

SUNDAY-SCHOOL NUMBER.

THE CANADIAN

EPWORTH ERA

*Christian
Enterprise*

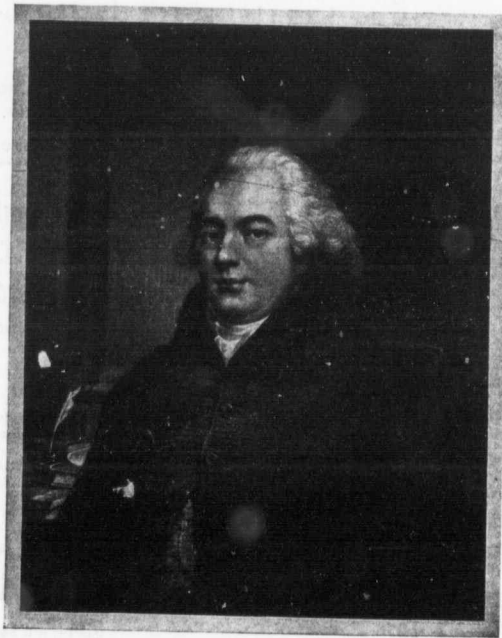
Vol. 3

TORONTO

SEPTEMBER, 1901

No. 9

Missionary



ROBERT RAIKES.

THE APOSTLE OF THE SUNDAY-SCHOOL.

Social



Literary

SEVEN HUNDRED
Students enrolled last year, and no graduate among them now out of a position, is the record of the

Central
Business College

TORONTO

A strong school, with a dozen teachers, sixty-six typewriting machines, and every facility for doing good work.

AUTUMN SESSION opens **SEPTEMBER 3rd.**
Circulars gladly mailed on request.

Address **W. H. SHAW, Principal**
YONGE AND BERRARD STS., TORONTO

ALBERT COLLEGE *Belleville, Ont.*

Business School Founded 1877.

Practical and thorough. Five complete courses. Many graduates occupying important places as book keepers and shorthand reporters.
\$37.50 pays board, room, tuition, electric light, use of gymnasium and baths, all but books and laundry, etc., for 10 weeks—longer time at same rate. Special reduction to ministers, or to two or more entering at the same time from same family or place. A specialist in Book-keeping, who is also an expert penman, and a specialist in Short-hand in constant attendance. The teachers in the literary department also assist in the work. The high character of the College is a guarantee of thoroughness.
Catalogue with specimen of penmanship, FREE.
Address, PRINCIPAL DYER, D.D., Belleville, Ont.

— THE —
Great Eastern Lyceum Bureau, Limited.

CARY W. HARTMAN, MANAGER.
New York. Cincinnati. Detroit. Montreal. Toronto.

WE furnish nine-tenths of the Lyceum attractions of Canada. Here is a partial list of talent:

The Fadedette Woman's Orchestra.
The Mozart Symphony Club.
The Bostonia Sextette Club.
Rogers Grilley Recitals.
Ernest Gambale Concert Company.
Eugene Page Concert Company.
Crestal Palace Concert Company.
The Labadies.
Boston Dramatic Musical Club.
The Oxford Musical Club.
J. Williams Macy.
Jas. L. Gordon.
Louis Spencer Daniels.
Edmund Vance Cooke.
Edward P. Elliott. Joyto L. Conary.
Morgan Wood.
The Enoch Arden Company.
The Mendocino Trio.
Augustus Howell. The Swedish Ladies' Quartette.
Hattie Moss Hamburger.
The Swedish Ladies' Quartette.
Albert Armstrong.
MacDonald Male Quartette Co.
Ruthven MacDonald.
G. Crystar Brown, Tenor.
REV. J. G. SNEER, Lecturer.
Miss Eva Roblyn, Soprano.
Dr. Davies, Organist.
G. Percival Greatt, Organist.
Miss Eva Knight, and others.

"We sell your tickets if you want us to."

The Great Eastern Lyceum Bureau

LIMITED TORONTO
Temple Building, TORONTO
Write for particulars.

What You Ought To Know.

1. You ought to know that the Sunday-school is the church school for Bible study, intended for all, old and young, parents and children.

2. You ought to know that the Sunday-school offers the advantages of systematic and associated Bible study in its variety of graded lesson helps, and its primary, intermediate, junior, and senior or adult departments. It helps to form the habit of Bible study.

3. You ought to know that one-sixth of the American people are enrolled in the Sunday-schools of the United States.

4. You ought to know that the modern Sunday-school has its roots far back in the past. It dates from the time of Abraham and God's command: "He will command his children and his household after him, and they shall keep the way of the Lord."

5. You ought to know that the synagogue school of the time of Christ, called the "House of Searching," corresponded to our modern Sunday-schools. We have the best of reasons for believing that Christ was a pupil and a teacher in such a school until he arrived at the age of thirty.—*Rev. Rufus W. Miller.*

The Empty Chair Plan.

Empty chairs were the bait used by a Connecticut teacher to draw street corner boys into the Sunday-school. One day she expected three of them—had placed chairs for their use—but, though she had seen them standing outside with the boys of her class when she reached the building, only her own original scholars responded to the entrance bell. Much disappointed, it suddenly occurred to her that if the boys could draw them to the door of the building they were the agents best calculated to get them to enter it; so she showed them the chairs she had provided and asked if they were willing to use their influence to induce their friends to join. On their consenting, three of them were given a chair each to fill. The next Sunday the class had three new scholars, and each following Sunday, before the class dispersed, an extra chair was placed in the class, the teacher asking, "Who will see that this chair is filled on Sunday next?" Many an eager assurance was given that one or another of them had some boy in mind whom he thought he could bring, until they were as enthusiastic as the teacher about it. Before long they had so many scholars that they had to be given a separate room for their own use.—*S. S. Times.*

Brothers and sisters! endeavor to achieve success; but remember that in the absence of achievement you may still secure the prize—"Well done, good and faithful servant."—*Newman Hall.*

BISHOP WARREN thinks that a system of quarterly examinations in our Sunday-schools would add greatly to their interest and profit. He thinks the questions should be prepared by the Sunday-school Union and a record kept of the standing of each pupil. Certificates and prizes can be provided, if desired.

TOTAL ABSTAINERS

Have been proved
to be better risks than
moderate drinkers

That is why

THE MANUFACTURERS AND TEMPERANCE AND GENERAL LIFE ASSURANCE COMPANY

offers them such especially

GOOD TERMS

Assets over - \$3,200,000.00

Total income over - \$975,255.00

HON. G. W. ROSS, President.

J. F. JUNKIN, Managing Director.

Head Office, Toronto

Six Months' Epworth League Topic Card

FROM
NOV. 1st
TO
MAY 1st

IS NOW READY.

THIS is a beautiful four-page card, printed on good, flexible board. Size, when folded, 2½ x 4½ inches. Space will be left for names of leaders and officers to be written in.

50 CARDS WILL COST.....	25 cents
75 " " " " " "	40 "
100 " " " " " "	50 "
150 " " " " " "	75 "

Leaders' names will be printed in connection with the Topics, and also names of officers, for 75 cents extra on all orders over 50 copies.

As the Epworth League year commences with May 1st, it is highly desirable that all Topic Lists should come then. Most Societies find that the six months' list is more satisfactory than the yearly one. Give it a trial.

It is impossible to obtain Programmes of equal quality elsewhere at anything like the price of this Card.

Address orders to—

WILLIAM BRIGGS

29-33 Richmond St. West, TORONTO.

C. W. COATES, MONTREAL, QUE.
S. F. HUESTIS, HALIFAX, N.S.

IN answering any advertisement in this paper, please state that you saw the advertisement in THE CANADIAN EPWORTH ERA.

The Canadian Epworth Era.

A. C. CREWS, Editor.



WILLIAM BRIGGS, Publisher.

Vol. III.

TORONTO, SEPTEMBER, 1901.

No. 9.

THE APOSTLE OF THE SUNDAY-SCHOOL.

ROBERT RAIKES.

IN his valuable book on the Sunday-school, Dr. Trumbull shows that this institution is not so modern as is generally supposed. He contends that the Sunday-school is the lineal descendant of the ancient Bible-school, which was the teaching department of the Church in the time of the patriarchs. His book should be read by all who are interested in this subject.

Robert Raikes is, however, generally regarded as the originator of the Sunday-school, in its modern form. While he may not have been actually the first to gather children together for instruction on the Lord's Day, he deserves to be known as "The Apostle of the Sunday-school," as he did more than any one else to bring it before the attention of the public.

The son of a Gloucester printer, and himself the editor of a paper, Robert Raikes occupied a comparatively humble position, but he inaugurated a movement which has made his name immortal. He was born in the city of Gloucester, England, in 1736, and died in 1811. Of his early life there is nothing recorded that is of any special importance.

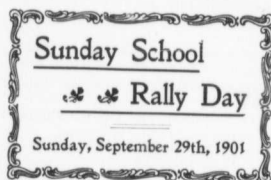
His public work commenced in 1780. At that time the streets of Gloucester on Sunday were full of riot and disorder. Men and women, on that day released from toil, spent the time drinking, swearing, and carousing. As a matter of course the children were neglected, and soon began to develop all kinds of evil tendencies. Criminal propensities manifested themselves on all sides, and the jails were full of youthful offenders.

Robert Raikes recognized these evils, and determined that something should be done to remedy them. He himself gives the following account of his first steps:

"I inquired of one of the women if there were any decent, well-disposed women in the neighborhood who kept schools for teaching to read. I presently was directed to four. To these I applied, and made an agreement with them to receive as many children as I should send them upon the Sunday, whom they were to instruct in reading and in the Church catechism. For this I engaged to pay them each a shilling for their day's employment. The women seemed pleased with the proposal. I then waited on Rev. Thomas Stock, and imparted to him my plan. He was so satisfied with the idea that he engaged to lend his assistance by going around to the schools on a Sunday afternoon to examine the progress that was made, and to enforce order and decorum among such a set of little heathens.

"This, sir, was the commencement of the plan. It is now about three years since we began, and I wish you were here to make inquiry into the effect. A woman who lives in a lane where I had fixed a school, told me, some time ago, that the place was quite a heaven upon Sundays, compared to what it used to be. The numbers who have learned to read and say their catechism are so great that I am astonished at it. Upon the Sunday afternoon the mistresses take their scholars to church, a place into which neither they nor their ancestors ever entered with a view to the glory of God. But what is yet more extraordinary, within this month these little ragamuffins have, in great numbers, taken it into their heads to attend the early morning prayers, which are held every morning at the cathedral at 7 o'clock. I believe there were nearly fifty this morning. They assemble at the house of one of the mistresses and walk before her to church, two and two, in as much order as a company of soldiers.

"I am generally at service," the good man adds, with great simplicity, "and



after service they all come round to me to make their bow, and, if any animosities have arisen, to make their complaint. The great principle I inculcate is to be kind and good-natured to each other; not to provoke one another; to be dutiful to their parents; not to offend God by cursing and swearing, and such little plain precepts as all may comprehend."

It seems that corporal punishment was a part of Mr. Raikes' method of discipline. An old man, in giving some reminiscences of the school, said: "When a boy was very bad, Mr. Raikes would take him out of the school and march him home, and get his parents to 'wallop' him. *He'd stop and see it done*, and then bring the young urchin back, rubbing his eyes, and other places." Sometimes Mr. Raikes would do the caning himself.

He made stringent rules against swearing, and tried to teach the boys and girls some sense of reverence. He insisted that all scholars should come clean, washed and combed. Through the influence of his school a wonderful change came over the streets and homes of Gloucester.

He did not think it wise to take children over fourteen, as he thought them too refractory for the order of the schools. He visited the parents and urged them to send their boys and girls, and soon 300 pupils were thus enrolled.

He used his paper, the *Journal*, to promulgate his ideas, and before long a number of other towns were trying similar experiments. One paragraph in the *Journal* records the result of his labor thus: "Two hundred children of the lower class have been taught to read in the Painswick Sunday-school, and they who were conspicuous for their brutality and profaneness, have now become quiet, and have a sense of respect and subordination to their superiors."

In May of 1784, there was a quotation from the *London Chronicle* to the effect that in Leeds two thousand poor children had been admitted into Sunday-schools. Previous to his work among the children, Robert Raikes had labored hard among the adult population of his town; he had interceded for prisoners and got their sentences commuted, he had paid the debts of small debtors, he had urged the people to quit their vices, but with small success. To deal with the criminal adult was discouraging work, and at last he came to the conclusion that the only possible solution was to prevent criminals being made. Henceforth all his efforts were directed toward the children. For years he preached and illustrated in his paper the old truth that the way to prevent the manufacture of criminals was to "train up the child in the way he should go."

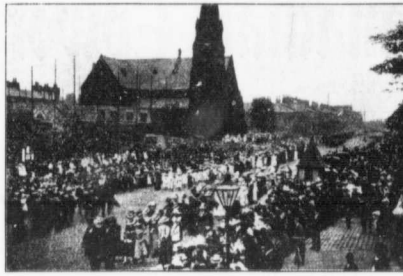
As a man, Mr. Raikes appears to have been very energetic in his business, and of a kindly and benevolent disposition. He loved his home and family. In his personal habits he was exceedingly neat and clean, and was frequently thought to be somewhat vain. He was a liberal master, and paid good wages to his employees.

A Sunday-school building, known as "The Raikes' Memorial Hall," has been erected to his memory in Gloucester, and the head of Raikes appears on the outside as a medallion.

It has frequently been stated that all Robert Raikes attempted or accomplished was to get the boys and girls off the street, and impart to them a little secular education. This is certainly not fair to the founder of Sunday-schools. In the schools over which Mr. Raikes had control, neither arithmetic nor writing was taught on Sundays. His biographer says: "So far as we can piece his design together, it was to have week-day and evening schools, in which technical knowledge could be acquired, and the Sunday-school was to be devoted entirely to religious instruction."



CHARLES CROSSLEY
Fifty-three years a teacher and walked in annual procession without missing for sixty-eight years.



ANNUAL PROCESSION OF STOCKPORT SUNDAY-SCHOOL.



THOMAS WEATHERED
Has crossed the Atlantic thirty-five times to participate in the annual exercises.

The Largest Sunday-School in the World.

STOCKPORT SUNDAY-SCHOOL.

BY W. B. TOWLER, M.D.

Superintendent Methodist Sunday-school, Wingham, Ont.

THE old town of Stockport is situated seven miles south of Manchester, England. Its present population is over 81,000. In commercial circles it is noted as a great hat manufacturing centre, and to thousands of persons all over the civilized world it is known, and gratefully remembered, because in it is situated, if not the largest, one of the largest Sunday-schools in the world—known as "The Stockport Sunday-school." The writer of this article has before him a copy of the "first circular issued by the Stockport Sunday-school," dated August, 1805, and which commences as follows: "It is now upwards of fifty years since Sunday-schools were proposed to the attention of the public. . . . The benevolence and cheapness of the scheme excited a general wish for its prosperity."

It appears, therefore, from this that the Sunday-schools in Stockport date back to A. D. 1784, and Stockport Sunday-school, as a separate institution, to 1805. The foundation of the present building was laid on the 15th of August, 1805, and the trust deed, bearing date of September 23, 1808, and enrolled in Her Majesty's High Court of Chancery, contains in part the following statement: "In order to promote, carry on, and conduct the same on a more general and enlarged scale, an edifice or building has been lately erected and denominated 'The Stockport Sunday-school,' for the purpose of the education of the poor children residing in the township of Stockport." In the early history of this school, all the children of the poor who were not receiving secular education, or religious Bible training from any source, were thus welcome to this institution. There were no charges made to anyone admitted as a pupil, and the expenses, heavy as they were, for teaching, management and building, were met by voluntary contributions. At this period the teaching, as a matter of necessity, was, to quite an extent, of a secular nature, but of late years it has been almost altogether religious.

It is very interesting to note some of the early events connected with the old school, as can be seen in a little pamphlet published last year, entitled "The S. S. S. Walking Day Souvenir," a few of which I have selected, as follows:

1784, Sunday-schools were first established in Stockport.

1793, voluntary Sunday-school teaching was introduced.

1794 marked the establishment of a Stockport Sunday school as a separate institution, then known as the Methodist S. S.

1796, the register showed 1,358 children in attendance.

1798, the first hymn-book was published.

1801, two auxiliary schools were established.

1805, laying the foundation stone of the S. S. S.

1812, commencement of the Stockport Sunday-school annual procession.

1816, the numerical strength of the school was 3,000.

1838, coronation procession on June 25th in honor of Queen Victoria's accession to the throne in 1837. Numerical strength of the school, 5,633.

1884, Centennial celebration.

1897, the Queen's Diamond Jubilee celebration.

1899 marked many very interesting events—the unveiling of portraits of old workers in the school, the presentation of long service medals to teachers of twenty years' service and upwards. (The medals being the gift of the Editor of the *Quiver*, a few names are of interest: Charles Crossley, 52 years a teacher; Hannah Burtinshaw, 50 years; William Coburn, 48 years; Mary H. Walker, 47 years; and eighty-one others who had been continuously engaged in this grand work of teaching God's Word for periods ranging from 20 to 47 years.)

The last grand annual procession took place in June of this year. This procession, like all former ones, started from the main building and proceeded in classes with their teachers and officers, and with many former members of the school, in measured steps, marching in perfect order, four or five thousand strong, singing

gospel hymns, until St. Peter's Square was reached, when the whole assembly united in singing the hymn, "King of Kings, we bow before Thee," followed by the National Anthem; and then quietly disbanded for their homes.

This "S. S. S. Walking Day" is a day of days, and is honored and observed by the citizens of Stockport, from His Worship the Mayor and chief magistrates to the humblest resident of the town. All grades and ranks of local life are represented in the procession. At the annual meeting of the board of management, held in June a year ago, the last report presented then shows the last registered teacher's number to be 6,085. The total number of registered scholars is 105,900. The same report gives the number of scholars in the main building as 3,328, and the number in the four branch schools at 1,304; the total being 4,632. Teachers, male 223, female 216; making a grand total of 5,071 members of the school.

Monthly public meetings are held regularly, when special sermons are preached by notable clergymen of the different Protestant denominations. In November of each year the great anniversary is held, when such men as the Revs. Rowland Hill, John Angel James, Thomas Chalmers, Norman MacLeod, Newman Hall, J. Monro Gibson, Archdeacon Farrar, Mark Guy Pearce, F. B. Meyer and Dean Stanley, have preached the annual sermon in the auditorium of the main building to audiences of from three to four thousand persons. These are grand services, and the singing, led by a large orchestra of trained musicians, is something really inspiring.

In connection with the Stockport Sunday-school there is a sick and burial society, established for the benefit of teachers who may possibly need help in this way. There is also a general library, a first, second and a teachers' library. Two Sunday-school sessions are held—forenoon and afternoon—every Sunday, in fifty different class-rooms, one large room being devoted to the use of a teachers' normal or training class, from which all temporary and permanent supplies are obtained to fill vacancies in the teaching

staff. Then there are rooms for various purposes, such as cloak rooms, hat rooms, committee rooms, etc., in all, about eighty rooms besides the auditorium on the fourth floor, which will accommodate between three and four thousand persons. The entire building is installed with a complete system of electric lighting.

According to the last report, the expenditure during the year for the school and its branches was, in round figures, \$7,275.00, with a cash balance on hand of \$2,705.00. All the money required is raised by donations, subscriptions, monthly and annual sermons, lectures, etc., and no weekly Sunday collections are asked for.

With this brief outline of the history and work of the Stockport Sunday-school, one would ask of the staff, as did Dean Stanley when he visited the school at its Centennial in 1884, "What do you consider is about the best feature of the Sunday-school?" The answer given to him was, "The Sunday-school gives to every scholar a teacher and a friend—one to watch over them and care for them." In visiting the school one is struck with the immense importance there is attached to the work, and the incalculable power for good exerted by this institution in elevating into the very best manhood and womanhood all who attend its services. There is, perhaps, not a country in the civilized world where the influence of the Bible truths taught for more than one hundred years in the Stockport Sunday-school are not felt.

WORLD-WIDE INFLUENCE.

IN writing of the Stockport Sunday-school, Mr. Thomas Weathered says: "The attachment of people who have been educated there is wonderful. Its influence has extended over the whole world, and its members are to be found

We have a family of Crossleys. The old lady, Mrs. Crossley, was a scholar in the school when the foundation stone was laid in 1805. All her children attended. Her son, Charles, became a scholar in 1831. He has walked in the annual procession, without missing, for sixty-

A GIGANTIC SUNDAY-SCHOOL.

BELLE M. BRAIN writes thus of the Stockport Sunday-school in the *Woman's Home Companion*: "Members of the school are now widely scattered in all parts of the world, and it is



STOCKPORT SUNDAY-SCHOOL AUDITORIUM.

eight years. His children and grandchildren are now members of the school. We have several instances of three generations of one family all members at one time.

We have letters from children abroad, whose parents were members of the school, testifying their love for the school, through the teachings of their parents.

is interesting to know that hundreds of them have crossed the Atlantic to make America their home. The most notable of the old pupils residing in this country is Mr. Thomas W. Weathered, a retired merchant of New York City, whose devotion to the school is so great that for thirty-one consecutive summers he has crossed the ocean to take part in the anniversary of the laying of its cornerstone. This famous institution dates back to 1784, four years after Robert Raikes began his notable experiment in Sooty Alley. It was originally established for the children of the laboring poor, whose condition was at that time pitiful in the extreme. In the early days teachers were employed at the rate of one shilling and sixpence a Sunday, and there were two sessions, lasting from nine o'clock in the morning to twelve, and from one o'clock to the hour of afternoon worship, when the pupils were conducted to either church or chapel, returning again to the school until six o'clock. The curriculum embraced not only Bible study, but reading, writing, and spelling, arithmetic being added in the case of a few who distinguished themselves by diligence and good behavior."



STOCKPORT SUNDAY-SCHOOL, ENGLAND.

hundreds of them, in America, Australia, Canada, etc. There does not seem to be any jealousy among its members; they seem to be one loving family. We have had several instances of four generations of a family attending school.

I HAVE found that a due observance of the duties of the Lord's Day hath ever had joined to it a blessing upon the rest of my time, and the week that hath been so begun hath been blessed and prosperous to me.—*Chief Justice Hale.*

The one great object of Bible reading and Bible study is not the furnishing of the mind, but the warming of the heart. In their true workings, the intellectual and spiritual study of God's Word ought mutually to aid each other. On the one hand, the warm heart naturally comprehends better the Word of God; and on the other hand, the cultured mind helps the heart to so use the word as to stimulate love.—*The Christian Observer.*

The Largest Sunday-School in America.

BETHANY SUNDAY-SCHOOL.

BY THE EDITOR.

A SHORT time ago it was my privilege to spend an afternoon in Mr. John Wanamaker's Sunday-school, in Bethany Church, Philadelphia. Some description of the service may be of interest to Canadian Sunday-school workers.

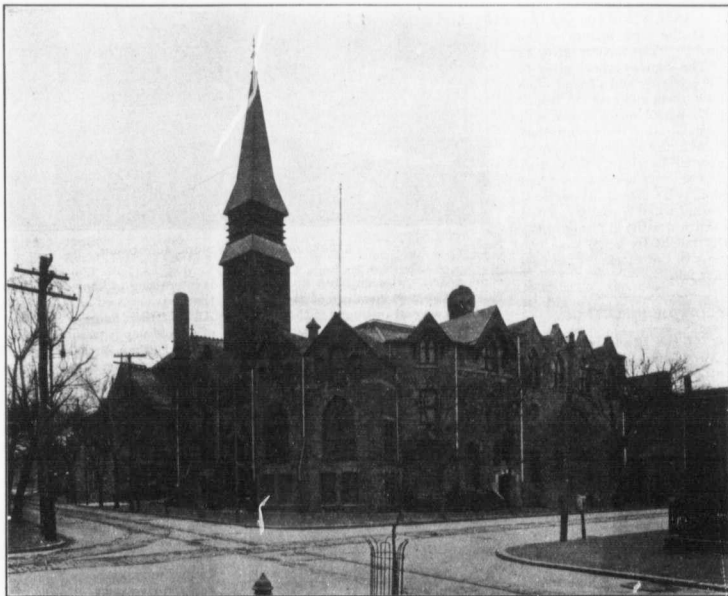
water, and steam all at once—anything to make it go."

