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Why Japan Needs Christ and Why Christ Needs Japan

MRS. F. C. STEPHENSON

THE Key to Asia" is the significant name given to Japan by missionary statesmen, and the relative position she occupies in the Orient is an insistent and urgent call for her speedy evangelization.

In the days of long ago Japan looked to China for her code of morals, her religions, her literature, her art and her education; but when she opened her doors to western civilization she ceased to look back, and her old standards were forever abandoned.

Japan sought help from all the world in the readjustment of her national life, in the organization of her educational system, in establishing her army and navy, in introducing and developing modern transportation systems and in advancing her commercial and industrial interests. Anything which would contribute to her material and intellectual progress was adopted and adapted; but with her religions she was not only satisfied, but was bitterly opposed to the entrance of Christianity. She had not studied the underlying principles of western civilization, nor recognized that it owed its best to the Christianity which she despised.

During the past generation Japan has made marvellous advancement. A representative government, an educational system recognized the world over for its completeness from kindergarten to university, an army which has achieved, a navy modern and well equipped, railway and shipping facilities up to date, and an ever-increasing world trade, all testify that Japan has fairly won the place she holds in international councils and in the sisterhood of nations.

While Japan has taken her place among the nations of the world, she holds a unique position in the Orient. She controls Korea; her victory over Russia did much to arouse China into independence; Siam sent her embassies to inquire regarding Japan's greatness; the

unrest in India is attributed by some to the spirit of Oriental leadership which Japan is exerting, consciously or unconsciously, directly or indirectly.

What shall Japan's leadership be? It is the privilege of the Christian Church to answer this question. The old Oriental life has, to a very large extent,

is it possible to reach the Japanese and train them as Christians? This question is answered by the organization and work of the Japanese Churches, by their outstanding leaders and by the missionaries they are beginning to send out. The native leaders in Christian work today, became Christians when to leave the faith

of their fathers meant sacrifices of which we know nothing. Now Christianity is no longer regarded as a foreign religion, and although its communicants number only about one hundred thousand, these figures do not represent the number who come under the influence of Christianity.

Japan's educational system is surely preparing the way of the Lord, and the great number of students in all centres of education constitutes an almost unparalleled opportunity for leading men to Christ and enlisting them in His service. Can these students be reached? Yes. The following extract from a private letter from the Rev. P. G. Price, who sailed last autumn for Japan, is an appeal for workers to which we hope some of our young men will respond: "The recent Mott meetings at the Methodist Tabernacle, Tokyo, were of special value, as they have shown what can be done among students. These meetings were held for two nights only, but the first night one hundred and twenty signed the pledge cards to pray and study, and give their allegiance to Christ if, after due investigation, their reason and conscience permitted. The second evening three hundred and eighteen others signed the same pledge. In addition to this one hundred and eighty came out immediately for Christ without the need of further examination or investigation. I have never heard a more direct appeal to flee from sin

than Mr. Mott delivered. I have never seen so large a percentage of response to the Gospel message. It was not an educational appeal, but one to flee from sin and to receive power to overcome sin. I would say, however, that practically every man who made decision on these two evenings has been taught



A BUDDHIST FUNERAL, JAPAN

given way to new thought; old civilization, old philosophies and old religions are being displaced. Their old faiths are slipping away. What shall we give in their place? Japan must be prepared for leadership, and that leadership must be Christian.

the Bible in the place from which he came. Tokyo ought to be the place where the results of the seed sown in the country are reaped. The students, it is true, are often in schools in Tokyo which do not stand for religion; but it is also true that they are away from home, and are more subject to new influences and are more able to make a radical change.

In writing of the same meetings Dr. Burwash states: "In reaching the student body we reach the future leaders of the empire. No other class is more important. They are thoroughly open to the influence, of the truth and of the religious spirit. Quite a number are already Christian, and their countenances and their voices as they sing with the spirit express the depth and fervor of their religion. Dr. John R. Mott devoted the last two nights of our common stay in Japan to the Tabernacle and with more courage than I had ventured, called for an expression of their interest in Christianity, and nearly five hundred responded by signing cards expressive either of their resolve to become Christians, or of their decision to understand Christianity more perfectly. Surely the field is white for the reaper!"

Japan's three hundred thousand students in her higher schools and the six millions in her primary schools present a challenge to the Christian Church that must be acknowledged. The response of the students to Dr. Mott's appeal is an evidence that education will not satisfy the soul's deepest longing nor meet its deepest need. Japan's students need Christ, and the need of the students is the need of the community, of the home, of the individual.

"Christianity in Japan has awakened a sense of spiritual need. Men are no longer satisfied with the incomplete moral teaching, the superstitions, the character of many of their religious teachers, their failure to give any satisfactory solution of the problems of life and their lack of moral power." These are the words of a missionary who has spent many years in Japan. The appeal of all missionaries is, "Send us more workers." There never was such an opportunity for work as at the present time. The readiness of all classes to listen to the Gospel message testifies that Japan is seeking Truth. May we respond and give her Christ, the Way, the Truth and the Life, for the Japanese as well as for us.

Japan needs Christ for her own sake; then for the sake of the great Orient world in which she has won so important a place. A Christian Japan means the mightiest force in winning China for Christ, and in changing the thought and life of millions in non-Christian Asia. If this great Orient is won to Christ, it will be through the people of the Orient. Missionaries recognize this. The harvest is so great and the laborers so few that all the foreign workers can hope to do is to reach the comparatively few and depend on some of these to become workers among their own people.

After two thousand years of Christianity there is not a so-called Christian nation to-day that can announce to the non-Christian world, "We are Christian. Follow us." We are not Christian, not to the people of the Orient, interchangeable terms. We ourselves know how wide their difference, and how much we have in our Western civilization which is not Christian. God calls nations as well as men to His work. Is there one nation ready to respond? Will Japan be the first? Japan is Oriental. Will she win the Orient for Christ? Can she win it without our help? Are we preparing her for the highest leadership? God is calling Japan through us. We must give her our best if she is to be trained for efficient leadership in the Kingdom of our God. Doors are now open. It is possible for them to close again.

A Trip Through the Luther Country

V. Luther's Break With Rome

FREDERICK E. MALOTT.

EVERY schoolboy has read about the ninety-five theses that Martin Luther nailed up on the door of the church at Wittenberg. This old church still stands. It is known as the Schloss-Kirche, or castle-church. The door that was used as a bill-board was burned in 1760. It was replaced in 1858 by another, covered with brass, on which is inscribed in Latin the ninety-five theses. Every schoolboy knows, too, something about the Indulgences against which Luther protested. But as so much hinged on Luther's attitude toward these, and so great a fire was kindled by the discussion that followed his protest, it may be well to remind ourselves again of what it all meant.

About the time of Luther's visit to Rome, Pope Leo X. began the building of the famous, St. Peter's Church at Rome.



MARKET SQUARE AND CASTLE CHURCH, WITTENBERG.

This church was to be the expression of the new Italian art. The supreme question with the Pope was how to finance his undertaking. The plan he adopted was the peddling of indulgences over all Europe.

Indulgences had been bought and sold before this, and the papal revenue increased thereby, but the sale of them had never been vigorously pushed. So great a man as Thomas Aquinas had defended them. The theory of the Church was that as many eminent saints had lived exceptionally good lives, and in many cases had suffered martyrdom for their faith, that they had to their credit more good works than were necessary for their own salvation. The Church, it was argued, had the power of disposing of this merit to whom it would. Now many poor sinners were far short in their account—moral bankrupts, and to such the Church said, "Do a certain amount of penance and pay a certain amount of money, and some of this stored-up merit, at our disposal, will be credited to you."

At the time St. Peter's was begun it was thought a good scheme to finance the undertaking by pushing the sale of indulgences. In Germany a monopoly was given to Albert, Archbishop of Mayence and Magdeburg. He was an ambitious prelate, and his princely style of living had led him to borrow large sums of money from a firm of wealthy bankers named Fugger, at Augsburg. From the Pope, Albert obtained permission to keep half of the money he could make out of indulgences, that he might repay this loan. Naturally, when there was personal profit in it, the Archbishop pushed the sale of pardons with all expedition, and

the man he chose as his agent was peculiarly suited to this sort of traffic. His name was John Tetzel. Tetzel was a profligate Dominican monk, with shameless audacity and a peculiar power of popular declamation and appeal.

From town to town Tetzel and his company went with great pomp and ceremony. He entered towns with flying banners and blaring trumpets, and rallied the people at the churches, where daily addresses were given on the benefits that were to be purchased for small sums of money. Everything that could be done was done to play upon the feelings of the people. The torments of their departed friends were depicted in vivid terms to call forth contributions to free them from the pains of purgatory. In the case of the living, confession and a certain amount of contrition were required in addition to money, but for souls in purgatory nothing was asked for but money. The friends of the dead were assured of quick release for their departed on payment of their cash. "The moment the money tinkles in the box, the soul springs up out of purgatory," were the words of Tetzel to the credulous crowd who came to hear him.

Now Luther had learned from his own experience, from the writings of Augustine, from eminent men of his own day, but most of all from the Scriptures, that release from guilt and penalty cannot be purchased either by good works or money. He had long been preaching the doctrines of Paul and Augustine, and when Tetzel came to the borders of Saxony to push his shameless traffic, Luther stood ready to oppose him. The Elector of Saxony stood ready also to oppose Tetzel, but in his case it was not disbelief in indulgences, but dislike to having so much money taken out of his already impoverished dominions, that led to his opposition. "This for the most part," he said, "is the way of the world to get beyond the range of Luther's vigorous preaching, for people were coming and going and carrying news continually. The common-sense of Luther's arguments impressed the people. "Does God so love money," he said, "that for the sake of a few pennies He will leave poor souls lingering in torment; and, if the Pope has all the power he claims, why does he not, for love, release them all?"

Tetzel's approach roused Luther to new activity, and on the 31st of October, 1517, the eve of All Saints' Day, he posted up on the door of the Castle Church a series of propositions which he proposed to defend against all debaters. This was an old university custom, and the door of the collegiate church was used as a bill-board. The next day, being Sunday, he addressed the people on the subject and exhorted them to seek salvation in God and Christ alone, and to put no faith in indulgences.

The theses created a sensation which far surpassed Luther's expectations. In fourteen days they were printed in German and scattered all over Germany. The

2. Do not be content if he is habitually absent. The pastor is not the chief officer of the League. He is its pastor. That involves shepherding. He counsels, guides, encourages, inspires, but never dictates. If he does none of these, he is a failure as a leader of his young people. I would advise you to interview him. Don't be afraid of him. Perhaps he is naturally reticent. Some ministers are. Doubtless he is busy. All ministers should be. Find out what the matter is. He might be indifferent, occasionally a minister is even that. If so, wake him up. It sounds strange; but some Leagues actually do have trouble with their pastors as well as pastors having trouble with their Leagues. *Get together.*

"Ours is a League in a rural section where the President is a middle-aged man who has held office continuously for six years. Would not the growth of this Society be enhanced if a change were made, even if a timid young man were placed at its head?"

The pastor nominates "two or more persons" for President at the annual meeting, and "the election shall be by ballot." If the election has been proceeded with according to the Constitution, it follows that for six successive years your pastors have nominated the same president with at least six others for the office, and the League has by ballot elected the same man over all the other candidates. He must be a popular man. But the election may not have been regularly conducted "according to Discipline." Too often our officers are elected irregularly. The solution is in your own hands. Elect someone else if you feel that the present President has had his day, and surely he has. Honestly, I can conceive of few if any situations that would justify the continuance of any middle-aged man as President of a rural Epworth League for six successive years, and if I were pastor, I certainly would most seriously study the conditions before I even nominated him. Give the boys a chance. The Epworth League is a young people's Society.

"Is it possible for a League to be so engrossed in the work of its own local young people, that it takes no interest in any connexional enterprise?"

Bless you! Yes! Many do. One of our weaknesses is lack of the connexional spirit. League loyalty is good, but connexional loyalty is better. Congregational co-operation is commendable, but connexional unity and enterprise are indispensable to Methodism. We must be really loyal and that only. With them charity not only "begins at home," but stays there. It is all very fine for a man to say, "All churches are alike to me;" but I have found that in such a case he is "alike to all churches," and of little use to any. The Methodists are diligent, devoted, loyal, connexional. That isn't bigotry. Some people are so liberal they are dreadfully shallow, and while narrowness and depth do not always accompany one another, I confess that I would sooner have our young people dubbed "narrow" by the Methodists than diligent, devoted, loyal, connexional. That isn't bigotry. Some people are so liberal they are dreadfully shallow, and while narrowness and depth do not always accompany one another, I confess that I would sooner have our young people dubbed "narrow" by the Methodists than diligent, devoted, loyal, connexional. That isn't bigotry. Some people are so liberal they are dreadfully shallow, and while narrowness and depth do not always accompany one another, I confess that I would sooner have our young people dubbed "narrow" by the Methodists than diligent, devoted, loyal, connexional. That isn't bigotry.

Conductor: "We have missed the connection, and you will have to wait at this station six hours." Old Lady (who is a little nervous on the railroad): "Well, I'm safe for six hours, anyway."

District Meetings and the Epworth League

As intimated in our last issue, a letter was personally sent to each Chairman of District, requesting more than the usual routine attention to the Epworth League work of the District, at the annual District meeting. This article is of necessity written before the reports of the District meetings have been generally published, and at this date only two Districts have sent any kind of reply to me, and one referred to. One of these is in the form of a postcard from the Chairman, and briefly states, "Considering that the Epworth League interests are so well looked after by our District Executive, we didn't consider any action was necessary." Opinions differ, and of course the District Meeting should be the best judge of the situation; but even the District Executive would have been encouraged by some word of commendation and encouragement, and would have responded doubtless to a bit of wise and kindly stimulus.

Of all the members of that same District Executive, and the Committee is fully organized, only two returned their report blank to the General Secretary—the President and the Third Vice-President, and the Committee has had but one meeting in seven months. Perhaps no action was really "necessary"; but we cannot too strongly reaffirm our conviction that every District League, no matter how well it may seem to look after the local Leagues of its territory, will appreciate the counsel and respect the advice of the superior body—the Annual District Meeting. We are just a bit curious to know, and we shall try to find out somehow, just how many of our Annual District Meetings have considered no action necessary.

The other District reporting to the General Secretary is also well organized. It has always been well in the front line of efficiency through its District League, and no District in Ontario has a better proportionate record. But the District Meeting, after carefully considering the ground, expressed itself as follows:

Resolved, that while we regretfully recognize that the work of our Epworth Leagues and Young People's Societies is far from being as effective or successful spiritually as we desire or as we believe it might be, yet we still express our faith and confidence in the special mission of the Epworth League, and in the possibility of increasing and improving its efficiency and usefulness. To this end we suggest two things: 1, Closer pastoral attention and supervision; 2, a special effort to deepen the spiritual life of our Leagues in general, and of our Young People's Societies in particular.

Regarding the unsatisfactory financial condition of the Canadian Epworth Era, we express our opinion that its issue is exceedingly valuable to our Young People's Societies, and consequently consider it a reflector on our Methodist young people that it has not yet reached a sufficient circulation to make it self-sustaining. We recommend another earnest effort to so increase its circulation as to enable it to pay its way and make its continuance possible.

If as a District we hereby pledge our services to give our very best thought, attention and effort to the work of the young people, and to canvass our Church, with a view to holding our young people and winning them for Christ and His service.

That reads well, and knowing the brethren concerned well, we are encouraged at the outlook on the District at large. It is no great pleasure to the General Secretary to fairly bombard the District Meetings and Conference Epworth League Committees with letters; but the situation demands close and prayerful

scrutiny, wise and tactful guidance, and united co-operation everywhere, so that he has felt compelled to ask the responsible bodies to give careful attention to the work in the hope of a greater success than ever in the Epworth League as a great connexional organization.

