christ would have him live until he interprets all his privileges as obligations. Every gift in life represents a duty. Our endowments are calls to service. We have been elected to privileges in order that we may minister to our fellow-men. And if we are sitting at the feast, and refusing to share our bread, others are being robbed by our foolish and ungrateful indifference. Let my readers go through their life and set a mark on all their delights. And then let them regard every one of these sacred places as enshrining the commission of the Almighty bidding us share that pleasure with men and women at the remotest parts of the world.

—Sunday Companion.

'Jesus despaired of no man, and had an unquenchable hope even of the worst man.'



The Literary Department

Learning for Life



Province of the Literary Department

BY NORA E. WEISER.

The work of this department is vastly different from that of any other organization of the church. It has a work peculiarly its own, and with earnest, enthusiastic, consecrated workers it can make itself an important factor in the life of the church. With it rests much of the training for active work in the devotional services of the League, in the Sunday School, and in other church organizations. In short, it can be made a training school for the young people. They need to be trained to think and to express their thoughts in a clear, concise manner.

This being the case, we need to interest as many of the young members of the Church and congregation in our literary work as possible. At this point let me say every member of the League ought to take some part in these meetings. Too often we have members who think they can do nothing. Every one ought to feel that he has something to do, and take upon himself his share of success or failure. If you can lead him to see that he must share the praise for success or bear his part of the blame for failure, I believe our work will show better results. As I said before, every one should have some work to do, and do not wish to be misunderstood here. We may have members who will not work in the literary meetings, but work well in other meetings. However, observation does not bear it out.

Our new members need to be given work to do. If they are put to work, they feel that they have a place with us. I don't mean that you should be overzealous in giving work, but that a prudent leader will eventually find something for them to do.

The Third Vice-President should find the gift of every Leaguer. To do this, it is necessary to be acquainted with each one. Watch your opportunity, and you can generally find in what direction the talent lies.

As before stated, we meet with those who think they cannot do anything. They don't know what they can do until they try. Their chief plea is that there are those who can do better than they. As for that matter, we are all very much alike on this point. I can remember one incident I read the other day. A small boy went to an entertainment with an older brother. They arrived late and the hall was well filled. The little fellow complained that all the good places were taken. The older replied as follows: "Course they are! You didn't suppose everybody else was going to wait till you got here, did you? Get in where you can, and watch your chance to edge along." The young Leaguer should not be discouraged because he cannot do as well as others. If he will only get in the working ranks, he will eventually "edge along."

Getting our young people to work is by no means all of the work of the Literary Department. Giving them something to do is quite another matter. In the first place, we need H. C. interesting programmes. There ought to be something said or done at every meeting that will make not only the members of the League but the visitors anxious to come again. Let the programmes be instructive.

There is so much that can be put before the League that I shall not attempt to outline any plans.

I believe the one book to be kept before our young people is the greatest of all text-books—the Bible. This can be done at literary meetings by a Scripture-reading. We will leave the study of it to the Devotional Department and Sunday School.

Too many know little or nothing about the history of Methodism or our Church literature. Where is there a better place to instill in the hearts and minds of our people a love for these than in our Literary Department? Then, too, we have the whole range of the best literature of the present day and of the past from which to select. Let us choose that which is best and put it before our Leaguers. This is the way the best writings are brought to their notice and a desire is created for better things. Does some one say they will not read the books that are discussed? I have known students in a large school to buy a book simply because the president gave them selected readings from it at morning exercises. I have known a large audience to be so stirred that they wanted to read a book mentioned in the course of a lecture.

There is still another important work for the Literary Department. In every community—yes, and often living by our side—are people who have no Church interest, consequently no desire for the literature of the Church. Every one of us knows how rapidly Church papers accumulate and how few of us make much use of them after reading. The literary committee could collect these and see that they are distributed where they would do some good. More than this, we may have some in our own society who do not even take a Church paper. Tact must often be used in sending these to some people that no offense may be given. This can be done sometimes by choosing someone with a beautiful poem or article which is especially good marked. This will place the paper in their hands, and the chances are they will read more than the marked article.

There is so much to be done in this department that when we have done our best we feel as if we were far from the goal toward which we started. Again I say, make your meetings instructive. My experience with young people is that they care more for the instructive parts of the work than for that which is meant merely to entertain. Our meetings should be open to all and all given a cordial welcome.

I believe, too, in using the talents in our League before we go outside. Our Leaguers are for the most part able to carry the work themselves. However, an occasional talk from some one outside results in much good.

Let us be doers and not dreamers. It is well to plan great things, but thoughts without actions are of no value. "We all need to come into closer contact with our work. It is not enough to brood over it in thought, penetrating it with ideas and giving it the order of a newer and fresher method; we must press it to our hearts and our lives, and others we would transform what might be its drudgery into discipline that makes for character and transmutes its hard materialism into something open and satisfactory.—Epworth Era.

Principles and Methods of Bible Study

BY REV. F. G. LEITZ, PEMBROKE, ONT.

More is being said and written about the Bible in these days, in the Christian world than ever before. Never did it occasion such activity. Bible Societies are carrying copies of it by the millions into all corners of the earth. Teachers and preachers are travelling everywhere, expounding and explaining it with a zeal that induces comparison of its importance to mankind. Home is not a home without a copy or two. Schools are organized where people gather habitually to help each other in the understanding of it. Epworth League and Christian Endeavor Societies are organized to train people in the practice of its teachings, that they may be worked out into the daily life. Scholarly investigations are carried on by men who give up their whole lives to inquiries concerning it. Languages of no practical use but for that purpose, are mastered; explorations are made; ancient monuments are dug up and deciphered; old civilizations are unearthed and their bearing on the Bible closely scrutinized. So it is in the Christian world.

The non-Christian peoples are asking about it. India, China, Japan and Turkey are making earnest enquiries, and Missionary Societies on big scales, are moving to answer them.

The person who ignores the Bible or is indifferent towards it, is not *afire* in any real sense. He cannot be a Christian. Before we can study the Bible profitably and intelligently, we must have some idea of what it is; how it came, and what its purpose is. Such questions we ask about everything we use. Why not about the Bible?

Information on these points must be gathered, as all other information, by getting the thoughts and views of other investigators, especially the most capable, and subjecting these to our judgment. We must have a view. Our view must be subject to revision and change, as all views are, by comparison with the views of others, especially those who see more widely than ourselves.

SOME OF THE VIEWS HELD.

One view of the Bible is that it is an oracle of God, prepared in Heaven by Divine wisdom, and passed down to man, to serve as a guide to life—a standard rule of faith and practice. There is truth in this view, for undoubtedly every student of the Bible finds it to be a communication from God. To this fact it carries its own testimony home to every sincere reader. This, each may, and ought to test for himself.

Our investigation, however, it is found the Bible did not come to man ready made. There was a time when it did not exist on earth. Then it appeared gradually, part now, part again, until a period of thousands of years passed, before it was in the form in which we now have it.

Further investigation discloses the fact that there is a variety of literary forms contained in it. We have snatches of song; narratives of events in the lives of men and women, and of nations. We have broken records of their activities, reflections on actions and events, by poets, dramatists, statesmen, priests, prophets, philosophers. Indeed what we find in it are pictures of human life, under varying conditions, and in manifold aspects. The Bible, like all other books, was made on earth. It grew, as all other literature grows. This also is a fact beyond dispute.

Now these two facts, that the Bible is a revelation of God's thought of the true way to live a human life, and that it is also a selected literature of a race, are not incompatible.

"Read not books alone, but men, and among them chiefly thyself."

A literature of a people is but a crystallization of their thoughts, feelings and actions, a mode of conserving these, and indicating their growth. It pictures the progress of the people's life. By studying it, the laws are learned by which that life progresses, and the goal to which it moves, is gradually disclosed. It is contact with that life, which makes the mind and spirit of the student live; fills him with joy and power of living, as every teacher knows.

Go a step farther. Penetration into the heart of literature invariably brings us into contact with personalities. When we have found the men and women who have lived the life there recorded, and our minds have passed through their minds, or theirs have mingled with ours; when we have been thrilled with their feelings, as we have obtained their outlook upon the great world; when we have been stirred, as they were, by mighty impulses to action,—then, and not till then, have we learned the literature. It is then we know the value of literature, when we catch the inspiration which was the perennial source of the life of the persons represented there.

God always, and only, reveals Himself on earth through human beings who permit themselves to become His organs. God does nothing on earth,—that is, in human life. He has never done anything, and shall we say never will, except as He has worked through man?

Name, if you can, any one act God has performed on earth, since man appeared on it, that He has not done by the co-operation of man. All that revelation of Himself, which He has made to mankind, through the long processes of human history, He has made solely in, and by, the life of man. There is no revelation of God's mind and will, apart from human life. There can be none. If God is seen in human life, He must be seen in the thoughts, feelings, and experiences of men. There is no other way.

If the Bible, then, is to be a revelation of God, it must be a record of the experiences of human life. That it is, a record of the revelation of God, made in the experiences of human lives. It is a Book of Life, viz., of the joint life of God and man. This joint life finds its culmination in Jesus Christ, who, in Himself, shows in one, the life of God in the life of Man. It is Jesus Christ that gives to the Bible its unity. The study of it leads infallibly to the understanding of Him. It is an infallible guide only to Jesus Christ. Its inspiration is the spiritual life,—human and divine,—which it progressively discloses, and which can only be known by those who enter into and live that life. No theory of inspiration can convince one that the Bible is inspired. Divine inspiration is not, and cannot, be realized in a book. The life of God can only be realized and reproduced in persons. Men may be inspired, books cannot. Inspiration may pass from person to person, where through means of the book, they are brought into vital contact with each other.

METHODS OF STUDY.

No one method is suited to all. Each must find the method suited to his own circumstances and aims.

Read it. Read it as you would your newspaper, or any other book, to know what it says. Understand the thoughts of the writer, that is, get the meaning of his language. Let him speak to you in his own way, do not strain his meaning into something you want him to say. Find out precisely what he says, as a lawyer would find the meaning of a document.

To do this, the document must be read as a *scholar*. The author's aim in writing the book cannot be reached by reading

only fragments—chapters or verses. It should be read through, as if there were no chapters or verses. It should be read again and again, until the general aim and purpose of the author when he wrote the book, is perceived, just as one would see the purpose of the writer of a business letter. Get into your mind the thing in the world's life the author had in his mind, and wanted to set forth in writing the book. Helps may be used for this purpose, but only as helps. The student must stand with the author, and see with his eyes, or he will misinterpret the author's words when he quotes his fragments.

It need hardly be said that in reading a book, it is essential that a perfectly open mind be preserved. The aim should be to

the politics, the social usages, the language, the customs and laws in which he lived, will all come up for study. None of these must be overlooked, for they all serve to explain the man and his utterance.

The study of these will lead to the study of his contemporaries, and those who preceded him, and helped to make the conditions in which you find him. You will want to see his place in the history and chronology of his own people, and know the revelation of God and human life which he inherited. This will lead you to compare scripture with scripture; to study other documents in their relation to the one you have in hand. Your aim will be to know the whole life which is getting itself impressed in the character



SOMETHING GOOD FOR BREAKFAST.

get at the facts, the truth as it is stated there, or the statements made there, whether they are true or false. It is the truth as it is in fact, one must seek for, not what he wants to find there. Adhere to the facts as they are there, however your preconceptions or desires may be traversed. Find what the author says at all costs. Let his mind, as it was when he wrote, become your mind. So will you catch his inspiration.

This you will find will involve a knowledge of the circumstances under which he wrote, and lead to a wider study than of the book itself. You will want to locate the man in the history of his people; see the forces that are playing upon him, determining his thoughts and actions in his own station in life. The geography,

you are studying; where he stands in the process of life's great unfolding, and what are his views of his situation, and how these views came to him. Seeing this, one sees the revelation of God, who always discloses Himself in the processes of human life.