This school commenced in a very humble way in 1858, in a small room on the second floor of a shoemaker's shop, where twenty-seven children were taught by young Wanamaker, and has grown steadily until it now has an attendance of about 3,000, and a total enrolment of nearly 5,000.

The present Bethany Church is a mas-

occupying a chair in the centre. In the middle of the room there is a fountain, surrounded by palms, which plays gently during the entire session. The visitor is impressed by the large number of young men and women who are present, and by the strength of the senior department. No one seems to ever get too old to attend the school. Special attention is also paid to the very young.

First, there is the infant department, the kindergarten, into which are gathered about three hundred of the "tender lambs," and where almost every conceivable device is employed to interest and instruct them. From the infant to primary department is an easy step, and here a thorough preparatory course is taught. From this to the main school or class-rooms pupils



BETHANY CHURCH AND SCHOOL ROOM, PHILADELPHIA.

The school is undoubtedly the largest in America, but that is by no means its most remarkable feature. The fact that Mr. Wanamaker is its superintendent probably draws more visitors to Bethany Sunday-school than anything else. For a merchant prince to give his time to work of this kind is somewhat unusual, and attracts attention. More than this, however, is the fact that he has put into his Sunday-school work the same energy, tact, and enterprise which has made his great store so successful, and it is as thoroughly organized. Years ago, Rev. Dr. A. T. Pierson, who was then pastor of the church, said that he first thought of "John Wanamaker as a kind of a cross between the Presbyterian and a Methodist, with a sprinkling of independence, who would run a Sunday-school by wind,

and give stone building, evidently built for use rather than show. It is not an aristocratic church, but appears to be attended by the middle-class, who are fairly well-to-do.

The Sunday-school room is not by any means a modern one. It is a large, oblong auditorium, with two galleries, and so poorly lighted that the electric lights were necessary even in the afternoon. Since the time of my visit, however, great improvements have been made in the school room and church, and the former is now a bright and cheerful meeting place.

The platform is a very commodious one, and appears to be occupied by a large class, as well as by the officers of the school. The classes are provided with semi-circular stationary seats, the teacher

are graduated upon examination. To pass the examination one must be not less than ten years old, able to name in rotation the books of the Old and New Testaments, and repeat the Lord's Prayer, the Ten Commandments, and the Twenty-third Psalm. Each junior passing this examination is given a diploma, a badge (to which a seal is attached upon being assigned to a class), and a Bible. Miss Harlow is in charge of the primary department, and has a class of about 500. She is a born teacher, and knows how to charm and interest her small army of boys and girls.

Every person in Bethany is expected to have a Bible and use it, and to appear in school without it is considered almost as grievous an offense as to not appear at all. Each Sabbath afternoon, in

the course of the opening exercises, the superintendent calls upon various sections of the school to "hold up their Bibles," until three or four thousand neatly-bound Bibles, nearly uniform as to size, have been displayed. To the visitor this is a most impressive scene—thousands of Bibles, not on shelves, but in the hands of as many young men and women.

The session of the school commences at half-past two, and continues for about two hours. The opening exercises last three-quarters of an hour, but so interesting are they, that no one would care to have them shortened by one minute.

‡ Promptly at the hour, Mr. Wanamaker appears on the platform, steps to the reading desk, and taps the bell once, and only once. He waits for order, and in a moment greets the school in a cheery,

spered. The superintendent read one verse, then the assistant superintendent another. He was followed by those on the main floor, and then the east and west galleries were heard from in succession. The same plan is adopted in singing.

About an hour is given to the study of the lesson and everything is "done decently and in order." There is none of that feverish rush to get through in a hurry that characterizes so many schools.

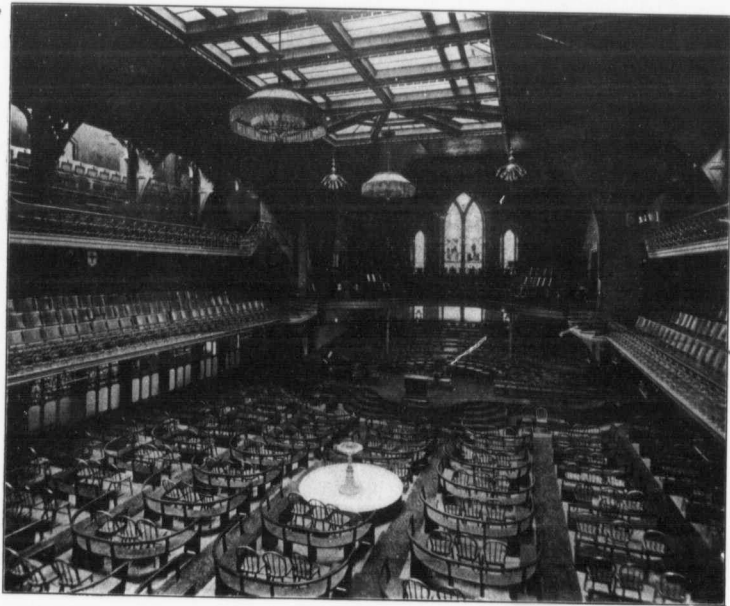
Mr. Wanamaker's Bible-class, numbering about 2,000 men and women, meets in the church auditorium. Mr. Wanamaker is its chief; next to him are centurions, and after these are tithe-men, each over a band of ten, and each pledged to hold himself responsible for the attendance, conduct, and well-being of its members. Mr. Wanamaker's comments on the

many tongues and the shuffling of feet continued. Another gesture, and the noise went on. Instantly he made up his mind to wait no longer.

"Teachers and scholars," he exclaimed, and there was an emphasis in his tone few of them had ever before heard, "I have been with you for more than thirty years. I have labored here the best I know Sunday after Sunday. But perhaps I am no longer wanted. You do not heed my requests. I cannot remain here until you do."

Before the astonished school had realized what happened, he had stepped from the platform and disappeared into the church building, where the Bible Union had assembled. His faithful assistant there met him.

"Why, what brings you here so early?"



SUNDAY-SCHOOL ROOM OF BETHANY CHURCH, PHILADELPHIA.

kindly manner by saying, "Good afternoon, dear scholars and teachers." The scholars reply as with one voice, "Good-afternoon, Mr. Wanamaker." Then the first hymn is announced, and the building is filled with stirring music, such as only young hearts and lips can produce. The orchestra is not a particularly good one, certainly not equal to several that we have in Toronto. The singing, however, is magnificent, and so hearty that it would appear as if every voice in the room was adding its quota of praise. A different order for opening the school is followed for every Sunday in the year, and the programme for each one is printed and distributed among scholars and members. On the afternoon of my visit, five hymns were sung, and a number of scripture readings were inter-

lesson show that he has carefully prepared himself. It is a fresh, breezy, suggestive and practical talk, accompanied by many striking illustrations. After the lesson, the superintendent returns to the school room for the closing exercises. Then he mingles in a genial comradeship with the hundreds who cluster around the platform, inquiring for the sick or the missing, and next giving twenty minutes to an informal conference, which has been a feature of the school since its earliest days.

Promptness to obey commands is a cardinal virtue at Bethany. One afternoon Mr. Wanamaker, taking his place at the desk, gave the usual signal for silence. There was an unusual indifference in coming to order. He raised his hand in protest: but the commotion of

"That's all right, Mr. Anderson," he said. "You go over and help out Assistant Superintendent Coyle."

That was a memorable day in Bethany. The murmurs of surprise that ran through the auditorium when he left the platform gave way to dismay and distress. There were sobs and tears, and, as one of the spectators said, "The scholars would have gone down on their knees to have him back." When he did return, the sign of order was obeyed instantly, and not since has Bethany forgotten that sharp lesson in promptness.

Much is made of anniversary days and other special occasions, and in a certain sense it may be said that every service is a special service. Rev. Wm. Patterson, formerly of Cooke's Church, Toronto, is now pastor of Bethany Church.

The Largest Sunday-School in Canada.

WESLEY CHURCH SUNDAY-SCHOOL,
TORONTO.

BY THE EDITOR.

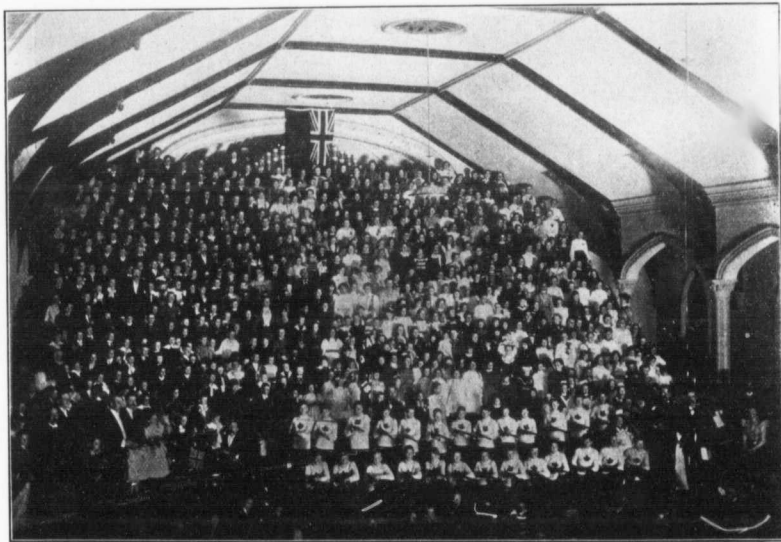
THE visitor who looks in at the school room of Wesley Church, Toronto, on Sunday afternoon, would scarcely suppose that it is the largest Sunday-school in the Dominion. He soon discovers, however, that this is only one section of the school, which is scattered in various parts of the large church.

nisett, who has under his direction twenty-eight teachers. This class has opening and closing exercises of its own, and never meets with the other part of the school except on review Sunday. The Primary Department, which includes scholars slightly older, who can read, is presided over by Mr. Vokes, who is assisted by twenty-one teachers. I was pleased to hear these gentlemen state that they had but little difficulty in securing teachers to carry on the work.

The Home Department, with Mr. Til-

of our Church catechism. Fifteen minutes are occupied in this way, only one question being considered each Sunday. One whole year is to be spent in this way. Some of the teachers find it a little difficult to make the subject attractive to the scholars, but the superintendent insists that they can make it as interesting as they want to, by giving time and thought to preparation.

After the catechism lesson has been taught, the Bible lesson is presented in pictorial form from the blackboard, by Mr. John Thompson. Very careful preparation has been made for this. The blackboard picture is quite a work of art, and attracts considerable notice. Mr. Thompson has the art of arousing and holding attention to a remarkable degree. I have never seen a whole school listen



A PART OF WESLEY CHURCH SUNDAY-SCHOOL, TORONTO, ON ANNIVERSARY DAY.

The Bible classes meet in the auditorium, and in several class rooms. They have a total enrolment of 640. The Primary Department is domiciled in the basement, and has a membership of 462. The intermediate classes have an enrolment of 230. The total number of scholars on the roll is 1,453. The actual attendance of teachers, officers and scholars on the Sunday of my visit was 1,029. The school is greatly handicapped for want of better and more commodious quarters. When the new school room, which is now talked of, is erected, no doubt the numbers will greatly increase.

This school is very much like a big departmental store. The manager-in-chief, Mr. Robert Awde, keeps a watchful eye on the whole concern, but all the detail work is done by his assistants. The Infant Class is in charge of Mr. F. Hun-

ston as superintendent, has a membership of about 150. Mr. Awde informed me that this department had been a great blessing to the Church. It had been the means of restoring many broken down family altars, and of saving souls.

The singing in the main school is led by a very good orchestra of about ten pieces. The members of the orchestra meet together in a class of their own for the study of the lesson. Scholars and teachers sing as if they enjoyed it, and after the opening hymn all kneel reverently in prayer. The order is very good indeed. Immediately after prayer the secretary calls the roll of teachers, nearly all of whom answer to their names. The lesson is then read by one of the teachers. A novel feature of the school is that the time usually taken up with the International lesson is given entirely to the study

so intently to an address from the platform as upon this occasion.

After a few words by the superintendent the closing hymn is sung, and the library books distributed.

The dismissal is one of the prettiest features of the school, and is under the direction of Major Wallace, who conducts it with military precision. At a tap of the bell the entire school stands, and at a second signal all face in one direction. Then to the music of the orchestra the scholars march out two by two, walking down one aisle and passing in front of the desk, then out to the door. There is no crowding or scrambling, but everything is done decently and in order. It impresses a visitor as a very beautiful way in which to conclude the exercises of the afternoon. The whole session occupies an hour and a quarter.

The success of the Wesley Church Sunday-school is no accident. Circumstances have, of course, favored the school by surrounding it with a large population, but this is to a considerable extent offset by the lack of suitable accommodations. The real secret of success evidently lies in the enthusiasm and devotion of the officers and teachers. They seem to realize the importance of their work, and apparently delight in it. That which is done heartily is usually well done.

HOW THE LESSONS ARE CHOSEN.

UNDER the heading, "The World's Greatest Syndicate," the *Saturday Evening Post* gives the following interesting information concerning the work of the International Lesson Committee:

The greatest literary syndicate in the world is conducted without a penny of profit; its editorial staff receives no compensation for services and meets but once a year; its sanctum is as itinerant as the traditional circuit rider; and its total yearly expenditures would scarcely cover the expense account of the average war correspondent for a single month of active service in the field—yet every article prepared by this monster syndicate has a circulation of more than twenty million copies, which appear simultaneously in every part of the civilized world! And in point of influence it may be stated with emphasis that no other agent of publicity compares with this unique application of the distinctively modern idea of centralization, for every copy of its literary productions is read and studied with a seriousness accorded few other pages.

The name by which this chief of literary syndicates is most commonly known is The International Sunday-school Lesson Series, and the vast dimensions to which it has attained afford one of the most remarkable and striking evidences to-day apparent in the world of the vitality and power of evangelical Christianity. The wonder of this achievement is emphasized by the reflection that little more than thirty-five years ago the Sunday-school where the same lesson occupied the attention of all the pupils was the exception, and in many schools a half dozen different lessons were taught at the same session to the various classes. Now, twenty million teachers and pupils simultaneously study the same lesson.

The central editorial staff of this mammoth syndicate is the American Lesson Committee, which held its last meeting in New York on April 17, 1901. It has, however, an auxiliary body of associates known as the British Section, to which its work is submitted for amendment and concurrence. As the members of this section are divided between England, Australia and India, it will be seen that the entire editorial organization covers three continents. America, however, exerts the dominant influence, for the initiative rests with the American Committee and the movement had its birth in Chicago.

Simplicity and dignity characterize its body and its deliberations. Formalism and red tape are avoided, and things

move with a quiet speed which shows the organization to be thoroughly in touch with the business spirit of the age.

Generally the sessions are held in the parlor of a hotel and behind closed doors. They gather about a large library table, at the head of which sits the chairman, with the secretary at his right. If all members are present the roll-call is answered by fifteen, but it is seldom that all are able to attend. It has so frequently happened that thirteen have sat at this council table, that this occurrence has ceased to be the subject of even laughing comment. A few moments of prayer and Scripture reading invariably open and close each session. Then the secretary reads all the important correspondence, and is instructed regarding its disposition. This is followed by the presentation of memorials and petitions. Scores of these have been presented, and

itself directly to the task of preparing the lessons.

The selections must be held high above all denominational and controversial tides and issues. For this reason the strong doctrinal portions of the Scriptures, like the book of Romans, are generally avoided. Not less important or imperative is the second requirement that every lesson shall be within the mental scope and grasp of the average American boy or girl of school age.

At last the block of one year's lessons is adopted and sent to the first members of what may be termed the principal subscribers to the world's largest literary syndicate. These are mainly the great denominational publishing houses, the men who have won fame as writers and commentators on Sunday-school literature, and a few of the foremost primary teachers. These publishers and the spe-



HON. JOHN WANAMAKER.

some have been both massive in bulk and fervent in tone, containing thousands of names. Many of the most animated discussions in the history of the committee have been in regard to petitions. Those which attained to the most unwieldy dimensions and provoked the warmest opinions were the ones presented by the pioneers of the temperance movement in the days before it had achieved its present popularity and strength. Now this problem is effectually settled by having, in each quarter, one lesson devoted especially to temperance.

A common teacher's Bible is in the hands of every man at the long table, and few, if any, are without a copy of the revised version. These, together with several copies of the Old and New Testaments in the original Hebrew and Greek, are the main tools used in this conference. After the preliminary programme has been carried out, the committee applies

specialists employed by them bear the expenses of the Lesson Committee, which generally amount to less than \$600 a meeting.

IMPORTANT WORK

MAY we not be pardoned for raising a question? Has the Church any more important work than the training of the children for the church life? We are losing tens of thousands of possible church members by our failure to really weld the children of the Church in those years while they are in our hands. Multitudes of our Sunday-schools are, as it were, a church within the Church, quite independent of the real church life—pools, rather than rivulets, feeding the Church current and intensifying and widening its energies.—*Ex.*

THE MODERN SCHOOL ROOM.

BY THE EDITOR.

ONE of the most striking features of modern church architecture is the great improvement which is being made in Sunday-school rooms. It is now recognized that this is one of the most important features of a church building. The Sunday-school deserves better treatment than be thrust into a damp and dreary cellar, where light and fresh air are hard to obtain. It has as much right to have a home above ground as the congregation, and in the opinion of many its claims are much superior.

It is gratifying to note that nearly all new churches in towns and cities are now provided with first-class accommodation for the school. The plan which seems to be the most popular, and which gives the best satisfaction is modelled after the "Akron School Room," which was the pioneer in this class of building. The room is in the form of a semi-circle, with provision for the intermediate department in the centre, and surrounded by separate class rooms for junior and senior

organs. Why should they not turn some of the money at their disposal into the Sunday-school? If this work is worth doing at all, it is worth doing well.

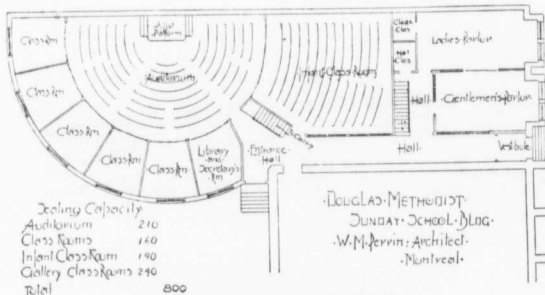
RALLY DAY IN THE SUNDAY-SCHOOL.

BY MR. D. A. McDERMID.

Superintendent Dundas St. Sunday-school, London, Ont.

NEXT to "Decision Day," which is now observed by many schools, "Rally Day" is the most important of all the special days of the year. "Rally Day" means the marshalling of all the forces of the Sunday-school for the fall and winter campaign. All schools, especially those in cities and towns, become more or less disorganized during the summer. Each year the number of those who go away from home for a holiday is on the increase. Families that a few years ago never thought of leaving their homes, now regularly close up their houses, and remove to some summer resort, during the months of July and August. The influence on those who remain at home is unsettling. If

invitations are sent to every member of the school. The service for the day should be carefully planned. It should include an address of welcome, in which reference should be made to every department of the school represented, not forgetting the parents and friends who are there as visitors. The balance of the service should be a service of the school, and not for the school, responsive scripture readings, bright new music, and the most important of all, the summing up of results under the head of "Roll Call." The name of each teacher should be called from the desk with the membership of the class; the teacher responds with the number present. If any are absent through illness, or other valid reason, this may be so stated by the teacher, otherwise it would appear as if the teacher had not been diligent in looking after them. It is very desirable that the entire service should be printed, including responsive readings and hymns. This gives all an opportunity to take part, and adds to the interest. It is a great mistake to assume that an open session of the school, held in the church, with addresses from prominent speakers, is a "Rally Day" service. "Rally Day" is a day for reorganization, not for disorganization, and the session must be held in the school room, with each class in its place, and the "Roll Call" the chief feature of the day. The result of such an annual service is, that many who stray away during the summer are brought back and remain in the school. The school enters the last quarter of the year with its depleted ranks filled up, and with the enthusiasm caused by the efforts of the previous weeks, and the service of the day, is in better condition to



DOUGLAS CHURCH SCHOOL ROOM, MONTREAL.

classes. By means of folding or sliding doors these can be opened into the main room for opening and closing exercises. The main advantage is that each class is entirely by itself during the teaching of the lesson, so that the scholars are not distracted by what may be going on in other classes.

One of the first churches in Canada to adopt this method was Douglas Church, Montreal. An outline sketch of their plan is here published. Although many other churches have been erected in Canada since this school room was built, not one has surpassed it in completeness and convenience.

To be satisfactory, it is absolutely necessary that some provision should be made for natural light from the ceiling, as the glass doors of class rooms do not admit sufficient light to make the main room a cheery place.

In Douglas Church there is a fine dome in the centre, which not only admits plenty of mellow light, but adds greatly to the attractiveness of the building.

Of course school rooms like this cost money, but church trustees do not hesitate to invest considerable sums in towers, bells, stained glass windows, and pipe

fifty members of the school go away for a holiday, an equal number of those who remain at home are liable to stay away from school, and the difficulty of bringing the school up to its former standard of membership has to be met every fall. The best way to accomplish this is by "Rally Day" on the last Sunday in September. Preparation for this must be commenced early in the month. A teachers' meeting should be called, and the importance of a united effort on the part of every teacher to look up and bring back every absentee urged, and details of the service arranged for. A circular letter should be sent to each teacher, as may not attend the teachers' meeting, urging them to look up every member of their class with a view to having every member present on "Rally Day." Announcements from the desk for two or three preceding Sundays starts a friendly rivalry among the teachers and scholars, each class being anxious to obtain a perfect record for that day. Letters of invitation should be sent to parents and friends of the school, the "Home Department," and "The Cradle Roll," and special seats reserved for each. In some cases printed

SETTLE DOWN TO
STEADY WORK.
TRYING THE
SUNDAY-
SCHOOL LESSONS FOR ANOTHER YEAR.
London, Ont.

THE HOME DEPARTMENT.

BY MR. G. E. SAWYER,

Superintendent Home Department, Methodist Sunday-school, Mitchell, Ont.

WE are glad, in reply to your request, to furnish you with a few particulars regarding our Home Department work.

In 1895 a small Sabbath-school was started in the country, at the home of Mrs. Fuller, which soon had a membership of forty, and afterwards increased to fifty pupils. Good work has been done here.

Early in 1896, a meeting of the superintendents of all the Sabbath-schools in town was called, and after consultation these in turn appointed committees (composed of a representative from each school) to canvass every Protestant home in the town and report as follows:

1. What is the Church of your choice?
2. How many persons in the home?
3. How many attend Sabbath-school?
4. How many under 21 years of age do not attend Sabbath-school? Why not?

This information being gathered and duly reported, each Church took charge

of its own families. The town was divided into sections, and a superintendent and suitable permanent visitors were appointed over the work. Another canvass was next made of all our families, with the object of getting:

1. As many as possible, both old and young, to attend the regular Sunday-school session.

2. To secure any remaining members of family to take up the home study of the lesson.

The results far exceeded our expectations, for after appointing visitors to canvass our people in the country, we had as a result of our first effort a membership of 198.

This number has increased, over and above deaths, removals, and the few who have given up the study, from 15 to 20 each year, until we have a membership to-day of 310. Our visitors have done splendid pastoral work in the homes, as they go around at the beginning of each quarter gathering up cards and envelopes used, and supplying lesson helps and envelopes for the new quarter. From the very beginning, this work has more than sustained itself financially.