Since writing the above, another District Meeting has reported. This is the resolution passed in their case:—

After reviewing the state of the work on this District, and finding that there has been a decrease of two senior Leagues and of one junior society, and a total decrease in membership of 25% with a decrease also in the offerings; and that while there are 53 preaching places on this District and only 31 have Leagues organized, this District Meeting wishes to express its confidence in the adaptability of the organization of the Epworth League for the Christian edification and deepening of the spiritual life of our young people; and as we feel that in whatsoever measure the Leagues have failed, it is due to a lack of a sufficiently energetic application of its principles, we would therefore recommend

- (1) That pastors and leading League workers make an immediate effort to organize, if possible, a Senior League at every preaching place, and a Junior League at suitable places where no superintendent can be found; and that every pastor closely supervise the work among the young people on their charges.*
- (2) That the District Epworth League keep in close touch with the General Epworth League Board through the Conference Executive and also with the District Leagues, with a view to rendering them more efficient support and guidance.*

These recommendations are excellent. The personal interest and attention of the pastors cannot be too strongly emphasized. One District League Secretary candidly states that on that District "antagonistic pastors had the way to progress, and writes: "The District Executive would suggest to the General Board an Epworth League revival, to be conducted solely for pastors, that they may be brought from pre-historic darkness into the light of modern civilization and be ready to help 'look up' an 'H up' for Christ and the Church." This may seem like sarcasm, it may look like sad disrespect to the ministers, but it is not so intended. The Executive recognizes that among the pastors "there are many, of course, who are the very light of our world," and he would like to see every pastor of this District Executive the earnest endeavor of the Committee has been under a heavy handicap from the indifference of some, at least, of the circuit superintendents and supplies.

We must not be too severe on such young men and women as have written the above extracts. They are devoted to Christ, sincere in their desire to extend His kingdom, and the General Secretary knows by personal contact, as well as by correspondence with them, that they desire above all things else in their office the success of the Epworth League. There are others who feel as they do, though they may not express themselves so frankly, and who will join in the judgment expressed, that an Epworth League revival among the pastors would be a splendid thing for the young people, and in nowise a bad thing for the pastors themselves.

Another letter places another feature before us. The following minute from the District records was forwarded officially to this office:—

The roll of the District was called, and a careful inquiry was made concerning

the work among the young people of the District. On several fields Bible Study classes, literary classes, boys' clubs, girls' societies, report having made progress that was highly gratifying in spite of the strong counter attractions. On two or three of the circuits, especially in the larger towns, the report of loss through moving picture shows caused deep concern. The chief opposition that has to be faced in the smaller towns and villages is the dance hall.

Two thoughts were suggested on reading the above: 1, the manifest tendency to substitute some other form of Young People's Society for the Epworth League; and 2, the need of the Church becoming more and more the centre of the social life of the young people in the community. Here is an extract from a letter received recently from one of the best known of our eastern ministers. It states the case clearly regarding our first thought:

Other organizations that are a sort of modification of the Epworth League are being introduced, and seem short-lived. I am convinced that the Epworth League, in the completeness of its organization and in its adaptability to all conditions, has not been equalled and cannot easily be surpassed.

That conviction is worth thinking over, and we believe the judgment leading up to it is sound. As for the Epworth League's place in the social life of the community, we think that a careful perusal of Mr. Bishop's article further on in this issue will prove most suggestive. Our sympathy is with young people who like pictures. They should have them, but the Church should not have the pictures that attract are morally wholesome and artistically beautiful. No unclean thing, whether for eye or ear, should be tolerated, and a high moral sense and an acute moral conscience should so exist in every community by a awakened Church that our streets and all our entertainments shall be safe places for our boys and girls in every way. God pity the young folk who are under the spell of the dance hall. And while you pity them, too, do not blame them severely for forming dance hall tastes and companionships if your church offers them nothing to minister to their social natures or affords them wholesome recreation and healthful pleasures.

* * * * *

"We urge our ministers, Epworth League Presidents and League workers in general, to do all in their power to develop the prayer spirit and the Epworth League meetings, even though it may mean less top reading, and that a copy of this resolution be sent each minister and Epworth League President."

This is part of a minute of proceedings at one of our central District Meetings, and touches a vital matter. We have pleasure in passing on the recommendation it contains to all our Leagues. Literary Circles are good. Social Clubs are congenial. Missionary Societies are valuable; but an Epworth League is more than any of these, more indeed than all put together. It is essentially a Holy Club, as truly as was that at Oxford when Wesley started his glorious campaign for inward spiritual life and growth. The Epworth League includes the study of literary topics, it exercises a wholesome social influence, it raises missionary money; but it cannot fulfil its office and ministry by these alone. It must breathe the vital atmosphere of prayer, all its meetings must be permeated by the spirit of prayer, all its activities must be prompted by the motive which prayer engenders, and unless its members learn how to pray and live out the prayer life, it is a failure as an Epworth League.

A Plain Talk Between Ourselves Concerning This Paper

PAST! PRESENT! FUTURE?

It Has Had a Past! It Has a Present! Shall It Have a Future?

THE ANSWER RESTS WITH ITS PATRONS AND FRIENDS

If you care about it, read this article. You may find it illuminating. If you do not, pass along. You may find something to interest you farther on.

THE following "Plain Talk" was written originally as an editorial for these pages. On consultation with the Manager of the Periodical Department of the Book Room, and on his advice it was not printed in the paper, but was issued in leaflet form and a copy was sent to all our ministers and Young People's Societies' presidents. That was in June, 1910. A second issue was similarly circulated in January, 1912. The thought of the Manager of the Periodical Department of the Book Room was that it might be unwise to expose our weaknesses, and that our readers should not be lectured on the matter of circulation, for not June, but the non-subscribers, were to blame for the comparative fewness of our patrons. But it is time to speak out, and, whether wise or unwise, the editor deems this an opportune issue in which to "tell the truth, the whole truth, and nothing but the truth" concerning this paper.

First, to get our viewpoint in June, 1910, read the circular to which reference has been made above. Here it is:

A PLAIN TALK BETWEEN OURSELVES.

June, 1910.

In the last number of THE CANADIAN EPWORTH ERA which he prepared (December, 1908), Dr. Crews, who was then its editor, made this important statement regarding it: "If the subscription list falls off to any appreciable extent, the result will be that the ERA will go out of existence altogether, a consummation devoutly to be regretted. Let it be understood that the only way for the Epworth League to have a paper of its own is for its members to rally to its support in a loyal and enthusiastic way."

Immediately following the appearance of this editorial paragraph unexpected changes, consequent on the death of Dr. Withrow, took place. Dr. Crews became editor of the Sunday School publications, and to the writer, as part of his duties as Secretary of the General Board of Sunday Schools and Young People's Societies, was given editorial charge of the ERA.

Though our subscribers have not decreased in number, we have not very materially increased, and we regret to say that our Leaguers have not generally rallied to the former editor's plea, namely "rally to its support in a loyal and enthusiastic way." Just why this has been the case the present editor has been making it his concern, as far as possible, to find out. While he is not responsible for the publication of the ERA, he is naturally intensely interested in its business success of the paper, and wants to see it where it never has been, as a self-supporting and paying basis.

Here are a few facts that an examination of our records and mailing sheets has shown:

There are a number of Leagues and other Young People's Societies where not even one ERA is taken. What kind of progress can they ever expect to make? What kind of a society can they ever hope to be?

There are fully 600 post offices where only a single copy of the paper is on the mailing sheet.

There are many places, we are told, where the ERA is passed around among the appointed leaders of the weekly meetings, and then simply for assistance in the preparation of the topics. This is unwise and unfair, and looks like indifference or penuriousness, or both.

There are many hundreds of League officers who are not subscribers. How any person holding any official relation to the office in any League or Young People's Society can do intelligent or progressive work or keep in touch with the growth of the Church's activities among the young people without the ERA, we cannot understand. If only all our officers took the paper, our subscription list would greatly and immediately grow.

Now note that every League has been asked by personal request from the General Secretary and Editor to appoint an Agent for the ERA, and thus provide both the Book Steward and the Editor someone in every society with whom to correspond in the interest of the paper.

The Editor has personally addressed those who are the only subscribers at their post offices, asking for their cooperation in securing new names.

He has written all the officers whose names and addresses he has who are not subscribers, soliciting their subscriptions.

He has sent out many sample copies to pastors, presidents, secretaries and others, that they may at least have some slight acquaintance with the paper.

If, after thirteen full years of trial, the Epworth Leagues, other Young People's Societies and Sunday Schools of Canadian Methodism do not appreciate the ERA enough to give it their support and make it self-sustaining, the Editor is of the opinion that the Book Committee might well question its responsibility or obligation for the continued publication of it month after month at a loss.

Young people, do you not feel that the Editor somewhat ashamed and humiliated that, with an aggregate membership of 80,000, we are not maintaining our paper on a paying business basis?

Of course the paper does not please everybody. What paper could or ever will? But while some have criticized it, the great majority of those who have either written or spoken of it have done so in words of kindly appreciation.

Your General Secretary has many other duties to perform besides editing the ERA, but through various calls on his time and strength he will continue to do his best to give to the Church a practical and helpful paper dealing with organized Sunday School and young people's work, but he reminds the whole body of Methodist youth of what Dr. Crews wrote in his last ERA editorial, and which is quoted in italics above.

These are some facts that ought to be widely known and for which the Editor has no apology. They are plainly stated and honestly expressed. The issue remains with you.

Let us all work together, and so make

the Era increasingly useful in training our young people for efficient service in the Kingdom of God.

S. T. BARTLETT.

Remember, that a second batch of these letters was sent through the mails to our responsible leaders in January, 1912. What are the results? As we printed in our last issue, which was in the printers' hands when the Book Committee met, it is the "old, old story" of thirteen years' repetition, and the Book Steward is rightly tired of it: "The EPWORTH ERA is not paying its way, and it looks as if it never would do so. Whether or not the paper should be self-supporting may be a debatable question in some minds. As set forth in "Plain Talk" above, the Editor has no doubt on the subject himself, and thinks that it should. But here are the facts regarding our past.

The paper was first issued in January, 1899. It was not expected to meet expenses for three or four years, so we will say nothing about the initial cost or the legitimate deficiencies of the first five years, which were naturally but preparatory ones and the losses presumably but temporary. But with 1904, after five years of natural infancy, the thought that the circulation should have been sufficient to meet expenses, and the next five years became healthy ones for the Book Room. But from 1904 to 1908 inclusive there was an average annual deficit of \$958 in the publication of the paper. It was in the face of this unpleasant situation that Dr. Crews, in the issue of December, 1908, made the statements already quoted in "Plain Talk." The present editor commenced work with the number for January, 1909, and has consistently endeavored to bring the paper into a position of self-support. He has not succeeded. From 1909 to 1913, the second quinquennial period of our calculation, the average annual loss in publishing the paper has been \$660. Altogether this paper has cost the Book and Publishing Committee \$8,094 since the first issue of 1904, when it was reasonably have been expected to begin to bring in at least some revenue.

There is the situation as it relates to the finances. Ought we not to improve it? Can we not? Will we not? If we do not, should we expect the Book Committee to continue the paper at such a financial loss? These are questions for our Epworth League leaders to carefully ponder. Mark, our position is no worse than it has been before. But year after year the Book Steward has looked for improvement, and has looked in vain. Can we blame him? He understands the discontinuance of the paper under such circumstances?

The average yearly paid-up subscriptions from 1904 to 1908 numbered 5,957. From 1909 to 1913 they were 5,632. The "leanest" year was in 1907, when the net loss of publication was \$1,195. In 1908 it was \$1,157. In 1912 it was \$1,125. If such a record is not to continue we must have more subscribers, and the only way to get them is for our Leaguers and young people generally to send them in. If this is done the future will be assured. If it is not—frankly, we see no future, for the present disposition of the Book Committee seems to be to give the paper one more chance, and then—

WHAT DO YOU SAY ABOUT IT?

"Such a Cheerful Place!"

"If we noticed little pleasures

As we notice little pains,

If we quitte forgot our losses

And remembered all our gains,

If we looked for people's virtues

And their faults refused to see,

What a comfortable, happy,

Cheerful place this world would be!"

THE LEAGUE FORUM

THE PASTOR.

An ever recurring question in connection with League work is what to do with the pastor. Well, he is not to be a firehead; and he is not to do all the work. He ought always to be on hand, or generally, and should never be in the way. He is the General Superintendent of affairs, and is the man that in the long run both Circuit and Conference hold responsible for the success of the League. But a leader is not a man who is always to the front fusing about things; a leader is generally out of sight directing movements from the rear, and sure that he has his hand and eye on every officer and movement.

Some Presidents are sensitive as photographic plates and can scarcely take a suggestion from a pastor at all. In some Leagues they make a convenience of the pastor to do hack work. They open like this: "After singing Hymn _____ the pastor will lead us in prayer" (15 minutes later.) "After singing Hymn _____ the pastor will give us a talk, as our Literary Committee failed to provide a programme for tonight." So it goes, the pastor is virtually president, executive, lookout committee, programme, and *esprit de corps* of the society; and yet his hands are tied from doing effective work because of a lot of firehead officers.

The best plan is to get together and have a talk over the situation. Let each officer understand what his or her duties are. Let the pastor's relation to the Church and League be explained to all. Let everyone be taken into conference in these important things. The responsibility should be properly distributed.

RIGHTS AND DUTIES.

Every member, every officer, in the League has rights, and also duties. Their duties are to acquaint themselves with the constitution, to attend regularly, to make the most of themselves and the opportunity given them. Then it is their duty to get in touch with conventions, methods, and workers, that they may be inspired and become more effective workers. The "rights" of officers, especially, is to have the support of the members. Members, too, should attend regularly, should do what they are asked by the officer, or at least make an attempt at it. Co-operation is the word that means success in this work—officers and members working together.

SUCCESS AND EFFORT.

Some members wonder why their League is not a greater success. If they would spend some of the brain force they are wasting in planning and working they would not need to wonder so much. Some farmers wonder why they do not have better crops. Well, their neighbors could tell them if they would ask—they do not ask for advice, not that kind. Their neighbors would say, "Why he doesn't know how to farm, and he doesn't work." He puts in poor seed. He does not cultivate his crops and get the weeds out of the way. He does not take a farm paper. He is about fifty years behind the times." (See his photograph in Proverbs 24: 30-34.)

Well, that is the way with some Leagues. A young people's society on the other side of the street that is half alive could walk right around them. This is the strenuous age, and a successful age

is always that. Can and Can't are two engines. "Can" puffs, blows, and scrapes, tugs, and gets ahead, reaches the top of the grade and goes singing down the other side—so on across the continent. "Can't" is a handsome looking piece of machinery; the engineer is a splendid looking fellow (reminds me of the President of an Epworth League I knew once), the engine puffs and blows, its wheels thunder a little, it tries once or twice to make a run up hill but soon gives it up. The company decide to use it for a local yard engine. Did you ever see success won without effort—hard work, self-denial, sacrifice, blood?

Always try, you may fail to accomplish what you set out for, but you learn something by trying.

LEAGUE IN HOT WEATHER.

"Shall we keep the League running in warm weather?" Let us hear from the members: First member speaks—"It is too hard work to keep it going. Several of our officers are out of the town on a vacation, and it is hard to get programmes. I move we adjourn for a few weeks." You notice this member is so anxious to drop the League that she wants to discourage further discussion if possible. Second member speaks: He does not expect to get out of town. The League is the one bright spot in his life; he likes the meetings; in fact, no church service helps and inspires him as much as that. He wants to see it kept open; knows a number that will come. Another thinks they ought to keep it open; hotels are open, bars are open, shops are open, factories are open, business is rushing faster than ever on all sides. Still another thinks they ought to keep going every week. It is true some will be away, but there are others who will take their places. They were not depending on two or three persons to run the League surely. Others would have a chance to take part now.

In the end they decided to keep the League going right through the hot weather, but to vary the programme to suit the season, have out-door sessions, take a run out in the country somewhere for a picnic, take singing books along and have a good sing, have baseball, football, drop the handkerchief, and so forth.