When one becomes vitally interested in those sublime characters, through whose experiences, God has, down the ages, progressively revealed Himself, every side light upon their lives is eagerly welcomed, in order to an accurate understanding of the men, and of the God they disclose in their lives.

SHOW THIS COPY TO A
FRIEND.

“Christianity is not a thing of the stars; it is a thing of the streets.”

Bible Study What Did Jesus Teach?

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

XVIII. About Fruitfulness

Topic for week beginning Oct. 9.

LESSON: Matt. 7: 15-20; John 15: 1-8.

The teaching of our Lord regarding fruitfulness may be summed up under three heads:—

1. Fruit considered as the *Test of Life*. A good tree bringeth forth good fruit. If the fruit is not good the tree is not good. It is difficult sometimes to distinguish between different species of apple trees, but when the fruit is produced, it is then easy to tell whether the tree is a Spy, a Baldwin, a King, or some other kind. The fruit is the final and only sure test. So of the Christian, the fruit of his life is the final and only sure test of his character. What are we to understand by the fruit which is regarded as the real test of Christian life? Leaves are to be distinguished from the fruit, and blossoms alone are not to be taken as the test of a good tree. So the profession of religion must be distinguished from its possession, and membership in the Christian Church must not be mistaken for membership in the Kingdom of Heaven. The test for membership in the church may vary with the policy and teaching of the different denominations; but the supreme test of Christian life is fruit. Jesus Himself tells us what He means by fruit. It is the doing of the will of the Father (Matt. 7: 21). The fruitful man is the one who not only hears these sayings of Christ, but who also doeth them (Matt. 7: 24). It is now, therefore, that not right opinion, but right doing; not orthodoxy, but obedience, is the true test of Christian life. The best Christian is not necessarily the man who can argue the strongest for his particular creed, or who may hold to the orthodox interpretation of scripture; nor yet the man who can pray the longest, or talk the loudest about his religion; but simply the man who most fully obeys Christ. Am I troubled about my religion? Have I doubts about my relation to God? Am I His or am I not? Let us not try to answer this question by comparing our experience with that of some one else, but by comparing our conduct with the sayings of Christ. Do we render to Christ a willing obedience? That is the question.

And yet conduct in itself is not everything; for a great deal depends on the character that lies behind the conduct. We quote from the late Rev. Dr. Alexander McLaren: "Matthew Arnold's dictum that conduct is three-fourths of life is often quoted approvingly, and it is true enough arithmetically, but may lead to great blunders unless it is supplemented by the addition, 'and the remaining one-fourth is more important than the three-fourths.' For the true nature of an action is determined by its motive, and the real importance of conduct is that it is the outcome of character. It is the revealing of the 'hidden man of the heart.' No doubt much of every man's life is automatic, and much more is imposed on the doer by external forces, by custom, the routine of one's business, and the like; but that does not make it less true that our actions are the revelation to others and to ourselves of our characters. The metaphor of the tree and its fruit puts that solemn truth in a vivid form." Make the tree good, and its fruit will be good (Matt. 12: 33); moral conduct is

determined by moral character, pure deeds by pure motives.

It is not always easy to make the tree good. Dead, useless and superfluous branches must be taken away. Pruning is necessary. The process of pruning in the development of Christian character is a painful process. Evil habits must be cut off. Unholy ambitions and selfish purposes must be lopped off. Only the fruit-bearing branches are allowed to remain; all others must be lopped off, not only those that are smitten with disease, but those also that are useless, though apparently healthy. So likewise the Christian must cut out of his character not only that which is positively evil, but also that which is useless, although in itself neither good nor bad. The idle thought, the idle word, the idle deed, may not in themselves be bad, but inasmuch as they serve no good purpose, they must not be allowed a place in the character of the fruit-bearing Christian.

2. Fruit considered as the *Purpose of Life*. The first question in the Westminster Catechism is, "What is the chief and highest end of man?" The answer given is, "Man's chief and highest end is to glorify God and fully to enjoy Him for ever." If we were to ask what does it mean to glorify God? we have the answer in the words of Jesus, "Herein is my Father glorified, that ye bear much fruit." We are here in this world for the purpose of bearing fruit, the fruit of obedience unto God. Life is interpreted differently by different men, but in the main two views of life prevail, representing two types of men, who will give each a different answer to the question, Why am I in this world? The one answers that I am in this world that I may get as much out of it as possible. That is the view of the worldly, and his life is consistent with his creed. The other answers, I am in this world in order that I may put as much into it as possible. This is the view of the Christian, and it would be well for him and for the cause of God upon the earth if his life were always consistent with his creed. "Get what you can out of the world." This has come to be an accepted axiom among men, but how different from the teaching of Jesus.

Another question we may ask, addressed to Christian people, to Epworth Leaguers, and to which we may receive also two kinds of answers. Why did God convert my soul and bring me into the experience of His pardoning love? Was it in order that He might save me from hell and take me to heaven when I die? This seems to be the creed of some of our Leaguers. They seem to recognize no present purpose in the salvation God has brought to them. Praise be to God, His future is in view, but He has not overlooked the fact of the present. Are we saved for the glory that is to come, or saved for the service that is here and now? If God had in view only our future safety. He would have taken us to heaven as soon as we converted us; then we would have been sure of glory. But instead of taking us away to glory, He has left us here. For what purpose? In order that we might serve Him; that we might glorify Him by bearing fruits of obedience. Epworth Leaguers, are we serving the future or the life? In what way are we doing it? Can we not make ourselves more fruitful? The only justification of the care which a man bestows upon his orchard is fruit, and the only justification of the care which the Father, the good Husbandman, bestows upon us is fruit, or the life of life.

3. Fruit considered as the *Product of Life*. There can be no fruit if there is no life. There must be life in us if we are to bear fruit. But where are we as Christians to get life? Not in ourselves. We are only branches, and the branch

has no life except as it is organically connected with the vine. Christ is the true vine, and we must be united to Him, not in an artificial way, as a branch might be artificially tied to a tree, but vitally so that we become one with Christ, His life freely flowing into us as a part of Himself, just as the sap of the vine flows freely into the branches.

Says Marcus Dods: "Christ holds the key to all that is most permanent in human endeavor, to all that is deepest and best in human character. Only in Him can we take our place as partners in that in what He is really doing with this world. And only from Him can we draw courage, hopefulness, love to prosecute this work."

"If the tree fruits," says McLaren, "its earth will increase, its branches will spread, its top will be cut, and next year its shadow on the grass will cover a larger circle." So with the fruit-bearing Christian.

"Man knows our fruits; God knows our roots."

XIX. About Little Children

Topic for week beginning Oct. 16.

LESSON: Matt. 18: 1-6, 10; 19: 13-15; Mark 9: 33-37, 42; 10: 13-16; Luke 9: 46-48; 18: 15-17.

The teaching of Jesus regarding little children may be summarized thus:

1. Little children are members of the kingdom of heaven (Matt. 19: 14; Mark 16: 14; Luke 10: 16).
 2. He sets up a little child as an example to others who would enter the kingdom (Matt. 18: 3; Mark 10: 15; Luke 18: 17).
 3. He places a little child in the midst of them as an example of humility (Matt. 18: 4).
 4. The child is also pointed to as an example of greatness in the kingdom of heaven (Matt. 18: 4; Mark 9: 33-36; Luke 9: 46-48).
 5. Christ identifies Himself with little children (Matt. 18: 5; Mark 9: 36, 37; Luke 9: 48).
 6. Children must not be despised on earth, for they are honored in heaven (Matt. 18: 10).
 7. We must beware of placing a stumbling block in their way (Matt. 18: 6; Mark 9: 42).
- From the teaching of Jesus concerning little children, as above set forth, we deduce three propositions which we shall now proceed to state, explain and illustrate.

1. *First Proposition.* All children are members of the kingdom of God. Our Methodist Discipline teaches that "all children, by virtue of the unconditional benefits of the atonement, are heirs of the kingdom of God." But if they are heirs of the kingdom, it is because they are already the children of the kingdom. Their heirship is the result of their sonship (Rom. 8: 16, 17). God made them, and He made them in His own image, and they belong to Him. If it should be said that they are involved in the fall of Adam, inasmuch as the sin of Adam has passed upon all men; we reply, even so, yet, at the very threshold of life the child is met with the atoning benefits of the blood of Christ; so that if in Adam all died, in Christ all have been made alive. Any doubts on this question should be entirely removed by the express statements of our Lord, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God." "Whoever shall receive this little child in my name receiveth me." He not only states that they are members of His kingdom, but sets them up

"No man is as good as he ought to be until he is as good as he can be."

as examples to others who would enter His kingdom. Further, no exception must be made in the case of any child. All children, whether black or white, whether born of Christian parents or of heathen parents, all alike are members of God's kingdom, and shall remain members of His kingdom until such time as they by their own sinful acts put themselves outside of His kingdom. Children should not be taught that they belong to the devil, and cannot become God's children until they are big enough to be "converted." They are God's now, and it is their privilege to always remain His, as many good Christian people can testify.

2. Second Proposition. *Children are entitled to the privileges of church membership.* Children are already members of the kingdom of God, and we ought to recognize that fact by giving them a place in the church of God. If they belong to God there is no valid reason why they should not be admitted into the church of God. In the ritual for infant baptism used by the Methodist Church it is four times over stated that the child to be baptized becomes a member of the church. The prayer is offered, "that he being baptized with water, may also be baptized with the Holy Spirit, and received into Christ's holy church, and become a living member of the same"; and the hope is expressed that he may "abide through life a faithful member of His holy church"; and finally the minister says, "We receive this child into the congregation of Christ's flock." The teaching of the Church of England is about the same, practically the same expressions being used in her ritual. With this also agrees the teaching of the Presbyterian Church concerning the relation of children to the church. We quote the following from "The Constitution of the Presbyterian Church of the United States of America," as amended and adopted in 1907: "All children born within the pale of the visible church are members of the church, are to be baptized, are under the care of the church, and subject to its government and discipline; and when they have arrived at the years of discretion, they are bound to perform all the duties of church members." Such is the teaching of these three denominations on the relation of children to the church, and yet how poorly we who call ourselves Methodists live up to this creed. A father once asked that his young son, who had borne testimony for Christ in the fellowship meeting, might be admitted as a member of the church. But the unwise minister replied, "Better wait till we hold revival meetings, and let him get converted." This was said in the presence of the boy, who then learned for the first time that he was regarded as being outside of the fold of Christ, and that he must pass through some peculiar, mysterious, religious experience before he could be recognized as one of the children. We do not wonder that the lad did not bear his testimony for Christ on the next Sunday, nor for years afterward. He was caused to stumble. Did not Christ warn us against placing a stumbling block in the way of one of these little ones? How solemn were the warning words of Jesus: It were better for such offender if a millstone were hanged about his neck. How many children there are in our Methodist homes and Methodist Sunday Schools who are allowed to grow up with the impression that they are not good enough or old enough to belong to the church, and that they necessarily belong to the devil until such time as they may "get converted." Our creed is all right, but our practice is faulty.

Children are entitled to the sacrament of baptism. We shall not here attempt a definition of baptism, nor discuss its

meaning any further than to say that baptism is a rite by means of which the candidate is formally and publicly admitted into the church. So far as infant baptism is concerned, it is a public acknowledgment of the fact that the child belongs to God, and is now given a place among God's people and in His church. Infant baptism was the universal rule of the Christian Church for the first thousand years of her history. Among the Christians of the early centuries' history records but one person who was opposed to the practice of infant baptism, but whose objections were of an entirely different character than those urged by the modern Anti-pædo-baptists.