— We look upon the Home Department

Then, in the selection of officers and visitors, great care should be exercised. For a superintendent, choose a Christian with good executive ability, who will carefully map out the work, inspiring his visitors with a true sense of the greatness and value of the task allotted to them, and also committing fully to them the responsibility and credit of success; at the same time keeping an eye over all the work in order to detect any weakness or neglect.

In a visitor there should be above all else Christian faithfulness, sincere love for the work, tact in going into the homes, and sympathy with those committed to her care.

THE CRADLE ROLL.

BY MR. G. M. LEE.

THIS is perhaps the latest addition to the now somewhat complicated machinery of the modern Sabbath-school. It is founded largely on sentiment, as are many of the world's other activities. It is for children too young to attend the primary department of the

cured from the Book Room or the Provincial S.S. Association at about five cents per set), and appoint a Cradle Roll superintendent, preferably the primary superintendent, or some one connected with that department.

2. Let the superintendents of the school and primary department make a clear statement of the plan to the scholars in main school and primary department, and ask the pastor to do likewise to the parents from the pulpit.

3. Ask all those having babies in their home, or knowing of babies in their neighbors' homes, to hold up their hands, and after the session hand to each of these a circular letter, explaining the plan, and application card to take to the parents in these homes.

4. Prepare the roll on which to record names, which may be in shape of a map, to hang on the wall of the primary room, or preferably an index book, ruled in columns to show baby's name, address, parents' names and address, birthday, date of enrolment, death, or transfer to primary department.

5. On return of application card duly filled out, enter name, etc., on your roll,



CRADLE ROLL OF A SUNDAY-SCHOOL IN FORRESTON, ILLINOIS.

as a very necessary department of our or any Sabbath school, holding strongly the belief that no school can do its best work for Christ and the Church without it. Our Home Department has proved helpful to every part of our church's work. For instance, there are those who are active workers in our church to-day who seldom, if ever, attend church at all, until they took up the study of the Bible lesson at home. One of our business men (not a member of the church) said he had studied the Bible more since joining the Home Department than he had ever done in his life before.

It has been especially helpful to our Sabbath-school.

1. By calling attention to, and creating a greater interest in school matters, among the older portion of the congregation.

2. By increasing the attendance at the regular Sabbath-school session.

3. By increasing the home study of the lesson among the scholars, parents and children preparing it together.

In organizing a Home Department it is necessary to be thorough in the first canvass of the people, laying the foundations as broad and deep as possible.

school, and has been rightly characterized as a three-fold cord, uniting the mother, baby, and teacher in a common interest.

What its full results will be is difficult to calculate. It cannot be productive of bad, but must be of more or less good. That good will be in exact proportion as the opportunity for personal work is improved. If the motive is simply to increase the number of scholars in the school, very little good may be expected; but if Christian workers realize this unusual means of access to home life and the influence that may result, then its possibilities are very great, especially if the homes are those without Christ.

The Cradle Roll may be used in both city and country schools, and does not depend on equipment, as it does on consecrated work, to make it a success. It is an excellent method of securing the child alone, but its parents as well, for the Church and Christ.

HOW TO ORGANIZE IT.

1. Purchase a sufficient number of (1) Application Cards, (2) Enrolment Cards, or Certificates, (3) Birthday Cards (the number will vary according to the size of your church and school, and can be pro-

and send enrolment card or certificate to parents of child.

HOW TO MAINTAIN IT.

1. As soon as baby's name is secured, that home should be visited, and frequent visits made thereto, and special visits in the case of death, if the whole object of the Cradle Roll Department is kept constantly in view.

2. In the primary class the Cradle Roll children should be remembered in prayer each Sunday, while the birthdays of these babies should be celebrated in the same manner as the eventful day is recognized for the other children.

3. Have both mother and baby present on such occasions, if possible, and present to the mother, or if not present send to her, a birthday card (where convenient a flower, and wishes for many happy returns may also be sent), showing that her baby is remembered.

4. Send invitations to the parents for the festivals and entertainments of the school. Many schools also send the picture card and paper used in the primary department to the cradle-roll mothers, finding it an additional means of uniting the two departments.

5. Other ways of increasing the interest will suggest themselves to teachers, according to local conditions.

The blessings of the Cradle Roll may be summed up, as has been done by Joseph Clark in ten good things it does:

Catches the babies.
Reaches the parents.
Attracts to the church.
Delights the children.
Looks toward the future.
Engenders a missionary spirit.

Recruits the Sunday-school.
Operates successfully.
Lays foundations.
Leads to salvation.
Toronto, Ont.

ORDER IN THE SUNDAY-SCHOOL—WHO IS RESPONSIBLE?

BY A PASTOR'S WIFE.

ONE day, when making pastoral calls, I learned a lesson about Sunday-school work that I have never since forgotten. Being so sure that Mrs. Raymond, an earnest Christian mother, would have her only son, Herbert, a lad of eight years, attending Sunday-school, I merely inquired, by way of conversation, in whose class he was.

She replied, "We do not send our boy to Sunday-school. I took him one Sunday, and after seeing the object lessons he learned on that occasion I concluded it was better for him to remain home."

In amazement I remarked, "We have one of the best Sunday-schools in the city. We have one hundred more on our roll than any other school, and the superintendent is a first-rate fellow."

She responded, "What you say is very true, but there are little things allowed, and neglected, that are detrimental to the best developments of the highest types of manhood and womanhood, which seem to me the most important of all teaching."

"From the earliest infancy of our boy, we have endeavored to imbue his whole life with habits of promptness. On that afternoon the superintendent did not announce the opening hymn until five minutes past the hour for opening, thus teaching Herbert his first lesson in tardiness."

"One of the boys in the class, seated just in front of us, seized the back of one of the hymn books, tore it asunder, and cast it upon the floor, teaching our son his first lesson in wanton destruction and wastefulness."

"A class of girls to our right kept up a continuous giggle and whisper during the singing of the first hymn and prayer. This was a first lesson of irreverence."

"Next came the teaching of the lesson. Not one of the class of boys had his own Bible with him, but when the Bibles of the school were distributed, one of them drew a lead pencil from his pocket and spent the half hour sketching rude pictures on the fly-leaf of his Bible. Some questioning thoughts must have passed through our son's mind while this lesson of disregard for the old Book was being taught."

"A stroke of the bell, as a signal for rising to sing the last hymn, was obeyed

by all, except one class, whose indifference to the signal was a lesson of direct disobedience to the laws of the school.

"As soon as 'Amen' of the benediction was pronounced, several of the stronger boys made a bolt for the door, with less order than one would have expected if a cry of 'Fire' had been made. With such an exhibition of rudeness I could not understand how the lesson taught that day on 'The Gentleness of Jesus,' had made any impression."

"As we wended our way home, it was with a saddened heart that I concluded it was best to teach Herbert the Sunday-school lessons myself, and a peculiar sense of pity went out to the other boys and girls, upon whose lives would be seen blotches of human hands, for God's hands never make blotches—when I thought of these young lives being hampered by the chains of evil habits, and taught in Sunday-schools."

"I felt as though I wanted to make a clarion call into the ears of every Sunday-school teacher to insist on punctuality, obedience, reverence, courtesy, and kindness, and not only insist on those principles, but practice them. If the life is rooted and grounded in love, the lessons can be easily taught."

The lesson I learned that day, while making that pastoral call, has been such a helpful lesson to me that I venture to pass it on, that others may profit by it, and would like to add that character is perfected by little touches—it can never be what it would have been if you allow the touches of evil habits to be painted upon it. Remember, "the bird with the broken pinions never soared so high again."

Toronto, Ont.

THE SUNDAY-SCHOOL LIBRARY.

BY MR. E. COATSWORTH,

Superintendent of Berkeley Street Sunday-school, Toronto.

THE child character is very largely formed by associations and reading. Give good books and Christian associations in childhood and youth and you are certain to have the best results in the formation of character. A large part of youthful reading is obtained from the Sunday-school library. It is, therefore, of the utmost importance that every book in the Sunday-school library should be beyond reproach in language and thought. Besides this, the book should always possess an element of attractiveness, otherwise the scholar will not want to take it out. An ideal Sunday-school library book is one which is sufficiently interesting to make it sought after by the scholars, and is free from objection of any kind, and also is such as will inspire noble motives, or supply useful information. There is ordinarily less than the necessary care taken about what is read by boys and girls. This arises partly from lack of knowledge of books, to some extent from indifference, and in a certain degree from not understanding what is requisite.

Imagine a mother giving a boy 10 or 12 years old "Gulliver's Travels" to read. This satire can only be comprehended by mature minds. Boys or girls should not be given books to read which are beyond

their capabilities or they cannot understand. Too much care cannot be used in the selection of children's books. As a matter of fact, Sunday-school library books are usually selected after a very haphazard fashion. Volumes find their way into the library before being thoroughly investigated. This, in a measure, arises from large numbers being bought at one time, and also from those in charge not having the necessary time to consider them. There is no source or book-room to which we can go and choose indiscriminately. In the United States the selection of Sunday-school library books has been the subject of more care than in Canada, and with satisfactory results.

There is in Cambridge, Mass., what is known as "The Church Library Association." This consists of about forty ladies and gentlemen, communicants of the Church. The object is to secure the best possible catalogue of library books for school and church. The Association is sub-divided into committees of not less than eight members each. Every book presented for consideration is read by each member of one of the committees, who must give a written opinion regarding it. If a majority of these opinions are favorable, the book is brought before the monthly meeting of the Association. The opinions are read and a discussion is held upon the merits of the work. A vote is then taken, and if one-fourth of the members present object to the book it fails to be placed upon the list. It has been found practically that only about one-third of the books examined are approved finally.

This is a system that commands our respect, and goes to show that our neighbors are more keenly alive on this subject than we have yet become. At the last Toronto Conference a committee was appointed to select a catalogue of books, and this committee is now at work, and it is to be hoped that their labors will result in a catalogue to which librarians may resort with perfect confidence, both as to the superior quality and interesting character of the books. There are plenty of good books to be had. It is only a matter of collecting them together, sorting them out, and making a list of the best. As to some, though very few, authors, all their books are safe and good. Other authors have to be entirely rejected. Others have written one or more good and useful books.

We desire the very cream of literature for our children. We do not want what have been termed "goody-goody" books; there is too much of the milk and water about them. We need a book, even for the youngest child, that has real life depicted in it—noble examples of what has been and may be done.

We must have real, genuine thought, where the writer lays himself right into the heart and life, and is replete with suggestiveness. There is a large mass of literary chaff, but also golden wheat which we must carefully separate and retain in our garner. Two or three rules may be useful to librarians as long as they have to decide for themselves.

First, let every book stand upon its own merits. Do not take it because of its author. Second, never buy more than one book at a time. Do not buy

them in batches. Third, buy every book on approbation, and have it read by several reliable persons before passing it finally. If any serious objections are raised, reject it, that being always the safest course. Fourth, always buy the latest, up-to-date publications. Do not buy old story books because they are cheap, but secure for your library that which is new, crisp, and representing the best thought of the present day.

ATTENTION—HOW TO SECURE IT.

BY MR. W. H. PARR.

ATENTION is vital and fundamental in order to successful teaching.

The remark is often heard, "If I could only secure attention, I would have little difficulty in interesting my class." Attention is the avenue through which a class may become a great success; and the absence of it will naturally result in dismal failure. The "question drawers" at conventions contain many inquiries on this subject, and the superintendent of any school may often be found in conversation with teachers affecting this important question. It is, therefore, imperative that the issue should receive careful investigation, and, if possible, to have a remedy provided. There are six ways through which improvement may be sought as follows:

1. Punctuality. Good order in a class may often be determined by the punctuality of the teacher. Not to be like one teacher, who was noted for being "punctually late." Be ahead of time and extend a cordial welcome to each scholar.
2. There should exist, on the part of the scholar, respect and reverence—respect for the teacher and the official authorities of the school, and reverence for the school-room as the House of God. From this attitude there will naturally follow good order, obedience and application.
3. By inspiring the ambition that every scholar is a factor in the success of the class. Impress the fact that the class work cannot be quite as successful without the co-operation of each individual scholar. If a scholar feels, this the question of attention is largely mastered.
4. A prepared teacher and a prepared class. The former is absolutely essential; the latter is a remarkable auxiliary to the attainment of the best and largest results, for much time is lost in preparing the mind of the scholar for the proper reception of instruction, in the absence of previous study. Encourage home study. Prepare questions in advance, simple, adaptable and practical, creating a wholesome rivalry in the class response. The lesson story could also be told in conversational style by the scholars, in turn, with good results. Hearty singing is lacking in the Sunday-school of to-day. Foster a class spirit in this direction and there will be a marvellous improvement in the Gospel of Song, too often underrated.
5. The method of attacking the class study of the lesson. This is important, for the attention is often lost, or secured, by the nature of such attack. Give special thought to this as one of the chief funda-

mentals in class descriptive during lesson study. It must be attractive, as magnetic as possible, and once the attention is secured, little trouble will be found in maintaining it throughout the teaching half-hour.

6. By weekly contact with the scholar. The teacher should know something of the social and intellectual tastes of each scholar, that the wisest instruction may be imparted. The practical application of a lesson can often be turned to good account when the right point of contact is known. Instead of being general in the application of scripture truth, we can be oftentimes specific, when there is cognizance of the life and habits of the scholar. Look also into the home life, and foster acquaintance with the parents. This will strengthen the influence of any teacher. Invite the class to a "social evening" during the winter months, and in the summer season arrange for a class picnic with attractions.

By a faithful adherence to these suggestions, with diligent practice, it is ventured that a perceptible improvement will become apparent, and the question of class discipline will no longer be a vexed problem of the Sunday-school teacher.

Winnipeg, Man.

THE TEACHER OUT OF SCHOOL.

BY MR. H. C. HOCKEN,

Superintendent of Parliament Street Sunday-school, Toronto.

IT is of infinitely greater importance what the Sunday-school teacher is out of school than in school. It is not a difficult matter to restrain oneself from exhibitions of temper, or from displaying weaknesses of character for an hour on Sunday afternoon. It needs but a modicum of grace to do that. Besides the associations of the place make it easy to do so without an effort. It is much more difficult to live a clean, wholesome life—such as will form an example for boys and girls—all through the week. And as this is the more difficult task, it is likewise the more important. Teachers may be sure that they can only influence their scholars for good in proportion to their own goodness. They cannot go about all week with a soiled character and put it off with their work-a-day clothes, and don a clean, sweet character for Sunday use. If a man or a woman hopes to leave a lasting influence for good upon a class of boys or girls, he or she must be in very truth, through and through, what it is desired to make of the children.

The scholars must be in the mind of the teacher from Monday morning till Saturday night, not to the exclusion of business or household affairs, but rather as a condiment to the heavy work of the week, giving a pleasant flavor to what otherwise might prove arduous or uninteresting tasks. There is no better spiritual discipline for a man or woman than to live daily in the presence of a class of Sunday-school scholars.

And that is the only way in which one can make a thorough success of Sunday-school work. Living daily in the pres-

ence of the scholars involves a continual study of their characters by the teacher, and a constant scrutiny of his or her conduct by the scholars.

It enables the teacher to meet his or her class with an accumulation of original material that is more effective than all the lesson helps the ablest men in the Church can prepare. And if the teacher is all that he ought to be, the scholars learn to admire him as a man as well as liking him as a teacher.

My conviction is that it is equally as important to study the child as to study the text of the lesson. One must be equipped for Sunday-school work with a thorough grasp of the portion of the Book under review,—that goes without saying. But one can only apply the truths contained in it effectively by having a thorough knowledge of the child.

To live as in the presence of a class of boys or girls day in and day out is an extremely severe test to put a man or woman to. With the very best intentions—and the most strenuous endeavors—one can only approximate that state of mind. Still the effort will constitute a preparation for the Sunday afternoon labor of love that will exceed in power all others combined. The personal influence of a teacher who follows this plan will enable him or her to mould the character of the scholar to a remarkable degree. If aided by intelligent, Christian parents, the early conversion of the scholars of such a teacher is almost a certainty. And it will be a conversion based upon a comprehension of the fundamental principles of Christianity—the only basis upon which it is safe to build Church membership.

Men and women study the Sunday-school lessons with varying degrees of intelligence and diligence, for what purpose? To impart the knowledge gained from the Scriptures to the children. How necessary it is, then, that the week day life of scholars, their home environment, their temperaments and dispositions should be studied by the one who is charged with the duty of teaching them the brightest and most priceless lessons that they can learn?

This requires patience; it involves many little sacrifices; but men and women show greater patience in less important affairs and make more grievous sacrifices in less weighty matters. Those who are in earnest will be willing to give up all that they must lose in order to attain the desired result of establishing the boys and girls in righteousness.

"Where your treasure is there will your heart be also." If one's treasure is one's class it will not be hard to live with it. Rather it will be impossible not to live daily in the presence of the scholars.

It is a sair thing to be misjudged, but it's no more than the Maker o' us all pits up wi' lika hoor o' the day, and says ne'er a word. Eh, but God's unco quiet! Sae long as He kens to Himself as He's right, He lets folks think as they like till He has time to let them ken better. Lord, mak clean my heart within me, and syne I'll care little for any judgment but Thine.—George Macdonald.

"THE TEACHERS' MEETING."

BY MR. J. A. JACKSON,
General Secretary, Ontario S. S. Association.

THE importance of this feature of Sunday-school work is universally admitted. Upon the need for it there is also no difference of opinion. And yet, comparatively few of the efforts to carry on a teachers' meeting have been, for any great length of time, markedly successful, when confined to the individual school.

Wherein lies the difficulty? Is it to be found in a lack of enthusiasm for their work on the part of the Sunday-school teachers, or, are the methods adopted, rather than the people, at fault? For our part, we prefer to accept the latter alternative, and yet, we sometimes fear that, too often some teachers do not appreciate sufficiently the importance of the work in which they are engaged, to care much for the preparation of the lesson. As a result, they fail to keep clear of other engagements the hour of the teachers' meeting, and, when this condition of affairs prevails to any extent in a school, no matter how good the method of conducting the weekly meeting for lesson-study, it must soon be marked down amongst the things which have failed.

If, however, it be granted that the methods of conducting these meetings are mainly responsible for their failure, the important question is: How shall we revolutionize them so as to obtain more satisfactory results?

At the very outset it must be noted that the conditions under which teachers' meetings are conducted are so varied that it is, we believe, beyond the power of any man to enunciate, in an article such as this, principles which will prove a panacea for all the ills of this phase of Sunday-school work. It will be found necessary for the teachers to modify any methods thus set forth to suit local conditions, and apply them to their own special circumstances.

The time and place of meeting can only be arranged in this way. There is a time, however, which is sometimes selected, and which we would caution teachers against using, that is the half-hour or so just before the regular session of the school begins. This time is objectionable because it takes teachers and officers away from the places they should be in, namely, their respective positions in school, in order to welcome the scholars, greet each one, and maintain proper order and discipline while the school is assembling.

Another point which it is necessary to be alert upon is the danger of the meetings degenerating into merely a lecture by some individual who acts as leader. Do not permit this under any conditions; but use a judicious method of question and answer, so that weaknesses if they exist, may be detected and inaccuracies corrected. By this method a few words on the part of the leader will often accomplish more to bring about unity in the character of the teaching throughout the school than hours of connected lecturing which fail to reach the vital point of difficulty.

We believe that, in general, it will be

advantageous to adopt diversity in leadership and variety in the order of procedure. Study more of how the lesson shall be taught than of its geography, its history, or even of its spiritual application. Above all, learn to take the Sunday-school more seriously and realize that it has a definite place in the educational system of a country which has prohibited Bible-teaching in its public High Schools.

But the problem of more efficient teaching in our Sunday-schools is not to be solved by the holding of teachers' meetings for the study of the lesson for next Sunday. The individual schools must incorporate into their organization some system of teacher-training, which will have a wider outlook than such meetings can entertain. The best plan will be, we believe, to arrange for classes of adults not now teaching, the numbers need not necessarily be large, who will take up Hamill's "Legion of Honor" course of Bible and training lessons, as recommended by the Sabbath-school Association of Ontario, or some similar course of systematic study. The material for such classes ought to be easily obtainable in any live Sunday-school or Young People's Society. Moreover, these classes should meet at the same hour as the rest of the school, and be under the direction of some efficient teacher. In this way no additional demands will be made upon the time of those taking the course, neither will there be any further encroachments upon the home-life of our people; and, though the process may be slow, ultimately our Sunday-schools ought to have a staff of trained teachers who will compare favorably with those of the secular schools, a thing desirable in the extreme.

Toronto, Ont.

SINGING IN SUNDAY-SCHOOLS.

BY MR. H. DUFFET,

Leader of the Singing in Parliament Street Sunday-school,
Toronto.

IT is unnecessary to speak of the utility of singing in the Sunday-school. Its value in adding interest, variety, and inspiration to the services is so apparent as to be universally recognized; nor is the benefit of it confined to the school room, for how many, when surrounded by the stress and temptation of after life, have been strengthened by the sacred songs of their childhood days.

Singing is essential. How can it be made true, uplifting, energetic? A really good orchestra will be helpful, but this cannot be secured without much effort and considerable expense. A poor orchestra, under inferior leadership, is (in more than one sense) a source of discord, as several schools have to their sorrow discovered. Some of the best and heartiest singing is heard where the only instrument used is a piano. A piano is more helpful than a reed organ; the notes are more distinct, the melody brighter and more inspiring than that produced by the wheezy, droning tones of the other instrument.

It is unfortunate that so many Sunday-school officials are unable to distinguish between poor music and good, or between

a mechanical player and one of real talent. The singing in some schools is dull, lifeless, and tiresome. The superintendent wonders why it is so, failing to see that the fault lies with the pianist; he plays correctly, and is, perhaps, a graduate of some well-known College of Music, but is no more a musician than the superintendent. Put a true artist in the position, one whose soul is in the work, and the change will be startling; lifelessness will disappear, scholars will be alert, and the gloom caused by a prosy address completely dispelled.

The pianist, to do his work properly, must have fire, enthusiasm, good judgment. To some extent these remarks apply to even that more important official, the leader; whether the singing be good or bad depends very largely on his qualifications. He must have a good voice (it is not absolutely necessary that he should be able to shout louder than any other member of the school, though it is painfully evident that some think so). He must have a fair knowledge of music, ability to entuse the scholars, to command their confidence and respect. To do this he must know what he attempts to teach and what he ought to teach. A good leader always chooses the hymns before going to school, and the hymns chosen always harmonize with and enforce the lessons of the day. Much valuable assistance may be had, and the general singing greatly aided, by stationing members, having good voices, in different parts of the school room, thus encouraging and energizing the scholars. This is a much better plan than having a regular choir; such an organization is liable to be a cause of confusion and trouble. All ordinary school singing should be in unison only. It should be impressed on scholars that in their singing they are addressing God, and that He must be approached with an understanding mind and reverent heart. How much levity is often apparent in this part of the school exercises! It is actually a fact that superintendents have been known to start a hymn simply to quell disorder. What benefit can be expected from singing under such circumstances? A short period of perfect quietness, a word or two of explanation before the hymn is sung, will help to make the service of real value and attraction.

Interest may also be added by introducing at intervals new tunes (to learn these a short practice could be had at the end of the school session). Most of the Sunday-school hymn books should be revised every three years, or often, as much of the music is light, and soon gets monotonous. Occasionally allow a scholar, having an exceptional voice, to sing the verses of the hymn, the school taking up the chorus, or let the boys and girls sing verses alternately, all joining in the chorus. No tunes should be used that are pitched higher than D or E flat. If this rule were strictly observed, much ridiculous and painful screeching would be avoided.