The League that goes on in that way will have an idea why do more good in summer than in winter. Keep a-going! "All at it and always at it."

"A man is 'lost' when he has no purpose in life; he does not know where he is going.

Faith is the sense that responds to the unseen realities.

The first step toward imperial unity is the recognition of the rights of others.

The solution of the problem of social injustice is for the strong to help the weak.

HITCHING ON TO LIVE ISSUES.

Below is a letter from one of the correspondents to whom I submitted a question regarding the effectiveness of the League and its departments. You see, there is an impression in some minds that the Epworth League is not a great force. We must justify ourselves in order to command respect. Wisdom, you know, must be justified of her children. Read and consider. Our aim ought to be higher

than simply to keep young people out of mischief!

"Coming to the League departments I do not know what to say. With organized adult Bible classes, etc., we are getting all sorts of duplication of machinery, and not getting anywhere. The steam is used in blowing the whistle. We place stress on banners, and competitions, etc. As has been said, with the multiplication of secretaries for this, that and the other, ad infinitum, we are in danger of being 'experted' to death.

"I don't see how you can change the departments. They are serving a valuable end in the way of keeping young people out of mischief and working towards self-improvement; but they don't hitch on to live issues, and unless that is done you won't get any very live interest. The new department of civics might help; but it seems to me in rather more need of expert handling than to hand it over to young people all untrained. Here again I think is where new emphasis comes again on the primacy of the pastor."

A WEAK POINT.

Here is a critic of our League who sees a weakness in our leadership. There is something in what he says, but business concerns, we must remember, have a wide sweep, and are run on a business basis solely. A president of a small society may lose his vision, and a change would be preferable. We do not want

changes for the sake of change. Originally the king was the best and strongest man. We want to be careful and choose strong leaders who will work. Office means opportunity, not honor; responsibility, not retirement.

"A weak point is the too frequent change in presidency. Too much is made of election, and the whole thing is made like child's play. Nobody gets developed. No business concern changes its executive or officials that frequently. We have it too highly organized until the whole life is taken out of it. If we had one department it would be stronger. I really cannot see many strong features in it to-day. The Sunday-School is leading it at every point."

AN AGE OF UNREST.

The reply given below is not a direct answer to any particular question, but is rather a reflection growing out of a question. The writer sees the world full of unrest. That is not something, let us remind ourselves, to be alarmed about. It means opportunity; it means that the harvest is now ready. "The time is at hand." There was never such opportunities for the investment of the gospel and our manhood as now. "New occasions teach new duties; time makes ancient good uncouth." The age needs "new life."

"You see, you can't discuss one question separately from another. And then you land right into the conditions of labor, the inequitable distribution of opportunities, the flaunting of gilded ease, and the lure of the red light. On the one hand we have some of the noblest demonstrations of self-training and noble achievement; on the other we have a fearsome loosening of moral self-restraint—a sort of relaxing of moral fibre. Of course all this can be contested; and has been; but what's the good to keep on playing blind man's buff, and make believe, while the deluge is coming? The whole world is in a state of ferment; and the great concourses of the people are giving the church a wide berth. The halting and hesitating attitude sometimes taken, calculated to inspire general confidence. Of course it is easy to understand that attitude—just as it is easy to understand that of the old regime in China, Turkey, or anywhere else. Now, you see, I am standing for the new life as against the old, for without adjustment a break is inevitable. All of which goes to show the need of everyone having such personal assurance of his own mental and moral standing ground that he, too, might very fittingly sign his name.

Credo

SEASONABLE CANADIAN SCENES



SUMMER GLORIES IN RURAL CANADA

The Summer! The Summer! the exquisite time
Of the red rose's blush, and the nightingale's chime;
The chant of the lark, and the boom of the bee,—
The season of brightness, and beauty, and glee!
It is here—it is here! It is lighting again,
With sun-braided smiles, and deep heart of the glen;
It is touching the mountain and tinging the hill,

And dimpling the face of the low-laughing rill;
It is flooding the forest-trees richly with bloom,
And flinging gold showers in the lap of the broom!
I have heard the lark warble his hymn in the sky,
I have seen the dew-tear in the meek daisy's eye;
I have scented the breath of the fresh open flowers,
I have plucked a rich garland from bright hawthorn bowers;

My footsteps have been where the violet sleeps,
And where arches of eglantine hang from the steep;
I have started the linnet from thickets of shade,
And roused the fleet stag as he bask'd in the glade,
And my spirit is blithe—as a rivulet clear,
For the Summer, the golden crowned Summer, is here!

—Houseman.

The League as a Social Centre

REV. CHAS. BISHOP, COALDALE, ALTA.

THE need of a wholesome social life in the thinly populated provinces of the North West, is not a thing about which there can be much discussion. It is an obvious need. So large a proportion of the population is composed of young people who have left home, and are separated by thousands of miles from the associations to which they have been accustomed, that it is imperative something be done to minister to their social needs.

Young men, living lonely lives in their shacks, isolated from their fellows, are in serious danger of entirely losing their social qualities. They are becoming taciturn, gloomy, uninterested and uninteresting. The monotonous life of the prairie tends to narrowness of outlook and aordness of aim. These disadvantages will result in a serious lack in the national character, unless they are remedied in the right way. It is possible for the people to attain great material prosperity and yet be lacking in those qualities through which that prosperity could be made to minister to a richer and fuller life. It is the duty of the Church, and of every organization in connection with the Church, to face the situation and see what it is possible to do to supply the social needs of the community.

In the towns, we cannot ignore the fact that there are certain institutions which constitute social centres. The saloons and pool rooms attract great numbers of men, and provide them with a certain kind of social life. The picture shows and theatres draw large numbers together. They are often crowded. A crowd generates a social spirit of itself, whether there is opportunity for conversation or not.

There is also an artificial social life amongst the ladies, carried on mainly through afternoon calls at proper hours, and on stated days, and recorded with great minuteness in the newspapers. In the country, the general store ministers to the social needs of the community. The weather, the price of wheat, the crop prospects, and the new school teacher, provide topics sufficiently vital to enable all to converse. Dances and card parties are popular, but the social life which they provide is not the most wholesome. Both in town and country, religious services and the various activities of the church, contribute most largely to the prevailing need, though they are not by any means so powerful a factor as they would be if Christian people were seized with a sense of the obligations of the Christian life.

The Epworth League, representing the young life of the Church, should do much to meet the social needs of the people. It should be animated by a social spirit, directed by a social aim, engaged in social activities.

The constitution of the League provides for its being a centre of social life, or rather of a life that is genuinely social, and surely this is essential to its welfare. There is no room in our leagues for any stiffness, haughtiness, coldness, formality. Superior people who hold themselves aloof from the generality of the members, are unconsciously but undoubtedly fighting against the highest interests of the League. The condescending individual who patronizes those who have not his attainments or his social position, is a dead weight upon its progress. Anything in the way of a clique—a party who keep themselves to themselves—will prevent the League from fulfilling its social mission. There must be no distinctions amongst the members of the League. Each must work for the good of all, and

all for the good of each. Good fellowship should constitute the prevailing atmosphere; kindness and cheerfulness the constant characteristics. It seems perhaps unnecessary to say all this, for there is no Christian but will agree to it. To say that Christian young people should manifest a Christian spirit; to insist upon such elementary virtues as kindness, courtesy, cordiality, ought to be a work of supererogation. It may be, however, that because these virtues are so elementary, we frequently overlook them. Obviously, to the extent they are overlooked by a particular League, that League is un-Christian, and to the degree

The spirit of sociability should prevail at all the meetings of the League. It is not difficult to manifest it at a "Social." The majority of people manage to thaw out when refreshments are being handed round. But at the ordinary meetings, this spirit should be no less evident. Our big problem is the salvation of the serious meetings of the League. The League will never do its work until the Christian Endeavor and Missionary programmes arouse just as much enthusiasm as the latest device for having a successful social. The great handicap upon the devotional meetings is the tendency to formality, perfunctoriness, and unreality. These blighting characteristics must be eliminated. We must beware of cant. Cant is the expression of unreality. Genuine fervour is spontaneous and refreshing. Conventionality is depressing.

To aid the development of a social spirit in the League, all must have opportunity to participate. Executives must not take too much upon themselves. The chief business of an executive is to get the other members to work. There is danger to the social spirit in the multiplication of committees. Interests which should belong to the whole League are shelved upon two or three. The problems of the League are problems for all the members. They affect the common welfare. They should be dealt with as far as possible by the entire society.

If all are to participate in the meetings, there must be as few set addresses as possible. Particularly is this necessary at the Christian Endeavor and Missionary meetings. The pernicious custom of asking the pastor to address the devotional or missionary meeting, apart from fostering the idea that he is a professional man whose business it is to do such things, prevents the members from taking the part they should in these meetings. It is generally the easiest way for the head of a department to shirk his or her responsibility, and consequently the most unsatisfactory way. The more we seek to escape responsibility, the more irksome it becomes; to endeavor to discharge it is to gain the secret of enjoying it.

In all the League meetings, the conversational ideal should be aimed at. Anything that tends to draw out discussion strikes at the evil of unsociability. Instead of so many addresses, there should be more short, essays, debates, fellowship meetings, and prayer meetings struck a far truer social note than is heard, and fostered a far more genuine social atmosphere than is felt, in many of our modern religious gatherings. To those who are trying to be Christians, the Christian life with all its obligations and implications should be a subject of absorbing interest. Discussion of its various phases, in which all have the opportunity to take part, would prove more helpful than set addresses upon it by specially qualified men. When debates are held, it is preferable to have an open discussion, and an open vote, rather than two or three to represent each side, and judges to give an



A CHRISTIAN JAPANESE FAMILY.

that it is un-Christian, it is bound to be unsuccessful.

If the members of an Executive are so busy talking amongst themselves, or have so much executive work to do that they have no time for any but a casual recognition of the stranger that is amongst them, they need not expect to see that stranger in their midst again. It takes more grace than the average man possesses to run the risk of being slighted a second time.

We sometimes hear a man of sociable qualities described as "a good mixer." He has the ability to get on common ground with people of different types and of different social positions. This faculty may simply be the result of a superficial affability, but generally it indicates that its possessor has a real interest in his fellows. He is desirous of understanding the other man's point of view. He aims constantly to help the people with whom he is brought into contact. This is a kind of culture which every member of the League should cultivate. This, indeed, is the only true culture. If the League is to be a social centre, at least its members should be good mixers. They might well take the motto of Paul, to be all things to all men, if by any means they might win some.

unsatisfactory decision. A time limit will prevent the privilege of speaking being abused, and a subject of common interest will usually provide people with something to say.

Heads of departments in arranging their programmes should have in mind the primary importance of interest. This does not mean that they must pander to popular weaknesses. Dances and card parties are the other things which interest people. They are interested in everything which affects their life, and what affects the life of the people cannot be a matter of indifference to an organization of Christians—not even politics or business methods. In some departments of the League it is harder to find interesting subjects than in others. For instance, it is a matter of great difficulty to get many people concerned about the conditions of life prevailing in non-Christian lands. Perhaps one of the best ways to awaken them would be to deal first with the Chinese and Japanese who are in the midst of considering the effect upon missionary work and the impression of our Christian civilization, which these people must inevitably obtain. They do not see the best side of our life. If we could prevent them from writing home or going home and telling their friends about us, a great handicap to the work of the missionaries would be removed.

The Citizenship department has the greatest variety of interesting subjects from which to select. It has to deal with life as it is lived here and now. The Discipline suggests that it should teach patriotism. The only way it can do so, is by endeavoring to make Canada a good place to live in. All the problems of land, industry, housing, the administration of municipal, civic and provincial affairs, are peculiarly the things with which it ought to deal. Of what vital interest is the question of land to people living in an agricultural country! Here in Canada, we are confronting a truly amazing situation. We live in a country of vast extent; the greater part of it uninhabited until a few years ago, the present population only seven or seven and a half millions of people, and the majority of them living in Ontario and Quebec. The West, with its tremendous areas, is still practically uninhabited. And yet, it is almost impossible for the people who vitally need land to buy it, a situation equally as bad, though not so excusable, as that prevailing in the small crowded countries of Europe. The ethics, and probable effects upon the future prosperity of the country of real estate business and speculation; of the exploitation of natural resources, of the private ownership of public utilities, and of the exploitation of the lives of immigrants by powerful business interests, are subjects of paramount importance and vital interest. The League will not be in any real sense a social centre, if it ignores these things. On the other hand it will attain a real success and attract people hard to be attracted by the discussion of them.

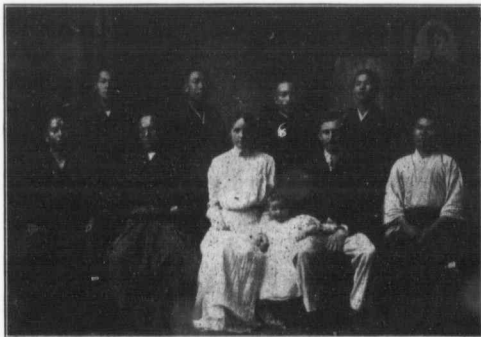
But the mere discussion of vital topics will not make the League the social centre that it should be. There must be an adequate social motive which will result in a unity of purpose and endeavor. There must be a social ideal big enough to stimulate action—a conception of life which will appeal to all and draw out the best in all. The League must not be self-centred. It ought to be something more than a mutual improvement society. If it simply tends to increase the membership of the church, or in any way proves a source of strength to the church, it is by all means worth while, but its objective must not be church. Rather the people whom the church does not reach. The end to be attained is the good of the

entire community. In seeking this end, the best interests of the church will be served. The only adequate social motive and bond of social union, is to be found in the teaching of Jesus—in the conception of life as He intended it should be. The theme of our Lord's teaching and preaching is The Kingdom of God. Whatever else the phrase may mean, it certainly means a right order of society, a condition of things in which God's will is done on earth, in which wrong is overthrown, and justice and love triumphed. If the members of the League become seized with this ideal of life, and with the possibility of its realization, they will by the very force of the conception be impelled to engage in the social work which the needs of the time so clamorously demand. To be saved from the canker of self-interest, the League must be a centre of social activities. The nature of these activities will vary according to the different situation of each society. In every organization, the members should engage in doing what is possible to help the people in their immediate neighbourhood. The needs of the particular districts must be carefully studied. Effort which would be wise in the town, might be utterly ridiculous in the country. Careful and earnest study is essential. We cannot better the conditions of life until we have an intelligent understanding of their environments and of the forces which have made them. Perhaps this seems to imply more thorough study than the average League member can find time to do. But what one member cannot do, the League as a whole may do. There are assured results of social investigation as well as of biblical criticism; and these results provide a basis for action. The policy of the League, however, must be to do the nearest duty. Through

English. The members of the League are just the very people to teach him. And they would be benefited in the work of teaching, equally as much as the foreigner in the labor of learning. When once the language is taught, further opportunities of helping the same people naturally arise. Our immigration problem is not going to be solved so long as we hold ourselves aloof from the immigrant.

Various channels of activity suggest themselves by which the League might do much to bring about a better social life. Every now and again, communities have to settle some great moral question. In a temperance campaign, the obvious duty of an organization of Christian young men and women, is to help to win the fight for temperance. Those in charge of the campaign would have no difficulty in getting the Leaguers to work, and their aid might prove the deciding factor in winning the contest. Saloon visitation might also be carried on with good results. There are usually a crowd of men hanging about the saloon, particularly so in our Western towns. Many of these are there simply because they have nowhere else to go. They are seeking to satisfy their social instincts. In their hearts their hearts they don't like the saloon, and would rather not be there. What more natural than for the young men in connection with the League to visit these places and invite their weaker or less fortunate brothers to the League meetings, or the church services? They would meet with some rebuffs, but could not fail to do good. The same kind of work could be done in the pool room. Men animated by a good purpose will be in no danger of contamination from these places.