Children should not be deluded from the privileges of the Lord's Supper. This is the Lord's table, and the Lord's people have a right to partake of it. This includes little children. This sacrament may be made very impressive to little children. If care is taken to explain to them its meaning, they will never forget it. True, they may not be able to understand it all, but they are certainly able to appreciate the fact that Christ died for us, which fact is commemorated in the Lord's Supper. They may not be



ONE OF HIS LITTLE ONES.

able to understand it all. But who is? Theologians have never yet been able to give an altogether satisfactory explanation of the atoning death of Christ.

3. Third Proposition. *The church is responsible for the religious training of all children to whom she has given the rite of baptism.* This does not imply, of course, that the church has no responsibility to other children, for all alike are members of the kingdom of God. But so far as the baptized child is concerned, the church has accepted a definite responsibility with reference to his religious culture. The church has become the god-parents of the child, and next to the parent it is itself responsible for the child's religious life. We have been terribly neglectful in this matter. We have not rightly interpreted or emphasized the rite of infant baptism. In many cases it is little more than a form. The child is baptized, and that is the end of it. No effort is made to keep track of the child's religious life. In a short time all trace of the child is lost. His parents die. He grows up to manhood. The church has paid no attention to him. He does not know whether he has ever been baptized or not. His sisters tell him that there is a tradition in the family that the children had all been bap-

tized, but still they know nothing definitely. The rite of infant baptism places a responsibility upon the parents of the child and upon the church which they too often fail to discharge. The teaching of our church is all right. Here it is: "We regard all children who have been baptized as placed in visible covenant relation to God, and under the special care and supervision of the church"—*The Discipline, 1906, page 38.* In theory we are right, but in practice we are sadly wanting. Why should not the name of the baptized child be placed upon the church register as a member (though not necessarily a full member)? It is the only logical thing to do, in view of our ritual and our doctrines.

Added thoughts.—The earliest Christian hymn in existence, written by Clement of Alexandria in the second century, emphasizes the place of children in the public worship of the church. Hymn 839 in our Methodist Hymn Book is a translation

"God begins His work in children."—*Wesley.*

No class of Christian workers are doing more for the cause of God than are the faithful, earnest, loving Sunday School teachers.

"The gates of heaven were never entered by one driving a coach and four; they are only high enough to admit a little child, and one like unto such a one."—*C. H. Parkhurst.*

Our Honor Roll

In our Correspondence Course examinations on Studies 7-11 have been taken by a number. We have not been able to report on all, but of those who promptly wrote the following have secured above 75 per cent, and are thereby deserving of honorable mention here. We congratulate our friends on their success. The papers for the most part were admirable, the benefits of the plan are recognized and admitted by a number, and the Course is commended to all. Simply study the Topics as they appear in Dr. McArthur's Department on these pages from month to month, and when you ask the General Secretary, he will forward you an examination paper for the studies covered, and the rest will all be plain.

The following are the names of the successful students:

V. M. Terryberry, Burford ..	100
Annie A. Rogers, Minden ..	100
E. M. Cupples, Holt ..	100
Cressie Elliott, Porter's Hill ..	100
Corra B. Ferguson, Auburn ..	99
Mrs. M. C. Hayward, Corinth ..	99
Look, Sperryville ..	99
Florence E. Hall, Wicklow ..	99
Lillian A. Finch, Toronto ..	94
Lois Bell, Becksville ..	94
Eva M. Peacock, Hunter ..	92
Effie E. Knox, Auburn ..	91
Emma ..	89
W. E. Sleighthelm, Hunter ..	88
Ernest Eratt, Auburn ..	88
K. McClincey, Auburn ..	81

The Lord's Prayer

This spirit of the Lord's Prayer is beautiful. This form of petition breathes:

A filial spirit—Father.

A catholic spirit—Hallowed by thy name.

A missionary spirit—Thy kingdom come.

An obedient spirit—Thy will be done on earth as it is in heaven.

A dependent spirit—Give us this day our daily bread.

A forgiving spirit—And forgive us our debts, as we forgive our debtors.

A cautious spirit—And lead us not into temptation, but deliver us from evil.

A confidential spirit—For thine is the kingdom, and the power, and the glory, forever. Amen.

"God, not good training, is our hope for our children."

Section of Social Service

"Look Up, Lift Up."

The Pastor and Youth

(In his recent splendid book "The Preacher Pastor," Bishop William A. Quale, has the following suggestive chapter on this important subject.—Ed.)

Whether at any point of ministerial application of effort there is less comprehension of the interests involved may well be doubted. If many pastors do understand the validity of the claims of youth upon their thought and love and sympathy, many do not; and if the preacher does, the body of the members of the Church do not. We shall hear much talk of the young man and his problems. But youth is a wiser word than the young man, and a wider word too.

The Church has an apostolate not less to young womanhood than to young manhood. The Church is not feminine gender, neither is it masculine gender. It is epicene, as the grammarians would say. We do misapprehend the issue involved in world redemption when we talk persistently about the young man or about the boy as we would if we talked all the while about the young woman or the girl. Christianity is not so ill advised as this, though not a few of its votaries are. To hear the average temperance orator, woman or man, pronounce, you would think that the temperance cause was a man's cause only.

"We must save the boys" is the conclusive proclamation; whereas the temperance question is as snaring to women as to men. Drunkenness and lewdness, which is its twin, are assassins of women and men alike, great and boys alike. Society in many quarters is given to drink with the women folk as certainly and disastrously as with the men. Drunkenness is no respecter of sex. It knows no chivalry. Liquor will make a woman reel and babble in few words and sayings as certainly as it will a man. Liquor will coarsen a woman as certainly as it will a man.

The propaganda of temperance is as decidedly a feminine question as it is a masculine question, and that not because the men are to marry the women, and on the helpless women are to be thrown the ignominy and the penalty which, dog-like, tramp at the heels of Intemperance, but because the women are learning to drink socially; and their nervous organization being more finely poised than a man's, they are thus more easily jangled and so deranged toward better things. Temperance has the interests of a race at heart and in its plans, and the Church has the race at heart, and the race is man and woman, forever man and woman.

The youth of the Church is a wide phrase. Young men and young women planned for humanity and God is the intent of the phrase.

THE PERIOD OF DANGER.

Science has in recent years discovered with much sounding of cymbals that the period of youth is the period of danger and the period of help made more readily possible. It is good they have found this out, and it is a valuable pedagogical information; but any preacher could have told them that ages ago. That is an old thing under the Christian sun. The scientists are belated on matters not a few. The Christian Church has known this all along. The importance of the

child was discovered and revealed by Jesus, and the housing of youth and the holding of youth for the Christ and for the Church are an adage of the Church and have been long. "Train up a child in the way he should go" was the high road then and is the high road now to sobriety of life and unswerving usefulness of behavior.

So many Church members are unjust to youth. Their attitude, if it were to be characterized as hostile, would not be far amiss. They have no patience with the young. They seem never to have been young themselves, or else to have forgotten how it felt. Youth is a time of dreams, and in consequence a time of danger. Dreams make for danger as they make for safety. The young girl or boy is feeling for the wings each soul is to wear. Where will those wings bear this youth? Is the subtle fear that leaps to speech in thoughtful minds and should shape itself to deeds.

MEMBERS AND YOUNG PEOPLE IN TOUCH.

A pastor should study to bring his members into close touch with the young people. The young people—whether the feeling be justifiable by the fact or not is not now material, seeing the feeling exists—feel that the older people are not sympathetic with them, that they are tolerated rather than regarded. Let each pastor know that this is how the young folks do feel, whether they ever so phrase their feelings or not. Many times the accusation is unjust, many times it is just; but in any case there is a great gulch fixed, and that must be moved bodily. It has no business to exist.

Let the wise pastor interest his brainiest and most cultured members in glad fellowship with the young. Let him put the newly married folk on their guard against the selfishness of love, which so easily omits all former friendships and is satisfied with the home and the wonder of married love and devotion. Such happy hearts must not forget their associates.

And the membership must have the continuous stimulative pastoral suggestion that they mix with the young; that they be not lookers-on, but participants; that youth is a hard time of life; for it is trying the most difficult of difficulties—namely, to find itself and its centre of gravity and its vocation. Youth needs sympathy. It will not ask. It needs it like air, and so does not know it needs it or wants it, but it does. Laughter needs another laughing voice as sincerely as weeping needs another voice of tears.

Hearts close and tender—how they will help! "Snug up to a pursuing troop, Is the adage of the wise pastor to his folks; and is the wise advice to a pastor for himself. Stay near where danger lurks, where menaces are thick, where the struggle of the world, the flesh, and the devil, which is very real and tragically real, is pressing like a pursuing troop, is the yell for God. That is the world's safety. Everybody not an atheist knows that. To start with God and stay with God—what a shelter from temptation!

PLAY PROVIDED FOR BY GOD.

It may well be the pastoral endeavor to reduce his points of antagonism to the lowest possible point consistent with the soul and body interests of the young

whom he seeks to save and retain saved. It is never wise to rasp at anything. It is especially not wise to fulminate at everything in sight—the baseball game, the football game, the nickelodeon. There are in all these ingredients of danger, but in these things they are not bad.

Amusement is virtuous and is necessary. Play is provided for by our God in the nature of His creation. Cats are not the only things that like to frisk. I have sometimes wished that the logic of play be seen in puppies and cats and bears and lions and babies when playing with their toes might penetrate the thick cuticle of some I have known to whom life was so grim that a wintry landscape was a rather enlivening scene compared with life as they conceived it. Play is good! Only bad play is wrong.

Get young people to know once for all that the preacher is a friend to fun and play, that he likes giggling himself, that sport is a delight to him, that games are things he has not forgotten the attractiveness of; then when he does find fault with certain types of pleasure, they will heed his words as knowing that they came not from the heart of a censor, but from the heart of a man.

It often does a preacher more good to go out and play ball with his young folks or run races with them or cut up "dodos" with them than to ask them to prayer meeting, for the palpable reason that after such sense of frolic with him they will feel that where he invites them is worthy of their regard.

The catalogue of evils is not so long, after all, if we give the matter scrutiny. To get a sense of the eternal rightnesses—that is the main business; and having a sense of the eternal rightnesses, to have a settled determination for conscience' sake to do that righteousness thing—what a strength of soul and how it compasses us about with deliverance!

We as ministers are to bring youth fronting the great decision and the great strength and the great service which are all spelled in one word, hallowed a proper name is the word; it is spelled "Jesus."

Religion is not so much a cutting off as it is receiving and applying. Tell such things with a glad voice to such as come to church two by two, two by two. Talk of love as a worthy and desirable estate. Do not jest at it. Love is very real and very regal to all whose lives are touched thereby.

A STRONG MAN'S TASK.

To save young men or women is a strong man's task. These are the unmade makers of the world. They need care and sympathy and wide wisdom, but mainly love. "He loves us." Let every preacher struggle to have that impression regarding his people prevalent in all the city where he dwells.

Boys have legs and like to kick. Why should preachers perpetually kick at football when every boy not a candidate for anemia is bound to tumble in that glorious heap of heads and heels? Why is that bad? And youth is manhood likes that too. It has legs, and the rush, the audacity, the strength to resist, and the strength necessary for impact, all appeal to strength. "My son, be strong," was the word of a man one time—a man who loved athletics and who said, "I keep my body under."

Glory in youth and with youth. Get a natural leadership with them from your definite, human power of control. We cannot scold people into the kingdom of God, though some seem to be very certain of it. We can't scold and we ought not. And youth do not need berating at forever, but lifting and showing them the sky into which they are lifted.

"The torch we hold up for others illuminates our own path."