A great deal has been said of trashy tunes in Sunday-school hymn books. Difference of opinion will always exist as to what really is trashy. From a musician's standpoint much of our music is certainly of a low grade, yet it cannot be denied that many have derived an in-

spiration from these tunes that has lifted them very close to the gates of Heaven. It is very desirable that our scholars should be trained to appreciate what is best in music as in other things, and one way to do this is to introduce gradually into the schools, music of the highest character. Such a movement must, of course, be made with great care and with much wisdom. A wholesale casting out of all jingling tunes would be a serious mistake, for some have been the means of bringing salvation to many souls, and, after all, what is likely to be most helpful to this great object should be our main purpose in considering the matter of singing in Sunday-schools.

NEW SUNDAY-SCHOOL SCHEME.

ACCORDING to a report from New York, a break seems to have come at last in the Sunday-school international scheme. For many years the demands upon the International Committee to change the scheme have been many, but since 1872 the universality of the lessons has been continuous, and now about 12,000,000 pupils and teachers study the lessons weekly. The break came recently, when the International Committee considered favorably two propositions made by the Sunday-school Editorial Association, as follows:

1. We favor a separate course of lessons for one year for beginners in Bible study of six years old and under, and we will heartily co-operate with your committee in making a success of such series as you may propose.

2. From our knowledge of the field and the demands of many Bible students, we believe that there should be prepared a two-year course of study, at least, that would be topical and historical for adult or senior classes. We think the times ripe for such a course, and request your committee to provide the same in such a way as will not interfere with the present international plan.

A GOOD EXAMPLE.

MR. S. B. CAPEN, of Boston, recently elected president of the International Sunday-school Convention, has long been a teacher of a large class of young men. He attributes his success largely to his interest in the individual, and especially in looking after the absent ones. He says:

"The average young man will believe in even a poor teacher if he will only show enough personal interest to look after him." He also says: "There is no work so greatly neglected in our churches and schools as hand-to-hand work. It is not so much more meetings we want, as more personal meeting, in the primary meaning of the word, face to face. There is no work that pays such rich returns. It is almost needless to say that this personal work which follows the individual to the home and to the shop is the best method to keep a class full. The first Bible class I ever taught was in a mission school, where but few of the young men had any influence in the home to keep them faithful. While other classes were depleted, that class was kept full and more than full, for years, largely because

the teacher had a rule that if a young man were missing one Sabbath, before the next Saturday night the teacher had called on him."

THE QUARTERLY REVIEW.

BY REV. S. T. HARTLETT.

IS made dry and uninteresting when the reviewer (1) attempts too much in making an analysis of each lesson in turn—and so finds himself "short of time" before the study is finished; (2) preaches a sermon *at*, rather than engages in conversation *with*, the school—and so fails to hold and retain the attention of the scholars; (3) always follows the same method—and so makes the study monotonous by lack of variety. Hence the wise superintendent will remember that an efficient review is (1) an intelligent summary of the religious truths rather than an inventory of the historical facts of the quarter's lessons; (2) a service in which as many as possible shall engage; (3) an exercise to be varied from time to time by the introduction of new methods.

The editor has asked me for a suggestion as to *how* this desirable element of variety may be introduced. I have done it at different times and places by the use of stereopticon pictures. The series of studies on The Life of Christ now closing has been especially fruitful of materials for this illustrative work, and the influence of such an illustrated review does not soon pass. Lantern slides, both plain and colored, may be obtained for the occasion at comparatively small expense, and much spiritual truth be taught by an appeal to the eye as well as the ear. Most of our town and city schools could easily arrange for such a lantern evening with profit, and in the hands of an intelligent reviewer the pictures will prevent all danger of a dry or unprofitable review. To such of our schools as can, we advise a trial of this picture review.

Napanee, Ont.

REVERENCE.

"**W**E will close with the long metre doxology," said the superintendent, and the cornet raised its voice, and the beautiful organ poured its melody forth upon the air; for this was one of the well-appointed Sunday-schools in which all things are done decently and in order.

The cornet and the organ and a part of the school, apparently, praised the Lord. But how about the boys who calmly took their hats and left the room without so much as a detaining glance from their teachers? How about the girls who took this time to gather up books, adjust wraps, and exchange confidences?

Yes, and how about the Bible-class teacher who had just reviewed the lesson so ably? For even as the first strains of good "Old Hundred" rolled forth he took his hat and started for the door, stopping here and there to exchange a word with a teacher, and reaching the outer door just as the grand ascription came to its close?

What had the good man just been

teaching? A lesson, so grand, so tender, so full of holy power that any soul taking in even a little of its gracious meaning could but be filled with praise and thanksgiving. Yet while the volume of praise rolled forth the teacher turned his back upon it all! It was all unconsciously done, no doubt, and revealed a lack of training; in reverential ways in childhood which it were a pity to perpetuate. But who can wonder that children follow deeds rather than words! Given a Sunday-school in which officers and teachers are reverent in word and deed, will not a reverent school follow?—*Selected.*

THE REVIEW.

THE review should be marked by two general characteristics: 1. To gather up and combine in the thought of the school the important points and relations of the lesson to the whole Bible and to the series of studies being pursued. In most instances, this should be done by the teacher in the class, and generally as an introduction to the study of the day's lesson. It will be found helpful if this can be made a written review, for which either the teacher or the superintendent will provide paper and pencils. Such reviews as this are necessary if the teaching is to be at all permanent in the minds of the pupils. One of the fundamental laws of sound pedagogics is to require the taught to give back to the teacher the truth imparted; only this reproduction can secure the best results in teaching.

2. As a rule the general review made at the close of the lesson should be evangelistic. Either the superintendent, or the pastor, or someone thoroughly prepared in heart and mind, should seek to gather fruit from teaching. Some sinner may have been awakened or some Christian may feel the need for more consecration, or some young convert may wish to confess Christ, and the opportunity should be given. Practically in every session the right one should seek to elench the truths the teacher has been driving home. God knows no to-morrow. He gives his workers no pledge for to-morrow; with him it is one eternal *now*. Every school can make its closing minutes of inestimable value in deepening the spiritual lessons of the day's teaching.—*E. A. Stone, D.D.*

THE SUCCESSFUL SUPERINTENDENT.

THE following seven attributes of a Twentieth Century Sunday-school Superintendent were given in a recent speech by Mr. John R. Pepper:

1. Inclination of the heart. Have his whole soul in the work.
2. Enlargement of the head—not big head, but largeness from real knowledge.
3. Dilation of the eyes. To see things and know things when he sees them.
4. Itching of the hand—a good hand-shaker, social and genial.
5. Nervousness of the feet. To go out after the absent and seek new scholars.
6. Suppleness of the knees. He must be truly a praying man.
7. Stiffness of the backbone. He might have all the other attributes and lack that one essential.

The Canadian . . .

Epworth Era

ORGAN OF THE EPWORTH LEAGUES AND
OTHER YOUNG PEOPLE'S SOCIETIES
IN THE METHODIST CHURCH.

Published Monthly at TORONTO, ONT.

REV. A. C. CREWS, * Editor.
REV. W. M. BRIGGS, D.D., Publisher.

SUBSCRIPTION PRICE, 50 cts. per year. The price will be the same for one copy, or for one hundred. It is the lowest figure at which a paper like this can be published.

RESCRIPTIONS should be sent direct to the office of publication addressed to REV. WILLIAM BRIGGS, Wesley Buildings, Toronto; or to C. W. COVENS, Methodist Book Room, Montreal; or REV. S. F. HENRIS, Methodist Book Room, Halifax, N.S.

ALL ORDERS for Topic Cards, Pledge Cards, Charters, Epworth League Reading Course or other League Supplies, should be sent to one of our Book Rooms at Toronto, Montreal or Halifax.

COMMUNICATIONS for this Paper, News Items, etc., should be addressed to the Editor, REV. A. C. CREWS, Wesley Buildings, Toronto.



Editorial.

Lessons From Romanism.

At Sunday-school anniversaries, and other functions of a like character, it is the custom for ministers and lay speakers to dilate upon the importance of training the children; but after making such statements the average minister and the influential man (who might be a power for good with the young) seem to consider that they have done their duty, and withdraw from the Sunday-school, leaving the work largely in the hands of immature persons who have abounding zeal but lack that knowledge of the world and applied experience which is necessary for the proper instruction of the young in scriptural knowledge. If the religious training of the boys and girls from Methodist homes is really the most important work that the Church has to perform, is it not a remarkable thing that it is left to young men and young women, who themselves are in need of instruction by the thoughtful, cultured and experienced men and women of the Church? Go into any Methodist Sunday-school in the city of Toronto and it will be found that at least five-eighths—and it may be seven-eighths—of the staff are under twenty-five years of age. Young men and young women of twenty or thirty may have a comprehensive knowledge of the scriptures, but they cannot possibly have an experience of life that makes all the truths of the Gospel full of life and meaning to them. They have not tested the principles and promises contained therein, and it is only by personal experience that these can be fully absorbed by the individual so as to become a part of his own life. It is the men and women with the largest and richest experience of life who are best fitted to act as guides to the boys and girls of the rising generation, and it is a pity that there are so few of this class who feel it to be their first duty to undertake the instruction of our young people in the Sunday-school.

Methodism has a great deal to learn from Roman Catholicism. As soon as the child of Roman Catholic parents is able to lip, instruction in the catechism and prayers of the Church begin. He is taught the tenets of the Church before he can understand the terms employed, and from his infancy until he leaves school is literally soaked in the catechism. It is the bounden duty of the parent to give this instruction; it is the further duty of the day school teacher to impress the teaching of the Church upon the child-mind, and all the instruction received at the home and in the school is added to by further lessons at Sunday-school, presided over by the Sisters of Charity and by the young priests, where the catechism is taught with such earnestness that it is impressed upon their minds so that they never forget it to the longest day that they live. The best thought of the Church is employed in this work, and instead of it being entrusted to inexperienced assistants, those who occupy such positions are specially qualified by a long course of study and training. No opportunity is lost by this Church to fix its teaching in the minds of the young before they go out into the world. In fact, before they reach an age at which they can reason for themselves they have become firmly imbued with the idea that theirs is the only true Church, that for them to question the authority of the priests or the infallibility of the Pope, is to commit a sin. They go out into the world not in a questioning frame of mind—not doubting whether what they have been taught is true or false—but accepting all the doctrines of the Church, and feeling it to be necessary to their ultimate salvation that they should give absolute obedience to their spiritual teachers. The result of this course is to be seen in the rare instances of conversion from Roman Catholicism to Protestantism.

When a man leaves the Roman communion, it is to become an agnostic rather than a Protestant. His reason revolts at the superstitions which his young mind accepted, and he swings to the other extreme of unbelief. The explanation of this is probably that in their youth Roman Catholics are taught the catechism, not the Bible. Methodists teach their children the Bible, and they need have no fear of a thorough study of that book. The deeper the study—the better it is understood by the boys and girls—the better Methodists and the better Christians they are. If the same earnestness were put into the Sunday-school work of Methodist churches that is employed for the instruction of Roman Catholic boys and girls in the doctrines of the Church, Methodism would be a greater power for good than it is to-day, and the boys and girls of our land—the young men and the young women—would be occupying a higher level morally and spiritually. They would leave the entire population, and Methodism would be honored and the world improved.

No pastor fulfils his duty who fails to take a live, personal interest in the work of the Sabbath-school—not merely to pay a weekly visit of fifteen minutes, or a half-hour duration. He should be an active influence in the organization of the

school, and if he is ambitious to plant the good seed, even though another may water, and still another reap the harvest, he will apply himself with the greatest earnestness in the instruction of the young in the doctrines of Methodism and the principles of Christianity.

The Senior Fortification.

"How do you manage to keep so many of the young men and women in the Sunday-school?" was asked of the superintendent of one of our largest and most efficient Sunday-schools, where the senior department is as large as the junior.

"We do it," was the reply, "by means of our senior fortification."

Upon inquiry, it was found that this "fortification" consisted of a row of class-rooms surrounding the intermediate department, in each of which there was a senior class. One class consisted of mothers to the number of seventy-five, a second room was filled with young men, while a third contained a mixed class of adults numbering about one hundred.

"It is impossible," said the superintendent, "for a boy to get out of this school without breaking through this 'senior fortification,' and very few do it."

There can be no doubt of it, this is the true solution of the young man difficulty. In the name of common sense let us stop talking about the Sunday-school as a child's institution, and have it understood that the older people are expected to attend. It will then become the customary and popular thing for young men and women to remain loyal to the school. By all means let us have the "Senior Fortification" in every school.

There is no finer sight than to see a lot of young men interested in the Sunday-school, and attending its sessions regularly. This is witnessed in many schools; why not in all?

The Pastor and the Young.

Rev. Dr. Clark, in one of his lectures delivered before several Theological Schools, called attention to the small amount of time given to the children by the average pastor. He points out that nearly all the preachers' public work is for "the sermon-steeped saints, who do not need it, or the sermon-hardened sinners, who will not heed him," and scarcely five minutes a week is given to the children. The Sunday-school is for the young, but many ministers take little part in it, and only occasionally drop into the Young People's meeting.

There is too much truth in this indictment. The children are very much neglected in many of our churches. A large amount of time and effort are expended in seeking the conversion of adult sinners with but very meagre results, while the fruitful field of childhood receives scarcely any tillage. There has been some improvement, we are free to admit, during recent years, but much remains to be done.

The pastor of one of the largest churches in Ontario spends every Saturday afternoon with the boys and girls of his congregation. He gives personal attention

to the Junior League, forms the acquaintance of the young people, and makes himself one with them. It would pay every pastor to do something of this kind, even if the Sunday morning sermon to the "old folks" did suffer to some extent. Whatever you do, Brother Preacher, look after the children.

The Evergreen School.

We mean by this, the school that keeps fresh, green and growing all the year round. Unfortunately, there are too many like the trees which shed their leaves in autumn and show no signs of life until the following spring. In a few exceptional cases there may be some reason for this, but usually it is entirely inexcusable. It is caused by the indifference and laziness of officers and teachers in nearly every instance. Boys and girls attend the day school during the winter season without difficulty, and could just as easily go to Sunday-school if they had a chance.

Let us be done with "playing" at Sunday-school teaching by simply carrying on operations for a few months during the summer. Resolve that yours shall be an "evergreen school," open from January to January.

Permanency.

A number of granolithic walks were being put down in a certain Ontario town we recently visited. Standing and watching the men at work were a number of school boys. One was pointing out to the rest the superiority of the new "permanent walk" to the old "board walk," and he clinched his argument with the statement—

"When this is done, it's *done!*" and he put a special emphasis on the last *done!*

We asked ourselves as we ruminated on the boy's remark—

"When our work is done, is it *done?*"

How many of our Sunday-school teachers and Epworth League workers do their work so that it abides? Better, far better, make, if necessary, a larger expenditure of labor, time and energy, and have a piece of work thoroughly executed than to hurry it through and accomplish it indifferently well. Let the boy's sagacity impress you so to labor for Christ that "*when it's done, it's done.*"

An Instrument of Torture.

Is there any more reason for the use of a bell in conducting a Sunday-school than there would be in the public services of the Church? Why it should be thought necessary to pound a bell before anything is done in the Sunday-school we have never been able to understand. In the hands of an impulsive or thoughtless man, the bell becomes an instrument of torture, and an intolerable nuisance. We were once in a school where the superintendent struck the bell, by actual count, 48 times during the session. What a ridiculous thing it is for the leader to try

to secure order by making a noise himself! It is quite possible to have an orderly and methodical school without any bell. It is an unnecessary part of Sunday-school furniture.

A CHEERFUL manner, a bright face, and a quiet voice will have much to do with a Sunday-school teacher's success.

SAMENESS is generally another name for tameness. The mind tires of one method as the body tires of one position. The efficient teacher will not always begin or continue the lesson in the same unvarying way, but will often try a new plan.

In another column will be found the statistical returns of the Young People's Societies of our Church for the past year. They reveal the fact that there has been a decrease of members, and an increase of givings. The continued falling off in membership of our Young People's Societies is a subject for serious consideration. What is the cause of it? We shall be glad to open our columns to a symposium on this question. Short communications are invited from all our readers.

not one petition for God's blessing to rest upon the officers and teachers in their important work. Surely this brother is an exception to the rule!

Would it not be a good thing to have a public installation service for teachers at the beginning of the Sunday-school year? Teachers should be asked to pledge themselves to regular attendance, punctuality, preparation of the appointed lesson, etc. Such a service would afford the pastor the opportunity of saying some practical things, and would give the whole church a higher estimate of the Sunday-school.

Just across the street from the editor's residence there is a large public school, attended by hundreds of lively city boys and girls. Before the school hour they romp and play in the most abandoned way, but when the bell rings, all activity instantly ceases. The youngsters become as quiet as if they had been hypnotized, and then march into their work with the greatest decorum. Why cannot we have similar regard for order in the Sunday-school?

In our symposium on the "Need of the Hour" in relation to Sunday-school work, one of our correspondents expresses the thought that the Sunday-school should be conducted almost exclusively for the children. We believe that in a symposium of this kind there should be the fullest expression of opinion, but we do not coincide with the view of this writer. In our opinion, nothing has done the Sunday-school so much harm as the general way in which it has been regarded as for the benefit of "the children" only. It should rather be looked upon as the teaching institution of the Church, for all classes, conditions and ages.

REV. J. F. BERRY, editor of the *Epworth Herald*, Chicago, visited the London Conference during its session in St. Thomas last June. The daily papers stated that "he made a strong plea on behalf of his paper, *The Epworth Herald*." We felt satisfied at the time that this was a mistake, and a recent interview with the Doctor confirms this view. What Dr. Berry actually did say was that of the many exchanges which came to his office from all parts of the world, none was more highly appreciated, or more carefully read, than *The Canadian Epworth Era*. He strongly urged all the members of the Conference to subscribe for it.

THE Sunday-school statistics published in another column are not as encouraging as they might be. That there should be a continued decrease in the number of scholars in our Sunday-schools in this stage of our Church's history is sad indeed. It emphasizes the need of a revival of interest in Sunday-school work. There is one bright statement in the report which reveals the fact that there has been a fine increase in the number of scholars who have united with the Church during the year. This is probably due to the general adoption of "Decision Day."

Copies of this Number

For distribution among Sunday-school Officers and Teachers, may be secured at the following prices, postpaid:

25 copies for	\$0 50
50 "	1 00
100 "	1 50

Address all orders to

WILLIAM BRIGGS

WESLEY BUILDINGS TORONTO

This special number of THE EPWORTH ERA will doubtless go into the hands of many who are not subscribers. A cordial invitation is extended to all such to become regular readers. Half a dollar will secure the monthly visits of this paper for a year.

We make no apology for devoting so much space in this issue to the work of the Sunday-school. All the members of our Young People's Societies are, or ought to be, vitally interested in the Sunday-school, and we trust that this number will stimulate them to increased zeal.

On another page will be found information concerning "The Forward Movement in Bible Study and Evangelistic Work," which, we trust, will be taken up this year more heartily than ever. In every place where it is undertaken the Sunday-school and the entire church should heartily co-operate in making it a success.

A SUPERINTENDENT of the pastor of a city church who, for the first time, during three years, was known to mention the Sunday-school in his opening prayer on Sunday morning. He prayed about almost everything else under the sun, but

Thoughts for Teachers.

A teacher, plus a bit of chalk, is two teachers. And any one may double himself thus, if he chooses to take a little pains.—Amos R. Wells.

The facts of every-day life are valuable for purposes of illustration. The apt teacher will find much in the daily newspaper to enforce the truths of the lesson.

The best light to shed upon a Bible lesson is Bible light. The teacher should therefore be familiar with the history, geography, poetry, manners and customs of the Bible.

The more the teacher is saturated with the lesson, the better. If it has gotten possession of him first, it may, through him, take hold of his class. His interest will be contagious.

The teacher should know what he desires to teach, and be able to impart the knowledge to others. Dr. Haanel, for some years a professor in Victoria University, used to tell his students, "What you cannot express, you do not know."

There is great force in the words of Dr. Trumbull, with reference to teaching. He says, "It is important that every teacher should understand that telling a thing is not teaching a thing, and that if he is a teacher at all, it will be through the use of some other method than mere talking."

Be serious. The Sunday-school lesson is no time for jokes and pleasantries. Brightness, gladness, a smile, a pleasant word, are in place, but not laughter or levity. Nor is gossip or mere chit-chat in order. The laughing and loose tongue is like the "crackling of thorns under a pot."

Study some daily. Fifteen minutes daily is better than several hours put off "in a lump," to the end of the week. It takes time for the lesson to grow in your mind and heart. "Hothouse lessons," those that are hurried to maturity in a belated hour of study, are like hothouse fruits, fair to look at but wanting in flavor and fragrance.

Resolve to have attention, and then set to work to carry out the resolve. A firm will to have it will go far to secure it. Scholars are quick to gauge a teacher's mettle, and to take color from his strength or weakness. A steady eye, a cool head, a quiet tongue, a firm hand of control, a determination to have the best work possible from every scholar in the class will be contagious.

The very ignorance of his pupils often tempts the teacher to neglect all preparation and study. He thinks that, at any rate, he will know much more of the lesson than his scholars can, and counts that he will find something to say on it. A sad mistake, and often costing dear! Some bright or studious pupil is almost sure to discover the cheat, and henceforth that teacher's credit with his class is gone.—J. M. Gregory.

Come early to your place, before inattention gets a footing. The teacher ought to be in his seat fully fifteen minutes before the session begins. Do not put things in order, distribute song books and Bibles, to engage the earliest comers, to preoccupy the ground socially and mentally. Enough restlessness and mischief may be generated in the first idle minute of the belated teacher's hour to spoil a day's work. The battle is won or lost in the five minutes before and the five minutes after the superintendent's signal bell.

Suggestions for Superintendents.

The Sunday-school superintendent should be actively identified with the Young People's Society.

If the time for opening the school is 2.30, it is unpardonable offence for the superintendent to arrive at 2.31.

The session of the school should not be commenced until absolute quiet has been secured. It pays to wait until every restless or noisy scholar has subsided.

The superintendent should be careful not to talk too much. After the teachers have taught the lesson faithfully, it is not necessary to have a half-hour review.

The model superintendent tries to be an example of what he expects in the teachers and scholars. He will influence by example more than by bell ringing and talking.

The superintendent who realizes the importance of his office attends the best of the Sunday-school conventions, subscribes for all the helpful literature that he can afford, and learns all he can from his fellow-workers.

It is the business of the superintendent to protect the school from long, wearisome "remarks" by visitors, who like to hear themselves talk. Elaborate and protracted speeches are never delivered from his platform.

There is a business side to running a Sunday-school, just as there is to running a church, and the superintendent must learn his business—and he will find that it is a very large business, too; that it will require about as much hard study and work as any other business he could go into.

Bishop Vincent says: "The true superintendent is in charge of his school seven days in the week. He has it on his brain, on his conscience, and on his heart all the time. He dreams about it when he sleeps. In the place of secret prayer, at the table, on the street-car, in his shop, on the street, he is a Sunday-school superintendent praying, planning, practising."

Add new features to your opening and closing exercises from week to week. Make constant changes so that the scholars never know what to expect, and they will be attentive and orderly. There are many ways of accomplishing this result. Special music is one of the best and easiest ways. Have an occasional vocal solo, or a duet, or an instrumental solo.

Prof. Amos R. Wells says: "Let it be the superintendent's ambition to create an automatic Sunday-school, one that can leave to run itself. He must keep himself in the background. He must test the matter by occasional absences, on forage for ideas in other schools. He must do as little as possible himself—no danger but it will be enough if—and he must get as much as is possible done by others. So he will create, not a machine, but an organism."

Lest I should discourage any superintendent, I would say this matter of rising to our ideal is a matter of slow progress. A very poor superintendent who has a high ideal and aims for it, may make in time a very good superintendent; whereas a fair superintendent who thinks he has attained and is already perfect, will rise no higher; he has reached his ultimate point of progress. Therefore, to any who are young and inexperienced and feel your imperfections, I say, Do not be discouraged! Get the best standard you can, then aim to reach

that standard, and by the time you come near it your standard will rise, and you will have more knowledge than you ever had before.—Dr. Schaffner.