Many of the methods proved to be so successful in Institutional Church work



PREPARING FOR SERVICE. MR. AND MRS. CONNOLLY AND THEIR BIBLE CLASS.

the doing of this, the next will become clearer. In a country district, where there are large numbers of hired men and of bachelors living lonely lives in miserable shacks, the immediate problem of the League is to reach these men, to discover their interests and invite and brighten their lives. They may profess to have no use for religion, and may not have attended a church service for years. All the more reason why, the utmost should be done to help them.

In some districts, there are a great number of foreigners; the majority of them with little or no knowledge of the English language. Here is an opportunity for the League which it should not be slow to seize. It is, in most cases possible to start a language class. The average foreigner is desirous of speaking

and in Social Settlement work, might well be tried by the League. Some of these do not require any special equipment. All that is necessary is a band of people who are prepared to serve their fellows. The Epworth League should stand for service.

General Count Von Haeseler, of the German army, where many exhaustive and scientific tests have been made of temperate as against intemperate soldiers, says that "the abstaining soldier is altogether the best man; he accomplishes more, marches better, and is a more efficient soldier than the man who drinks even moderately." General Haeseler considers beer next to brandy as an alcoholic poison.—Ex.

Great Stories of the Bible

III. David's Patriotism

1 Samuel, 17.

TOPIC FOR WEEK OF JULY 20.

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

ALL the world loves a hero, especially the hero-patriot. That is the reason that the public never wearies of the stories of such men as Robert Bruce and Garibaldi; and that is why, most of all, the Bible-reading public loves the story of David and his fight with Goliath of Gath. It stirs the blood to read of the ruddy-faced stripling of eighteen or twenty who daringly faced the giant Philistine champion when seasoned warriors like Saul and Abner, or hero-souls like Jonathan, were evidently subdued by his six cubits and a span of height and his enormous spear with its staff like a weaver's beam.

But few of us have paused in our admiration of David and of his patriotic action in defence of Israel, to ask what the sources of his patriotism were. What

out after him, and delivered it out of his mouth . . . and smote him, and slew him." That explains a lot. If David had been frightened as some boys would have been under the circumstances, he would have left that lamb to the tender mercies of the wild beast, and run off to tell the tale to his father. But if he had done that, not only would there have been a lamb gone from his flock, but he would never have battled with nor slain Goliath of Gath: for he would have developed in himself the feeling that danger was a thing to be utterly avoided, and that hard things should be left to others to do. David, however, went out after the lion or the bear with nothing probably but his bow and arrows and his short sword, and not only slew the marauding beast, but also incidentally built considerable

theless very effectively destroys all hope of heroism ever developing itself in the life, and it never, never breeds patriotism like that of David in this chapter.

But there is another source to David's patriotism. More than anything else it is true that the roots of this young stripling's heroic daring were in God. There is a manifest ring of piety in David's conversations with Saul and with Goliath. He cannot let this boastful champion go on with his boasting, for he has defied not only the armies of Israel, but he has "defied the armies of the living God." To the giant's vain boast of what he will do with the daring lad who has the temerity to face him, David answers in a way that shows he has clearly related the duty of the hour to God: "Thou comest to me with a sword and with a spear, and with a javelin" (i.e. with entirely human resources and dependencies), "but I come to thee in the name of the Lord of Hosts, the God of the armies of Israel which thou hast defied." The highest patriotism always has its deepest and largest roots thus in God.

But there was yet another source to David's patriotism beyond even his trust



A CHRISTIAN HOUSEHOLD IN JAPAN.

made young David go out so boldly and confidently to fight Goliath? Some cynically-inclined person might answer that David froned Goliath because he did not fully grasp the danger. He was only a boy in his teens, and boys, like the proverbial fools, rush in where angels and others might fear to tread. And there is more in that cynical explanation of David's courage than the cynic himself knows. David did go out to do battle with Goliath because he did not think of the danger; but there is a juster way of putting it. He faced Goliath with his sling and his few pebbles from the brook because he had already schooled himself in doing brave, courageous things, just because they were right and ought to be done, without allowing himself to think overmuch about the danger side of them. Verse 34 makes it quite clear that this was not the first time that David had taken his life in his hands for the sake of others and at the simple call of duty. To the doubting king who was disposed to contrast fearfully David's boyishness of stature with the vast bulk and military training of the Philistine champion, the young hero of Bethlehem replied, "Thy servant was keeping his father's sheep; and when there came a lion, or a bear, and took a lamb out of the flock, I went

manhood and heroism into his own being in the process.

So when he went up to visit his brothers at King Saul's camp and found everybody from the King down terrorized by the bulk and menace of the Philistine giant, he probably whispered to his soul, "This is another hard thing that needs very much to be done, and here goes for a try at it." It is something like this that he expresses in the words of verse 29, "Is there not a cause?" Let us note then that the heroism that makes real patriots or any other kind of heroism is not developed in a day; it grows with the years if the true seed be early sown. The young man who wants one day to do some notable and manly thing for his country had better get himself right early into the habit of doing that kind of thing.

"Work for the good that is highest;
Dream not of greatness afar.
That glory is ever the highest."
Which shines upon men as they are."

The boy who dreams his day-dreams of being a brave man must see to it that he is a brave boy, for "The boy is father of the man." To many young people the habit of stealing around difficulties seems in no way perilous, but it never-

in God as his defender and his large sense of duty. David trusted himself—trusted his own clear eye, and his own skilled hand. And well might he, for he had reached mastery in his sling-throwing. Our leaguers will notice how he refused to wear the usual coat of mail worn by soldiers. He knew that he had no training in ordinary modes of warfare. That would come with the years, and as we know, it did come. But he knew already that he could throw a pebble from his sling within a hair's breadth of his mark. He had practiced that until practice had brought its sure reward of perfection, and with the consciousness of mastery there, he found it easy to keep his soul calm and his hand steady when Goliath was making his first wild rush to have done with the combat. David teaches us no bigger lesson, perhaps, than the lesson of the wisdom of mastering what things our hands find to do—of mastering them so that our own consciousness of mastery becomes itself a positive asset in our life.

It was evidently David's habit to attain mastery in his varied lines of activity. Probably scores of shepherd boys on the Bethlehem sheep-cotes carried the harp with them to whine away the monot-

The Prevention of Crime

TOPIC FOR THE CITIZENSHIP DEPARTMENT FOR JULY 27.

REV. S. T. TUCKER, B.A., B.D.

Lesson: Isaiah 1: 10-18.

Other Scripture references: Matt. 13: 2-4; Isa. 5: 2-23; 28: 1-7; Jer. 35; John 10: 10.

ous hours of sheep tending, but David stuck to his harp until his fingers could bring forth from it music sweet enough and wonderful enough to quiet the brain of a mad king. Doubtless, too, there were many budding poets and singers in Israel who tried their hands at intervals in psalm-writing, but while scores of them turned out a few limping verses, and had done with it, David kept up his writing and his polishing of his verses until the melody of his holy songs won for him the title of "the sweet singer of Israel." And so, too, while many shepherd boys—perhaps indeed all of them—handed the sling, most of them were satisfied if they could place their pebbles anywhere in the general region of their marks, but David stuck by his slinging until he could send his smooth pebble to its mark as the Bisleys team veteran can place his bullet in the bull's-eye.

The lesson is almost too obvious to need stating. Our age in some respects an age of pottering and of surface-work—of mediocrity in personal attainments. Many of our scholars are never quite sure of their own scholarship—they stop just short of being conscious experts. Our young ladies stay by the piano until they can play "Home, Sweet Home," with variations, or a classical piece or two without striking wrong keys but with no soul of expression. It is only here or there indeed in the democracy of modern musicians that a real musician emerges who has won for himself a sense of mastery, but when he does emerge the public will listen to him by the hour—and pay high prices for the privilege. Let us grasp the fact that no man does anything big, or noble, or great, or brave, or profoundly wise, who is not sure of himself; and that is doubly true in the sphere of religion. But let a man have these three things we have seen in David, trust in the final victory of right and in the inevitableness of duty, trust in God, and trust in himself, he will fear no God, and that threatens his country or his people, or his age, be the Goliath a rampant evil like the liquor traffic, a slimy thing like the white slave traffic, or any "destruction that wasteth at noonday."

A Poem by Ninomiya Sontoku, the Peasant Sage of Japan

"Ere time began
The world was not, nor man;
God reigned alone,
The Heavens His Throne."

"Dead leaves
Conceal the Old Path;
Sweep them away and see
Lo! the footprints of God."

"This brief abode of clay
To Him who framed it and who rules
it still
I dedicate, and pray,
Bless all Thy creatures frail, and
guard from ill."

"The love for one's own child
Which nature gives to each
That wider Law of Love,
The Path of Right, doth teach."

"In simple faith the fearless mind
Years for the future still unknown;
Doth not the Father of mankind
Reign on His everlasting Throne?"
—From "The Peasant Sage of Japan,"
by Tadasu Yoshunoto.

A birdie with a yellow bill
Hopped upon a windowsill;
Cocked his shiny eye and said:
Aren't you 'shamed, you sleepyhead?
—R. L. Stevensen.

THE principle of prevention is the leading method in modern criminology. It has arisen from the influence of modern science, which teaches that man's life is determined largely by his heredity and environment. If this is the case, then crime can be prevented by the removal or improvement of those conditions that breed crime. The reclaiming of the drunkard, only to have him succumb the next time he goes near a saloon, is very discouraging work. How much better to wipe out the traffic, and prevent the boys ever becoming drunkards. We gain immensely by preserving and conserving the child life of our country.

"Some are criminals simply through ignorance and bad education; some through inherited vices; some through adverse social influences." The influence of the dissipated, debauched and immoral parents are inevitably more inclined to criminality. "The average criminal comes from what breeders call a bad stock. All authorities agree that an inherited predisposition of a morbid kind is the rule among criminals. Heredity plays a very important part in endowing with appetites, passions and tendencies, which lead to crime. The new science of Eugenics will give us more light on this subject in days to come. To be well born is certainly a splendid capital with which to start life.

Every human being has the potential qualities to become a criminal. But it has been shown that environment is just as strong, if not a stronger factor in determining the trend of human life. Babies taken from the worst type of home, and put in good Christian homes, have developed into trustworthy citizens. Even inherited traits require environment to awaken them. What are the forces in our social life that exert the greatest influence in the prevention of crime?"

1. *Home.* Crime arises chiefly from "a determination to gratify self at the expense of others." This is owing to the fact that license is mistaken for liberty. "Parental discipline is neglected till the love of liberty becomes the love of license, and crime is one of the many natural ill results. Anarchy in the home is, if possible, worse than anarchy in the state. Juvenile delinquency comes in most cases from parental delinquency. Two-thirds come from parental drunkenness, criminality and improvidence." When the necessity of obedience is not instilled in the child, he soon defies the authority of the home, and will eventually resist the law of the state. "The fact remains that in the case of many American parents, we have a neglect of home training little less than criminal, and possibly the most serious danger in America to-day. Parental discipline, training and care are among our striking deficiencies and our urgent needs."

The power of little misdeameans in the home in developing character and forming habits of life should not be overlooked. A life-long criminal once said, "I never allow my boy to play marbles for keeps. That was the beginning of my criminal career." "The mothers in the parlor, the fathers in the club, the hobos in the saloon, the college boys on the athletic field, the children on the street, are all playing for keeps. Here is the tropical climate for crime." Allowing the children to play on the streets at night, where they come in contact with every form of

evil, will only lead them into crime. "Children, whose play even must pass in the midst of filth and degradation, cannot easily escape the tremendous downward drag of that environment."

The home can throw around the boy or girl the atmosphere of noble example, intelligent discipline, inspiring and uplifting ideals. By supplying wholesome literature and recreation, and suppressing the vulgar and obscene, the ideals of the child can be kept pure and clean.

2. *State.* The State co-operates with the home in building up character, and preparing the child for life. This is accomplished through the Public School system. This system has many good qualities to justify its existence, but there are some defects. In the first place, we see religious education divorced from our public school system. To leave the public education of morals and religion to the Sunday Schools, encourages the boy to think that he can be cultured and educated independent of religion. This gives him a wrong conception of the true ideals of life, and, ultimately, undermines his moral integrity. Indirectly this leads to unscrupulous methods in politics and commerce, and finally to criminality. No method of culture or education can be really beneficial that is divorced from religion.

Again, our public school system does not fit its graduates to meet the demand of the industrial and commercial world. Ninety-three out of every hundred never go beyond the level of a common school. They go out into the world to earn their living. They despise any work that soils the hands. A very small percentage of our public school graduates learn a trade or go on the farm. What is the result of this inefficiency in training? Competent authority says, "No matter whether we go into the question of the prevailing marital unhappiness, of divorce, of cruelty to children, of the mortality of children, of the saloon, of high prices, of low wages paid to the average person, or the social evil—the root of any one of these questions can be traced straight back to one point—inefficiency. The inefficient girl, who does not know how to run her home or care for her baby, the inefficient boy, who, knowing no trade, finds it either hard or impossible to get lucrative work, and becomes discouraged. Inefficiency is to-day the chief curse of American life, and it is because the public school is turning out thousands of inefficient workers." The introduction of elementary technical training would mean a great advance in our present system of education.

The State is responsible also to enact preventive legislation. One form of such legislation is against the liquor traffic. "The extent to which intemperance is the cause of crime is among the most generally accepted facts of sociology."

Dr. Packhurst says, "The saloon is the prolific source of nine-tenths of the misery, crime, and crime and is, more than we know, responsible for the social evil." Thomas Byrnes declares, "After all, if we hunt vice and crime back to their lairs, we will be pretty sure to find the gin-mill." The State may not simply control the traffic by license, and partial prohibition measures, but it can wipe it out entirely.

Following very closely after the liquor traffic as a source of crime, comes the pernicious literature that is scattered abroad. "The organized production and

distribution of indecent pictures and immoral books and papers has immensely increased in the last decade. The papers contain stories of seduction, debauchery, details of the worst crimes of the week, history of the most notorious criminals of the past. The cards contain pictures of women in every stage of undress, and every attitude of lasciviousness." Some post cards are a greater nuisance because they are on the border of indecency, and are very suggestive of vulgarity. A single indecent or suggestively vulgar post card may carry cruel harm right into the heart of the home. The moving picture of burglary and other criminals at work do as much harm in making criminals of boys as any other influence. Many novels set up lust, crime and vulgarity, as the ideal for which to strive, and thus they appeal to the lowest animal passions.

Organized play and public playgrounds are a wholesome antidote to crime. Mrs.



A JAPANESE CHRISTIAN LEADER—MR. TANAKA, WITH REV. A. T. WILKINSON.

Thalheimer says that, "when a public playground had been established in the city, juvenile delinquency decreased 30 per cent. in two years." To join in an innocent game of ball is preferable to merely witnessing a professional game. Professional sport is most generally associated with gambling, and increases the chances of crime. But properly regulated public playgrounds give an opportunity for the boy to exercise his overflowing animal spirits, and develops a clean, healthy body, under the control of a pure, noble mind. Dennis A. McCarthy expresses it in the following verse:

"Give them a chance for innocent sport,
Give them a chance for fun,
Better a playground plot than a court,
And a jail when the harm is done.
Give them a chance, if you stint them
now,

To-morrow you'll have to pay
A larger bill for darker ill, so give
Them a chance to play."

normal relation with the love and providence of God. The seed comes to itself, sprouts, grows, waters and bears fruit, through the combined influence of sunshine, warmth and moisture. Even so under the sunshine of Divine love, warmth of Divine sympathy, and the showers of Divine grace, incarnated in the combined influence of home and church, the word that sown in the child mind will awaken and bear fruit. No matter how vigorous may be the seed, the harvest depends largely on the conditions under which it is placed. The parable of the four kinds of soil teaches this principle. But many people say that heredity and environment are the only forces at work in human life. They forget the personality. It all depends what type of life is working with these forces. The same conditions can bring forth wheat or tares. The same home may produce the prodigal and the elder brother.