Show them that "the life indeed," of which the heavenly Book has spoken, is the life the Christ has revealed—the big life, big enough to give the bravest brains and the gladdest rejoicing and the wildest dream room, and room forever. Tell them that sin is an expert in clipping the wings of life's endeavors and religion is an expert in providing an ample sky and qualifying a competent courage and giving just and satisfactory brains in the profits of being worthy and proceeding along paths which shall call for no retreat.

Only a Rose

BY MRS. SUSAN M. GRIFFITH.

The Lansing Avenue car was full to the doors. The aisle was packed, everybody hanging to a strap or the back of a seat, and still, the voice of the conductor from the rear, called out in even, cheerful tones: "Move up toward the front, please!"

The disagreeable man, midway in the laughing, awfully crowded, glanced fiercely at the mild-faced conductor, and breathed out maledictions and threatening against the car company that furnished such beastly accommodations to the public.

"Move up, hey!" he sputtered, in a loud, pompous tone. "I won't move up! Other folks may be your fools and puppets if they choose, but I shall not! This is an outrage and I shall enter complaint at once against the company. We pay for a seat in this car, not for the privilege of being packed in here like sardines in a box. Pahl Pihl Puff!"

The disagreeable man blew out the superfluous steam of his anger in a series of whistling sounds, while the crowd laughed and "moved up," like the jolly good natured crowd it was; but he stood stock-still in his place, did the disagreeable man. He would not move up, but remained an emblematic statue of belligerent, withering scorn. Suddenly, he felt something clutching his leg, and looking down he beheld a tiny girl in a short white frock, squeezed fast in the crowd, one small hand holding aloft a large bouquet of exquisite roses, the other hand grasping his trousers and some of his leg in a firm grip. Her golden hair fell in a cloud about her shoulders and her sweet blue eyes were raised to his with a confident smile.

"Say, Mr. Man," she said, tendering him her precious flowers, "won't you please take care of my roses for me? They're going to get all mashed down here, and I'm taking 'em to my Cousin Roberta. My Cousin Roberta's going to have a party this afternoon to her house. It's going to be a rose party and after we've had the party and the 'freshments my Cousin Roberta's going to take all the roses we've brought her to the Children's Hospital, and we're going along and we're going to sing a flower song for 'em—all about daisies and violets and sweet peas, and such things, you know—to cheer 'em up, Cousin Roberta says. The next corner is where I get off to go to my Cousin Roberta's house. You can tell the conductor for me. And you can help me with the roses for 'em. I'm taking 'em for 'em. Mebbe I'll kind o' cheer you up, 'cause you don't look so very happy, I don't think. You like that great big white one best? Well, you can have that. It's just 'actly like one my Cousin Roberta sent me when I was sick one time, and it had a lovely red tied to it: 'Wash me and make me whiter than snow.' I thought so much of that tex'. Yes, I get off here. Give me my roses. Thank you for holding 'em for me; good bye!" And,

almost before the Disagreeable Man could catch his breath, the shimmering golden curls and the short white skirts had fluttered around the corner, the car had moved on, and he held in his hand only a single rose.

Only one, but that one how gloriously arrayed. White as the driven snow, the great, waxen petals folded over a golden heart; a heart which had taken sweet slips from the fountain of the sun and so filled its flower cup. The disagreeable man forgot to be disagreeable, as he gazed at the beautiful thing in his hand. His mother had roses like that, once, in her garden in the old home. He remembered well how she used to gather them for weddings and funerals, and to carry to the old church on the hill. Why, his white-souled mother was like that rose—pure and spotless, with the sunlight of God's great love hidden deep in her heart. And the text—that was familiar, too! "Wash me and make me whiter than snow." Why, now he knew that. He used to sing it in Sunday School when he was a tiny boy. He wished he could sing it now as he sung it then. It was a kind of a prayer, too; what if a prayer like that should rise from his old desert of a heart—to reach Heaven and the ear of a forgotten God?

He stopped the car and got off, walking aimlessly up one street and down another, until he entered, unconsciously into the meaner quarter of the city, where life, stripped of its beauty, struggled to maintain a bare existence. A little girl in a tiny case, hungrier than the great white rose he carried in his hand. With a sudden kindly impulse—for his heart had grown strangely soft—he placed it in her hand with a "God bless you, child," and passed on. He never knew what he had done; how he had touched a heart and how he would wish he could have seen the passionate love with which that rose was cherished. How it brightened the poor, dingy room, how the people living in the other rooms were brought in to see and smell of it, how the little cripple, and the little cripple, and the little cripple's mother, were all cleaned up their very best, to be fit to entertain the floral guest—well, it takes the pen of an artist to write these things.

And then—well, the next morning, the little crippled girl's mother came hurrying in, saying tearfully—for how kind are the hearts of the poor—"Maggie, Mrs. O'Conner's baby died this morn'. An'—an'—there ain't no flowers for it. Do you think, me darlint, you could spare the rose?"

It was the little cripple herself whose hand laid the precious rose on the breast of the dead baby; and it was the little cripple that said comfortingly to the sorrowing mother: "Sure, an' the baby's a beautiful flower herself, Mrs. O'Conner."

"Yes," said the little cripple's mother, "an' she's bloomin' in heaven the day."

"Like this same white rose," said the little cripple, with a rare and wondrous smile.

"They's just this difference," said her mother, "flowers don't never fade in Heaven; 'cause, you see, they grows in the Garden of God."

Only a rose with petals of snow!
Does anyone—can anyone ever quite know

How far its heavenly fragrance went?
To whom the breath of its beauty was sent?

Only a rose—a white rose!

But—who knows? Who knows?

—Christian Observer.

Robin's Refrain

This morning, when I heard Sir Robin trill
A bugle summons to his feathered clan,
And saw how, in gay conference, they began

Swift preparations to escape the chill
Of coming winter, seeking succor
In sunnier climes,—watching their fleet wings fan

Forewell to me their friend, the quick tears ran
Adown my cheeks, and gloom my heart

Oh little brothers of the air," I cried,
"Are you, then, bonny birds, but summer friends,

That you no longer with us will abide?"
"Cheer up! cheer up!" was flung the sweet refrain,

"Tis not for aye we go; when winter ends
With April's buds we shall return again!"

Our Dumb Animals.

A Secret

"How can you look so pleasant tonight?" a man asked his friend. "You have a score of interruptions this afternoon when you had hoped to do a lot of work." "That's all right," was the answer. "Every morning I give my day to Christ, then I take what He sends. These interruptions come in the way of duty. Why should I complain about the service He has appointed?" It was a very wise and trustful saying. So many of us offer a partial consecration, and therefore the interruptions are regarded as breaking the purpose of the day. The only way is to dedicate all our time, and then to take every action prompted by the Lord. It is amazing how the moments are sanctified when they are thus accepted as the ordination of grace.

But it is this want of full consecration that mars and breaks our daily life. It is not all of a piece. We sanctify a moment, but not a day. We dedicate an inch, but not a mile. We hold certain things sacred, and others come to be regarded as profane. We want a consecration that offers everything to the King. We want a dedication that makes a Holy Sabbath of every day of the week, which transfigures common work into holy and hallowed worship.

This was Gladstone's way. Anyone who reads Morley's "Life of Gladstone" will see how his life was made all of a piece by consistent consecration. No man's life was ever more greatly varied, and yet one spirit ran through all. It went through a big building the other day containing a great many departments, and I was told that one heating apparatus warmed the entire pile. And so it is in the Christian life. The holy fire of consecration should illumine every room, and every part be bright and genial, rendering the entire life holy unto the Lord.—Sci.

A Fitting Name

An American guest for the night at an inn in Stirling, Scotland, descended to the office at breakfast and complained to the person in charge that the bed was hard.

"It was like sleeping on a board," he said.

The person in charge replied with cold austerity:
"The great Duke of Wellington once slept in that bed."

"No wonder they called him the 'Iron Duke,'" remarked the guest, ruefully rubbing himself as he turned away.

"It is better to be a laborer for God than a shareholder with Satan."



OUR JUNIORS

"Train up a Child According to His Way."

Christine's Way

To never be late, and never cross,
And never to give her things a toss
Instead of putting them away,
That is Christine's way.

To help her mother the best she can,
To share her playthings with Nell and Nan,
When they came to her house to play,
That is Christine's way.

To never grumble when things go wrong,
But to drive off trouble with a song,
And just be happy every day,
That is Christine's way.

Dear little girl that I love so well,
Whose faults I know but I will not tell,
How I should like to hear you say,
"I'll try Christine's way!"

—Mary Rolofson.

Weekly Topic Studies

SEPT. 25.—OUR ORPHANAGE WORK IN JAPAN.

There are few more interesting stories in the history of our missionary work in the Sunrise Kingdom than that of the founding of the orphanage work in two of the centres where our work is located. Such an institution as a home for destitute children was unknown in Japan, until it was established under Christian auspices, and even the people could not understand the spirit which prompted the Christians to house and care for the homeless and destitute children, without any hope of reward. It was an object lesson in practical Christianity which will be far-reaching in its results, for the children trained in these Christian homes will go out to play their part, let us hope, in the evangelization of their own land.

The occasion of the institution of orphanage work was the great war between Russia and Japan. Thousands of the bread-winners entered the army and went to the front, leaving their families practically destitute. Kanazawa, one of our mission stations upon the west coast of Japan, was one point of departure for the soldiers, and later military hospitals were established there. Dr. McKenzie, our missionary, in this way was brought into close touch with many of the men, and learned of the conditions under which many little children were living. Wishing to do something for these little ones, an appeal was made to friends in Canada, and the orphanage was established on July 1st, 1905.

At first only war orphans were admitted, but later the privilege was extended to others. The work has grown until it has been necessary to secure new premises, and now there are one hundred children in the care of our Methodist Orphanage at Kanazawa, and a smaller number at Shizuoka, where work has also been carried on under direction of the late Rev. Robert Emberson.

An orphanage under the direction of the W. M. S. is also located at Kanazawa.

The Juniors will enjoy hearing the story of the orphans' outing at the seaside, near Kanazawa, as told by Dr. McKenzie in *The Missionary Bulletin* for March. This outing was the means of a great deal of pleasure to the little ones,

as well as source of renewed health and strength.

The opportunity will arise here for offering the Juniors the privilege of helping on this work. Forty dollars a year will provide for the food, clothing and education of one of these little ones. Would your Juniors like to have a share in this work? Many Junior societies, Sunday Schools and classes, as well as individuals are undertaking the support of one or more of these children, and surely no service could be more Christ-like. In this way they are helping to extend the Kingdom in the Empire of Japan.—C. C. S.

OCT. 2.—WHY DID CHRIST'S COMPANIONS LEAVE HIM? Mark 14: 50.

Leading questions for study:

1. Jesus said to his disciples, "my soul is exceeding sorrowful, even unto death: tarry ye here and watch with me." Did these companions really know of Christ's sorrow? Who alone did?
2. He had shown his love and sympathy for them. Might they not have comforted Him? What does Mark 14: 50, say they did?
3. Explain "The Spirit indeed is willing but the flesh is weak." Was this a gentle chiding or excuse for slumbering?
4. Are we united with Christ, so that we "abide" in him?
5. Are we fruitful branches? If not how can we be? See John 14: 1-17.
6. Read Matt. 26: 36-46.
7. Do our companions ever leave us? Why?
8. Are we seeking to-day the companionship of Jesus?—C. G. W.

OCT. 9.—ON THE WAY TO CALVARY. Mark 15: 15-25.