Pertinent Paragraphs.

The school-room, located down in the cellar, with dingy walls and broken plaster, is a poor drawing-card for active boys who love light and air.

The Sunday-school should be like a refined Christian home in attractiveness, comfort, beauty, cheerfulness, and in the mutual confidence and affection of its members.

The more religion you put into your Sunday-school Christmas celebration the better. Let us be done with shows and mountebanks, and carry the spirit of the gospel story into the method of celebrating it.

Ian MacLaren, the great Scotch minister and writer, said, in a private conversation with a Sunday-school superintendent, "The greatest agency for good in America, as I see it, is the Sunday-school."

Because the Sunday-school does not thrive upon conventional methods is a good reason why superintendents and officers should set their brains to work to devise new ones. There is nothing sacred about the routine into which too many schools are falling.

The teacher's personal influence is great. He is in his own spirit and mode of life better than any black-board or pictorial illustration; worth more than any "specimen" from Bible lands, or than any thrilling "story" he can tell.—Bishop Vincent.

It is difficult to imagine anything that will influence our national future so much as a successful movement in the direction of imbuing the minds of our boys and girls in their impressionable youth with the facts and principles of Biblical Christianity. — Hugh Price Hughes.

An experience of forty years in several schools has convinced me that almost all the conversions of scholars occurred in the classes of teachers who faithfully shepherded their flock. If the only connection between them is a link, renewed and snapped once a week, the teacher can never take the right place in the affections of the scholar.—Ralph Wells.

Bishop Walden is reported to have said "I would so God that Christian children received from their parents, not as much, but even one-tenth as much, instruction in the teachings of the Gospel as the Jewish children did from their parents in the teachings of the law. Were that the case, it would lead to a widespread and tremendous quickening of all spiritual life everywhere."

✕ Sunday-school Smiles.

A superintendent requested his Sunday-school to get so still that they could hear a pin drop. When perfect silence had been secured, a little fellow whispered, "Let her drop."

The teacher of the primary class noticed one little fellow who was not listening to what she said. She had been telling the story of David and Goliath; and wishing to see if he knew what she had been talking about, she suddenly asked, "Johnny, who killed Goliath?" With an inspiring look, he replied, "Why, I didn't know he was dead."

A little boy was beating his feet against the seat in Sunday-school and laughing. "What are you laughing about?" said his teacher. "I was thinking what if my feet was ponies, how I would go."

The teacher of a Sunday-school class approached one little fellow who was present for the first time, and inquired his name, for the purpose of placing it on the roll. "Well," said the youngster, "they call me Jimmie, for short; but my maiden name is James."

A Sunday-school teacher said to a little boy, "Suppose some wicked boy should stop you on your way to church, and ask you to go to some bad place with him, what would you say?" "What would I say?" repeated the little wag. "I would say, 'Shoo, fly, don't bother me,' I'm bound for Sunday-school."

"Last Sunday I asked each of you to try to make at least one person happy during the week. Who has done so?" asked the Sunday-school teacher. "I made grandmother happy," cried a lad. "That is noble. How did you do it?" "I went to visit her, and she is always happy when she sees I've got a good appetite."

In a Glasgow Sunday-school one Sunday the lesson bore on the land of Canaan, where it is spoken of as a land flowing with milk and honey. "What do you think a land flowing with milk and honey would be like?" asked the lady teacher. "It would be awful sticky," responded a few chaps at the foot of the class, who was not up in figures of speech.

During a smallpox panic in a New England village, a small boy was brought to the city for the purpose of receiving vaccination. The first time he was allowed to attend Sunday-school after recovering from the operation, the lesson happened to be about the Jews going up to Jerusalem to eat the Passover. "Can any one tell me," asked the teacher, "why all the people went up to the city?" The little fellow, remembering his recent journey, instantly responded, "To be vaccinated."

The Art of Questioning.

Gregory suggests that the teacher ask for all the facts and views of a subject, but be sure to master some. Better to know one truth well, than to know a hundred imperfectly.

Leading questions should not be asked. Avoid questions which contain or suggest the answer without thought on the part of the pupil, except in the case of the very young or stupid, where much encouragement is necessary.

Questions should be definite. The teacher ought to know what the exact answer should be. Such general questions as, "Who was Moses?" should be avoided, for it might be answered that Moses was a man, or a prophet, a lawyer.

Some who have been placed in charge of a Sunday-school class, say that they cannot ask questions, and so they fill in the time by talking to the class. It is usually a great mistake. The lecturing or preaching teacher should be discouraged.

Encourage all answers to your questions, no matter how wide of the mark, if they are honestly and seriously made. Do not laugh at them, allow others to do so. Whenever possible, give praise for an answer. If necessary to correct, begin with "Yes," instead of "No."

Teachers who simply ask the questions that they find in their lesson help, are very mechanical instructors. It is one of one such person who was reading the questions in regular order when he came to one that to him seemed decidedly irrelevant, "I don't see any use in that question," said he, after he had read it, "but I suppose we are expected to answer them all."

The Home Department.

The beauty of the Home Department is its adaptation to all classes of schools. No one can say that it is a scheme which can only be worked successfully by large city schools, for it suits the village and country community equally as well. For neighborhoods where the population is scattered it is just what is wanted.

"If a half loaf is better than no bread," a half a Sunday-school is better than none. But a whole one is still better. A whole Sunday-school is one that has as many members enrolled in its Home Department as regularly attend the main school. There are a good many schools in the country, and there should be and could be a good many more with a Home Department.—C. D. Meigs.

It was at first feared that the Home Department would interfere with the attendance of senior scholars at the sessions of the school, by providing them with the convenient excuse that they were studying the lessons at home. In actual practice, however, it has worked the other way. Many of the older people have become so interested in the home study of the Word that they have joined the Bible-class, and are now in regular attendance.

Any plan which will increase the number of those who read and study and love and live, the Bible and Bible truth is to be welcomed by Christians everywhere. Many such plans have been devised, correspondence schools, Bible reading associations, chapter a day societies, and others; but among them all we count, and are here to commend as the very best, most workable and practical, the Home Department of the Sunday-school.—Rev. G. B. F. Hallock.

"Stylus," in the New York Christian Advocate, makes the following pertinent remarks concerning a very important feature of Sunday-school work: "That the Home Department of the Sunday-school is steadily increasing in interest is everywhere manifest. This is well. It is a good sign. It brings the Sunday-school into the home. Through this means the lessons of the day become family property. The whole household has one theme of Bible study and one phase of church life in which all are interested. By the Home Department the juvenile idea of the Sunday-school gives place to a truer conception of religious teaching. Hence young people will not outgrow the Sunday-school, as many of them have done."

The Officers.

The secretary should be one of the most wide-awake and intelligent individuals in the school. Much depends upon his tact and industry.

In some schools the secretary gives his report from memory; without even a note by way of reference. It makes a much deeper impression upon the school.

Dear Mr. Secretary, do lift up your voice and speak out when you give your report to the school. As a rule, you cannot be heard by more than half of those present.

The assistant superintendent should be more than a figure-head. Some special department ought to be placed under his immediate direction.

The librarian should know the books, and should make it his business to call the attention of scholars and teachers to especially valuable volumes from time to time.

Do not have a librarian who acts as though he were conferring a great favor upon a scholar by giving out a book. An ill-natured librarian can drive more scholars away from the library than all the new books published can bring to it.

In many schools there are one or two persons who act as "ushers." Their particular business is to welcome all, giving special attention to strangers and visitors.

Interesting Facts.

Sunday-school unions were organized in New York and Boston in 1816.

During the past year 1,785 new Sunday schools have been started in India.

There are a quarter of a million Sunday-schools in the world, with 2,400,000 teachers, and 23,000,000 scholars.

There are a greater number of Methodist Sunday-schools in the Province of Ontario than of all other denominations combined.

The annual parade of Sunday-school children is one of the impressive events of the city of Brooklyn, N.Y. In the parade for this year, which took place May 24, 87,750 pupils were in line.

The late Mr. Spurgeon once remarked that Sunday-school teachers are real right honorables. In that sense Mr. Joseph Chamberlain was a "Rt. Hon." long before he attained cabinet rank. More than thirty years ago the present Colonial Secretary was a teacher in one of the Sunday-schools in Birmingham.

Rev. Dr. F. E. Clark, president of the United Society of Christian Endeavor, says that he visited one Sunday-school in the Methodist mission in Pekin which numbers nearly a thousand scholars. "They have not," he says, "all modern appliances—class-rooms and charts and lesson helps—but they have the two essentials of every Sunday-school, the Bible and consecrated teachers, and in a quiet, unostentatious way they are doing immense good in the lands that sit in darkness and in the shadow of death."

Sunday-school Statistics.

The following report of Methodist Sunday-schools in Canada for the past year has been prepared by the General Conference Statistician, Rev. Dr. Cornell:

	Inc.	Dec.
Number of presiding appointments...	4,895	4,895
" schools	3,419	14
" officers and teachers	32,642	32
Scholars in Primary Department.....	79,331	381
" Intermediate	98,945	3,326
" Adult	76,233	283
" Home	11,814	832
Total number of scholars	266,423	4,131
Number who have united with the Church	11,442	2,066
Contributed for Missions	820,770	853
" S.S. Aid Fund	2,400	850
" school purposes	137,619	1,673
Number of schools having regular teachers' meetings for study of lesson	230	23
Number having Normal Classes	75	12
" keeping open all the year	2,550	66

The Need of the Hour.

Symposium on the Sunday-school of the Future.

The following communications have been received in response to the Editor's request for a few words on "The greatest present need of the Sunday-school":

Consecrated Talent.

The need of the Sunday-school is consecrated talent to teach the boys. As a result of such teaching engraft them in active church life.

M. S. MADOLE.

Supt. Western Methodist S.S., Nananee.

Short and Sweet.

The greatest present need of the Sunday-school is: 1. Pleasant and convenient school rooms. 2. Teachers in touch with Christ and the children. 3. Superintendents short, sweet, and to the point.

E. E. PARROTT,

Supt. Victoria Avenue Methodist S. S., Chatham.

Recruiting Ground of the Church.

The Sunday-school is the natural and ideal recruiting-ground of the church. Its development should be directed on the line of less chippy, and more scientific study of the Scriptures. It should be permeated with the spirit of evangelism, and Decision Day made a great factor in its work.

S. D. CROWN, D.D.

Next to the Home.

Outside of the godly home, Sunday-school teaching is the most important adjunct to the public ministry of the Word.

The future development of the Sunday-school should be to produce an intense and practical acceptance of its place and duties as a loyal working department of the church, especially in evangelical effort.

T. G. WILLIAMS, D.D.,

Montreal, Que.

Consecrated Teachers.

The greatest present need of the Sunday-school is:

More teachers who are fully consecrated to God and the work, who will aim at securing immediate decisions for Christ, and will give timely and wholesome advice to young converts.

ERA S. HUNT,

Supt. North St. School, Westminster.

Diligent Students Needed.

Teachers who are diligent students of God's Word, who feel the great responsibility of their work so keenly that they never neglect it, who labor incessantly for the conversion and upbuilding of their scholars; teachers who can create and maintain an interest on the part of their class, in the study of the lesson at home.

T. W. SHILLINGTON, Blenheim.

"Less Preaching, More Teaching."

What is the greatest present need of the Sunday-school?

1. Teachers who know, as well as Peter did, that the Holy Spirit has told them "feed my lambs," "feed my sheep."
2. Schools so imbued with "the great commission" that the aim will not be "What can we get for ourselves?" but "What can we do for the army" at the front.

3. All students for our ministry trained "how to teach others to be teachers."
4. Less "preaching," more "teaching."
5. One preaching service less, the present Sunday morning service to be the teaching hour for all the congregation.

WM. JOHNSON,

Supt. Bridge St. S.S., Belleville.

Loyalty to the Scriptures.

I think the Sunday-school the most important department of the church. The church must look more and more to the Sunday-school to replenish its ranks, and to increase its numbers. It should have the best brain and heart of the church, with up-to-date rooms and methods of work. Loyalty to the Holy Scriptures as the revelation of God to man, and loving sympathy with the young people will make the Sunday-school of the twentieth century a greater power than ever in winning souls for Christ.

JOHN POTTS, D.D.

Paid Teachers.

The needs of the coming S. S.:

1. A Methodist S. S. teachers training institute.
2. About four to six paid and certified teachers to a school of say, 400 scholars, for primary, intermediate, and Bible-classes.
3. Fifteen minutes for opening exercises, which will include a few leading points on the lesson by the superintendent. Then each class disperse to its own room, duly partitioned off, for a solid hour's teaching. No closing exercises, simple dismissal by teachers.

W. J. FERGUSON, Stratford.

The Alma Mater of the Church.

The Sunday-school is the great Alma Mater of the church. Language cannot speak too highly of its worth. It has cradled and cultured millions for the church. It has possibilities of perennial evangelism; but careless workers have allowed thousands to filter through her sessions to prisons and the gallows, who ought to have been saved for Christ and the Church. Develop the spiritual side. The heart must be reached and renewed. No external culture can produce the life of spring. The breath of God makes all things new.

THOS. GRIFFITH, Ph.D., Montreal.

Absence of Conscience.

The Sunday-school is not filling up the full measure of its possible usefulness. One great lack seems to be the absence of conscience in the work on the part of the teachers. They do not, as a rule, realize that they are called of God to a serious and important duty, that

may not be lightly neglected. As to the teaching, greater emphasis should be given to the Bible as the Word of God, God speaking to each individual words of greatest importance in relation to this life, as well as to that which is

J. B. WILLMOTT, Toronto.

A Trained Ministry.

The present needs of the Sunday-school are so numerous I hardly know which are the greatest. We need superintendents who practice their religion through the week, and their business tact and methods on Sunday. Teachers, spiritual and spiritual alive to the importance of the responsibility they have assumed. Libraries of a higher literary standard and purer moral tone, a S. S. hymnal with orchestral accompaniment, better school room accommodation. But perhaps the greatest present need is a ministry specially trained for and adapted to Sunday-school work.

J. A. TOMPKINS,

Supt. Methodist S.S., Granby, Que.

Extension and Intension.

I think the Sunday-school of the future will develop in two ways: by extension and intension. It will embrace every age, from the tiny tot on the Cradle Roll, to the grandfather and grandmother in the Home Department. The ideal will be reached when the whole congregation is in the Sunday-school, intensively the school will develop by more thorough instruction, by still better trained teachers. A great army of devoted souls already make large sacrifice of time and toil and money for self-improvement in preparation for their great work. Still greater sacrifices for more adequate preparation will be cheerfully made in the near future, with unspeakable blessing to both the teachers and the taught.

W. H. WRITROW, D.D.

Efficiency and Thoroughness Needed.

The Sunday-school to-day in Canada occupies toward religion and morals the relation and work filled by the public and high school toward science and literature. It is continued in the educational work of the Epworth League. It greatly needs direction toward efficiency and thoroughness of work in teaching. It should not be one whit behind the public school in this respect. We need normal classes and institutes on sound pedagogical basis for this.

N. BURWASH, LL.D.

Sympathy and Co-Operation.

Allow me to suggest briefly a combination of needs that, as a whole, will make what, in my opinion, is the greatest present need:

1. A Bible-class, taught by the minister where it is at all possible, the help to hold out to the people in the school when they want to drift out. He can do it better than any one else, on account of the respect and reverence with which he is regarded by the young people.

2. More sympathy and co-operation on the part of the parents by the study of the Sunday-school lesson with their children, and frequent visitations to the school, thus setting a good example, and encouraging both young people and teacher.

3. Great care in selection of teaching staff, confining it to the thoroughly consecrated, earnest and competent only, with a love for, and sympathy with, young people in their hearts.

4. Frequent opportunity to young people for decision for Christ.

and frequent and earnest efforts by teacher, superintendent, and pastor, particularly the latter, along this line. It will pay much better, and yield much better results than a spasmodic "revival service."

CRYS A. BIRGE,
Supt. Wesley Church Sunday-school,
Hamilton.

Church Boards Should Show Interest.

Among the many needs of the Sunday-school there is, in my opinion, none greater than a more helpful, earnest interest in its work and success on the part of the church Boards—Quarterly and Trustees. Expensive organs, good choir-leaders, and taking solo singers are secured to assist in the church services, while the Sunday-school is too often allowed to get along as best it can. If church Boards would give the thought and energy to the management and work of the Sunday-school that these fairly demand of them, the other needs of the school would soon be supplied.

W. E. TILLEY,
Supt. Bowmanville S. S.

"The Nursery of the Church."

If we would seize and keep the purport, genius, spirit, of the Sabbath-school, it is found in the single word, "Childhood." The Sabbath-school belonged to the children in its birth. Among the children it has ever been peculiarly blest of God. It belongs to-day to the children of the church. "The Sabbath-school is the nursery of the church," is an apt definition. An adult Bible-class may be allowable in connection with a Sabbath-school as a matter of convenience, but it should not for a moment be allowed to divert attention or turn aside energy, or to lessen definiteness in the Sabbath-school, as the institution, which exists primarily and solely for the children.

We have faithful, consecrated teachers and officers. There is no department of the church where more faithful, self-denying, prayerful work is done than in the Sabbath-school. What we need to supplement this faithful work is definite, persistent effort to procure results and to lead the children of our Sabbath-schools to definite decision for Christ, that they may be received into the church and trained to Christian manhood and womanhood.

E. I. MORDEN, PICTON, ONT.

"Resignation or Regeneration."

Canadian Methodist Sunday-schools need:

1. Wide-awake superintendents, appointed and continued in office, not because of their wealth or social standing, but because of their love of and fitness for the work.

2. Consecrated teachers, who will drop other church work, and make the S. S. the first charge upon their time and talents.

3. Secretaries who will realize and magnify their office.

4. More interest in the S. S. on the part of the ministers.

5. Church members to realize the fact that the S. S. claims the adults just as strongly as it does the children.

6. The resignation or regeneration of each officer or teacher who is not a loyal follower of Christ.

7. A universal use of the Normal, Home, and Cradle Roll Departments.

8. A department in Victoria College, under a trained specialist, for instruction in S. S. methods and systematic Bible study.

N. F. CASWELL,
Superintendent of Broadway Tabernacle
S. S., Toronto.

Selected.

No Place for Boys.

What can a boy do, and where can a boy stay,
If he is always told to get out of the way?

He cannot sit here, and he must not stand there.

The cushions that cover that fine rocking chair

Were put there, of course, to be seen and admired,

A boy has no business to ever be tired.

The beautiful roses and flowers that bloom

On the floor of the darkened and delicate room

Are not made to walk on—at least, not by boys;

The house is no place, anyway, for their noise.

Yet boys must walk somewhere, and what if their feet,

Sent out of our houses, sent into the street,

Should step around the corner and pause at the door,

Where other boys' feet have paused often before,

Should pass through the gateway of glittering light,

Where jokes that are merry and songs that are bright,

Ring out a warm welcome with flattering voice.

And tempting, say: "Here's a place for the boys!"

Ah, what if they should? What if your boy or mine

Should cross over the threshold which marks out the line

'Twixt virtue and vice, 'twixt pureness and sin,

And leave all his innocent boyhood within?

Oh, what if they should, because you and I,

While the days and the months and the years hurry by,

Are too busy with cares and with life's fleeting joys

To make round our hearthstone a place for the boys?

There's a place for the boys. They will find it somewhere;

And if our own homes are too daintily fair

For the touch of their fingers, the tread of their feet,

They'll find it, and find it, alas! in the street.

'Mid the giddings of sin and the glitter of vice;

And with heartaches and longings we pay a dear price

For the getting of gain that our lifetime employs.

If we fail in providing a place for the boys.

A place for the boys—dear mother, I pray,

As cars settle down round our short earthly way,

Don't let us forget, by our kind, loving deeds,

To show we remember their pleasures and needs;

Though our souls may be vexed with problems of life,

And worn with besements and tolling and strife,

Our hearts will keep younger—your tired heart and mine—

If we give them a place in their inner-most shrine,

And to life's latest hour 'twill be one of our joys

That we kept a small corner—a place for the boys.

—Boston Transcript.

Burning and Shining.

Burning must come before shining. We cannot be of great use to others without real cost to ourselves. Burning suggests suffering. We shined and pined; we do not set it down among the pleasant things of our life. We are apt to feel that we are doing the greatest good in the world when we are strong and able in active duty, and when heart and hands are full of kindly services. When we are called aside and can only suffer; when we are sick, when we are consumed with pain, when all of our activities have been dropped out of our hands, we feel that we are no longer of use, that we are not doing anything. But if we are patient and submissive, it is almost certain that we are a greater blessing to the world in our time of suffering and pain than we were in the days when we thought we were doing the most by our work. We are burning now, and shining because we are burning.—Westminster Teacher.

"Unbought Service."

We recur to some instructive experience bearing on the proposal to pay Sunday-school teachers. Early in the century, in England, they were paid. And the Sunday-school under this policy came to be regarded as a complete failure. It was proved to be the rule that teachers who were willing to work for pay were not capable of teaching at all; the mercenary appeal was effectual mainly with the covetous. In this discouraging state of things the leaders of the Sunday-school were divinely inspired to ask Christian men and women to do this Christian work as a free service for Christ. The response was wonderful; it continues this day to be wonderful. Volunteers accepted the work, and still accept it with eagerness. One of the sublimest spectacles our inner eyes behold to-day is that of millions of Sunday-school teachers freely doing their exacting work without money or material reward, as an unbought service of God and humanity.—Sunday-school Helper.

Wonderful Transformation.

The late William Reynolds related the following incident:

"I remember once being in a town of twelve hundred inhabitants, which was the country-seat for more than forty years, but never had a church or Sunday-school within its bounds. What might be expected in such a community? I never saw so many saloons for so small a place. The jail was full and prisoners were chained on the outside. We hunted over that town for some five Christians, found three. (We might have found more if we had made a house-to-house visitation.) We called them together, organized a county Sunday-school Association, appointing one president, another secretary, and the third treasurer, and the three to constitute an executive committee. After explaining to them their duties, and exacting a promise that they would convene at once, and organize a Sunday-school, we left them, commending them to God and his sustaining grace. No further results. Seven years after this I was invited to that place to attend the annual convention of that Sunday-school Association. On coming into the town I counted five steeples from as many churches, but not a saloon in the place, nor a person in its jail. I asked when this marvelous change commenced. They said from our visit seven years before, and the establishment of that Sunday-school."

The Sunday Morning Service.

On a recent visit to Nananee, the Editor was pleased to see more than the ordinary number of children at the morning service. During the collection he observed a couple of bright boys passing through the congregation and distributing cards to the young folk present. A sample of the card was obtained, and is given in reduced size below. It explains itself. Bro. Bartlett invariably has from seventy-five to eighty of the children present at morning preaching by the use of these cards. There is no patent on the process, and he says you may "go and do likewise," if you choose.

Western Methodist Church, Nananee

All the School at Church, and All the Church at School.

(Our Aim for the Coming Year.)

THE PASTOR WELCOMES EVERY SCHOLAR AT THE MORNING SERVICE.

Name Date
 Morning Text
 Subject of S.S. Lesson

N. B. If you were present at Church Service and S. S. on the date on which you received this Card, take it home, fill in the blank spaces, and bring it back to the next Sunday. Drop it in the Pastor's box at the end of the service, and during the service, take it home and read the operation every day through the year. A Special Service for those who do not fall during the year will be held on Dec. 23, 1902. Will you be there if spared? Be faithful and you will be rewarded.
 S. T. BARTLETT, M. S. MADOL, S. S. SEFT.

I requested six members of the Young People's Society to try the work for a month, in view of keeping the class permanent.
 Each of them said, "I should be glad to try if you think I am good enough," or, "If you think I can do the work I'll try." Such replies revealed the right spirit within. At the close of the month, when given the choice to go or stay with the classes, all remained. They are earnest and progressive in the work, faithful in caring for the little people, who have learned to love them in return.—Our Young Folks.