Christianity does not lose sight of the

personality that must assimilate and transform the influences of heredity and environment into personal life and character. But they are mutually dependent. We can determine, to some extent, what elements of character shall be awakened or suppressed. In an environment of true love and sympathy, seasoned with proper discipline, there will be awakened the highest qualities. The spirit of revenge, hatred and jealousy, cannot thrive there. The seeds that bring forth crime are soon weeded out.

Jesus teaches us that human nature is primarily endowed with divine qualities. Does not the Church believe to-day that the child belongs first to God, and that if nurtured and helped, may have its spiritual life awakened normally? The influence of Adamic sin may be there in hereditary tendencies, but fundamentally the child is born into the Kingdom. Why not keep the child there? The Church is trying to solve this problem through the Sunday School. But still there is a leakage. We are told that "70 per cent. of all the scholars entering the elementary grades do not go from the advanced classes into the Church. It has also been maintained that fully 85 per cent. of all the members of the Church enter through the door of the Sunday School. If these figures be at all accurate, then 85 per cent. of the Church membership comes from 30 per cent. of the Sunday School. Where have the 70 per cent. gone?" The time when they drift away is in the adolescent period—between the ages of 14 and 20 years. If we can only give a boy or girl a good start then, they will be tided over the most crucial period of their lives. The awakening of manhood and womanhood needs to be rooted in a firm spiritual experience. This can be best accomplished by the co-operation of the home and the Church. The home and the Sunday School co-operate in nurturing and training the child life, and keeping it in the proper atmosphere. Very few children choose sin with a realization of its consequences, but are led away by outside influences. By maintaining high ideals of personal and social life, the Church can be a potent factor or a preventive of crime.

Special Lantern Notice

Many enquiries as to lanterns for use in Sunday School and other Church work have been received at the General Secretary's Office. Numbers of our friends desire to purchase an outfit for their own exclusive use. We state, therefore, here, we are not in the Lantern business commercially, and have no outfits for general sale. But this Office exists to SERVE. We have recommended "OTHERS" as the motto of practical service to our young people, and desire to practise what we preach. We are glad to see you happy to supply several of our friends with lanterns at Cost Price, and shall be pleased to do so again. There is no duty on Lanterns imported for Religious and Educational work, and as long as we can give our Agglades conscientiously that the goods we import are for such purposes, we shall be satisfied to give our friends the advantage of our agency. If any of the outfits we recommend are desired for the extension of the Lord's Work without the intent of personal gain or profit, we shall be glad to assist any of our Sunday Schools, Churches, or Epworth Leagues in securing what they require at the lowest cost of importation. As a Department we would live to SERVE, and thereby find a larger Life.

SHOW THIS PAPER TO YOUR FRIENDS.

Personal Interviews of Jesus With Simon the Pharisee; and the Need of Mercy

Luke 7: 36-50.

TOPIC FOR AUGUST 3.

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

THE SITUATION.

Jesus and Simon. Jesus had accepted an invitation to dine with Simon. The fact that the invitation was given would already indicate, on the one hand, that Jesus had already attained some standing among the people; and, on the other hand, that the opposition to Him and His work was not so strong or bitter as to prevent Him from taking His place among them at their social functions and in their homes. The cleavage between Jesus and the Pharisees had commenced; but was not yet complete.

Why did Simon invite Jesus to his home? Was it that he might find occasion to entrap Him in his words; or, that he might show Him the ordinary hospitality which every Easterner is supposed to show to the stranger; or, that he might have an opportunity to become better acquainted with Jesus and His teachings? With what feelings did Simon regard Jesus? No doubt he thought of Him as a good man—probably a prophet—whose company was worth cultivating; but whose worth was no greater than his own. He lived up to the Pharisaic rules of religious conduct, and measured himself accordingly. He possessed an amount of self-righteousness in comparison with which the woman was nowhere. She had no standing whatever, and was not worthy of the least consideration. Even her penitence and gratitude counted for nothing in comparison with his righteous standing. His self-righteousness placed him on a par with Jesus Himself. In his mind Jesus might be a very good man, but not superior to himself. From the fact that Simon had invited Jesus to his home, we may conclude that he had formed a favorable opinion of Him. Jesus had won the respect of Simon; but as yet had not won his confidence or his love, as may be inferred from the lack of warmth in the reception which he received on entering his home. The common courtesies of offering water for the feet, oil for the head, and a kiss for the cheek, were not absolutely necessary, and their omission did not necessarily betray a lack of respect; yet they would not have been omitted where there was a warm and cordial welcome.

Jesus and the Woman. While Jesus reclined at meat in the Pharisee's house, a woman, well known in the city as a sinner, came in with an alabaster box of ointment, which she had obtained for the purpose of anointing her Lord. There was nothing strange in the woman's entering the house, for it was quite customary for strangers to enter the home during a feast and converse with any of the guests on any subject they chose, though perhaps it would seem strange that a woman of this character should come in and make free with one of the guests.

She stood behind Jesus and wet His feet with her tears. This doubtless was no part of her plan. But the thought of her sins and the forgiveness she had obtained had so overcome her that she burst into tears. His feet, which she had wet with her tears, accidentally, perhaps, she now tenderly wiped with her hair, and then anointed with ointment brought for the purpose. It was an act of boldness on her part to face the people in that manner, to most of whom, doubtless, her character was well known; but it was an act of love.

When and how Jesus had become her Saviour, we are not told. It may have

been through one of His addresses, or through a look of tender forgiveness that He had bestowed upon her, or perhaps through a personal interview as in the case of the Samaritan woman. She had learned to trust Him and to love Him—we know not how or when. It may be that she had not the consciousness of sins forgiven until Jesus had assured her (v. 48); but in any case she was a trusting penitent.

A Delicate Situation. Simon had bitter thoughts about her. He looked upon her with disdain. He wished that she had menaced his house. He wished that she would not tarry. But he would not tell her so, because, for the time being she was his guest, though uninvited, and he must accord her the courtesies which the etiquette of the time recognized as her due. He would feel ashamed to think that his house had been dishonored by one whom he could not command to depart.

Nor does he understand the attitude of Jesus in the matter. The situation is a delicate one. The Pharisee would not be able to understand why He should be on such familiar terms with a woman of this character. Simon himself thought that Jesus must be ignorant of her real character, and therefore concluded that He could not be a prophet, else He would have known what manner of woman she was. They could not understand either Jesus or the woman; nor could they appreciate either the tender compassion of the one or the loving gratitude of the other.

II. THE MASTER'S TASK.

Such is the peculiar situation in which Jesus is placed. What will He do? What would we do in similar circumstances? Imagine a missionary in a heathen country in a similar position. How would he explain himself? But what will Jesus do? Will He send the woman in anger and disgust, as if ashamed? or will He dismiss her kindly but quickly? Will He treat the whole matter with silence, or will He make an awkward attempt to explain her presence? Rather, He will justify the woman's present conduct, and at the same time teach Simon a much needed lesson. So far as the woman is concerned, there is nothing to do but to accept her act of loving gratitude; but Simon needs to be taught a lesson. He regards the woman with Pharisaic disdain. Her penitence counts for nothing with him. Her loving gratitude seems out of place. How to regard such a person as this woman with feelings of mercy is the lesson that Simon needs; and this lesson Jesus resolves to teach him.

III. THE MASTER'S METHOD.

Jesus meets the whole situation with the skillful use of a parable. He introduces two debtors, both bankrupt, both forgiven, both returning love, and yet with a difference. It was not a difference in kind but in degree. One loved more than the other because he had been forgiven more. By means of a question He draws from Simon the admission that much forgiveness is followed by much love. Jesus now makes a forcible application of the truth which Simon has just admitted by drawing a sharp contrast between his conduct and that of the woman; between the water withheld and the tears freely given; between the head not washed and the feet anointed; between the oil refused and the precious ointment

poured forth; between the kiss of courtesy that was lacking and the ceaseless kissing of love; between the little love of the one and the much love of the other. The contrast between these two persons in their conduct with reference to Jesus is most striking, and Jesus places it in such a light that Simon cannot fail to see it.

If Simon starts from the standpoint of his own Pharisaic religiousness and concludes that he is not in need of much forgiveness, then he cannot wonder at the evidence of much love on the part of the woman, for she had received much forgiveness; or, if he would start from the fact that the much love of the woman as shown in her conduct was an evidence of much forgiveness, then he must conclude that his little love as shown in his scant courtesy is an evidence of little forgiveness. If he loves but little it is because he has had but little forgiveness, and hence is seen the littleness of his religion as compared with that of the woman. The woman's much love is an evidence of her much forgiveness and hence she enjoys more religion than does the self-righteous Simon, who was scarcely conscious of his need of forgiveness. It matters little whether Simon reasons from cause to effect, or from effect to cause—in either case his conduct is seen in an undesirable light.

Turning now to the woman, Jesus gives her the glad assurance that her sins have been forgiven. Those who sit at meat with him now begin to question within themselves who this might be that would take upon himself to forgive sins also. But Jesus speaking to the woman declares, "Thy faith hath saved thee," and he dismisses her with the words, "Go in peace."

HELPFUL HINTS FOR THOUGHTFUL WORKERS.

1. *Jesus Knew Men.*—He was a close student of human nature. Simon and the woman represented two different types of character; but He knew them both. He knew what was in Simon and what was in the woman, and was able to estimate them both at their real worth. How did He learn to know men so thoroughly?
2. *Jesus Sympathized with Men.* How was His sympathy manifested toward this woman?
3. *Jesus' Wisdom and Courage.* How were these qualities manifested in this incident? How may we acquire these gifts?

What They Say About Our Lanterns!

Alliston, Ont.—"We had every satisfaction with the lantern, which is a splendid one, and the pictures were much enjoyed.

Napanee, Ont.—"The pictures were enjoyed very much by everyone."

Verona, Ont.—"Your lecture was a treat to me as to all our young people, and we thank you for the pleasant evening which you put within our reach.

Marmora, Ont.—"The 'Calvary to Port Simpson' views delighted our people, who filled the church. Every one was thoroughly pleased with the entertainment."

Wauke, Sask.—"Am delighted with the sets of views you sent me, and appreciate very much the service of your Department.

Grimsbury, Ont.—"Every one enjoyed the views. We thank you for rendering possible such profitable and pleasant evenings for our young people."

Portage la Prairie, Man.—"We had delightful and profitable evenings. Every one was pleased, and we all thank you and your Department for your kindness."

Hidden Treasure

LEWIS MILLIGAN.
(Matt. 13: 44-46.)

TREASURE-trove is of all subjects the most fascinating. Some of the best stories in literature have been woven around the seeking and finding of some lost or hidden treasure. I always think that the best of Robert Louis Stevenson's stories is "Treasure Island." More excitement and melodramatic adventure, such as is portrayed in "Kidnapped," are as thrilling no doubt, but there is a zest and an aspiration and a touch of the mysterious about "Treasure Island," which arises from the fact of the hidden treasure.

Life for its own sake—that is a mere existence—has little in it for the imaginative man, and adventure and peril are nothing but a weariness and a source of sorrow to the man who has no object in view. The spirit of enterprise must be the motive force of all useful and noble action; there must be the lure of treasure, some high and fascinating project or prize, which perpetually holds the adventurer to his task and ever bids him bear the hardest trials, dare even death itself for the attainment of his objective.

The least rumour of treasure will draw men from comfortable homes; they will abandon friends, and leave their native shores, launch upon uncharted seas, endure the torrid heat of the tropics, or the rigors of the polar regions; they will not merely sell all they have, but they will give all they are and stake life to gain the thing of great price.

When Columbus set out to discover a new world, he left all behind; but the magnetic influence of the land beyond the seas turned the delicately poised needle of his purpose westward. He was a human compass, and the west was his magnetic pole. Livingstone's prize was the burning heart of Africa, which with dauntless footsteps he explored, but the glory was bought only at the price of his life, which he cheerfully laid down.

Only within recent years we have seen men flock from every quarter of the globe at the least whisper of gold, to some new Eldorado or Klondike, and we have read of the harrowing privations these men endured that they might enrich themselves with the precious metal.

What is the meaning of the great flux of population from east to west? The story of the emigration movement at present in progress will never be written in detail. If we could look into the individual experiences of the men and women who are moving westward at this time, we would discover a tragic heroism unparalleled save in the wanderings of Israel in the wilderness. It is tragic indeed for a young married couple to sell their home in England, and to begin life again on a rough prairie, not only out of sight of friends, but away from all human habitation, and there to lose their only child through lack of a doctor in the fierce winter of Saskatchewan, and have to bury the child of their first love in the frozen ground outside their door.

I have heard of a whole family simply wiped out of existence in one night by fire in a blizzard on a farm in Manitoba; after having moved west only a few months previously.

Notwithstanding all this, the pursuit of wealth continues, the star of treasure burns beckoning on the horizon, and the eyes of men are ever turned thither.

But all that glitters is not gold. The treasures of earth are not to be reckoned on the tangible things which lure men too often to perish at the touch. Like dreams to a waking child. Disappoint-

ment lurks in every earthly attainment. The thing secured is sadly inferior to what it appeared in the distance. The pinnacles of success may glitter in the sunlight, but when a man stands upon the summit of his earthly ambition, he finds that the heights are bleak and lonely, and he envies the contented dwellers in the valley below.

In "King Solomon's Mines," by Rider Haggard, we have a story of adventure in the seeking of an old diamond mine in South Africa said to be rich in treasure. After the most thrilling experiences, the three heroes of the story reach the mine and are led into a secret treasure chamber, which, while they are exploring, opens upon them, and they discover that although they are surrounded by infinite wealth in diamonds, they are prisoners in the bowels of the earth. They had gained their goal, they had secured the prize; but under these conditions wealth had lost its value and attraction. They would not gladly forfeit all their wealth to escape from that living tomb, and get back their liberty, without which great possessions are a burden, and to obtain life, which even in poverty is a dear possession in itself.

A similar instance of the futility of wealth is illustrated by an experience reported some time ago of a man who, after years of peril and sacrifice, was returning home on a ship to his native country, laden with the spoils of his endeavors. To make sure that he would not be robbed of his gold he made a belt, and lined it with gold coins. This he wore about his waist night and day. When the ship was nearing the port of his destination it was caught by a gale and foundered. The man found himself struggling in the water, and forced to decide between casting off the belt and saving his life, or sinking into the depths with his hard-won treasure.

This parable of our Lord illustrates a different kind of treasure-trove. We have been thinking about the kingdom of earth, we are now to consider the Kingdom of Heaven. And whilst the attainment of both these kingdoms is only to be reached by seeking, and at much expense of labor and property, yet the result of the one is disappointment, but of the other satisfaction. In both cases we must "sell all" to procure our treasure, but only in one do we gain anything of enduring value in return.

Life is a quest. We are all seeking a kingdom of happiness and satisfaction. Nothing less than the kingdom of heaven will fulfil all our desires. Our longings and aspirations are spiritual, and only the spiritual can satisfy. Earthly treasures and worldly kingdoms seem the most tangible and offer the easiest attainment; but alas! how fragile and evanescent is the most alluring land of earth and the most gorgeous kingdom of this world! All is passing, nothing remains:

"The boast of heraldry, the pomp of power,
And all that glory, all that wealth
e'er gave.

Await alike the inevitable hour—
The paths of glory lead but to the grave."

Nothing earthly can take its place; the kingdoms of this world cannot compare with the kingdom of heaven, and the treasures of time are but the shadows of the things of eternity.

This man in the parable discovered his treasure hid in a field, and, like a wise man, he bought the field; but he could not "sell all" to buy it. At no less price

than our all is the treasure of the kingdom to be bought. Note that the treasure is hid, that the pearl of great price must be sought; it does not come to us. Here is something to lure us. Life is a fascinating quest, a high adventure! Let us set out upon this search for goodly pearls. Let us not rest till we find the pearl of great price, and, having found it, withhold nothing in order to make it our eternal possession—let us "sell all." No sacrifice is too great, and nothing but sacrifice can secure the kingdom. But it is worth all price. The treasures of earth are dross; they are flimsy imitations; they do not endure; the moth and rust corrupt, the thief of death shall steal it from you; but the treasures of heaven are everlasting possessions. Here is a wealth which shall bear you up in shipwrecks; the belt which holds the pearl of great price is a lifebuoy!