Jesus had been condemned to die, by the Roman Governor, Pilate, because the Jewish priests and people demanded it. He is on his way to Calvary, the Hill of the skull shaped like a skull outside the gates of Jerusalem. It is one of the saddest moments in his life. It was the custom of the Romans that a criminal sentenced to be crucified should carry his own cross to the place where he was to suffer death. Jesus was forced to submit to this also. The previous days had been such, and the loss of sleep, had weakened the body so that under the severe and heavy load, as he walked, he fainted and fell. A stranger was seen coming up the road, one of the dark-skinned men from Cyrene in Africa. The rough soldiers made this man lift and carry the wooden cross. It was not long before he looked away from the cross to Jesus, who held him captive in mind and heart. Walking beside Jesus, Simon of Cyrene saw His majesty and meekness, His sweetness and love, and became a disciple on the road to Calvary. More than that, he led others afterwards to the Master. What lessons do we learn from Simon? Contrast the conduct of the soldiers and people! What did the disciples do? Give examples of the patience, thoughtfulness and love of Jesus.—C. G. W.

OCT. 16.—THE FRIENDS AT THE CROSS. John 19: 25-27.

When Jesus, the soldiers and Simon reached Calvary much happened that we must pass over—"the words He spoke,

the dying robber whom He won, the darkness that covered Him, the miracles which proved that He was no ordinary sufferer who was fighting His own fight more, the confession of the Roman centurion who saw Him as God, crowned Jesus with glory. We want you to see a little group at the foot of His cross. What a dark day it was for them! John was there. He was the only one of the Apostles not afraid to be very near to Jesus then. John was faithful, true-hearted and loyal. With John there were four women, their hearts filled with sorrow. Who were they?

We think that when John heard the sentence of death passed at the bar of Pilate he hurried away and told the faithful women and the mother of Jesus about it. He then gave them his assistance and company, and they must have felt it was good to be under the care of so good and kind a friend at this time. Jesus looking down from the cross said to John, "Behold thy mother," committing to him the care of one He dearly loved. To Mary Jesus said, "woman behold thy son." There was much in these words. No longer was He an earthly son but a divine Saviour. With John she went to live, and they loved each other well because they each loved Jesus better. As superintendent you take this little bit out of the wonderful story laid down His life for His sheep.—C. G. W.

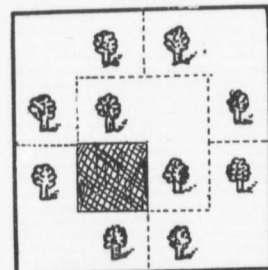
OCT. 23.—CHRIST'S COMPANIONS WITHOUT HIM. Luke 23: 50-56.

Joseph of Arimathea, the rich, noble but timid member of the Sanhedrin, showed his new courage and sympathy for Jesus by going to Pilate and begging His body. His act encouraged the equally timid Nicodemus who came with myrrh and aloes to embalm the body and wrap it in the fine linen which Joseph had bought. Near Calvary, in the garden of Joseph was a new rock-hewn tomb, where they reverently laid the body, and rolled a great stone against the door. While the body lay there, the ceremony and pomp of the Passover went on. But the chief rulers fearing, that as Lazarus had been raised from the dead, so might the Saviour come forth, they ordered the door to be sealed and a Roman guard placed to watch.

Pilate and companions have been taken from us, but they are ours still. Though Jesus went away, He still is as true, tender, wise and loving. The same yesterday, to-day and forever.

What sayings of friends not now with us help us most?

What promises in the Bible assure us of the everlasting friendship of Jesus? There are many! Find some of them.—C. G. W.



THE YANKEE'S FARM.
(See Aug. number.)

First correct solution received from H. I. Jackman, Toronto, August 6th.

"Teachers who get all their truth off a shelf, soon get on the shelf."

Scripture Alphabet

Whatever helps the Juniors to obtain a working knowledge of the Bible, even in an elementary sense, is good. At the Trinity (Fletcher) Junior League, where Miss Bell has a promising band of about thirty bright girls and boys, an original exercise was given. The prize paper which we give herewith will explain. It is the work of Sadie Rice, and very creditable indeed. The pastor, Mr. Baines, examined the papers and made the awards. We congratulate Sadie on her success.

A soft answer turneth away wrath: but grievous words stir up anger.—Proverbs 15: 1.

Better is a dry morsel, and quietness therewith, than an house full of sacrifices with strife.—Prov. 17: 1.

Commit thy works unto the Lord, and thy thoughts shall be established.—Proverbs 16: 3.

Devise not evil against thy neighbor seeing he dwelleth securely by thee.—Proverbs 3: 29.

Evil persutueth sinners: but to the righteous good shall be repaid.—Proverbs 13: 21.

Folly is set in great dignity, and the rich sit in low places.—Ecclesiastes 10: 6. Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning.—Proverbs 9: 9.

Honour thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee.—Exodus 20: 12.

In the beginning was the Word, and the Word was with God, and the Word was God.—St. John 1: 1.

Judge not, that ye be not judged.—Matthew 7: 1.

Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.—Exodus 23: 7.

Lead me, O Lord, in thy righteousness, because of mine enemies; make thy way straight before my face.—5-8 of Psalms.

My defence is of God, which saveth the upright in heart.—Psalms 7-10. Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus.—2 Corinthians 7: 6.

Open rebuke is better than secret love.—Proverbs 27: 5.

Pride goeth before destruction, and an haughty spirit before a fall.—Proverbs 16: 18.

Quench not the Spirit.—1 Thessalonians 5: 19.

Rejoice in the Lord, O ye righteous: for praise is comely for the upright.—Psalm 33: 1.

Surely I would speak to the Almighty, and I desire to reason with God.—Job 13: 3.

The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?—Psalm 27: 1.

Unto thee will I cry, O Lord my rock; be not silent to me: lest, if thou be silent to me, I become like them that go down into the pit.—Psalm 28: 1.

Verily, verily, I say unto you, He that believeth on me hath everlasting life.—John 6: 47.

Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.—Matthew 26: 41.

Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.—John 7: 34.

Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon.—Genesis 49: 13.

You Should Know

How the Candlefish Burns.

The Indians of the Pacific Coast of British Columbia use a curious candle. It is a little fish called the "cunlachon," or "candlefish." It is not more than an inch in length, and looks like a smelt. It is richer in fatty material than any other fish, and so makes a good substitute for a candle. The Indians dry it, when it will burn with a bright flame. Sometimes they simply light it at the tail, and sometimes they run a wick through the body.—The King's Own.

How the First Steel Pen was Made.

Joseph Gillott, an English jeweller, invented the steel pen. One day accidentally splitting the end of one of his fine steel jewel-making tools, he threw it peevishly on the floor. An hour later it

crawl on the shore and rocks, both being unable to swim.

Why Popcorn Pops.

Can you tell why popcorn pops? If you can give no satisfactory explanation perhaps the following will interest you. A grain of popcorn is a receptacle filled with tightly-packed starch grains. Its interior is divided into a large number of cells, each of which may be regarded as a tiny box, with walls strong enough to resist considerable pressure from without. When heat is applied the moisture present in each little box is converted into steam, which finally escapes by explosion.

In order to secure a satisfactory popping there is required a very high heat, which causes most of the cells to explode simultaneously. The grain of corn then turns literally inside out, and is transformed into a relatively large mass of snow-white starch, beautiful to the eye.

Though gaining so largely in bulk by popping the grain of corn loses considerably in weight. It has been found that one hundred average grains of unpopped corn weigh thirteen grams, whereas the same number of grains after popping weigh only eleven grams. The difference is the weight of the evaporated water originally contained in the corn grains.

If the popcorn is old and dry it will not pop well. At best, a few cells near the centre of the grains will burst and the result is not satisfactory. It is in the kernels, where the latter are attached to the cob, the cells appear to be the driest, and it is noticed that these cells are seldom ruptured in the popping. It may be that this is why popcorn can always be preserved on the cob and never "shucked" for market.

At the annual Christmas examination at Elm House School, Surbiton, one of the questions was: Should women have votes for Parliament? Give your reasons for and against.

One boy replied: No, because if they did they would want to get into Parliament, and then they would pass a lot of silly laws such as that a man was not to smoke before his wife, or that wives were to have Wednesdays and Thursdays off, and then the men would have to stay at home and mind the children.

A logical answer to the question, Why does a kettle sing? was furnished by a boy who wrote: Because if it did not you could not tell when the kettle was boiling.

Asked to explain the initials C. O. D., the replies received included "Collector of debts," and "cod-liver oil drink."

Another enterprising youth described a sleeping partner as a man who goes to sleep when playing bridge.

Asked how he would mend a puncture in a bicycle tire, a boy's answer was to the point: I would get a box of oil that you do it with, and stick it on.



OUR PRIZE-WINNING MAP.

This is a reduced copy of the map of Palestine, drawn by Morley B. Newsom (age 13), Summerside, P. E. I. Some very nice maps were sent in, but the others will all agree when they see this that it deserves the prize. If you think you can beat it, try your hand and send us your drawing.

was necessary for him to write a letter. Where was his quill pen? He searched high and low, but couldn't find it. Looking, finally on the floor, he discovered the broken tool. He tried to write with this and succeeded. Then he began making steel pens.

About Fish that Can't Swim.

More than one species of fish is met with that cannot swim, the most singular of which, perhaps, is the maltha, a Brazilian fish, whose organs of locomotion only enable it to crawl or walk or hop, after the manner of a toad, to which animal this fish to some extent bears a resemblance, and it is provided with a long, upturned snout. Other examples of non-swimming fishes include the sea-horse, another most peculiarly shaped inhabitant of the sea, and the star-fish, of which there are many specimens, which walk or

"We cannot play truant from the school of Experience."

THE SUNDAY SCHOOL

"The Bible Studying Service of the Church."

Rally Day in the Sunday School

The value of a good start for the Fall Term in all school work is recognized by teachers generally. The Sunday School should seek to begin the month of October with a spirit of enthusiasm.

Vacation is over; the families are again at home, and the ordinary routine of domestic and business life is once more taking the place of prominence. To assemble all the possible working force, to gather together the largest number of scholars, to give the Sunday School a position it deserves in the thought, esteem, and attention of the congregation, are some of the aims of Rally Day.

Just how the exercises shall be conducted depends almost wholly on the local conditions and the spirit and enterprise of the superintendent. But unless some special preparation be made for it, and extra work be put into it, the day will belie its name. Ordinary announcements will not give it the prominence it ought to have. Some plan of advertising should be adopted that a large measure of publicity may be given the occasion. The originality of the members of the school may be drawn upon, but bright ideas are in many minds that need only to be awakened to give them forth. Local printing should be freely used, and in some way every home in the community should receive an intimation of the day. Some such form as the following will attract attention, arouse curiosity, awaken interest, and increase attendance.

Realize the opportunity
And show that you care
Loyal to the Sunday School.
Let nothing prevent
Your attendance on SEPT. 25th.

Delightful exercises will
Assure a happy hour for
You and yours. COME!

Or a more extended announcement may be made on a printed card or sheet of any size, as this:

Really interesting and
A happy and helpful hour
Live scholars will show their
Liberal offer nags will prove their
Love.
You will be missed if
You do not attend.

Do not think another
Alist the school and
You are not too old,
Refreshment Programme.
Assured.
Loyalty to the school.
Love.
You will do.

Sunday, the 25th day of
Every parent, Come!
Register your name for
Verify our prophecy, No
Inspire the Superintendent
Cheerfully greet your
Everybody in the
September, is the date.
Every child, Come!
Regular attendance.
Vacant seats.
Inspire the teachers,
Companions.
Entire Congregation, Come!

Pulpit announcements a fortnight in advance are good, but are not sufficient. The superintendent may talk up the day from the platform, but that alone will not bring out a crowd. Get the teachers enthusiastic, set the pupils to work, canvass the neighborhood, write the old scholars, bring out the Credit Roll, send rigs, if necessary for the older members of the Home Department—in short, make a point to personally approach in some way, by the most ready and available means, every member of the congregation.