Teaching the Little Ones Reverence in Song.

The first opportunity to impress the child deeply with a sense of reverence is in the Primary Department. One way is to make the singing of hymns that are prayers a part of worship. The we ones should not be allowed to sing lightly or carelessly the words of hymns that are either prayerful or praiseful, and have in them direct address to the Saviour. There should be a distinction between a lively little motion song, sung to rouse or to rest the children, and a hymn of prayer or praise. Sometimes it impresses a child with the nature of such a hymn to sing it softly with closed eyes and folded hands.—Sunday-school Times.

board; if it doesn't take artists to make a success of it! The speaker smiled and said, "I've often wished I were an artist, but then my perfection might have discouraged others; now my blundering effort has been an inspiration to some one, and I am glad."
 "So do not fall to use the blackboard. If but straight marks, they will be interesting to the young eyes watching every movement as you talk."

Magnifies the Senior Department.

—Prof. H. M. Hamill makes the following reference, in The International Evangel, to the Sunday-school of Bridge Street Methodist Church, Belleville: "In reverence of spirit, quiet attention to work in class, prompt response to the superintendent's words, and in a wholesome school pride and enthusiasm of the teachers and scholars, the school is unsurpassed, and deserves the name one gave it as 'the Bethany' of Canada, referring to the great school of John Waukesha, which it much resembles. It magnifies the Senior Department, and a large number of adult church members are regular attendants, the oldest being eighty-seven years of age. Many old preachers who have retired from active work are to be found at its sessions. Its point of special interest was a class of about 100 young men under Mr. G. E. Flynn, himself a prominent young lawyer of Belleville. This class is a model of its kind, and its methods, if there were space to describe them, would help greatly to solve the 'young man' problem. The class has its officers, its bank account, its charities, its socials, its lyceum and parliament, its standard of personal conduct which is firmly enforced, with fine missionary spirit to draw and fill its membership to overflowing."

Question Drawer.

Q.—Would you recommend the organization of a Sunday-school in a place where there are only two or three families?

A.—Yes, by all means. If there is only one family, and that ten miles from any other, establish a Sunday-school. The success of this work does not depend upon numbers. Wherever half a dozen persons can be gathered together, let them undertake the study of God's Word, and help one another.

Q.—What is the best way to keep the library replenished?

A.—Purchase a few books at a time. Have a small committee appointed, whose business it will be to watch the book reviews in the papers, and study catalogues. If two or three hundred volumes are bought at once, some chaff is almost sure to find its way in.

Q.—Should the Lesson Help be used by the teacher in the class?

A.—Certainly not. Let the lesson be thoroughly prepared before meeting the class, and then have nothing in the hand but the Bible. Mr. Meigs says: "Don't set the skillet on the breakfast table. Leave it in the kitchen, where it belongs."

Q.—How can want of punctuality be cured?

A.—By having it distinctly understood that the school will commence promptly at the hour, whether teachers and scholars are present or not. The doors should be kept closed during the singing of the first hymn and the opening prayer. It might be a good plan to keep a sort of honor record of classes that have been complete at the opening hour for the quarter.

An Undisciplined School.

—And boys and girls like to be ruled when the ruling is properly done. They do not relish being in a disorderly school or being permitted to do disorderly things. An undisciplined school, like an undisciplined army, despises itself. The noise and the tricks of the boys are their method of expressing derision of a meek government. Let the government be strong, manly, wise, and kind, and even the roughest boys will appreciate it. "Why," asked a superintendent, lately of a group of boys, "have you left the Sunday-school to come here?" "Cos," was the reply, "there we kin do as we're a min' ter."

The Little Tots.

—The Primary class is by far the most important in the school. In it is the material upon which depends the growth of the school. If it be possible to do so, the primary teacher should be paid a salary sufficiently large to enable her to give her whole time to the work of the class. If a trained kindergarten or other teacher of small children can be secured, so much the better. If the whole time of the teacher can be commanded, much of it can be profitably employed in visiting the families of the children. A visit of the teacher will often bring the mother into the church, although nothing may be said about it.

A Way to Get Teachers.

—Make them. In every church membership are some young women who love children, who have had home experience as elder sisters, who are day-school teachers, or are preparing to become such, who would be glad to engage in active work for the Master if they only knew just where their services would be acceptable.

If invited personally to help teach and care for from six to ten little ones during the Sunday-school hour, they will consent.

Once, just after promotion of some classes and division of others, it was necessary to secure six new teachers at once. At the close of a morning service

Do You Use the Blackboard?

—The following is taken from The Primary Sabbath-school Teacher:

"I have it for granted that we are all agreed that the primary room should be the brightest, most attractive, and best furnished part of the Sabbath-school; a separate room always, with little chairs, leaf-cluster, organ, blackboard, etc. Do you use the blackboard every Sunday? Or do you excuse yourself, pleading that you are no artist? I well remember listening to one of our most prominent workers in the primary field; and as she talked to the large audience of the convention before her she illustrated and emphasized her remarks by using the blackboard. Suddenly a lady in the audience arose, and after 'begging pardon' for the intrusion, asked: 'Is that the best you can draw?' to which the speaker replied, 'Yes.' 'Well, then,' said the little woman who had asked the question, 'I'll go home and use the black-

Anecdotal.

Not Satisfied.

The Scottish American says that a minister in Scotland asked an urchin, who was standing looking in at one of the Sunday-school windows, how he would like to join the Sunday-school and grow up a good man.

"What sort of Sunday-school is it—'Stablished'?"

"Yes," said the clergyman. "It is connected with the Established Church. Are you not coming in?"

"Na," replied the boy. "I tried the 'Stablished' Kirk Sunday-school last year, an' only got two fardin' oranges an' a pock o' sweeties at the Christmas-tree, sae I'm gann ta gie the Free Kirk a trial this year."

Making the Application.

A Toronto pastor, not long after taking charge of a new church in the city, was asked to teach a class in the Sunday-school. The subject for the day led him to make some remarks on "Unconscious Influence." He tried to impress upon the minds of the scholars the thought that it was possible to affect others for good, in a quiet and unostentatious way, without saying much. He declared that there was a diffusive charm about the really goodly man or woman which could not be hid.

After the lesson was over, the preacher asked the boys to be sure and recognize him if they met upon the street. "You see," said he, "I may not know you unless you speak to me."

"Oh, yes," replied a smart lad, "you will know us by our diffusive charm." That was an application of the lesson that the preacher had not thought of.

Getting at the Lesson.

There is a story about Governor Oglesby, the eloquent orator, relating how he went to a certain place, where he had many friends, for the purpose of delivering a lecture on the Holy Land. When the people assembled, Governor Oglesby began with some remarks about his ocean voyage, and continued so interestingly that the time was all taken up before he was aware of it, and he promised to speak on the Holy Land the next evening. But the next evening he became so absorbed in relating his journey through Europe that again he failed to reach the Holy Land, and being compelled to leave on account of other engagements, he did not speak on the Holy Land at all.

There is a way of teaching and studying the Sunday-school lesson that is somewhat like this incident. There are many things of great interest about every lesson which are not the lesson itself.

See that Words are Understood.

The importance of attending to the meaning of words can scarcely be over-estimated by the teacher in the Sunday-school. Words are simply means for conveying ideas; hence if the word is not understood, the idea is not conveyed. Some amusing and very instructive illustrations of incorrect ideas conveyed are given in the following clipped from the New York Voice:

A little girl who attended a Sunday-school, asked her mother, upon her return from the church, "Do you think it is nice to sing about bedclothes at Sunday-school?"

"Of course not. Why do you ask such a question?"

"Because, mother, they sang about bringing in the sheets (sheaves) this evening; and I thought if the teachers could sing about sheets I could, too, so I sang as loudly as any of the rest."

Another little girl, in the infant class, one Sunday told her mother that she had learned a new song. On expressing a wish to hear it, the mother was much astonished at the following sentence:

"I'm a little greenhorn among a half a cheese."

The words which she had misunderstood, were these:

"I'm a little gleaner among the harvest sheaves."

Wanamaker and the Bricks.

John Wanamaker has for years past been the superintendent of what is perhaps the largest Sunday-school in the United States. The Saturday evening Post tells how, one Sunday, he told the children of the school about a mission school that was to be established in the city.

"And I want each one of you," he said, "to buy one brick and bring it here next

Monday."

At the close of the service, the children were asked to bring their bricks to the school the following Monday.

On Monday morning, the children were asked to bring their bricks to the school.

At the close of the service, the children were asked to bring their bricks to the school.

At the close of the service, the children were asked to bring their bricks to the school.

At the close of the service, the children were asked to bring their bricks to the school.

At the close of the service, the children were asked to bring their bricks to the school.

At the close of the service, the children were asked to bring their bricks to the school.

At the close of the service, the children were asked to bring their bricks to the school.

At the close of the service, the children were asked to bring their bricks to the school.

At the close of the service, the children were asked to bring their bricks to the school.

At the close of the service, the children were asked to bring their bricks to the school.

At the close of the service, the children were asked to bring their bricks to the school.

At the close of the service, the children were asked to bring their bricks to the school.

At the close of the service, the children were asked to bring their bricks to the school.

At the close of the service, the children were asked to bring their bricks to the school.

At the close of the service, the children were asked to bring their bricks to the school.

At the close of the service, the children were asked to bring their bricks to the school.

At the close of the service, the children were asked to bring their bricks to the school.

thought that this interesting detail should not be omitted, consequently it was displayed among the sheep, and again exhibited.

The next Sunday the teacher reviewed that lesson, and the sheep were again exhibited. Our small boy sat with open eye and mouth until the question was asked, "When the lambs strayed away, what did the shepherd do?" Without a moment's hesitation, the answer came from the boy, "Set the dog on 'em."

The teacher carried home the box containing the sheep and the dog, and sat down before the fire. As she pondered the events of the teaching hour, as all good teachers should, she vaguely thought that dog between her thumb and finger, and dropped him into the fire. As she watched his body being cremated, she said to herself, "You were a mischievous dog, and I am glad you are gone. I can take a better care of my lambs without you."

A Student's Experiences.

One of the students of Victoria University relates, in Acta Victoriana, the following personal experiences in Sunday-school teaching:

One Sunday, at the close of the morning service in Grace Church, Winnipeg, the superintendent of one of the suburban mission Sunday-schools asked me to teach a class that afternoon in his school. Although I had never taught a class of any kind, I was at that callow age when the average youth would cheerfully undertake to run the universe, if an opportunity offered, and so consented.

Now, be it known that the Western youth, like the Western broncho, is hard to tame, and prefers to have his head, so when I was put face to face with half a score of unruly, female holdens, gathered from the adjoining shanties, it did not take them long to measure up the new hand and decide to enjoy life after their own peculiar way and manner.

No matter how I exerted my eloquence, nor how rare a story I told, the young vixens paid no attention, but shrugged their shoulders and elevated their noses in fine contempt.

One exception there was, a bright, black-eyed girl of probably nine years of age, who seemed quite interested and hardly once removed her eyes from my face. Seeing how matters stood, I decided to give this girl my whole attention, and went through the lesson for her benefit alone. She would not answer my questions, but I overlooked that, as she paid such excellent attention.

Finally the bell rang and I was preparing to enjoy life once more, when the girl sitting next to me planted her elbow in my ribs, with more force than politeness, and said, amidst the merry "ha-has" of the half-score holdens, as she pointed to my patient auditor: "Say, Mister, don't you know that girl is deaf and dumb?" And so she was.

A distinguished graduate of Victoria, now an instructor at Harvard, was in London on his holidays one summer, and I persuaded him to take a class one Sunday in a little mission school in which I was interested.

His class was made up of boys, and being of an unruly variety, they paid little or no attention to the lesson. This convinced the Victoria man that he had made a very poor job of the lesson, so, at the close of the time, he incautiously remarked, "Well, boys, I am sorry I did not have the lesson up better, but I didn't know I was to be here until late last night."

To this one of the boys, wishing to be polite and to make amends for the lack of attention, replied: "Oh, never mind that, Mister; I guess you knew as much about it as we did."



An off
of Epwo
cut one
them am
other cop
reading
tions of
persed y
furnished
programm
scriptions
League."

The
progress.
During t
the able
Rev. J.
garden p
amountin
on the p
League a
past two
earnestl
lectual
cut gener

The Pari
a very ur
At a brig
Vice-pres
was held
little lawn
interesting
our reside
of Fresh
its analyst
general hu
and paper
the deacon
tion was t
work amon
best of ord
and we w
and leagu
to the summe

Su
The corr
Davenport
Sunday,
our League
ing we ha
which was
every one
there were
by Rev. G
the League
Presbyteria
son, of Z
spectively,
League mer
unique feat
users, who
Wednesday
cessful gavi
aspices of
went off we
cess. Our
order now,
meetings al
has charge

Flower Social.

The corresponding secretary of the Oakville League writes:

"Our enterprising Juniors gave a flower social on the evening of July 9th, which was very interesting and profitable. The Sunday-school was tastefully decorated, and after a good programme of music and recitations by the children, refreshments were served. Many of the parents and friends attended the meeting, and as we listened to the Juniors, we felt that their League was indeed growing into a strong body for Christian service. This should be a stimulus to the seniors for helping with the topic of July 7th, we had our patriotic evening. It was well attended, and an enjoyable time was spent by all."

A Prosperous Society.

A correspondent sends the following cheering news from Stratford:

"Our League in Central Church recently held their regular monthly missionary meeting, at which a talk was given by Mr. W. J. Ferguson, on some thoughts picked up at the great Missionary Convention in New York, and I tell home a report from a convention, it is Mr. Ferguson. Although he spoke for an hour, we all felt sorry when he stopped. Our League is in a very prosperous condition. We have over one hundred active members, and although the weather has been very hot, the attendance at League has not diminished very much. I think one reason for this is that all our officers are deeply interested in the success of the work, and apply themselves in trying to make every meeting superior to the previous one. Our president is one of the finest young men in the city. He is earnest, energetic, and determined that every department of the League shall succeed. Our secretary is a great help to our League. She gives us a detailed report once a month at our business meeting of each meeting during the month, how many in attendance, how many took part in the meetings, etc. Of course this entails a large amount of work, but we are pleased to say that our secretary is not afraid of sterling qualities, earnest, energetic, active, who have the prosperity of the League at heart, and are willing to do what they can to make it a success. We expect, under the able management of our missionary committee, to have a better report than ever before on the Forward Movement for Missions, and I think, judging from the interest the members are taking in the work, we will have a better report on the Forward Movement for Spirituality. Our motto for this year is, 'One hundred souls for Christ.'"

The Killarney Institute.

The fourth annual Institute of Epworth Leagues for Southern Manitoba, met in the Methodist Church in Killarney on Tuesday, July 9th, and the sessions were continued each day until Sunday, the 14th.

There were in attendance this year a larger number than other years. About seventeen addresses were represented. This is something more than a convention. The greater number of those attending, camp on the shores of the beautiful lake, and every afternoon is spent as each leaguer may choose.

The Institute was opened by the pres-

ident, Rev. B. W. Allison, at 8 p.m., on Tuesday, by a sermon on the "Design of God in regard to our relations the one to the other," followed by a delightful consecration service.

On Wednesday morning Rev. Dr. Stewart, of Wesley College, Winnipeg, began a course of Bible study. The first was on the "Methods of Bible Study," then on Thursday, "The Organic Structure of the Old Testament." On Friday he conducted a most helpful conference on Christian holiness. Those who were present had light thrown upon this very important subject, which will be a help to them in dealing with the subject, and on Saturday he discussed the "Theories of the origin of the Pentateuch."

Following Dr. Stewart on Wednesday the Christian Endeavor department of League work was taken up. On Thursday the Missionary, on Friday the Literary, and on Saturday the Social. Each evening a sermon was preached, and a short evangelistic service was conducted.

Sunday, at 11, Dr. Stewart, preached on "Labor and Rewards." At the close of the service the sacrament of the Lord's Supper was administered. In the afternoon Rev. F. W. Locke, of Virden, preached on "The Duty of Working," and in the evening Rev. C. R. Sing, B.D., of Elgin, took charge of the service.

On Saturday morning the business meeting was held, at which the following officers were elected: President, Rev. B. W. Allison, Pilot Mound; First Vice-President, H. L. Montgomery, Deloraine; Second Vice-President, C. C. Musgrove, Boissevain; Third Vice-President, W. J. Parr, B.A., Crystal City; Fourth Vice-President, J. A. Law, Thornhill; Corresponding member from the Carman District, Rev. R. E. Spence, M.A., B.D., Glenboro; Corresponding member from the Brandon District, Rev. F. W. Locke, Virden; Secretary-Treasurer, Rev. S. Williamson, Killarney.

Just a Line or Two.

Two Leagues and a Mission Circle on the Nassagawaga Circuit, Hamilton Conference, raised \$79 for missions.

Stirling Epworth League held a very interesting meeting last month. The W. M. S. had charge. Missionary zeal and interest are being much aroused in the young people.

Fredricton League reports a good year's work. During the winter the Literary Department provided a series of lectures, which were greatly appreciated. For the first time in the history of the league the sum of forty dollars was donated to the Conference Funds of the Church, namely, Missionary, Sustentation, Superannuation, and Educational. The League is starting this year with a membership of one hundred and twenty, sixty-three active, thirty associate, and twenty-seven honorary, which is a slight increase on last year.

The Sudbury District Epworth League held its convention on August 26th and 27th. Rev. Mr. Asher P. Latter, the chairman of the district, writes very encouraging letters regarding the prospects of work among the young people of the Sudbury District. He is taking advantage of the fact, that the Rev. Daniel Norman, of Japan, passed through his district, which by the way is over four hundred miles long, on his way to Japan. Mr. Norman gave three addresses, and held a Round Table Conference on the Forward Movement. The Sudbury District will help the Bradford District help support Mr. and Mrs. Norman in Japan.

From the Field.

"Era" Evening.

An officer of Nile League writes: "Many thanks for the sample copies of Epworth Era sent at my request. I cut one paper into pieces, and distributed them among members of the League. The other copies I gave to some members to read. Last Tuesday evening, at our meeting, those having the slips read portions of them. These readings, interspersed with music by the League choir, furnished an interesting and profitable programme. Result: Three new subscriptions for Epworth Era from Nile League."

Making Progress.

The League at Lowville is making progress, both spiritually and financially. During the summer the leaguers, under the able superintendency of the pastor, Rev. J. Wass, held a very successful garden party, the proceeds of which, amounting to about \$90, were applied on the purchase of a new organ for League and Sunday-school. During the past two years the pastor has labored earnestly for both spiritual and intellectual growth in the League and Circuit generally.

Fresh Air Service.

The Paris Epworth League recently held a very unique and interesting meeting. At a bright suggestion from our Social Vice-President, a "Fresh Air" service was held in the open air, on the pretty little lawn adjoining the church. An interesting address was given by one of our resident doctors, on "The Value of Fresh Air, its action on the lungs, its analysis and its untold value on the general human system." Short addresses and papers were given on the work of the deaconesses in Toronto, and a collection was taken in aid of their fresh air work among the poor children. The best of order was maintained throughout, and we would heartily advise other leaguers to adopt similar plans during the summer months.

Successful Anniversary.

The corresponding secretary of the Davenport League sends the following: "Sunday, 14th, was the anniversary of our League at Davenport. In the morning we had a sunrise prayer-meeting, which was well attended, and at which every one present took part. Then there were three preaching services, led by Rev. Geo. Leach, who first organized the League; Rev. J. W. Rae, of Victoria Presbyterian Church, and Rev. Mr. Hyghson, of Zion Methodist Church, respectively. The singing was entirely by League members, led by J. Lainsou. A unique feature of the services was lady ushers, who gave entire satisfaction. On Wednesday night there was a very successful garden party, also under the auspices of the League. Everything went off well, and it was a grand success. Our League is in fine working order now, and we expect to have good meetings all year, as each committee has charge of its own evening."

The International Convention.

Missions at the Convention.

Much attention was paid to missions at the San Francisco Convention, and a great impetus was given to the missionary cause.

The missionary exhibit was more comprehensive than at any previous convention.

The committee in charge secured valuable portions of the missionary exhibits of the great conventions that had been held during the year at the missionary convention of the Methodist Church, South, held at New Orleans, the remarkable exhibit in connection with the Boston Jubilee Convention of the Young Men's Christian Association, the exhibit in connection with the Christian Endeavor Convention at Cincinnati, the valuable properties of the Yale band, the maps and charts owned by the various boards and volunteer bands of the country, all were drawn upon. The missionary map which first appeared in Carnegie Hall, New York City, at the time of the Ecumenical Conference, the largest missionary map in the world, was obtained after considerable negotiation. Thus, one of the finest exhibits of missionary maps, charts, literature, stereopticons, etc., ever gotten together, was sent to the Pacific Coast. Not only was a striking exhibit insured, but trained workers were invited to be present to meet visitors, and to interview all who desired to know more about the missionary work of the Epworth League. The missionary campaign managers of the Canadian Church, the Methodist Episcopal Church, and the Church, South, were each in correspondence with some of the best campaigners, and, as a result, not less than twenty of the brightest young men and women from the Methodist colleges, most of them student volunteers for foreign missions, were in constant attendance at the missionary exhibit throughout the convention.

An organization was effected early in the convention to accomplish two ends: (1) To secure inspection of the missionary exhibits by the delegates, and (2) to promote representative attendance at the sessions devoted to the consideration of missions.

To inaugurate these special organizations a general meeting of interested missionary workers was called for Friday afternoon—an hour before the opening session of the convention proper. Short speeches were made by Secretaries Berry, Du Rose, and Crews, setting forth the plan to give the first place in the league work of the year. Following these addresses a committee was appointed by Mr. W. V. Cooper, chairman of the meeting, consisting of one representative from each State. This committee was made responsible for securing the co-operation of league workers representing the several States in the convention.

The first enterprise with which the committee lent itself to great effectiveness was the regular missionary conference on Saturday forenoon. Early in the convention it became evident that the place assigned on the official programme for the missionary conference would not accommodate all who wished to attend. Permission was, therefore, given to use the main audience-room of the great pavilion. Bulletins had been posted announcing and emphasizing the missionary conference in the respective State booths. Delegates had been personally urged to attend the conferences at the hotel headquarters and the lobby of Mechanics' pavilion, and had even been addressed upon the subject through the mail. The result was apparent in the more than 2,000 delegates who gathered in the main hall of the pavilion at nine o'clock, and

sat through the three hours' session, the number increasing rather than diminishing. The great motto of the convention, "Our chief aim for 1901 and 1902—missions," which throughout the convention stretched across the entire front end of the hall, was plainly not an exaggerated statement of the purpose of the league leaders. Bishop Joyce, the president, and Dr. Berry, general secretary, gave unqualified utterance of the same sentiment in their addresses, and Dr. Du Bose and Dr. Reade, of the missionary boards of the Church, South, spoke with equal conviction in behalf of missions for their wing of the young Methodist army. The larger part of the session was given to the discussion of methods for promoting missionary meetings, missionary study, and systematic giving in the Epworth League, under the leadership of Mr. C. V. Vickrey, of Chicago, Rev. P. L. Cobb, of Nashville, Mr. Clyde Jack, of Fort Worth, Texas, and E. D. Soper, of Harrisburg, Pa. The most impressive feature of the entire conference occurred when at the close of his topic, Mr. Cobb asked all those present who were volunteers for the foreign field to rise, and after twenty-five had risen, he invited those to stand with them who would thus commit themselves to the service of the church, missionary boards for foreign service; immediately fourteen others registered such a decision, and an inspiring scene followed, as practically the entire congregation arose pledging themselves to "hold the ropes while these went down into the mine."