King Solomon's treasure-chamber is the grave, and there is no escape therefrom. Oh let us be sailing on this voyage of discovery! Heaven is our treasure island, and though there be many perils on the deep, it means the leaving of all behind; yet is there life in the adventure, zest in the pursuit, and immortal treasure to be won.

District Officers, Attention, Please!

We are planning to place the whole Secretarial Staff of the General Board at the disposal of the District Epworth Leagues of the Central Conferences for a month following the Annual Meeting of the General Board, which will meet the first week in September. Correspondence is therefore being carried out with Conference and District Officers with a view to arranging a series of District Epworth League Conventions in September, wherever possible. The attention of all our District Presidents, Secretaries, and other officers, is respectfully called to this Notice, and the co-operation of the Secretaries concerned is confidently requested that this Fall Campaign may bring much fruit to the glory of the Master in the extension of His Kingdom among our young people. If you do not hear directly about the plans for your District, write this Office at once and get started. We want to BERVE ALL. Let us hear from you about your special needs and desires.

What Tree?

If you were in the Klondike, what tree would you need? The fir tree.

If you were seaskik, what tree would you long for? The beech tree, of course.

If you were a dude, what tree would you wish for? The spruce.

If you were in love, what tree would you think most of? The pear tree.

If you lost part of your hand, where would you go to get it mended? To the palm tree.

If you wanted to call attention to something what tree would you name? Cedar (see dar).—Reformed Church Messenger.

Willie's Essay on the Beaver

The Beaver youst to be yoused all the time to make hats out of, but when peepel wur straw hats and other kinds the Cansdions took all the Beavers for their national emblem, then Canada is not really yet a nation 'n don't think.

The Beaver is very yousful to cut down trees and holler them out for canoos for the Injuns with its teeth.

Beavers work very hard at that all summer and sleep in rivers under the ice in the winter. I think there is all there is to no about Beavers.—Woman's Home Companion.

Striking Tributes to the Bible

Why will people go astray when they have this blessed book to guide them?—*Michael Faraday.*

The Scriptures for 1,700 years have occupied the mind more than all books, have enlightened it more than all the books.—*Lossing.*

Its light is like the body of heaven in its clearness; its vastness like the bosom of the sea; its variety like the scenes of nature.—*John Henry Newman.*

There is scarcely any noble part of knowledge worthy of the mind of man, but from Scripture it may have some direction and light.—*Richard Hooker.*

There are no songs to be compared with the songs of Zion, no orations equal to those of the prophets, and no politics equal to those the Scriptures can teach us.—*John Milton.*

I must confess to you that the majority of the Scriptures astonishes me; the holiness of the evangelists speaks to my heart, and has such striking characteristics of truth, and is, moreover, so perfectly inimitable, that if it had been the invention of man, the inventors would be greater than the greatest heroes.—*J. J. Rousseau.*

The Bible has been the Magna Charta of the poor and the oppressed; down to modern times no state has had a constitution in which the interests of the people are so largely taken into account; in which the duties, so much more than the privileges of rulers, are insisted on, as that drawn up for Israel. . . . No-where else is the fundamental truth that the welfare of the state in the long run depends on the welfare of the citizen so strongly laid down.—*Huxley.*

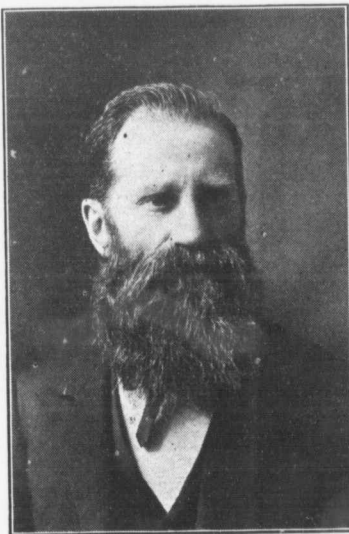
who is neither a weakling nor a coward; by the man who, in the fullest sense of the word, is a true Christian, like Great Heart, Bunyan's hero. We plead for a closer and wider and deeper study of the Bible, so that our people may be in fact as well as in theory doers of the word and not hearers only.—*Theodore Roosevelt.*

The Bible? That's the Book, the Book indeed.

The Book of Books,
On which who looks,
As he should do, aright, shall never need
Truth for a better light.
To guide him in the night.

—*George Herbert.*

It was the Bible which created the prose literature of England, of which the Authorized Version was the noblest monument; it was the Bible that gave fire and nobleness to her language; it was the Bible which turned a dead oppression into a living church; it was



JOSEPH GIBSON

Men of Whom You Ought to Know.

DURING the past decade no man in Canada has done more for the promotion of the Cause of Temperance Reform than Joseph Gibson. As President of the Ontario Branch of the Dominion Alliance, he for several successive years led the fight against the legalized sale of intoxicating liquor, and much of the prevailing sentiment in opposition to the Liquor Traffic may be fairly attributed to his enthusiastic Leadership. In other branches of Christian work Mr. Gibson has been equally active, and has served his Church and Country faithfully. Among the laymen of Methodism none are more readily listened to than he, and in Conferences, Boards, and Committees to which he is appointed, his opinions always carry weight and his judgment influence. May Joseph Gibson live long enough to realize the desire of his heart in seeing his Country freed forever from the ravages of the Drink Demon and established in righteousness, sobriety, and permanent prosperity.

Let culture and science go on advancing and the mind progress as it may, it will never go beyond the elevation and moral culture of Christianity as it glitters and shines forth on the gospel. Take the Bible, book after book, and you will find that this Book of Books has been given us in order that in contrast with it, as with a new world, we may study, enlighten and develop ourselves.—*Goethe.*

The most original book in the world is the Bible. This old collection of the ejaculations of love and dread, of the supreme desires and contritions of man, proceeding out of the region of the grand and eternal, seems . . . the alphabet of the nations. . . . The elevation of this book may be measured by observing how certainly all elevations of thought clothes itself in the words and forms of thought of this book. *R. W. Emerson.*

It is literature which no age or nation can equal or supersede. How absurd it must be to scoff at a book which, through all the long centuries, thousands of great men have revered in proportion to their greatness; a book for which, in age after age, warriors have fought, philosophers labored and martyrs bled. . . . All that is greatest and best in the literature of 2,000 years has been rooted in it and has sprung from it. It has inspired the career of all the best men who raised strong arms to bring heaven a little nearer to our earth.—*F. W. Farrar.*

If we read the Bible aright, we read a book which teaches us to go forth and do the work of the Lord; to do the work of the Lord in the world as we find it; to try to make things better in this world, even if only a little better, because we have lived in it. That kind of work can be done only by the man

the Bible which put to flight the nightmare of ignorance before the rosy dawn of progress; it was the Bible which made each free Christian man feel some grandeur in the beatings of his own heart, as of a being who stood face to face with God, responsible to Him alone, having the dignity of God's image upon him, and the sign of his redemption marked visibly upon his forehead. . . . It was the Bible, and the preference of its pure, unadulterated lessons to subservience to the tyranny of bishops, which sent the Pilgrim Fathers in the Mayflower to the New England they were to make so great.—*F. W. Farrar.*

Out from the heart of nature rolled
The burdens of the Bible old;
The litanies of nations came
Like the volcano's tongue of flame
Up from the burning core below—
The canticles of love and woe.

—*R. W. Emerson.*



OUR JUNIORS



The Tenderfoot

ALEXANDER ROBERTS.

"All on s-h-o-r-e!" It was the last call of the *Queen of the Lake* before leaving her wharf, and shore people who were saying good-bye to friends or looking after friends' baggage hurriedly said a few last words and went back over the gangplank, which was immediately drawn on board. As the vessel swung out into the lake its passengers separated into groups and sought good places for observation or lounging. Some stood by the shore rail to wave handkerchiefs until the distance became too great.

Among the passengers were fifty or sixty Scouts, with a varied assortment of camp paraphernalia, provisions, fishing tackle, weapons, and boats, going for a month's stay on an island sixty miles up.

A number of the boys took copies of the Scouts' laws from their pockets and began to refresh their memories on certain of them. In camp they would have plenty of practical experience, but they must be thoroughly posted on all the special kinds of experience that would be necessary to pass their Scout examination.

"First," read a boy from a bag of potatoes, "a swim fifty yards." All for it will raise their voices.

"I can't swim a stroke," spoke up another quickly; "but I'm going to learn in the next thirty days."

"Well, I can go half a mile," called out a stocky boy, looking up from the laws he was reading. "I live on a river bank. Now here's a financial sticker." Second, must have at least fifty cents in the savings bank' anybody out on that?"

This caused a laugh.

"Third," read the potato bag boy, "must be able to send and receive messages either in semaphore or Morse at the rate of sixteen letters a minute."

There was a long-drawn groan at this, with only two or three cheery notes of assent. In these voices of assent was an unmistakable trace of exultation.

"Tom Green knows it all and has apparatus with him," said a small Tenderfoot who was sitting very upright in his self-conscious dignity. "He's promised to teach me if I'll do all his camp work in return."

"Very good," commented a second-class Scout decidedly. "We'll corral this Tom Green and make him teach us all; recompense, of course, understood. Go on."

"Fourth," came from the potato bag boy, "go on foot or row a boat alone to a point seven miles away and return again; or, if conveyed by any vehicle or animal, go a distance of fifteen miles and back and write a short report of the trip. It is preferable that he take two days to do it."

"Easy except the report," declared the stocky boy. "All give a groan at that and then sit up straight and determine to do it to the letter and a little better. Now."

The groan was given with dismal energy, and then the boys who gave it or sympathized with its expression sat up and screwed their faces into what they felt to be exaggerated determination.

"Very good, very good," approved the self-appointed reader. "Now, Fifth, describe or show the proper means of saving life in cases of fire, runaway, or bandage an injured person, or revive an apparently drowning person."

"I've been to fires and watched the injured taken care of," said a city boy;

"but I guess there's a whole lot I didn't see and don't know."

"My father's in a life-saving station, and I've spent a lot of time there," added another. "I've seen persons resuscitated when they were nearly drowned and helped a little. I guess I might be able to pass that part, but I don't know much of anything about the rest."

"I was in a really tragic runaway once, when one person was killed," said a third doubtfully; "but I was so small at the time that I don't remember a single thing about what was done for the injured."

All the other boys remained silent except to groan dismally when they were looked at. The potato boy studied them with commiseration, and shook his head at the three wise ones. "Cases for studying up, all of you," he declared, "and I'll ask a place for myself at the foot of the class."

The boy on the potato bag slipped his little book back into his pocket. "Not so



A TENDERFOOT.

bad, the last three," he said; "and I guess we can manage them all if we make up our minds as hard as those fellows made up their faces just now. But hello, Junky" addressing a boy who was leaning against the steamer rail a few yards away, "I don't seem to remember to have seen your hand or heard your voice at all."

The boy turned slightly and shook his head. "Didn't suppose you wanted me to," he answered shortly.

"Why, Junky," patronizingly, "you really shouldn't get sarcastic. There are a whole lot of us boys, you know, and we have a whole lot of things on our minds. If we have seemed to ignore you a little, remember that we have troubles of our own. And yet we have noticed you occasionally, I think. Your name, now—"

"Of Junky, yes." The boy did not turn at all this time, but stood gazing off across the water of the lake, his eyes wistful but with a blaze in them that the other boys could not see, as he went on: "My clothes are not a very good fit, I know, and my shoes are not mates. I'm wearing a hat that was my father's. The buttons on my jacket and vest were put on at various times and don't match. Junky seems a very good name, and maybe I thought of it myself before you fitted it to me. And yet—"

"Why, J-u-n-k-y! You—"

"Mr. Harson!"

The voice was quiet and courteous, but every Scout within hearing came to a quick upright position, and most of them looked troubled and a little self-conscious. The face of the boy on the potatoes grew scarlet. The one at the rail turned, but his face did not change except that his eyes lost their expression of wrath as they met those of Scoutmaster Allerton. Every boy in his Patrol respected the gentle-voiced, decided Scoutmaster, and those who knew him loved him.

"Yes, sir," answered the boy at the rail.

"I happened to be standing just behind some of the baggage there and heard most of the conversation," the Scoutmaster went on. "At first it was mere boys' fun, and I gave it no attention beyond enjoying it. Then something else crept in. Let me see, you boys been with us—"

"Three weeks, sir."

"Three weeks, and are a Tenderfoot yet. In another week, if you can meet the tests, you will become a second-class Scout. Then you will strive to become a first-class, as should be the ambition of every manly, high-souled boy. As you know, one of the Tenderfoot laws is 'A Scout is courteous,' and another, 'A Scout is a friend to all.' But these laws apply even more to the second- and first-class Scouts, who are supposed to observe and develop them more highly."

He paused a little and Harson nodded. "Yes, sir, I understand," he said. "I was losing my temper, which is none of the best. I am sorry."

"Most of us lose our tempers occasionally," the Scoutmaster continued, smiling; "but I noticed that you kept yours well under control. I have known you several years, Harson, and now, with your permission, I would like to say a few words to the boys. They know nothing about you except that you are here, I suppose?"

"Nothing, sir, and I don't believe they want—"

"May I tell them a little, just a little, about you?" asked the Scoutmaster gently.

"Yes, if you think best."

"I do in this case. Boys who camp together should not feel strange toward each other. And now, Scouts, to the other boys, 'what I wish to say is this: As we all know, circumstances of birth are accidents so far as the boys' real worth is concerned. Because one happens to start in the world with all the comforts and advantages that money gives does not make him a whit better than the boy who is denied them all. Indeed, some think that early hardships are the best kind of training. Jack Harson here has had no hardships so much that he knows little of life without them. His father was a seafaring man and a fisherman, and three years ago he picked me up from the wreck of my catboat, which had capsized, and carried me to his own cabin. When he was drowned I advised Jack and his mother to remove to town, where there would be a better chance for work. But times have not been easy with them. All Jack's book knowledge has been fought for while supporting his mother and an invalid brother. He has never attended school a single day, and yet his knowledge will compare very

favorably with many of you who have had all sorts of advantages. Last fall his brother died, and a week or two ago his mother got a summer's job with a family who were going into the country. Jack insisted on her taking it because the work would be lighter in his case, and he would have the advantage of fresh country air through the hot weather. Then I had a talk with Jack, and persuaded him to become a Scout and join us, though he insisted for a long time that he could not afford so much leisure. He has never been in the woods in his life, and knows practically nothing about birds and animals or anything concerning woodcraft. But he is a past master in water affairs, and as we shall have plenty of water all about our wooded island, I think you will find him a congenial and valuable associate."

The boys had pushed forward a little. Jack stood with flushed face and a look of resentment gathering in his eyes. He did not like charity nor being put forward for public gaze in this way, and he could not see any reason for so much of his private affairs being made known. Some of the boys had snubbed him and looked askance at his ill-fitting clothes, and he did not care to push himself an inch forward toward gaining their favor.

As the Scoutmaster stopped, the boy who had risen from the potatoes sprang forward impetuously. "Look here, Mr. Allerton," he cried, "all that talk was meant for me, I know, and I thank you for not firing it at me direct. I'm a cad. I thought myself satisfactory on the courtesy laws as a Tenderfoot, and have felt myself improving as a second-class Scout, and now, with my hopes on the first-class place and my eyes studying the book, I forgot all about it. But give me another chance, Mr. Allerton; and you, too, Jack. The other boys were not much to blame, for they are friends of mine and followed my example. I can't take my hand, will you, Jack Hanson, and help me to prove myself not altogether a cad all the way through. After what our Scoutmaster has said, I believe you and I can be friends. I'd like to."