The Rally Day programme offered freely

on one simple and reasonable condition to all our Sunday Schools will prove most helpful to very many. All our superintendents whose names and addresses are in the records at the General Office have been written to on the matter, and every one of our circuit ministers has been informed of it. "The Path of Life" is the title of the service, and it has been prepared with a view to the capacity of the average Sunday School. Its wide and general use will do much good.

Whatever form of service Rally Day takes with you, let it be well thought out, carefully planned, extensively advertised, and systematically followed up, and it will prove fruitful of much good results. A larger number of our schools than ever before observed the day in 1909. We expect that 1910 will increase the number greatly. May success attend yours, and September 25th prove a most delightful and profitable day in your school.

The Teacher and His Bible

BY REV. G. S. CLENDINNEEN, S.L.L., OTTAWA.

The teacher in relation to the lesson held the floor at conventions and in the literature of the Sunday School for a long while. Then it was the teacher in relation to the scholar, and this important phase of the work is still prominently before us. But there is urgent need to emphasize the importance of the teacher being thoroughly familiar with his Bible, not merely as a reservoir of texts or of lessons, but as a body of literature, unique in its influence upon human history, and peerless in its power to inspire personal character.

It may be worth while to look at that familiar volume known as the "Teacher's Bible," with its well-known features arranged with a view to the needs of the Sunday School teacher, and to estimate the value and meaning of some of these provisions.

The Teacher's Bible is clearly printed and strongly bound, in order that constant use may not weary the reader nor wear out the book. The newspaper or the ephemeral novel may be cheaply produced for transient use, but the daily companion of a lifetime must have the easily-read face and the constant endurance of a well-tried friend. It is the same idea that is illustrated in the fact that the Teacher's Bible is of a suitable size to be carried in the hand. It is the teacher's constant companion. He knew the comfort of a portable Bible who said: "Thy Word have I hid in my heart." An editor reported that a man had read his Bible through eleven times, adding that the summary "Thou shalt love thy neighbor as thyself" might save a lot of time. But he who would absorb the virtue of good literature must not be parsimonious of time.

The "thumb index" is a capital device for ledger or dictionary, to obviate waste of time in turning leaves. Its application to the books of the Bible reminds us that the teacher should be able to find his cherished friends with unerring instinct, even with his eyes shut. One cannot but suspect that the use of this index in the Bible is largely due to the questionable fashion of using the

Scriptures purely as a work of reference, especially the looking up of specific "verses" which may be quoted as proof-texts or maxims. However valuable the isolated verse may be as a condensed statement of profound truth it should always be used with regard to its original sense and context, and the student of the Scriptures must know that the true unit of comparison and reference is, not the text or phrase, but the whole production, be it Psalm, Epistle, or Gospel. If the thumb index, by setting off each writing by itself, would lead us to study our Divine Library book by book, lingering long enough with each document to gain a clear and permanent impression of its essential message and quality, it would be well. After such a study of the sixty-six "Scriptures" which form the Old and New Testaments, perhaps the index will be unnecessary.

There is something to be said for the "self-pronouncing" Bible, at least for the use of beginners. Exact scholarship is known by its accuracy in the minutest details of a subject, and the student who has a reliable memory of the important episodes in the history of the appendix titles in literature, should be familiar with all the leading characters of the Scriptures, able to pronounce their names satisfactorily, and to place each name in its appropriate setting.

The varied and voluminous material which is assembled in the appendix of the Teacher's Bible is of little practical worth, because (1) much of it is of purely traditional origin, of trifling importance, and makes very dry reading, and as a consequence (2) few ever read it. (Not that the excellent leaflets are here, even though the rest of the book is well "thumbed.") We know how Jesus disposed of the appendix or tradition which the elders and scribes had provided for their Scriptures. And in our own case the exasperated emphasis often placed upon "helps" suggests that our Biblical appendix might very properly be "cut out" also. Nevertheless, some parts of it are of great value to the thoughtful student, and should be retained. First in importance is the series of maps illustrating the history of the Biblical nations. For a knowledge of the geography of Syria and surrounding countries it is indispensable to an intelligent comprehension of the life that had its course in these lands. The maps should be studied and reproduced by the teacher until he can follow with closed eyes the journeys of the holy men of old, and especially of Him who made Palestine for us the Holy Land.

Possibly next in order we should place the Harmony of the Gospels. Every teacher should know something of the "Synoptic Problem" and the relation of the Fourth Gospel to the others. Did the reader ever try to make a harmony for himself? If so, he knows how valuable such an exercise is in adding to a clear conception of each of these four portraits of the Christ. Certain other information, scientific, antiquarian, and statistical, might be included, but in most cases the appendix is quite too large for practical purposes. Besides, the first-class Bible Dictionary which in these days ought to be within the reach of every Sunday School teacher is more than a substitute for these bulky "aids."

There is food for thought in the suggestion that a Chinese scholar is respected in proportion to the smallness of his library, as he knows so much that he does not need books. How big is the Bible that you carry in your heart?

Let us ever remember that the inspiring Spirit is the interpreting Spirit, and that only as He dwells in us are we fitted to teach His truth.

"The Bible does not make us sinless, but it makes us sin less."

The Future of My Boys

It is a great responsibility to rear up children. Few parents have the aptitude and the perception that is needed in this great work. Especially it is important to look after the boys. Every boy is fitted for something; the difficulty is to tell what the one thing is that he is best fitted for. It needs a keen insight to "discern the signs" and form an idea of their signification.

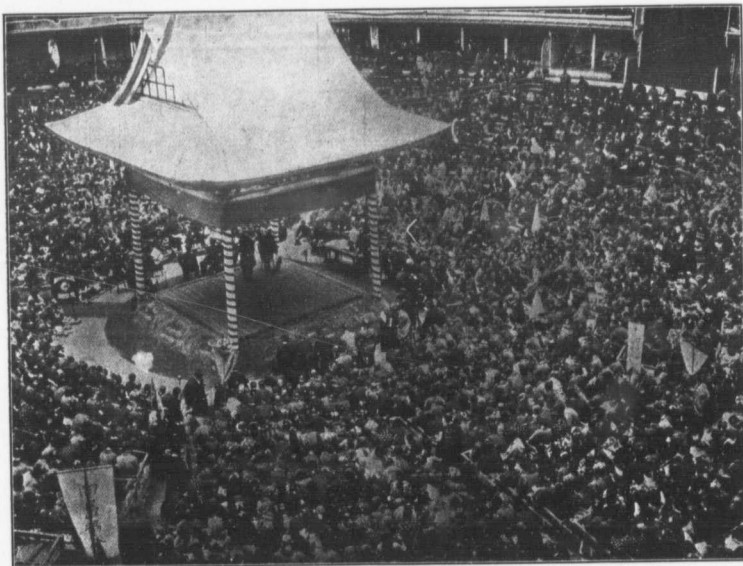
Some well-known writer has said that "a child should be treated as a live tree, and helped to grow; not as dry, dead timber, which is to be carved into this or that shape, and to have certain moldings grooved upon it." This is true as gospel, but the difficulty lies in the fact of the parent not knowing the kind of tree. Dr. Isaac Watts when a child was exceedingly fond of verse-making. His father, a somewhat stern and strait-laced Puritan, objected to his

help thinking how much was lost to the world by these men falling to find their vocations earlier. If their start in life had been in a more congenial sphere who can say how much greater their influence would have been. The lesson for us should be to study the inclinations and tastes of our children, so that, if we cannot make them men of genius we can, at any rate, put them in a position where their talents will be best fostered and developed.

This can be ascertained pretty accurately by watching the children and observing their ways when they are by themselves. Place a box of cubes in the hands of any number of children; probably not more than one of them will have any idea what to do with them. They all will be delighted with the toys, but this one alone will plan the railways, make the bridges, fashion the tunnels, and build the houses. The child who knows how to direct his play-

world's masters were considered dunces in their boyhood. But they had not found their vocation. When their interest was awakened they were brilliant enough. Every boy to succeed must be interested in what he is doing.

Therefore it behooves every parent to find out his child's special bent; generally that will be what he most delights in doing. Even in his play a boy will give indications of what his future career will be. If fathers were only more careful and watchful of their boys there would not be so many disappointments nor so many failures in life. Fathers are much remiss in this respect. Generally the management of the children is left with the mother, and unless a boy's conduct is so culpable as to get a bad report at school or the home the father takes very little interest in his going or coming. When the important moment arrives and the decision is to be made "what the boy is to be," the



SUNDAY SCHOOL CONVENTION IN TOKIO, JAPAN. A REMARKABLE GATHERING.

son's doing this, and did what he could to persuade the boy into other channels of thought. He even went so far as to threaten the young poet with corporal punishment should he find him making any more poetry. Yet the son followed his bent, and is now regarded one of the first of English hymn writers.

The poet Cowper was brought up to the law, which he hated, and never, when he could help it, opened a book that treated of the profession. Captain Cook, the celebrated navigator, was apprenticed to a haberdasher. Turner, the greatest of English landscape painters, was a barber. Kepler, the astronomer, was a waiter in a German public house. Hugh Miller, the geologist, was a bricklayer. Faraday, the philosopher, was apprenticed to a bookbinder. Bewick, the father of wood engraving, was a coal miner. Ben Jonson was a mason and worked at the building of Lincoln's Inn before he ever wrote dramas.

In noting these records one cannot

mates in these games with proper training may become a successful architect, engineer, or surveyor. The others will hardly develop in that direction.

Now, take the same group of children and give them a box of paints and some brushes. The boy who was so forward with the blocks will not shine in this exercise. That little lad who could only move the blocks as he was told takes the lead and shames all his associates. He is interested in the colors, is quick to take a hint, and with a few directions is able to make a fairly good picture. He is gifted with artistic power, and with training will make an artist.

Not all the boys are possessed of genius, but do not be discouraged because a boy is dull. Seek to awaken an interest in him for something, and then keep him going. With diligence and perseverance great results may be obtained even with quite ordinary talents. Some of the most distinguished of the

matter is decided by the boy's inclination, which is possibly the result either of a mere fancy or the chance speech of some acquaintance. Far better would it have been in most cases if the father had been able to direct his son in his choice by his knowledge of the boy's character and ability.—*F. M. Colby, in Epworth Herald.*

The Rev. T. H. Darlow, M.A., the literary superintendent of the British and Foreign Bible Society, has made a summary of the languages and dialects in which the Bible is printed in Africa. One hundred years ago the Scriptures were printed in three languages—Coptic, Ethiopic, and Arabic; now Mr. Darlow states that portions of the Bible have already been printed in no fewer than 101 languages and dialects of Africa. The complete Bible exists in fifteen African languages, and of these twelve have been issued by the society.

“Try is the beginning of Triumph.”

REPORTS FROM THE FIELD

Young People's Work in the Country

Much of the strength of our Church is in the rural sections, and Fullarton Circuit in the London Conference is one of the many flourishing fields of which we have reason to be proud. From a purely personal letter we have gleaned a few facts more particularly in reference to the Young People's work. Bro. Swann will be surprised to read this article, but as there are too many of our ministers who, because they are on country circuits, pay but indifferent attention to Epworth League concerns, we feel impelled to give this notice to the work of a man who says "though I have been thirty-six years in the ministry I am in full sympathetic touch with our young people." In his letter, Mr. Swann also writes: "The League work on this circuit is an important factor. We have four churches. The interest of the weekly meetings is well sustained for country places. One of the Leagues holds its meetings on Sunday night, so I cannot be with them. I attend the other Leagues with a good deal of regularity. We have an Epworth League and Sunday School Convention on the circuit every year, and I am sure it is an inspiration. A good number of our Leaguers will take topics, lead in prayer, and give testimony. The missionary contributions were greater this year than ever before. We will try to still lead our young people in noble, worthy Christian endeavor. May God bless and encourage you in your work."