If the missionary leaders of the convention were surprised and gratified at the large attendance at the morning conference, when the several other departments were holding their conferences, "greater works than these" were to be seen at the second missionary conference on Saturday evening. At this time the competitor for attendance was a great convert, which had made such a profound impression, almost a sensation on Wednesday evening preceding. In spite of this attraction, Central M. E. Church, main floor and gallery, was filled by 7:30 with an enthusiastic and eager audience. This session, even more than the one of the morning, was given to the presentation of working plans for local chapters, but more particularly for district organization. The special missionary committee organized early in the convention had sought carefully for at least one able leader in each conference district who might be relied upon to promote the organization of the district missionary committee where none had yet been effected. Valuable data was also secured for future organization by having cards signed at the several missionary sessions and at the missionary exhibit booths by those who were willing to promote the missionary life in chapter, church, or district.

The Resolutions made the following reference to missions: "We rejoice in the deepening interest among our members in the great cause of Christian missions, and congratulate our organizations here represented upon the educational work which has already been accomplished. We are greatly delighted by the comprehensive and practical plans which have been devised by our leaders for a great campaign in behalf of missions, and other benevolences during the coming year. We urge all our chapters to increased study of missionary literature, and to fervent prayers for the coming of the kingdom. We approve, without reservation, the plans for Epworth League extension which provide for the systematic training of our young people in Christian work. The importance of the study of such great topics as the English Bible, Christian stewardship, and personal evangelism cannot be overestimated."

The President's Greeting.

The following message was sent to the convention by the President of the United States. It was received with great applause:

"Canton, Ohio, July 16, 1901.

"I have much pleasure in sending to the International Epworth League Convention, assembled at San Francisco, my hearty congratulations upon the good work that is being done by Christian men and women which it represents has accomplished in the past, and my earnest wish that even greater success will crown the future efforts of the League.

"William McKinley."

Selections From Speeches.

Christ did not say, ye are my orators, my rhetoricians, but ye are my witnesses. Give us more testimony.—De Long.

If I were a young man, I should go into the missionary field. It is the greatest work of the Church.—Bishop Joyce.

It is a disgrace to a man to leave a large property to be administered by lawyers, and relatives looking for old shoes.—Taft.

If there is something in your religion worth having, put it into your faces, set it to music in your homes, go out into the world and laugh it.—C. T. Scott.

It used to be said that the world was governed by three boxes—the cartridge box, the ballot box, and the band box—force, votes, and women. It is necessary in our time to add a fourth box—the mail box—loaded down with the products of the printing press.—Dr. J. M. Buckley.

The things the Epworth League emphasizes indicate its character and reveal the kind of service it tries to render. They are: First, right personal relations with God; second, true Christian character; third, best Christian living; fourth, courageous, useful Christian service. The central secret of the whole is fellowship with God.—Bishop Joyce.

The throne of righteousness is the throne of empire. Righteousness tendeth to life. Righteousness exalteth a nation. California needs nothing so much to-day as the controlling influence of more righteous men and women. Now that you are all here, you can do nothing better for the State than to stand. What a crusade it would be for 30,000 Christian young men and women to build their altars ever against our worship of mammon and the god of this world! If you think of it and stay, we will make your welcome lifelong.—Bishop Hamilton.

Dr. W. B. Palmore, in a fine address, on "The Throne and the Liqueur Traffic," said: "High tax and low tax on the liquor traffic is all syntax. The welfare of the people is supreme, and in this country their interests demand that the saloon must be killed. There is not room enough in this city nor in the world for the liquor traffic Church and a triumphant saloon. . . . The Magna Charta of the temperance war is the total abstinence pledge. This age will see a young David arise, who will overthrow this monster giant. This young David will be a vast army of united young people of all denominations."

Why should the saloon exist and be protected? Its way is the way to hell, going down to the chambers of death. It lives on bread that ought to feed destitute wives and little children. It sucks the best blood of honest toil. It is a plague, a curse, a blotch, and a monster covered with the blood of ten thousand

slain. It ought not to be licensed. I would sooner stick a Governor's stamp on the nose of a mad dog and turn him loose on the streets. And yet it is licensed and protected. It ought to die instantly under the heel of an aroused and unescapable public indignation. Let us do our part to kill the saloon.—Rev. M. C. Hawkes, D.D.

The Epworth League, while assisting in the moral education and insisting on the spirituality of the foremost kind, produces the highest type of American citizenship, and public and private life. Civilization and Christianity go hand in hand. While this is a truth, it is the paramount policy of this country that no alliance shall ever be formed between State and Church, and that all of our institutions shall be free from the dominance of sectarian creed; but it is insisted that Christianity shall have free admission into the homes of the country. Because of this freedom, guaranteed by the constitution, Christianity makes the best of lives.—Governor Gage.

By some the nineteenth century will be held to be the century of science, because science attained during it a point of importance which it never before had reached. Some will regard it as the century of missions, because in its course the earth was belted by the light that shone from Calvary. Some will contend that it is the century of temperance, because so much has been achieved along this line. Some will claim it to be the century of the common people, since during it, for the first time in the history of man, the rights of the common people, through Christ, were admitted, common schools were established, cheap literature circulated, and instruction and the possibility of advancement were brought within the reach of the son of the humblest man. But I venture to prophesy that above and beyond these things the century will be recorded in history as marked by the marvellous movement inaugurated for young people.—Rev. C. B. Mitchell, D.D.

The Canadians.

The Canadian speakers won golden opinions. They were applauded heartily at all the meetings.—Ex.

The Canadians are born orators, and their speakers at this convention fully equalled those at our previous gatherings.—Epworth Herald.

There were many fine speeches, and much enthusiasm. The Canadian orators seemed to be most popular. They could sing as well as speak.—Wesleyan Christian Advocate, Atlanta.

The Canadian brethren took the palm for oratorical power and attractiveness of delivery. Revs. Kerby and Turk were also much appreciated for their songs of great power and sweetness.—Pacific Methodist Advocate, San Francisco.

One fact has impressed many—the power of a spontaneous speaking. This was a noticeable element of strength with the Canadian representatives, who, in this respect at least, seem to have followed in the footsteps of the fathers.—Northwestern Christian Advocate, Chicago.

The most soul-filling and thrilling part of the evening's services was the singing of the Kern brothers, both Methodist preachers, one from Canada, and the other from Indiana. I have never heard singing all my life, but I do not hesitate to aver that this was superior to anything I ever heard before. They sang several times during the week, and nothing that occurred was received with more universal approval.—Correspondent in St. Louis Christian Advocate.

Rev. E. E. Scott was characterized by one who listened to his great speech at the amphitheatre as "a frog that can leap a mighty sight higher than it looks."—Epworth Herald.

More and more we learn to love and appreciate our Canadian Methodist brethren. They are more like us in blood, sentiment, and habits of life than any other Methodists in the world. And they, for their part, entertain and express the same feelings toward us. They love and admire our Methodism, and feel a pride and fellowship in our traditions. Our associations with the Canadian contingent at San Francisco strengthened our preference in this direction and opened new avenues to us in the provincial heart. With Drs. Withrow, Henderson, and Brothers Kerby, Turk, and others, we enjoyed the closest and most refreshing intercourse. We want to see more of the Canadians in the Southland. We are especially covetous of the scholarly Henderson. We might make him a bishop if we caught him straying this way.—Dr. Du Bose, in Nashville Era.

Incidents.

"Do you hear me?" said one of the speakers at a big meeting in the immense pavilion. The question was repeated several times during the address, until the time limit was considerably exceeded. The last time he asked, "Do you hear me?" one of the audience shouted, "Yes, entirely too much."

A delegate said to a policeman: "You do not have much trouble keeping order?" He replied, "No, not among angels." Now, many of that company were far from being angels, but in the aggregate they were angelic in their deportment in comparison with other assemblies the policeman had been called upon to attend. He was called upon to make no arrests for drunkenness or other crimes and misdemeanors.

The service of song on the trains and at the stations was an inspiration. Multitudes were deeply impressed. The standard hymns, old but never obsolete, were sung, and many of recent composition. One of our conductors, affected almost to tears, said: "We railroad men are deprived of church privileges. It isn't often that we get to hear anything like this. I wish I could go with you all the way."

Everybody in San Francisco knew that the Epworth League was in town. Some were guessing what the letters E. L. in the decorations meant, and others whether "Epworth" was a place, a man, or a system. One man had never heard of the "Epworth denomination," and wished to know whether it were confined to New England. As it was impossible to go anywhere without seeing a number of Epworth badges, and sometimes fifty together, another expression was: "If this is only one society of the Church, what a tremendous crowd the Methodists must be!"

General Impressions.

I have seen all the conventions. This exceeds them all. It is one of the greatest gatherings in the history of the Church.—Bishop J. W. Hamilton.

The coming of the Epworth League International has quickened the blood of Methodism to its very finger-tips. It is the universal expression that the coming of the convention has accomplished a great good. It has flung into the churches the impulses and purpose of aggressive and hopeful work for Christ.—Central Christian Advocate.

I went to San Francisco feeling that possibly this fifth general gathering of the Epworth Leagues of North America might be the last of our affiliated assemblies, but I returned feeling that it was the first. In its spirit, the extent and effectiveness of its discussions, it went far beyond the best of its predecessors.—Rev. Dr. DuBoise, General Secretary, Epworth League, M. E. Church, South.

There is no doubt that the entire city of San Francisco and the entire Pacific Slope felt the influence of this great Jubilee and that the influences will be enduring. Methodism acquired a prestige, as one effect of the convention, which will help it in the discharge of its duties in a state of society which is indifferent and sterile, where not hostile, to evangelical religion.—Central Christian Advocate.

Rev. T. Albert Moore, of Hamilton, gave his people an address on "The International Convention," on his return. He mentioned the following features of the programme: (1) Deeper personal piety; (2) More faithful Bible study; (3) More energetic opposition to sin (namely intemperance, gambling, Sabbath breaking); (4) Careful handling of twentieth century problems; (5) Determined upholding of civic and national righteousness; (6) Greater effort for missions and personal evangelism.

The value of such a gathering of Leagues together in the increase of zeal for work, in the deepening of impressions as to the magnitude, unanimity, and fraternity of the League cause, in the strengthening of the backbone, in the awakening of good motives, in the awakening of a greater desire for a better living and a more efficient service—these, we say, are inestimable. This convention is a harbinger of better times for our cause on this continent and duty trust.—Pacific Methodist Advocate.

These great conventions are expensive, and the question naturally arises: "Do they pay?" Whatever may be their value elsewhere, I hesitate not to say that they are of inestimable value in this section. They call attention to the fact that Christianity is not dead, but very much alive, and give opportunity to the people to make comparisons between Protestantism and Romanism. For weeks our leading city dailies have had much to say of the coming convention, and during its existence they were filled with its doings. Not one disparaging word was uttered.—Wesleyan Christian Advocate.

Leaguers from all parts of the United States and Canada have come, sung, and prayed, preached and spoken, and gone. What of the results? Have they, like the clouds, drifted across our sky, thundering and then left no blessing behind? Or have they, like the genial rain, left an influence that will be a blessing to us for many days? The good they have conferred upon California cannot be expressed by arithmetic numbers or algebraic quantities. They came surcharged with the spirit of their Master, and in the homes, on the cars, in the halls, and in the churches this blessed spirit was communicated to those with whom they came in contact.—Rev. J. S. Simmons, D.D.

In a most appreciative article on "The Epworth League," The New York Christian Advocate says: "The results of the convention may be at least partially stated thus: For California and San Francisco, a truer conception of the magnitude and character of the Epworth League, a quickening of the moral life of the city, an encouragement to those fighting hard for God on the coast; and for the visiting thousands from the Union and from Canada, a greater

knowledge of the Golden State and its advantages, a finer and deeper feeling of Christian fellowship and fraternity, a stimulation of mind through the hearing of great themes presented in masterly fashion, a greater devotion to the cause of missions, and a high resolve to live for Christ alone."

During the past week we have been favored with the presence of many thousand strangers representing the most substantial and useful element in American life. They are of the thrifty, God-fearing people of good incomes and regular lives. The most of them, we presume, are of moderate means and contented with their lot, and, withal, of a high order of intelligence. To many of them the trip to this coast, even at the low cost which was arranged, was possible only by planning and saving. Their presence in the city does not add greatly to the sales of our merchants, and is worth absolutely nothing to the saloon trade. Those of our people who have contributed to their entertainment did not do so in expectation of profit, but in aid of a useful society and with the wish to induce such eminently desirable citizens to visit and see our State.—San Francisco Chronicle.

Statistics, 1901, Young People's Societies.

Including Episcopal Leagues, Epworth Leagues of Christian Endeavor, and Junior Leagues.

I. SOCIETIES AND MEMBERS.

	1901.		Inc.	Dec.
	Societies.	Members.		
CONFERENCE.				
Toronto	12	83	2	797
London	363	13,992	379	16,128
Hamilton	326	13,387	335	13,991
Bay of Quinte	246	8,014	290	9,989
Montreal	211	7,269	200	7,269
Nova Scotia	109	3,276	111	3,359
N. B. & P.E.I.	19	1,123	23	1,378
Newfoundland	1	1	—	—
Man. & N.W.	184	5,313	143	4,900
Brit. Columbia	33	1,178	43	1,490
Total	1,825	79,988	1,850	74,929
Net decrease				25,932

II. CONTRIBUTIONS.

CONFERENCE.	For General		For Missions	
	Ep. L. Fund.	Inc. Dec.	Inc.	Dec.
Toronto	12	83	821	831
London	370	3	4,546	335
Hamilton	299	68	4,172	70
Bay of Quinte	172	—	5,797	162
Montreal	128	19	2,171	88
Nova Scotia	81	1	996	143
N. B. & P.E.I.	1	—	165	21
Newfoundland	24	15	4	231
Man. & N.W.	110	—	1,328	559
British Columbia	47	20	254	16
Total	81,492	8172	81,821	678
Net increase		8108		81,719

Geo. H. CORNSHAW,
General Conference Statistician.

The Forward Movement in Bible Study and Evangelistic Work.

Last year the Epworth League Forward Movement in Bible Study was somewhat interfered with by the general arrangements for evangelistic work made by the General Conference. This year, the way is clear for the campaign by our Young People's Societies.

The object of the movement is the conversion of souls—the deepening of spiritual life—the increase of spiritual power—the enlargement of missionary zeal—the more general and intelligent reading and study of the Word of God on the part of our young people.

Bible Study.—The portion of Scripture selected for reading and study, this year, is the Gospel according to Matthew.

Commencing with Sunday, September 29th, this gospel is to be read a chapter a day. It is suggested that the pastor call special attention to the Bible study,

and ask the members of the congregation to join in the reading. Interest would also be increased if the topics for the weekly prayer-meetings and Sunday sermons be taken from Matthew.

Young People's Sunday.—The last Sunday in October has been selected as Young People's Day. It is intended that it shall be a day of prayer, praise, and inspiration, to commence with a sunrise prayer-meeting, and close with a live evangelistic service. There should be a mass-meeting in the afternoon for everybody. Short addresses on gospel-temper, especially relating to Christian work, should constitute the programme. Get every committee in the League doing something—inviting, decorating, writing, visiting, talking, praying—to make this special day a successful one.

Evangelistic Campaign.—Commencing with Sunday, October 27th, the plan is to have one week of evangelistic services, conducted by the pastor and League officers.

In this campaign the desire is to utilize the consecrated talent of our young people—those who will sing, or pray, or witness, or give short addresses, or exhortations.

Let each active member pledge himself or herself to speak to one or more persons a day about their souls during the campaign.

Let it be borne in mind that this is a campaign for soul-saving and spiritual uplifting.

The pastor should be consulted before any steps are taken toward the introduction of this movement. All the services should be under the direction of the pastor, assisted by local workers.

Benefits of the Movement.—During the past four years this movement has been carried on with great success by many Leagues and churches. The unanimous verdict of pastors and League officers has been that it has resulted in great blessing to the Church wherever it has been earnestly undertaken, and it has undoubtedly been the means of many conversions.

One of the best things about the plan, is that it unites a great host of young Christians in Bible study and work for Christ at one time.

Let us seek to make the most of it this year with a view to the spiritual quickening of all our societies.

Descriptive circulars concerning the movement can be secured by addressing Rev. A. C. Crews, Wesley Buildings, Toronto.

The Reading Course.

The President of every League should see that his society has a Reading Circle. The details of management, etc., may very properly be placed in the hands of the Literary Vice-President, but the President should feel a burden of responsibility in regard to awakening interest, and getting the enterprise started.

Every League might have a Reading Circle, if a little attention were given to the matter by those in charge. A writer in The Epworth Herald says: "If only the pastor, the President of the League, and vice-president of the third department, shall unite together, that is enough to claim the promise, for, where two or three are gathered together in His name, for instruction and improvement and development and growth in right thinking and holy living, there will He be in the midst of them."

The General Board has done everything possible to remove the objection against the Reading Course, in regard to expense, by reducing the number of books from four to three, and also cutting down the price from \$2.00 to \$1.35. When sets are forwarded separately by mail, it will be necessary to send 15 cents extra for postage, etc. It will be to the advantage of Reading Circles to have their secretary

order all the sets that may be required, and have them sent in one parcel, by express, thus saving expense.

Give Attention to Reading.

Why I should take up the Epworth League Reading Course:

1. I have brains. (a) First thing I know I'll lose them if I don't use them. (b) I'm not using them—haven't read any solid books in a year. (c) Finally, I'm tired of singing, "Take my intellect," and then holding on to it, as tight as a limpet.

2. I have time. (a) "All there is." (b) All I need—if I economize. (c) Believe I'll begin and save—my odd moments.

3. I have money. (a) Not much, but enough. (b) I easily lose \$1.50 a year—put it where it doesn't count. (c) I can do with less dress, confectionery, amusements—and I will.

"All for Jesus, all for Jesus,
All my being's ransomed powers."

He Prayed in French.

Twenty-one years ago, at the centennial of modern Sunday-school work, when the Earl of Shaftesbury unveiled a splendid bronze monument of Robt. Raikes on the Thames embankment, we met for the first time the greatest Baptist preacher of the nineteenth century, Charles Haddon Spurgeon. Delegates to this Raikes centennial from all parts of the civilized world were admitted by tickets to a union communion service in Spurgeon's Tabernacle, which was packed to its utmost capacity by representatives of about every sect or division of the Christian army of the world. Dr. Cook of Paris, was called on to lead in prayer.

"I am not sufficiently at home in the English language to lead this vast audience in prayer," was his response.

"Then lead us in French," said Mr. Spurgeon—"The Lord understands French!"

Such a fluent and unctuous petition followed as is seldom heard in a lifetime. It went up in French, but the answer came down in English, with a wonderful manifestation of the presence of the Holy Spirit.

Extremely Reluctant.

"Young man," the rising statesman said to a reporter, "newspaper notoriety is exceedingly distasteful to me, but since you have asked me to give you some of the particulars of the leading events in my life I will comply. I do so, however, with great reluctance."

Here he took a typewritten sheet from a drawer in his desk and handed it to the reporter.

"I suppose, of course," he added, "you will want my portrait, and although I dislike anything that savors of undue publicity, I can do no less than comply with your wish."

Here he took a photograph from a large pile in another drawer, and gave it to the reporter.

"When this appears in print," he said, "you may send me two hundred and fifty copies of the paper."—Chicago Tribune.

A Boy Hero.

The ship "Om Bond," of Oswego, was stranded an eighth of a mile from shore, near Rondan, Ont., and the sailors were hanging helpless in the rigging. Walter Claus, a lad who lived on a farm near by, launched his small boat and made four trips out to the wreck through the surf. He saved the entire crew by his courage and perseverance, and well earned the name hero without going away from home to seek glory.—Junior Christian Endeavor World.

Devotional Service.

By Rev. T. J. PARK, M.A.

In this issue the Editor of this department, through the kindness of friends, publishes the thoughts of four able writers on the topics for consideration. Varieties, which is said to be the spirit of life, will thus be secured to the readers of this paper by the thousands of readers of these columns.

THEO. J. PARK.

SEPT. 22.—"THE SALOON POWER DOOMED."

Psalm 37, 1-10.

(TEMPERANCE MEETING.)

HOME READINGS.

- Mon., Sept. 16. Why liquor is evil. Prov. 20, 1. Dan. 5, 1-5
- Tues., Sept. 17. Why abstinence is best. Rom. 14, 17-23
- Wed., Sept. 18. Why liquor selling is sin. Ps. 5, 5-8, 12, 15
- Thu., Sept. 19. Why men sell liquor. 1 Tim. 6, 3-10
- Fri., Sept. 20. Why the church should oppose it. 1 Pet. 4, 1-6
- Sat., Sept. 21. God's face is against it. Jer. 17, 19, 20. Rom. 12, 21
- Sun., Sept. 22. God's face is against it. Jer. 23, 17-18, Mic. 2, 1-3

Prohibition of the liquor traffic is demanded as an economic measure. We believe this would nearly, if not quite, solve the industrial problem with the algebraic precision of a sum in Euclid. Economy in the administration of government is a matter of importance to statesmen. That policy that causes unnecessary expense to citizens, or causes a large waste of time or money, by bread-winners, is beyond question not only unwise, but unjust. It is certainly the first duty of a government to enforce and adopt those regulations that will bring to wage-workers the largest rewards for toll. The liquor traffic imposes a large needless expense on both government and people. This it does in every way. We get a small revenue from the saloon in the shape of licenses, whilst because of the saloon a heavy tax is laid on the rest of the community for the support of paupers, the arrest, trial, and conviction of criminals made by the saloon. An annual revenue of seven or eight millions from the traffic is offset by an annual expenditure of fifty millions to repair the damage wrought by the saloon. This "penny-wise-and-pound foolish" policy is too trivial to engage the attention of serious thinking men.

It takes \$3,500 invested in liquor to employ one man, whilst in the ten leading industries in the United States \$1,021 employed one man. Thus, if the money now used in manufacturing and distribution were turned into legitimate channels—employment would be given at least three times as many men.

The liquor traffic takes from working people in Canada at least eight millions of their hard-earned wages, for the material detriment to themselves and families, to say nothing of what is squandered in other directions, while its sottish victims are under the influence of drink. The traffic is the cause of thousands of dollars of debts, whereby hundreds of thousands of dollars are lost by those who do not themselves indulge in drink. The traffic is the source of idleness, and thus causes an immense amount of loss of time and labor, which are money. The traffic impoverishes the people, hinders the improvement of property, and lessens its taxable value. By careful computation it is estimated that each dollar spent for intoxicating drink coerces the expenditure of another similar sum, that is, if fifty millions are spent in drink in Canada, another fifty millions must be spent to meet the demands occasioned by the outlay of the first amount. This financial holocaust is not only unnecessary, but it is out-

rageous and ruinous. It is just as much spent to generate brutish intemperance and crime to produce paupers, and to render the people wretched. It is a price paid for broken hearts, it is making chattels of beggared and orphaned children, and widowed and abused women, and a pestiferous moral junkshop of society. It is putting a premium on vice, and discounting virtue.

"For yet a little while and the wicked shall not be." Is it ever unjust to ruin those that ruin others? God seemed to think not, when the deluge swept the unrighteous inhabitants from the earth; when three thousand idolators were slain by the sword at the base of Horeb; when Haman was executed on the very gibbet he had erected for the mild-mannered Mordecai; when the slaveholders, by a dash of Lincoln's pen, were relieved of millions of their human property. Under the old dispensation it was an eye for an eye, under the new whatsoever a man soweth that shall he reap.

Human governments universally punish those who injure their fellows, except in the case of the liquor traffic, and the equity of the principle goes unchallenged.