The annoyance had gone from the eyes of the boy by the rail. He grasped the other's hand frankly. "I'd like to, also," he smiled. "I—just felt that none of the boys wanted me, and—"

"Man overboard!" yelled someone from the rail. "Throw a rope, a life-belt or something, quick!"

All the Scouts rushed to the other side of the boat. A richly-dressed woman was wringing her hands and imploring somebody to go to the drowning person's assistance. "Oh, dear!" she wailed, "he was right here with me a minute ago, and now he's drowning before my eyes. Won't somebody do something? He's all I've got in the world."

The Scoutmaster and half a dozen of his Patrol sprang forward. A dozen more were rushing about for ropes or life-belts. But before any of them could act a slight form shot over the rail without touching it and struck the water a hundred yards or more from where a bunch of ribbons and some silky white stuff could be seen rising and falling with the waves. What was under the silky white stuff and ribbons could only be conjectured, but presumably a little girl. The ribbons indicated that

The steamer was stopped and a boat lowered, and by that time the young swimmer was close to the drowning person. When he reached there and the rescue was assured, a great shout rose from the vessel. A few minutes later the boat shot up and took them on board. There it was seen that the supposed child was a little poodle with an exaggerated knot of ribbons.

When they reached the deck of the

steamer the dog was caught into the arms of its owner and hugged ecstatically. "O my beautiful! my beautiful!" she cried, with tears streaming from her eyes. "Caught back from the brink of death! But I must not forget your noble preserver."

She drew a purse from her pocket, and carefully selecting a coin from it, forced it into the hand of the dripping, confused boy, who was trying to slip away.

"Much obliged," he mumbled; "but I don't want any reward. I—I can't—" Then he noticed that the coin was a nickel, and his confusion vanished. He dropped it into his pocket. "Thank you," he said. "I'll keep it in remembrance of the only life I ever saved."

The Scoutmaster laid a hand on his shoulder. "Never mind, Jack," he said in a low voice as he drew the boy away. "The act was just the same as though

you really saved a human life. All our Scouts will look on it so, I know. Now you must go below and change your wet clothes for dry ones." "These will dry on me all right," Jack began. Then, as the other shook his head, he added desperately: "They'll have to; they're all I've got."

Only one of the boys had overheard, the reader of the Scout laws from the potato sack. He had pressed forward to shake Jack's hand. As he looked here, Jack, he whispered, "I'm going to try you with a real test now, but I'm sure you'll prove strong enough to meet it. I've got half a dozen regular Scout suits with me, and I'm about your size. Will you take one?" Jack's lips parted for a positive refusal; then he noticed the look in the other's eyes, and he hesitated. "Why—er, yes, I'll take it, and thank you," he said at last.—*Epworth Era.*

Junior Topic Studies

MISS C. G. WALLACE.

JULY 20.—THE CALL OF GIDEON.
Judges 6: 11-24.

The stories of Deborah and Gideon are the finest and most heroic among the tales of the Judges. In both instances the Hebrews, disorganized, broken, hopeless and helpless, fell under the power of the stronger tribes. Have the juniors commit to memory the verse Deut. 3: 22, "Ye shall not fear them; for the Lord your God he shall fight for you."

Where was Gideon, and what was he doing when God called him? Did he obey quickly? Compare the call of Samuel. Who was Baal? What did his followers do? Gideon, we are told, was a powerfully built man, yet he was humiliated. If Gideon had not been poor in Manasseh, and the least in his father's house, perhaps God would have gone elsewhere for a leader to deliver Israel. This is often the way. Tell the story of Gideon's fleece. What lessons do we learn from this wonderful fleece? Can we say of Gideon that he was a leader who let God lead? Having heard the call, did he follow always his Divine Leader without making mistakes? Was he a good soldier? We may grow disheartened at the presence of many and strong enemies. But God has given us a Leader who can conquer by few as by many. Upon the board draw a trumpet, a lamp and a pitcher. The trumpet represents our power of speaking for Jesus. The lamp—our character and example. The pitcher—our capacity of receiving the truth. With these do you think we are well armed for the call in the warfare against the evils and temptations round about us? Will we be real heroes and heroines?

JULY 27.—WHAT LIVINGSTONE DID FOR AFRICA. HOW WE MAY CARRY ON HIS PLAN. Pgs. 46-51.

Review the previous studies and write on blackboard the words under each other, Industry, Loyalty, Bravery, Service, Sacrifice, Decision, Honor, Steadfastness, Love, Courage, Reward. Develop each as it refers to Livingstone. Tell of Livingstone's work in Africa; of his visit to any of the difficulties met with prevent Livingstone from carrying out his purpose? We have been studying a great character, one not perfect, but growing. "He matched poverty with industry, danger with bravery, hardship with endurance, human need with service, even success with humility and unswerving purpose."

Did Livingstone at times have reason to be discouraged? Show the influence

of a life given to Christ. Tell of his influence on his followers. Did Livingstone's work and life have any influence upon our church, upon the world, upon us? A national baseball game could be made of interest and profit.

One or two relevant questions could be asked regarding the death of this great man.

The meeting of Stanley and Livingstone should not be forgotten. In large letters print the word *Victory* upon the blackboard. "The spirit of the pathfinder calls us to take up his task."

AUG. 3.—THE FIRST FRUITS. Deut. 26: 10-11; Prov. 3: 9.

When the Jews planted a fruit tree or a grape-vine or when they sowed their wheat or barley they said: "The first figs or grapes or pomegranates, and the first wheat and barley, and the first dates and olives, shall be given to God." In the time of harvest they gathered in companies, each with his new basket filled with the first fruits of his land, and after spending a night in the open air they went in the early morning to the temple with their offerings. The Jews were liberal in their givings. Tell of the old temple service. What was burnt and why? Do we not need to bring an offering of the first fruits to God? Not only of our money, but of our time, our best, should we give to God. We so often give the best hours of the day to idleness, as first fruits to Him who loves us. (See Romans 8: 32.)

There is an old saying, "First things first." Make a list on the blackboard of what the juniors consider most important. Drummond wrote an address called "First." Read it.

Every junior owes something to God. In giving of the first fruits the Jews gave God His part before they took their own. The first fruits are always the best.

AUG. 10.—FIRST CALLED CHRISTIANS. Acts 11: 26.

Truth—A Christian should stand by his name.

Blackboard—A map locating Antioch.

Picture—Paul—Wesley.

Point of Contact—Talk about how things get their names. What names mean: as Automobile, Prohibitionist, Lutherans, etc.

Illustrations—Tell of the Holy Club at Oxford and the origin of the name Methodist, the Salvation Army, and the meaning of the names. The Student Volunteers.

Bible Illustrations—Moses: Ex. 2: 10;

Israelites: Gen. 32: 28; Ruth: 1: 20; Sons of the Prophets, 2 Kings 2: 3.

Heart Talk—Read Acts 11: 26. The name was probably given by the heathen and meant the followers of Christ; "The Christ Men." Some men had been followers of Christ for some time, but up to this time they had been called a sect of the Jews. Now they had a name of their own and must stand either for it or against it.

As children we belong to God. Many of us, all of us, pray to him and are trying to serve him, but how many of you have ever taken the stand and said, "I am a Christian"? Sometimes boys and girls are afraid to say they are Christians because they do not fully understand the meaning and think they must go through some peculiar experience, and do not know that for those who love Jesus it simply means the determination to continue to be Christ's boys or girls.

How many who have never been called Christians are ready to say "I am a Christian" to-day?

Hymns—"Holy, Holy, Holy." P. 51; H. 78.

"Stand up for Jesus." P. 203; H. 386. "Onward, Christian Soldiers." P. 159; H. 385.—**Junior Quarterly.**

Try Your Hand at a Story

Do you want to write a story? I know you do. Well, here is your chance. What does the picture on this page say to you? Look it over and then write the story it contains. As to the picture itself, I may just say that on the last day of May I spent an hour on the Exhibition grounds, Toronto, watching the Public School games. Towards evening I strolled along the lake front enjoying the breezes and watching the people. Among others, I saw this bright little boy, bubbling over with life and activity. He could not have been over four years old, but with commendable ambition was anxious to throw big stones over the railing protecting the lake front. I greatly enjoyed supplying him with a number of stones, and incidentally took these five snapshots of him in the very act. There he is, now; in his own natural attitudes, no artificial posing for the camera-man, but just a lively, happy, beautiful child. Who he is I do not know. Where he lives I cannot tell. But there is a lot in the picture about him. What does it say to you? Think it over, and then make up your story. The practice will do you good anyway, and if you do not win a prize, the exercise in writing will help you

greatly. For the best two stories suggested by the five snapshots of the little boy, received at the editor's office from anybody under twenty years of age, before August 10th, next, I will give two splendid and suitable prizes. Just what, I cannot say until I know who gets them and what would be most appropriate in the case. *Try your hand at a story.* Address your manuscript to:—REV. S. T. BARTLETT, Wesley Buildings, Toronto, Ontario.

A Methodist Boy Lost

LOST—A young man reared in a Methodist home by parents now heartbroken who would give their all to have him back. While at home he was the idol of his mother's heart, the apple of his father's eye. He attended Sunday school up to a certain age, when the school ceased to interest. The parents had failed to speak to him in heart-to-heart counsel; in fact, they themselves fell short of their religious obligations, and were ill-prepared to call their son's attention to things of the Spirit. It was then he sought the great city. To-day he is lost. The first Sunday or two away from home found him in a great city church, but he slipped out unobserved at the close. No one grasped his hand; no one gave him an invitation to return. He wandered out on the street with a feeling of loneliness.

It has been reported that he was next approached by some young men of pleasing address who asked him to join them on their way to the park. Next they were at the concert hall, next the saloon, all of which he yielded to because he was lonely, and his companions displayed such hearty interest in his comfort and pleasure that he could hardly refuse. Though he continued to write home, his parents have finally discovered that their boy is lost. Letters are coming less frequently, and their beautiful and confident tone is lacking. He enters no church; the Young Men's Christian Association has not discovered him. He is lost—lost in a city of churches. Who will seek him? Who will go out after the lost? Who will locate him and endeavor to bring him back? We shall attempt no description. Possibly he has been seen by many who read this. He is in your city, your town; you know him doubtless; you speak to him on trivial matters often. Possibly you have not realized that he is "away from home." We call upon all who believe they can locate such a young man to seek to recover him to himself and his loved

ones. No reward is offered other than the consciousness that you have followed Him who came to seek and save that which was lost—a consciousness that will bring joy and peace and satisfaction.—*Western Advocate.*

The Little Streets

"To-morrow I'll do it," says Bennie.

"I will by and by," says Seth.

"Not now—pretty soon," says Jennie.

"In a minute," says little Beth.

O dear little people, remember That, true as the stars in the sky, The little streets of To-morrow, Pretty-Soon, and By-and-By

Lead, one and all,

As straight, they say, As the King's Highway, To the city of Not-at-all.

—Annie Hamilton Donnell.

Hold Fast, Boys!

Hold on to your tongue when you are just ready to swear, or speak harshly, or use an improper word.

Hold on to your hand when you are about to punch, strike, scratch, or do an improper act.

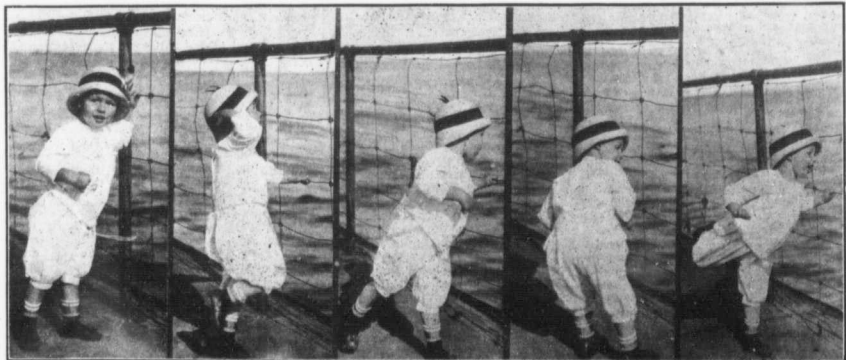
Hold on to your foot when you are on the point of kicking, running off from study, pursuing the path of error, shame or crime.

Hold on to your temper when you are angry, excited or imposed upon, or others are angry with you.

Hold on to your heart when evil associates seek your company, and invite you to join in their mirth, games and revelry. —*Selected.*

Railroads Bar Out Drinkers

Recently the railroads have taken strong positions against employees that drink, not only when on duty—that has been forbidden for many years—but also when off duty; and not only immoderately but also moderately. The Temperance Board of the Disciples of Christ, in a recent bulletin, asks pertinently why, if the railroads can forbid drinking among their employees, for the good of the public, the general government, which has so much more power than the railroads, cannot, for the good of the public, put an end to drinking altogether.—*Ex.*



READ "TRY YOUR HAND AT A STORY" FOR EXPLANATION OF THIS PICTURE.

TEACHER TRAINING ILLUSTRATED

PART I.

The Old Testament

The following are the examination questions and answers of Miss Carrie M. Playfair, Ancaster, Ontario.

1. Briefly define the terms: (1) Revelation. (2) Covenant. (3) Canon. (4) Septuagint. (5) Pentateuch.

(1) *Revelation.* It has pleased God to reveal Himself not only in nature, but also in human history. In some measure this revelation was to all men but more especially to the Hebrews and through them to the world. The Bible is the record of this revelation, the literature of this people—"The Word of God that liveth and endureth."

(2) *Covenant.* God's gracious promises to His people are often spoken of in the Bible as a covenant or binding agreement. This implied on Israel's part obedience to the will of God as revealed to them in His laws and through His prophets; on God's part fulfilment to them of His promise and purpose of salvation. Jeremiah's prediction of a new covenant had its fulfilment in Christ, based not upon the law but upon living faith in Him.

(3) *Canon.* That part of scripture accepted as inspired and authoritative by the Jewish and Christian churches is called the canon.

By "Canon" is meant the rule or law of faith and conduct of moral and religious duty.

(4) *Septuagint.* As early as the 3rd century, B.C., a Greek version was begun at Alexandria. This was known as the Septuagint or Version of the Seventy.

(5) *Pentateuch.* The first five books of the Old Testament (5 volumes) are called the Pentateuch. These were regarded by the Jews with great reverence as containing their ancient laws. They called them "Lorah," meaning law. Beginning with the creation and the history of the human race, they next tell the story of the ancestors of the Hebrews, the bondage in Egypt, the deliverance under Moses, the sojourn in the wilderness, and the conquest of Eastern Palestine.

2. Name and Classify, in order, the Books of the Old Testament.

The Books of the Old Testament are divided or arranged in their literary order.

(1) *Historical.* Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1st Samuel, 2nd Samuel, 1st Kings, 2nd Kings, 1st Chronicles 2nd Chronicles, Ezra, Nehemiah, Esther.

(2) *Poetical.* Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon.

(3) *Prophetic.*—Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

3. Name the principal Countries of the Old Testament World, describing the Physical Features of Palestine.

Arabia, Babylon, Assyria, Mesopotamia, Syria, Phoenicia, Palestine, Edom, Moab, Ammon, country occupied by Philistines on sea coast, Egypt, Ethiopia far to the south, Media, Persia, Armenia. Palestine bounded on the north by Syria, the Lebanon Mountains and

THE following pages, and others of similar character which will follow in our next number, are intended to give some real and practical idea of the work covered by our Teacher Training Course. The questions and answers will explain themselves. The examination papers which we have selected illustrate the First of the ordinary Standard Courses and are typical of the best work done by our candidates. We need hardly say the papers following had the slightest idea that their work would be used in this way. We might, however, have chosen a score of others equally appropriate for any purpose. The questions given with these papers will not, of course, be set again. Others, similar in import, will take their place. But the general character of the work may be correctly gauged from these, and the scope of the Course will be clearly understood if, in addition to the papers in this issue you will read those that are to follow next month. If there is no Class in your Sunday School, why not agitate some? If one cannot be formed, take the work individually. Two of the persons whose papers are used in this series mastered the work alone. You can do likewise if you will. For particulars write to the Editor sent to all applicants, in the leaflet of the Department, explaining everything in detail for as many as you can distribute among your friends. Start the study! Get a Diploma!