The good wishes of our brother are fully reciprocated and the hope expressed that his spirit may be contagious and his note, as quoted above, an inspiration to many other younger pastors equally well situated for aggressive League work in country places.

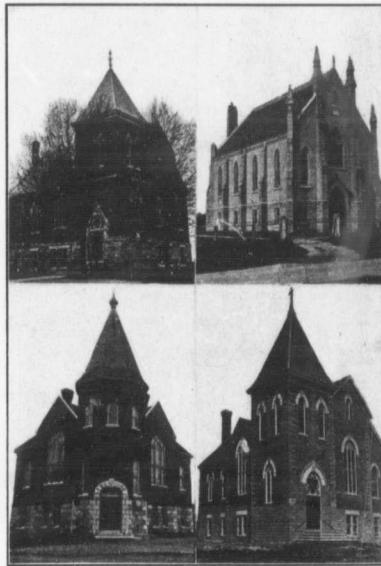
At Shannonville, Ont., the League Committees are striving to make the meetings interesting and helpful. Not long since they conducted an examination, based on the Constitution. Thirty-five questions were given and the answers were written by the members. This enabled them to study and know more of the League Constitution, and it was thoroughly enjoyed. The evening closed with refreshments being served by the Social Committee. When the Pastor returned from Conference the young people greeted him with the word "Welcome," made of white flowers suspended over the pulpit.

The Shelburne Epworth League have tried a series of what they called "Contest Programmes," each department providing a programme in harmony with that department. Judges were appointed, and a schedule arranged, giving marks for punctuality, attendance, arrangement, interest and moral effect. A splendid attendance at each meeting was the result of personal work by the committee, and judicious advertising. A collection was taken at these meetings which more than paid expenses.

From Prescott comes the announcement that they have been losing one worker after another from their League ranks, but they have been sustained by the number promoted from the Juniors, who are

exceedingly willing to work. Good! This is as it should be. While necessarily from the Senior Society workers must leave, the vacant places should be constantly filled by those who are being trained in the Junior Society.

In a letter received from N. W. we find a striking sentence which may encourage another timid one: "I am glad the League insisted on my assuming the office of President. It has been a means of strengthening me. I have learned the lesson that whenever I am asked to do anything it is best to try anyway, for we do not know what we really can do until we try."



CHURCHES ON FULLARTON CIRCUIT.

Upper—Bethel and Carlingford.
Lower—Mount Pleasant and Fullarton.

A. D. writes thus: "I fully realize that there is something wrong with the machinery or the connections. We are not doing the work we should do. I know in places like this there seems to be a spiritual apathy over pastor and people alike. I do not like to be pessimistic, but I am sure it is the truth. I know in our church here we have not had one addition to our members on profession for over a year, and if you go after the young people they do not seem to have any use for these things."

The Young People's Society should be an organization for the definite training of church workers. Every Society should so move its members through the committees and officers as to develop them and fulfill its function as a training

school. The Society members should enter into church fellowship and work gradually, as soon as possible, but not all at one plunge. A "heart to heart talk" with the pastor would materially assist both President and preacher.

Wesley Epworth League, Vancouver, have undertaken to raise \$5,000.00 this year for the extension of the Methodist work in Vancouver, and have so far got \$2,000.00, and by the end of December hope to get the balance.

Instead of printing cards for the summer months Westmoreland Ave. Epworth League, Toronto, had a number of fans prepared, on the back of which is printed in neat, small type the Pledge and a missionary message. The front contains a bright Japanese figure, and this attractive way of advertising the League has proved both practical and useful. In Church and Sunday School services during the warm weather. Others are adapting the same plan. The President is both original and aggressive.

G. M. writes thus: "I believe the great trouble is with the young people these days not realizing the seriousness of living for Christ as they should. There seems to be greater attractions for them outside the Church and League room."

We might reply by saying: "Because such conditions exist we should be more alive and alert to employ such methods as will attract the young. Too many meetings are prepared hastily, without much forethought, and are planned by *only one*, instead of gaining the advice and sympathy and eventually the help of those whom we desire to have in our work. Make your League room one of the most attractive spots outside the home. Make your programmes so good that having had a taste many will want another just as helpful and as good. Forget not that individual work forever counts, but that in unity there is strength."

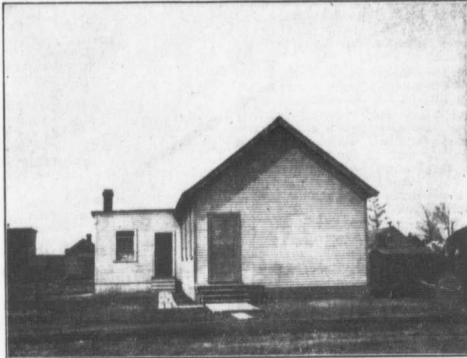
J. B. McC. possesses the right kind of spirit in that he says: "I am determined to make the League move some and the members take a more active interest in the work. By the help of our Master and co-operation of the Committees, we have been doing better of late. In our Western country we have some strangers at every meeting. It has been my ambition to see strangers made welcome, and the same spirit has been awakened in other members of the League, and no one comes among us unnoticed, and soon is enlisted in the ranks of workers."

"Help us to build each other up.
Our little stock improve.
Increase our faith, confirm our hope,
And perfect us in love."

"If you would not have your sin find you out, find it out yourself."

"A Study in Evolution"

In 1908 the name "Boon Avenue" first appeared on the minutes of the Toronto Conference. Rev. P. P. Bryce was the minister stationed there. For a couple of summers previous services had been conducted in the neighborhood, then familiarly known as Shacktown, by a few devoted workers from Westmoreland Church. The growth of the community



BOON AVENUE CHURCH IN 1908.

has been rapid, and that the church under wise and aggressive pastoral leadership has kept pace, is very clear from our pictures and the simple statement of the fact that the Sunday School now numbers 723 members. The Cradle Roll has over 300 names on it, and to visit the school when in session is to see such a busy hive of industry as gives joy to the soul. The corner stone ceremonies of a new building were held with befitting thanksgiving on July 30th, and the future of our cause in Boon Avenue is exceptionally bright. From Shacktown to Earls-court is a long move, but it has been accomplished in a short time, and the transition from a service held under a tree by a few loyal Sunday School workers, connected with the Home Department of a wide-awake neighboring church, to the splendid and promising equipment of today, is surely cause for surprise and praise. The wonderful development of the whole neighborhood is what the pastor has fittingly termed it, a study in evolution, one for which we may all give thanks. There are few churches more thoroughly organized for aggressive Christian work than the Boon Avenue of to-day.

All Through a Comma

Some good stories connected with mistakes in reading through disregard of punctuation are told in the "Life of Canon Fleming," just published.

At a banquet a man reading the toast list, "Woman; without her, man would be a savage," misplaced the comma, and startled everyone by reading, "Woman, without her man, would be a savage." Or, again, a clergyman was asked to offer up the following prayer in church: "A sailor going to sea, his wife desires the prayers of the congregation for his safety." The curate, likewise misplacing a comma, read out to the astonished congregation, "A sailor, going to see his wife, desires the prayers of the congregation for his safety."

Bay of Quinte Summer School

BY MISS F. E. HALL.

Another year in the history of the Summer Schools has rolled by and again the young people numbering nearly two hundred, after a week of spiritual uplift, have returned to their various fields of labor with hearts thrilled and filled with a knowledge of the work to be done for

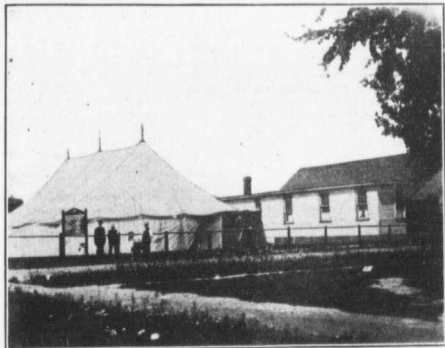
Representative Nations

1. A nation of beginnings?
Ans., Germination.
2. Actor's nation?
Impersonation.
3. Nation for criminals?
Condemnation.
4. Murderer's nation?
Assassination.
5. Nation for astonished people?
Consternation.
6. Nation for rulers?
Domination.
7. Nation for their subjects?
Subordination.
8. Nation for pests?
Extermination.
9. Nations for provoking disapproval?
Indignation.
10. Teacher's nation?
Explanation.
11. Scholar's nation?
Examination.
12. Nation for trusts?
Combination.
13. For unwilling people?
Precastination.
14. For smallpox patients?
Vaccination.
15. Floral nation?
Carnation.
16. Politician's nation?
Nomination.
17. For contagious diseases?
Isolation.
18. Nation for deer?
Stagnation.
20. For the resolute?
Determination.
21. For a new King?
Coronation.
22. The poet's nation?
Imagination.
23. For those whose business is ended?
Resignation.
24. For benevolent people?
Donation.
25. A charming nation?
Fascination.
26. Nation of sects?
Denomination.
27. Critics nation?
Discrimination.

To cherish life, caring for the health by wholesome recreation; to improve in

the Master. The surroundings were ideal at the summer hotel in Wellington. The programme had been carefully thought out and well planned. Prof. McLaughlin directed the thought in the study of the Bible. Rev. J. A. Doyle, our Western Associate Secretary, conducted conferences on the different departments of League work, and his presence and helpful addresses were an inspiration to all. The Mission Study Classes, taught by Prof. Dossie and Mr. Doyle, enabled the students to gain a greater knowledge of the work and opportunities in our own and foreign countries. Misses Paul and Munro related their experiences as missionaries in our own land, while Dr. Service carries us away to China. Rev. R. E. Finley also told of his work in Saskatchewan as a pastor.

Excellent addresses were also given by Revs. Clare, Moore and Rogers. Mr. A. M. Peterson and Miss Mabel Thompson. Stirring addresses were delivered by Revs. Doyle and Bartlett, and the latter preached the closing sermon on Sunday evening. Dr. Stephenson visited the school, also Mrs. Platt, President of Bay of Quinte Branch W.M.S., and briefly addressed the delegates. An impressive service was held by the grave of Dr. Macdonald, who labored so long in Japan, in which Revs. Houck and Totten participated.



BOON AVENUE CHURCH ACCOMMODATION LATELY.

mental grasp by study, in spiritual power by consecration; to keep faith in God the Creator by prayer, in man the creature by affection, in society by service; to serve by doing what I can now without waiting until I am able to do some great thing.

"They who live for bread alone are always hungry."

Boyhood Games in the Days of Shakespeare

BY JAMES L. LEDRIDGE.

That Shakespeare took an interest in the sports and pastimes of his day is shown by the frequency with which he refers to them by way of illustration. Some of the games in which, no doubt, as a boy he took part are still in popular use to-day. A few of these are known to us under changed names; others have lost some of the distinguishing features which gave them charm in the olden times. The childish sport of see-sawing was known as "riding the wild mare." The couplet that we hear chanted now by those engaged in this pleasant occupation,

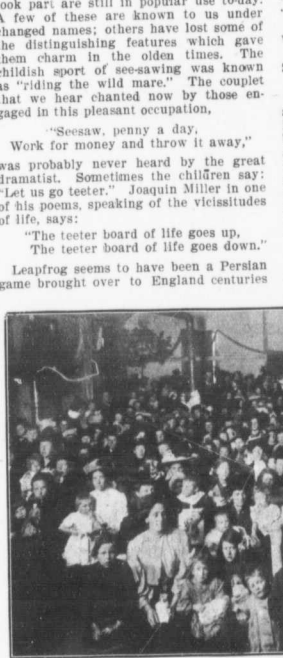
"See-saw, penny a day,
Work for money and throw it away,"

was probably never heard by the great dramatist. Sometimes the children say: "Let us go teeter." Joaquin Miller in one of his poems, speaking of the vicissitudes of life, says:

"The teeter board of life goes up,
The teeter board of life goes down."