The liquor traffic is doomed because not only is it no help to the physical system, but works much injury. Investigation has shown that liquor injuriously affects the liver and kidneys, causing Bright's disease, and renders the man an easy victim to many other diseases. Alcohol is not digested as food, but circulates unchanged, like poison, through the system. Like other poisons they may occasionally benefit as medicines, but when made a beverage by the healthy it never does good, only evil. Ardent spirits are not the only benefit when moderately used, but they stimulate to immoderate use. They beget a craving, a feverish thirst that multitudes want power to resist, so that many are destroyed in body and in soul. If a wild beast, for which a man had paid \$50,000 should break from his cage, travel the country, destroy his lives and property, would it be satisfactory to the people to be told that the owner had paid the duty, and the license on the savage brute? Would it be regarded as an unjust depreciation of the value of property, if some man should fire a bullet through the beast's brains? While we deny the moral right under any conditions of an individual to inflict injury on others simply from a spirit of vindictiveness, we do claim that governments have the right, nay, it is their bounden duty to protect society, even to the extent of the utter extinction of a nest of rattlesnakes, or a den of thieves. If prohibition would ruin every liquor-seller in the land, simple justice to society imperatively demands the total overthrow of the traffic. Besides government sanctioning it becomes the oppressor instead of the protector of the people.

The government, by licensing, relieves the liquor-seller of all lawful responsibility for the paupers made, the crimes committed, the property destroyed by his otherwise lawless acts. Society is utterly defenceless, so far as civil law is concerned, against the flagrant wrongs inflicted upon it by the licensing of liquor. Prohibition reverses this order by protecting society in advance by the proverbial ounce of prevention is better than the pound of cure.

Prohibition is a divine principle. The first law ever laid down by God, so far as we know, was a prohibition of the tree of knowledge. Mark, the penalty of its violation was death. That was a little in advance of the most vigorous prohibitions of any civil government. The ten articles of the Decalogue are, with one exception, prohibitory. Idolatry, profanity, Sabbath-breaking, etc., are

prohibited. Inasmuch as liquor is responsible for the commission of many of the crimes prohibited in the Decalogue, the suppression of it would be godly in its tendencies and its results. There times, distillation being a modern invention. The liquors of those days were comparatively harmless, yet there was no license traffic in them. Even the giving of them away was strictly prohibited, as shown by the denunciation, "Woe unto him that giveth his neighbor drink, that putteth the bottle to him and maketh him drunken."

REV. A. HAMILTON, Fergus, Ont.

SEPT. 29.—MISSIONS: "GROWTH OF THE KINGDOM."

Psalm 72.

HOME READINGS.

- Mon., Sept. 23. The kingdom begun. Mark 1, 6-15
- Tues., Sept. 24. God's promise. Mark 4, 26-32
- Wed., Sept. 25. The kingdom grows. Luke 10, 1-9
- Thu., Sept. 26. Prayer and missions. Luke 11, 1-5
- Fri., Sept. 27. Progress of the gospel. Luke 15, 30-40
- Sat., Sept. 28. Future success. Jer. 31, 31-41

This psalm is very naturally taken at first sight to be a prayer of David for Solomon, who was soon to succeed him as King of Israel. But there is doubt as to the accuracy of the title, and some scholars have suggested that the composition following the prayer is by Solomon or some other writer. It is evident that the magnificent picture drawn of a King judging "thy people with righteousness, and thy poor with judgment," a picture of the ideal ruler who is the promised Messiah. We cannot but admire the type of patriotism which exalts the position of the immediate ruler by setting before him such a splendid type of kingship as that which is here described. At the same time we are inspired by the bright and clear faith of the writer, who not only prays for but foresees the fulfilment of God's promises in the establishment of such an ideal kingdom as he here sets forth.

He sees in this ideal kingdom (a) the righteousness which will not only do justice among the people, but will vindicate the poor and "save the children of the needy" from being driven into slavery. (b) He sees the universality which will subdue all opposing forces. Kingdoms and systems which are opposed to God's rule must come ultimately into conflict with him and be crushed. His object is not the destruction of men, but their salvation, which often needs the destruction of the systems to which they belong. (c) He sees the beneficence of his rule, and turns again and again to the deliverance of the needy and the poor, and the "law that hath no helper." The ambition for power which such motives as these is a noble ambition. How different from that which is prompted by vanity or a base selfish hunger for distinction. God can trust people with power who will use it for the relief of the poor and needy. (d) He sees also the perpetuity which is the fulfilment of God's promise that "they shall not fall there (said he) a man on the throne of Israel" (1 Kings II, 4). At the same time the worshipful tone maintained throughout the psalm suggests moral solemnity and divinity of character that could be found in any one of the rulers of Israel, and more perfect conditions than those which characterized any one human reign. While, on the one hand, the moral defect of either Solomon or David might have sealed their lips against the utterance of such sublime thoughts as these, on the other hand, the inspired vision of an ideal reign stands so plainly before them that they give us the picture in the form of a prayer for its realization.

PARTIAL FULFILLMENT ATTAINED.

Since we live in the Christian era after the influence of the life and death of Christ has been at work for over two thousand years, it is quite in order for us to praise and ask to what extent this ideal reign has already been realized in the earth.

Without trying to glorify any branch of the Christian church, one can easily see from the outside how certain great changes which have taken place through the influence of the Christian religion during this era. A few examples may be given:

1. The abolition of serfdom. This giant evil grew up, not altogether in heathen countries, but partly under the patriarchal system and originally with apparent divine sanction. Though harmless under the patriarchs it became a great evil under modern forms of government, and might be regarded as the most glaring type of oppression. The judgment of "thy people with righteousness, and thy power in judgment," requir'd the abolition of this great evil, and it has been done so completely that even the darkest corners of the earth cannot afford a safe place in which to practice it.

2. The position of woman has been very greatly changed. Instead of being the drudge of the home and the toy of the stronger sex, she has been given her place as a moral equal to her brother and husband, and is protected as the honored matron of the household. Her intellectual equality is recognized, and her right to a fair share in educational advantages is established. The influence of her character thus elevated is being more and more felt as essential to moral and racial progress. With this may be coupled the much greater sanctity attached to marriage.

3. Practices of torture and cruelty toward criminals and toward enemies in war have given way to more humane methods of treatment. And where severity is used the moral effect is considered rather than revenge or retribution.

4. International rights and obligations have greatly reduced the opportunities for plunder and bloodshed, and have almost abolished the once prevalent evil of piracy.

Arbitration is being advocated and resorted to for the settlement of many disputes which formerly had no appeal but the sword.

5. Religious tolerance has so advanced that the history of past cruelty and persecution for religious objects is now read with a sense of horror and disapproval, such as could never again permit their repetition, save, perhaps, under such exceptional conditions as exist in the empire of the "unseparable Turk."

6. Together with this established tolerance in regard to religious belief, there has taken place a wonderful awakening, especially during the nineteenth century, of a spirit of aggressive enterprise in pushing the cause of the Lord Jesus Christ into the darkest corners of the earth. In Asia the great Mongol group of races is being gradually leavened by the light of the Gospel of Jesus Christ. Japan, the once hermit nation, is now a leader of progress in the East, and is almost compelling Corea and China to abandon their ancient superstitions and open their doors to Western Christian civilization. The grand Lama of Tibet may tremble within his mountain-locked fortress of obscurity and defiance, for his days are numbered, and it is only a matter of a few years till the railway and printing-press will be established in his once inaccessible domains.

In India, caste is being dissolved by western intercourse, and multitudes are yearly brought under the influence of Christianity. It may take time to over-

come the old systems, but the process of disintegration has set in, and there can only be one ultimate result.

Africa can no longer be called the Dark Continent, for, although still in a broken and disorganized condition, the light has entered, the land is fairly understood, the forces which bound it in the darkness of slavery have been broken, and the way is open for a rapid advance in the direction of Christian civilization. We may now rejoice that the states of the nations are open; the opportunity of the Christian is early come, and it is the privilege of the rising generation to go forward in conquest unto victory in the name of the Lord.

THE COMPLETE FULFILLMENT.

The path of success to the complete fulfillment of Messiah's rule is also suggested in the beginning and ending of this psalm. It begins with a prayer, "Give the King thy judgments, O God," "Not in might, nor by power, but by thy Spirit, saith the Lord." We are to ever to see these things accomplished in the salvation of the world, we must exercise great faith, and use it in mighty and prevailing prayer. Every great religious movement is preceded by earnest prayer somewhere and by some one. Until we learn to use this great secret of power we have not discovered our strength. Earnest, persistent, faithful prayer is an agency, the influence of which cannot be measured, and never has been exhausted. The psalm ends with a benediction (vs. 18, 19), in which glory and praise are ascribed to God. This, too, is an essential condition of real progress and ultimate victory. The moment we yield to the temptation to gratify our human vanity, even by the praise of our good deeds, we are shorn of strength, and cut off from hope of success. Let us, therefore, constantly maintain the spirit of this benediction, and say, "Blessed be the Lord God, the God of Israel, who only doeth wondrous things, and blessed be his glorious name for ever; and let the whole earth be filled with his glory. Amen, and Amen!"

POINTS FOR THE PRESIDENT.

Have a half-hour prayer-meeting before the regular service, specially directed toward missionary work. Emphasize the importance of prayer as a regular means of seeking the evangelization of the world. Give a brief review of our own missionary operations, with use of maps, and give glory to God for the honor he has given us as a Church in our efforts in the Northwest and in foreign lands. Familiarize yourself with the names of our own missionaries and their fields of labor. Dwell on the character of noted missionaries of any denomination, and of any field of labor.

REV. F. A. CASSIDY, B.A., B.D.*
Guelph, Ont.

OCT. 6.—"THIS GRACE ALSO,"—
"GIVING."

2 Cor. 8. 7-9.

HOME READINGS.

Mon., Sept. 30. Establishing truth. 1 Cor. 1. 27-31, 2-15
Tues., Sept. 1. In the gospel free. 1 Cor. 9. 27-34
Wed., Sept. 2. The benefits of giving.
Thurs., Sept. 3. All is blessed. Matt. 6. 19-21, Luke 6. 38
Fri., Sept. 4. Giving with regularity. 1 Cor. 16. 1-7
Sat., Sept. 5. Love and Gifts. 1 Cor. 13. 1-7

1. This grace also. This word is a flash of light thrown into a dark place. It illuminates our subject. It glorifies it. It displays the gold within the gold. It recalls to us the face of an angel. Much has been said of the meanness of money. We have seen people close up like a clamshell when approached for an offering. We have at times shrunk from

the mention of the subject, because it was so unwelcome. What fresh insight this word affords! Even the gold has a brighter glitter under its rays—we had forgotten that giving—liberality is a grace. But why call giving a grace as ornaments of the life, and especially the favor of God; and then, what that favor produces in us. These results are so supremely good that grace comes to denominate the highest excellencies of character, such as meekness, faith, patience, goodness, love; qualities that are ornaments of the life, that beautify the soul and exert a charm over all beholders. So the proverb says that wisdom and discretion are "grace to the neck." There is nothing more radiant with spiritual beauty than true liberality. It is a grace. It is the body of which love is the invisible soul.

But by calling liberality a grace it is not meant that its function is merely or chiefly ornamental. That is a foolish view of life, which deems coarse things chiefly a useful ornament. It is God's art to combine beauty and use. And this grace is most practical. Like mercy "it beseth him that gives and him that takes." It is effective in two realms. It speaks both the language of earth and the language of heaven. For while it relieves physical necessities, it both manifests and provokes love, and is the occasion of many thanksgivings unto God. (See 2 Cor. ix. 12-14.)

So far is it from being merely accessory or incidental that the galaxy of Christian character is not complete without it. The most worthy qualities halt when this is absent. It is impossible to substitute some other goodness for this. There are no options on the Christian curriculum. "As ye abound in everything in faith, and utterance and knowledge, and in all earnestness, and in your love, see that ye abound in this grace, also." Liberality is not a question of likes. It is a question of loyalty, of honesty in our surrender to God. A Christian without it must be cramped in soul and crippled in action, rheumatic in his joints, anemic in his blood. His very existence as a Christian becomes impossible. Whoso hath this world's goods, and beholdeth his brother in need (of whatever sort), and shutteth up his compassion from him, how doth the love of God abide in him?" 2 Tim. 11. 17. On the other hand, "the liberal soul shall be made fat." "This grace also." How mortified we would be if, when we appear before the throne to receive our crown, there should be one jewel lacking, never having been set.

But to return! It is a grace because its disposition is wrought by the Holy Spirit. It is work and a working of God in you. This is true as surely as the sweet sympathy that goes forth unbidden as the fragrance from the flower as it is of the turning of the stubborn and worldly heart to the true attitude toward riches, which is possible only with God. (See Mark 8. 27.) "When ye restrain your benevolence take heed lest you resist God. That is grace but a reflection of that which is in God himself. He is the great giver. His supreme manifestation to man was a gift. (John 11. 16.) Christ's whole life was a giving. (See Mark 1. 15.) This is the eminently the grace of our Lord Jesus Christ that though he was rich, for your sakes he became poor. (See Phil. ii. 5-8, and note the injunction. "Let this mind be in you which was also in Christ Jesus." ii. 5.)

Giving is a grace, an ornament, an instrument of God, a manifestation of his power, and a reflection of his character in us. See that ye abound. That is a good, wholesome word. It is large and free.

It is significant that in these somewhat lengthy references to this subject Paul does not mention tithing. The omission is doubtless due to the fact that he is on higher ground. His standard is not measured by amount. It is estimated by its motive. His inspiration is the love of Christ. Its worthiness its imitation of his great sacrifice. "Ye know the grace of our Lord Jesus Christ that though he was rich, yet for your sakes he became poor, that ye, through his poverty, might become rich." There is no stinginess about it, even amid deep poverty it abounds in richness of liberality. (See viii. 2.) In spirit at least the Christian gives his all, and in the case of all his wealth Jesus is Lord. (Mark X. 21; Acts iv. 32-37.)

See that ye abound. But you will not abound without care, forethought, method. Note Paul's careful preparation for this ingathering, his sending an agent; his evident anxiety that there should be no failure. He does not leave things to chance or impulse. He lays definite and extensive plans, and prosecutes them with utmost vigilance. "He" takes thought for things honorable in the sight of God and man. (2 Cor. viii. 21.) This for the general ingathering. He has previously given instructions to the individual members how they should proceed, that this larger movement may be possible. "Upon the first day of the week let each one of you lay by him in store as he may prosper." (See 1 Cor. xvi. 1-4.) Here is the practical hint as to method. The scheme should include everybody, small and great, rich and poor. "Let each one of you lay by him." Let us not despise the poor in this matter. Paul thought of no exceptions.

He declared for regular giving or setting apart for God's use, on the first day of the week. This is systematic giving, and is the wisest plan for every one, especially for people of limited income. The weekly envelope system of collecting church funds is based on this principle, and is very much to be commended.

Paul's method is proportional "as he may prosper." The giving is to have reasonable relation to the receiving. He does not demand a tenth, but he advises a definite proportion. A proportion to be determined by the judgment, the conscience, the love of the giver. The tenth is a reasonable proportion in ordinary circumstances. Those who try it find it workable, and a source of great satisfaction. Many no doubt should give more. Perhaps some may give less. But the time is surely coming when men will devote the entire profits of their business above the amount necessary for a modest living, to the service of their fellow and the cause of God. Even then they will come short of the grace of our Lord Jesus Christ, for he was rich, and for your sakes became poor.

2. The proper objects of benevolence. The opportunities for the exercise of this grace are manifold. There is need of discrimination and discretion. This is a case in which, perchance,

"Time makes ancient good uncouth."

All worthy opportunities have this in common, that they invite us to assist our fellow man in some way. What his real need is, and how it can be relieved, should be our study.

The burden of Paul on this occasion was the Christian poor, made so by persecution and by famine. The poor have we always with us, both in local sporadic form, and in submerged masses. It is a problem for all Christian men, the best for all good citizens. How best to relieve, and, if possible, prevent, the poverty which is the occasion of suffering,

and the ready soil of evil. "So, then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith." (Gal. vi. 10.)

The church, because she furnishes help of an intangible sort, but yet of inestimable value alike for its personal uplift and its socializing influence, deserves your support and the ministry by which the instruction, comfort, stimulus is largely imparted, is to be esteemed very highly in love for their work sake, and to be liberally supported according to their need. "If we have sowed unto you spiritual things, is it a great matter if we reap your carnal things." (1 Cor. ix. 11.)

The schemes of the church are humanitarian in the truest and best sense. The missionary cause is the greatest humanitarian enterprise the world has ever seen. It is par-excellence the cause of Christ, and should have our most liberal support.

4. Results. Liberality is like a great ganglion or spiritual nerve centre, from which ramify fibres, reaching to all parts of the life. Its healthy exercise quickens the soul, and enlarges the life. By it is conditioned the blessing of God, both temporal and spiritual. "He that supplieth seed to the sower and bread for food shall supply and multiply your seed for sowing, and increase the fruit of your righteousness. Ye being enriched in everything unto all liberality." (See passage in full, 2 Cor. ix. 6-11.)

REV. A. J. IRWIN, B.A., B.D.,
Port Colborne, Ont.

Ontario C. E. Union.

Annual Convention, Brockville, Oct. 1, 2 and 3, 1901.

The annual convention of the Ontario C. E. Union, to be held in Brockville the first three days of October, 1901, promises to be superior to any on the long list of conventions held during the fifteen years of its existence.

The chief theme will be the "Deepening of the Spiritual Life," and no more



REV. J. WILBUR CHAPMAN.

capable leader could be secured than Dr. J. Wilbur Chapman, of New York City. This is Dr. Chapman's first appearance at an Ontario convention, and a very warm welcome awaits him.

Rev. C. E. Eberman, of Boston, the new field secretary of Christian Endeavor, will also be present and tell

many things about "The C. E. Advance Movement" for the new century. Mr. Eberman attended the Cincinnati convention, and we predict for him a brilliant future, as his heart and soul is in this movement.

Other strangers likely to attend are



REV. C. E. EBERMAN,
Field Secretary Christian Endeavor Society.

Rev. Eugene Joy, Watertown, N.Y.; Rev. Mr. Wright, Ogdensburg, N.Y.

The programme also embraces a long list of celebrated Ontario speakers, such men as Rev. T. Albert Moore, Hamilton; Canon Richardson, London; G. T. Fergusson, Toronto; Dr. Carman, Toronto; Dr. Dickson, Gaitt; E. A. Hardy, B.A., Lindsay; Rev. S. T. Bartlett, Napanee; Rev. A. Gandier, Toronto; Dr. Johnson, London; Rev. N. A. McLeod, Ottawa; Rev. J. S. Lovell, M.P., Smith's Falls; Rev. J. S. Henderson, Hensall. The railways are quoting reduced rates on the convention plan, and full information may be had from the station agents. Circulars from the secretary, A. T. Cooper, Clinton, Ont., are being sent to each society. If your society doesn't get one, send for it.

Central Business College.

If the success of this excellent school may be measured by its annual enrollment of over 700 students, and this enrollment is any evidence of the popularity of the school, based upon the thoroughness of the work, it will be readily conceded that this institution occupies the foremost position among the leading schools of our Dominion. Its circulars afford interesting reading matter, and are mailed free to any one writing for them. See card in this issue.

How many persons, perhaps of fine abilities and magnanimous virtues, we one and all say we would not wish to live with, because they are nervous and captious, and carry a tinder with them that catches at every spark! Would you make yourself dear to every domestic scene you enter, form the habit of forbearance, and all your kindred will bless your face for its own benediction. Your very coming in at the door shall be as a balm; and that comfort is not insignificant which is repeated, a drop of sweetness in every draught, a thousand and a million times. While the effect of forbearance will be not only to make you comfortable to others, but to deepen the power and harmonize the development of your own soul.—C. A. Bartol.

An Unexplored Country.

An old Sunday-school teacher was walking home from church last Sunday night, behind a young girl and a bright college boy who stood high in his classes. The girl was talking about her Bible-class, not priggishly nor pedantically but in a sweet, natural way, as a matter of interest to her and supposedly to her escort.

"What is a concordance?" the listener heard this candidate for the B.A. degree ask. The little maid, with a touch of surprise in her voice, explained to him what a concordance is, and how she used it to find what the Bible, from Genesis to Revelation, said about certain subjects. He had never heard of such a book nor of such a method of studying the Bible! Yet Columbus found nothing in his voyage so eternally important as the glorious body of truth to be found by studying the Bible with a concordance.

A Sunday-school Dog.

The daily papers tell of a remarkable dog owned by Miss Lavina M. Horton, a school teacher of Port Chester, N.Y. "Sport," as he was known to nearly every one in Port Chester, was elected several years ago to membership in the Harry Howard hook and ladder company. The members supplied a uniform and cap for him, and he would sit on the driver's seat and accompany them to a fire or when they went out on parade. His career as a fireman, was suddenly ended one day, when he fell from the truck and broke his leg.

He was the only dog in the village that went to Sunday-school. As soon as he heard the Sunday-school bell he would wag his tail and trot off with his mistress, who was the superintendent. On their arrival at St. Peter's Church he would visit each class, and, after greeting the scholars, would lie down on the platform until after the session. It was only on a few occasions that he could be induced to attend church, although he was a firm friend of the rector, Rev. C. E. Brugler.

Did they Git the Mule?

Philip G. Gillett was one of the Illinois quartette, composed of Moody, Jacobs, Reynolds, and Gillett, that did so much to bring forward the great Sunday-school movement. He was superintendent of the Sunday-school in Grace Church, Jacksonville, Ill., and also of the State Asylum for Mutes and Imbeciles. He maintained a Bible-school for both mutes and feeble-minded under his care. When the latter were removed and put apart under Dr. Wilbur, the Bible-school went on. One Sunday the lesson was about the disobedience of Absalom. The teacher of a boys' class felt sure she had made an impression on one, at least, of her rather dull boys. He was all at a gaze; a look of almost enthusiasm lit up his usually stolid face, as he seemed to see the danger of disobedience of Absalom hanging in the bough of the oak, and the beast going from under him. Soon as allowed to ask a question, he delivered his soul, and dispelled the teacher's satisfaction by eagerly inquiring, "And did they git the mule?"

I am reminded of the way teachers and preachers often miss their aim.—Isaac Crook, D.D.

Some one has condensed good advice as follows: Drink less—breathe more. Eat less—chew more. Clothe less—bathe more. Ride less—walk more. Worry less—work more. Read less—think more. Preach less—practise more. We say it is good advice—in the main. People do not drink too much water.

Rally Day Programme

THE General Sunday-school Board has appointed **SUNDAY, SEPTEMBER 29th**, as a **RALLY DAY** in all Methodist Sunday-schools in Canada.

A Programme, which includes hymns, responsive readings, etc., has been prepared, under direction of the General Board. On account of printing a large edition we are able to supply this Programme at the very low price of **25 cents per hundred copies, postpaid.**

We have also a very attractive **Four-page Announcement Card**, for advertising the services of Rally Day, which will be sent to any address for **30 cents per hundred, postpaid.**

The Epworth League Reading Course for 1901-2 is now ready

THE Course has been reduced from four books to three, and the price also cut down. We confidently expect that this will be the most attractive set of books that we have ever offered to the Leagues. The following is the selection:

1. Making a Life. BY CORTLAND MYERS.

A book of inspiration and instruction on character building, which will delight old and young.

2. Poems of Whittier.

This volume has been chosen in response to a widespread desire on the part of Reading Circles for something of a high grade from standard literature. The works of the Quaker poet will be greatly enjoyed by the young people.

3. Japan, Country, Court and People.

BY DR. NEWTON.

This is declared by competent critics to be one of the best books on Japan ever written. It is fresh from the press, and is full of interesting descriptions of one of the most interesting countries in the world.

These three splendid books will be sold for **\$1.35**. If sent by mail, 15 cents must be added for postage, making the total cost \$1.50.

If a number of sets are purchased at once by a League they can be forwarded by express, thus greatly reducing the expense. We are determined to give the young people every possible advantage in order that the Course may be widely circulated.

Now is the time to organize a Reading Circle and secure the books.

... ADDRESS ORDERS TO ...

William Briggs
TORONTO

E. W. Coates
MONTREAL

S. F. Huestis
HALIFAX