Leapfrog seems to have been a Persian game brought over to England centuries

ago, and played now just as it was then. King Henry V. said: "If I could win a lady at leapfrog or by vaulting into my saddle with my armor on my back, I should quickly leap into a wife."



THE CRADLE ROLL, BOON AVENUE SUNDAY SCHOOL.

The objections made nowadays to the popular game of football are not of such modern origin as one might suppose. In 1349 it was prohibited by a public edict because it was interfered with the progress of archery. It had its attendant dangers also, since we find James I. issuing this decree: "From this court I debar all rough and violent exercises, as the football, meeter for laming than making able the users thereof." Occasionally instead of a ball covered with leather, the boys would use one made of a blown bladder, inside of which were beans, which made a rattling noise as it was kicked about. It is interesting to learn that spinning the top was not only an old-time amusement but that it had its moral uses as well. Mr. Stevens informs us that "a large top was kept in every village to be whirled in frosty weather, that the peasants might be kept warm by exercise and out of mischief when they could not work." Other writers make mention of "parish-top" and the "great town tops."

Tennis was much in favor in court circles, and the establishment of tennis

courts was countenanced by the example of royalty. With Charles II, especially the sport was a diversion. A historical event is recorded in connection with this game. When King Henry V. was mediating war against France, the Dauphin, by an ambassador, sent him as a gift some tennis balls, accompanied by an insulting message, intimating that he was better skilled in tennis than in the art of war. Shakespeare makes Henry thus reply: "When we have matched our rackets to these balls, We will in France, by God's grace, play a set. Shall strike his father's crown into the hazard." Hide-and-seek was called hide-fox and all-after. Sometimes it was known as all-hid, all hid. What we call blind man's buff had various names—barrie-racket, or are you all hid? But the general term was hoodman blind. As shown in old pictures, the players formerly had long hoods; the hoodman drew his over his head, while the others used their to buffet him. Hence the term "hoodwink." —Epworth Herald.

In the midst of all our privileges we are apt to forget these children of terrible

Epworth Agents

We are very grateful to our Epworth Leagues that have accepted our suggestion in the matter of appointing an agent for the paper in the local societies. In our last number we published the first instalment of our list, and the second will be found below.

Will you interest yourself sufficiently in this to see if your Society is represented, and if it is not, kindly ask your President why no Agent has been appointed? Under date of June 15th, the Editor wrote a personal letter to every Epworth on the matter, and the response has been very promising. It will not be wholly satisfactory, however, until every Young People's Society has its regularly appointed Agent to act in the interests of the paper. Full particulars will be sent each Agent as soon as the name and address are received. Don't say that your League is too small, that it doesn't matter, that there's no hurry, or make any such excuse; but fall in line and help increase the circulation of the paper until the subscription list is what it ought to be—a credit to the young people of Methodism.

OUR SECOND LIST.

Aultsville, Zella Hanes; Aultsville, Beatrice Baker; Arthur, Mrs. E. W. Brocklebank; Arcola, Jane Reed.
Boise, Cecile; Burnard, Ashley; Beamsville, Ethel Concanan; Berlin, Jennie M. Goudie; Bethesda, Lottie Atkinson; Berlin, K. D. Schwalm; Byth, John Wilford.
Cypress River, Elsie Thomas; Chesapeake, Rodger Shoup; Conestoga, Geo. McKenzie; Collington, T. H. Tremear; Castor, Iona Costlemann; Calgary (Wesley), William C. Dixon.
Deseronto, Miss Vandervoort; Davisville, Welma Powell.
Geordale, R. T. Edward; Emery, Jennie Watson; Elton, Jennie Johnston.
Freeman, Joseph Smith; Farning, Will Alorton; Fleming, Herbert Poole; Fleming, E. E. Anderson; Fullarton, Edna Davis; Fort Saskatchewan, Floyd M. Baker; Fincal, Mabel Cattanch.
Grimsby, John Bowslough; Guilds, John McVillie; Grand Forks, Douglas Carter; Galt, Jean McCoag; Gagetown, N. H. Katie Palmer; Glen Allan, Lorne Newark; Goodwood, Harry Bewell.
Hamiota, Everet White; Harrietsville, Della Willis; Hepworth, Agnes Atchison; Hanover, Bert Kuehner.
Keene, Mary Gail.
London (Empress), Rena McPherson; London (Wellington), Rose Merritt; London (Kensington), B. Wade; Lindsay (Carnbridge), Etta Thornbury; Lethbridge, R. A. Crawford.

Morrisburg, Lillian Moore; Mt. Brydges, Mrs. J. Mitchell; Montreal, Gus. (Douglas), Miss H. Farrell; Murray Harbor, P. E. L. Williston Hazard; Medicine Hat, Mrs. J. H. Benson; Niagara City, E. G. Clemons P. Cox; Mt. Forest, Maggie Donogh; Mt. Forest, Ethel Doan.
Neeltown, Orwell Nairn; Neustoke, Martha Houghty; Nainaimo, B. G. James Coombs.
Ottawa South, W. Fryer; Oxford Centre, Olive Galt; Ottawa, G. Hooker; Orchard, Florence Mark; Olds, Grace Strong.
Port Elgin, Harold Taylor; Port Colborne, Charly McKay.
Ridgeway, Lillian Babion; Russeisdale, Glenn L. Rupp; Sarnia, Miss B. Eady; Regina, Metropolitan, W. J. Lewington; Riceville, Elsie Perisic; Roland, Man. C. W. Ralph.
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Toronto (Euclid), A. Laughton; Terra Nova, Robt. Campbell; Taunton, Arthur Stanton; Treherne, Man., Gertrude Markler; Tyrrell, Lillian Wychoff; Tyrone, Herbert M. M. M.
Uxbridge, Miss Jamieson.

The grand old preacher, pastor and writer, Dr. Theodore L. Cuyber, several years ago expressed this opinion of novel reading: "Exclusive reading of fiction is to anyone's mind what highly-spiced food and alcoholic stimulants are to the body. The increasing rage for novel reading betokens both a famine in the intellectual and a serious peril to the mental and spiritual life." His clear moral vision led him to say further, "When interesting and profitable books are so abundant and so cheap, this increasing rage for novels is to me one of the sinister signs of the times."

"Love never asks how much must I do, but how much can I do."

Victoria, B.C. (Metropolitan), George W. Robinson; Victoria (James Bay), Miss G. Miller; Vernon, C. G. Rolston.
 Winnipeg (Young), C. W. Lowe; Wausau (Maryland), A. Garvin; Wallace, Mrs. James Kinsman; West Monkon, Martha Kenrick; Wabash, Cecil Lammon; Winchelsea, Flossy Francis; Woodford, Ethel Belshaw; Whitechurch, Mabel Morrison; Wilkesville, Georgia Maisey; Walkerville, Bruce A. Bristol; Woodstock, W. Shaver, Jr.; Whitby, Jean Mitchell; Winchester, J. E. Cook.

Our Weekly Topics for 1911

Quite a number of our Leagues have written a request that instead of a list of Topic Studies being issued according to the Calendar year, they shall be arranged for the Conference or League year. Many of our societies print their topic cards twice a year, from May to October, and from November to April, inclusive. We offer the following suggestive list for the first four months of 1911, and the full twelve months' list will follow in order.

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

The above list is arranged in harmony with the usage of the majority of our Leagues. The first meeting is almost invariably observed as Consecration, the second Missionary, the third Literary, etc. We have put on the list for the fourth meeting in the month what we believe will prove especially informing as well as of great interest, a topic that bears directly on Training for Citizenship. This list is not obligatory, but suggested, and we hope our Leagues will for the most part follow it. The best help to our young people's subject will be given in our columns. If, after you have read this notice and have studied the plan outlined above, you are not satisfied, please write the General Secretary, and if the Committee sees any good reason to revert to the old plan of topics for the next year, it will not be too late to make the change before the beginning of 1911.

The topics suggested will call for three books for study. First, of course, is the Bible. The life lessons from great lives commenced with the new year should be exceedingly helpful to our young people. The Missionary studies based on Paul's experiences cannot be excelled, and for the Literary and Citizenship topics we have chosen two little books of great value. "How we got our Bible" is a fascinating study by Dr. Smythe, and will be of unusual interest because of the Tercentenary of the publication of the English Bible we all know and love. "Canadian Civics," by Prof. Jenkins, is a little work, with the contents of which we want all our young people to be familiar. These books will be supplied by the Book Room. They are inexpensive, being but 20 cents and 35 cents each respectively.

The frank opinion of our League workers everywhere on the above list is earnestly invited. Write your comments and criticisms freely.

Marrying the Best Man

I was once within an ace of a serious blunder, writes a clergyman. A marriage was fixed for 10 o'clock, and I had an appointment with the bishop at 11.30. Half-past ten, a quarter to eleven, and no bride or bridegroom. Presently the clerk announced their arrival. I went out. The couple stood in the usual place at the entrance to the chancel, and I began the service.

"Please, sir—" began the man.

"Don't speak now," I said, and continued the service.

"I am very sorry, sir, but—"

"Never mind now," I said hastily. "I cannot listen to excuses, for I have no time to spare." And again I went on with the marriage service. A movement of the unhappy man caused me to look up.

"But I am not the man!" he shrieked, like some frightened animal. "I have only come to say the cab has broken down," he gasped. "I am only the best man, sir," and with a sigh of relief he mopped his brow. All the while the lady smiled serenely. Poor man, he did get a fright! So did I, for I was new at the work, and did not know what the consequences might be.

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Schoolroom Humor

The schoolboy "howler" is always popular. The following selection from a large number which were sent in for a prize competition arranged by the "University Correspondent" are excellent examples of the mistakes which pupils perpetrate:

Women's suffrage is the state of suffering to which they were born.

The earth is an obsolete spheroid.
Lord Raleigh was the first man to see the Invisible Armada.
Shakespeare founded "As You Like It" on a book previously written by Sir Oliver Lodge.

Tennyson wrote "In Memorandum," King Edward IV. had no claim by geological right to the English throne.
George Elliot left a wife and children to mourn his gent.

The capital of Russia is St. Petersburg on the Duma.

The Test Act of 1673 was passed to keep Roman Catholics out of public houses.

Henry I. died of eating palfreys.
Louis XVI. was gatinated during the French Revolution.

The Rhine is boarded by wooden mountains.
An angle is a triangle with only two sides.

Gender shows whether a man is masculine, feminine or neuter.

Algebraical symbols are used when you don't know what you are talking about.

James I. died from argue.
Geometry teaches us how to bisect angels.

Parallel lines are the same distance all the way, and do not meet unless you bend them.

The whale is an amphibious animal because it lives on land and dies in the water.

A parallelogram is a figure made of four parallel straight lines.

Horse power is the distance one horse can carry a pound of water in an hour.

The magnesium salt in the sea creates the effervescence when the tide comes in.

If the air contains more than 100 per cent. of carbonic acid it is very injurious to health.

Gravitation is that which if there were none we should all fly away.

The Press-to-day is the mouth organ of the people.

A vacuum is a large empty space where the Pope lives.

Martin Harvey invented the circulation of the blood.

A deacon is the lowest kind of Christian.

The isles of Greece were always quarrelling as to which was the birth place of Homer: Chaos has the most right to claim him.

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