Phoenicia, east by the desert of Arabia, south by Moab, Edom and the deserts of Perau and Shur, west by coast line, with Philistines on the south Mediterranean Sea in centre and Phoenicia on the north. East is divided by Jordan River into eastern and western. Eastern 8,800 sq. miles, western 6,040 sq. miles—total 10,000 sq. miles or 1-6 area of England. 150 miles from north to south, width 100 miles. Divided into five zones, which run from north to south.

(1) *Coast plain.*—Varies in width from 20 to 30 miles in the south and 2 to 6 in the north. Occupied by Philistines in the south, Plain of Sharon in centre, and Phoenicia in the north. Coast line unbroken by bays. Joppa only harbor mentioned in Old Testament times.

(2) *Foot-hills or lowlands.*—Between coast plains and central plateau from 5 to 15 miles in width, lying between Judah and Philistia. It was the scene of many conflicts in days of Samson and David, and Maccabees and Crusaders.

(3) *Central Plateau.*—The home of the Israelites—South of the Lebanon was the broken hills of Galilee, picturesque, fertile and well watered. The plateau was broken here by the plains of Megiddo, between Jordan River and Mediterranean Sea. South of Megiddo were the fertile hills of Ephraim or Samaria, and in contrast to them came the barren and limestone hills of Judah.

The mountains rose from 2,500 ft. to 4,000 above the level of the sea.

(4) *The Jordan River or Arabah* extending from the Sea of Galilee to the extreme south of the Dead Sea, 160 miles. At Sea of Galilee 682 ft. below sea level, at Dead Sea 1,200 ft.

(5) *The Eastern Plateau.*—The land was both arable and pasture. Mts. 2,000 to 4,000 ft., central portion Gilead, Northern Bashan.

Climate.—Varied; the high mountains, deep valley, sea coast, fertile plains and barren deserts presenting great contrasts. The snow-capped mountains of Hermon looked down on the perpetual summer of the Jordan Valley. The fir overshadowed the palm. The wolf of the north contended with the leopard of the south for

the gazelle of the temperate zone. Seed was sown in October and nourished by the winter rains; harvest began in May.

4. Write a paragraph on (1) The Patriarchs. (2) Israel's Migration to Egypt. (3) The Exodus. (4) The Conquest of Canaan. (5) The Work of the Judges.

(1) *The Patriarchs.*—The magnanimous Abram or Abraham, the man of great faith, the peace loving Isaac, the shrewd and ambitious Jacob, the pure and high minded Joseph.

(2) *Israel's Migration to Egypt.*—Jacob was forced by famine to go to Egypt. The way had been opened for them by Joseph being sold as a slave years before by his jealous brother. He had found favor with the king, and had great power and gave his people a home in Goshen.

The Hyksos or Shepherd Kings were ruling in Egypt. They being Semites, would not be so opposed to the migration of Israel.

(3) *The Exodus.*—Took place probably about the 13th Century. God raised up Moses as a leader of the Israelites, and forced Pharaoh to let them go. The feast of the Passover was celebrated at their going out of Egypt. Going eastward they crossed an area of the Red Sea, and the Egyptians following them were overwhelmed in the rising waters. This was an assurance to the Israelites of God's deliverance in other perils. At Sinai they encamped, government was organized and laws formulated, and the nation entered into covenant with Jehovah and consecrated a priesthood and tabernacle or (tent) temple to His worship.

Proceeding north they made an ineffectual attempt to enter Palestine from the south. They spent a long time in the wilderness, chiefly at Kadesh Barnea, then went eastward round Edom and north to Moab where Moses died.

(4) *The Conquest of Canaan.*—Moses conquered the Amorites (in the walled cities in the mountains) before he died. Joshua now led the people across the Jordan, and encamped in the plains of Gilgal. First Jericho fell, and then the central cities. He then went north and south until the whole land was subdued.

(5) *The work of the Judges.*—Joshua was a capable leader, loyal to the worship of Jehovah and the ideals of his predecessor, Moses.

Deborah and Barak led the people of Israel at the battle of Megiddo when they defeated the northern Canaanites.

Gideon defeated the Amalakitcs and Samson the Philistines.

Eli was both a priest and judge, and served in the temple at Shiloh.

Samuel was the last of the Judges. They rallied the people round them and helped them to conquer their foes and also tried to bring them back to God when they strayed.

5. Outline briefly the career of Samuel.

Samuel was consecrated to God at birth, a Nazarite. He was a servant and pupil of Eli in the temple at Shiloh. When very young he heard the divine call to become a prophet. He was judge after Eli. His influence was felt all over Israel as he went yearly in circuit to Bethel, Gilgal and Mizpah.

When the Philistines took away the Ark he told the people to forsake idolatry and worship Jehovah, and He would be

with them. He called an Assembly for prayer and sacrifice, and when the Philistines attacked them Israel was victorious. When the princes were dissatisfied over the separation and disunion and asked for a King, Samuel endeavored to persuade them out of it, warning them of the tyranny they might have to endure, but afterwards yielded to their request and endeavored to safeguard their liberties. He was thought by many to be the founder of the schools of the prophets, companies of young men full of religious and patriotic zeal, with a leader called their father. They were sons. He took a great interest in them.

6. Name and describe briefly the characters of the first three Kings of Israel.

(1) *Saul*, Son of Kish of the tribe of Benjamin, was first king in Israel. He won his right to this high office by his notable relief at Jabesh Gilead. He was a great and successful soldier. Most of his reign was taken up with fighting the Philistines. His foolish rejection of the advice of Samuel and his jealousy of the rising fame of David darkened his later years.

(2) *David* (1010-970) Son of Jesse of tribe of Judah, reigned in Hebron over Judah. After seven years he became king of all Israel and moved his capital to Jerusalem, whither he won from the Jebusites and rebuilt. He was a great and successful soldier. He subdued the Philistines and extended his kingdom over Edom, Moab, and Ammon, and northward over Syria to the Euphrates River, subjecting these lands to tribute. He endeavored to rule his people with impartiality, and to heal the breach which had existed between Judah and the northern tribes. He established the sanctuary at Jerusalem, and received the counsel of the prophets as the Word of God. He was not only a statesman and leader, but also a poet. Made a dirge on the death of Saul and Jonathan, also wrote many of the Psalms. His character was stained by some of the evils of his age, just and cruelty, and his later years were darkened by the rebellion of his favorite son Absalom. His virtues far exceeded his defects, and his reign was the most glorious in Israel's history.

(3) *Solomon* (970) David's son succeeded to great power and wealth. He made an alliance with Tyre (like David) also allied himself by marriage with the King of Egypt.

He lost much of the territory left him by his father, and also gained the disapproval of the prophets of Jehovah by establishing altars for the idol worship of his wives. The heavy taxation and forced labor made the people discontented. The principal work of his reign was the building of the temple at Jerusalem, which took seven years.

He was weak as a statesman and ruler, but wise as a judge of his people. Like David he was a poet, wrote many Proverbs and Song of Solomon.

7. What was the principal cause of the Decline and of the Division of the Kingdom of Solomon?

Solomon's long reign left the people very discontented. The favored labor in the building of the temple, palace, and fortifications, and the heavy taxing for the expenses of his court made "their yoke grievous." The old feud between Judah and the Northern Kingdom still smoldered, and the rash conduct of Rehoboam (his son) fanned it into a flame. Rehoboam, a former servant of Saul, led the secession and was made King of the Northern tribes. Judah only remained faithful to the grandson of David.

8. Tell what you can of the work of the principal Prophets of the Period of the Exile.

Jeremiah was the most remarkable character in the Babylonian age. He began his work in 628 B.C., and continued until he went down to Egypt with the last of the people.

Nahum predicted the fall of Nineveh. Zephaniah, Habakkuk, and probably Obadiah were his contemporaries.

Ezekiel began his work in exile, and continued for twenty years.

They saw, as did the prophets of the Assyrian period, in the Babylonians the instrument of God's punishment and in the exile a necessary chastisement, but they predicted a restoration and a dawn of a new day of righteousness and prosperity.

Haggai and Zechariah urged the people to rebuild the temple after their return from exile in Babylon. They with Malachi were the prophets of the Persian period. The Assyrian were Amos, Hosea, Isaiah, Micah. They saw in the Assyrians God's instrument of punishment, and beyond the darkness of invasion and captivity they predicted the dawn of a brighter day—a re-organized Kingdom, a regenerated society, and the extension of the knowledge to other nations.

9. Write a paragraph on (1) *The Captivity in Babylon*. (2) *The Work of Ezra*. (3) *The Mission of Nehemiah*.

(1) Palestine passed into Nebuchadnezzar's rule in 604, but the Jews did not remain quietly in subjection. They rebelled, and in 597 Jerusalem was taken and the best of the people taken to Babylon. In 586 the temple was destroyed and almost all the people taken to Babylon.

They were 50 years in exile. Some engaged in business, others were skilled craftsmen, and some farmers. Some may have, tempted by wealth and luxury, forgotten God, but many proved loyal to Him. It was at this time that the first series of historical books from Genesis to Kings, was put together.

Isaiah chapters 40-66 contain messages of comfort and assurance to the captives, with promises of future national glory under Jehovah.

(2) *Ezra* (458 B.C.)—Was a Scribe sent by Cyrus to teach the people. They had become very corrupt and wicked through mingling with and marrying their heathen neighbors. Their religion and law were neglected. He (*Ezra*) taught and enforced the law.

They came from Jewish communities in Persia and Babylon.

(3) *Nehemiah* was sent by Cyrus to help rebuild Jerusalem. He encouraged the people and they worked with renewed zeal and animation—(444 B.C.).

10. Describe briefly (1) *Why the Temple at Jerusalem came to be built*. (2) *The three great Annual Feasts of the Jews*. (3) *The meaning of "The Messianic Hope."*

(1) The temple at Jerusalem was built there for the nation, to give dignity and unity to the worship.

(2) The three great annual feasts of the Jews.

1st.—The Feast of the Passover—in the spring, corresponding to our Easter, commemorated the departure from Egypt.

2nd.—The Feast of Pentecost or weeks, seven weeks later marked the ingathering of harvest.

3rd.—The Feast of Tabernacles in October, marked the ingathering of fruits, and commemorated the living in tents in the wilderness.

(3) "The Messianic Hope"—This hope was first cherished by Isaiah in the dark

days of the Assyrian Oppression. It was echoed by Micah and again and again by later prophets (Jeremiah and Ezekiel).

Even after the decline of prophecy it was the theme of Psalms 72 and 89.

Even after the coming of Christ there were still those who were looking for "The consolation of Israel," "Messiah" the Lord's anointed.

PART II

The New Testament

The following are the Examination paper and answers of Miss E. Mathison, Brantford, Ont.

1. As to the New Testament Books and their Authors: (1) How many books are there? (2) By how many different men were these books written? (3) Which of these men were Jews? (4) Which of them were Apostles? (5) Name the books written by each man.

(1) There are twenty-seven books in the New Testament.

(2) These are written by nine different men, including the author of Hebrews who is unknown.

(3) The writers who were Jews were Matthew, Mark, John, Paul, James, Peter, Jude.

(4) The apostles who were authors were Matthew, John, Peter, Paul.

(5) Matthew wrote the book of Matthew; Mark wrote the book of Mark; Luke wrote Luke and Acts; John wrote the gospel of John, the Epistles of 1, 2 and 3 John, and Revelation; Paul wrote 13 epistles as follows: Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, Philemon. Unknown author wrote Hebrews. Peter wrote 1 and 2 Peter. James wrote the book of James. Jude wrote the book of Jude.

2. Tell in your own way why we have four Gospels, and specify the chief characteristics of each one.

We have four gospels because each writer wrote for a different class of people, and selected the material that would best reach and convince his readers of the Messiahship of Jesus. Though each have some points in common yet all add something specific of their own, which gives different phases of Christ's life and teaching and makes the complete story. Each presents Christ in a different aspect, and was written for a special purpose.

St. Matthew wrote to convince the Jews that Jesus was the fulfillment of the Old Testament Messianic prophecies. He traces the genealogy of Christ through David to Abraham, the father of the race. He quotes Old Testament prophecies frequently, and his theme is "the Kingdom of God." He shows Christ as the King. There are several of the discourses of Christ and parables.

St. Mark wrote for the Gentiles, particularly the Romans. His gospel is vivid, full of action. "Straightway" is a favorite word.

There are not many parables but many miracles showing Christ as the wonder-working Son of God full of power. He gives no genealogy but begins with public ministry of Christ.

St. Luke also wrote for the Gentiles, first to Theophilus, then to the Gentiles, more especially the Greeks. He traces the genealogy to Adam, the father of mankind. He shows Jesus full of compassion and love, and helpfulness for humanity. Jesus is the Son of Man. There are some parables found only in Luke which show

the tenderness of the Father's love. Some stories of the infancy are found only in Luke. Many of his scenes are subjects of famous paintings.

These three are called Synoptic Gospels. St. John wrote his "spiritual" Gospel for all believers. There are no parables but many of the long discourses of Jesus. He gives an account of the ministry in Judea and Jerusalem which others do not. His gospel is written to show Jesus' divinity, that He is the author of life and light.

3. As to St. Paul's writings: (1) How many of his epistles (letters) were written to Churches? (bodies of believers) (2) To how many Churches were these epistles written? (3) How many of his letters were written to persons? (4) To how many persons were these letters written?

(1) Nine of Paul's epistles were written to churches. Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians.

(2) They were written to seven churches or groups of churches. (Some such as Galatians might be a group of churches.)

(3) Four epistles were written to persons.

(4) These were written to three people, Timothy, Titus and Philemon is addressed to Gaius.

4. Draw a map of Palestine, outlining on it the three principal provinces and locating the Sea of Galilee, Jordan, Dead Sea, Perea, Jerusalem, Bethlehem, Jericho, Shechem, Nazareth, Capernaum, Tyre, Caesarea and Joppa.

Map of Palestine



5. Write an account of the character, mission, and work of John the Baptist.

In character John the Baptist was one of the greatest of men, stern, ascetic and self-denying like Elijah whom he resembled. He was fearless in his denunciation of wrong-doing; brave and courageous, humble, ready to sink into obscurity when his work was done. He was obedient to the will of God, and fulfilled his mission perfectly. His mission was to be the forerunner of the Messiah, to prepare the way for His coming. This he did by calling to the people to "repent for the Kingdom of Heaven is at hand." He denounced the sins of the day and en-

deavored to prepare the hearts of the people for the Messiah whom he said was just at hand. He was a voice in the wilderness crying "prepare ye the way of the Lord."

He did a great work in baptizing crowds of people who came confessing their sins. This repentance opened the way for the fuller teaching of Christ. Many of his followers became disciples of Christ. He aroused great expectancy among the people as to the coming Messiah. His influence was far-reaching among all classes of people—soldiers, scribes, Pharisees, and common people.

6. Name the principal events recorded in the life of Jesus prior to the commencement of His public ministry.

Events in the life of Christ prior to public ministry. Annunciation to Mary: (1) Birth at Bethlehem in the manger. (2) Visit of the shepherds. (3) Presentation in the temple, where He is recognized as the Messiah by Simeon and Anna. (4) Adoration by the Magi—visitors from the far East, who presented gifts. (5) Flight into Egypt. (6) Return to Nazareth. (7) Visit to Jerusalem at twelve years of age.

7. Write a paragraph on: (1) The main theme of our Lord's teaching. (2) His chief characteristics as a teacher.

(1) The main theme of our Lord's teaching was "the Kingdom of God," or, as Matthew styles it, the "Kingdom of Heaven." This is the rule of God in the hearts of the people, and bringing them lives under His sway, until they are conformed unto His likeness. This rule is both present and future. It begins in this life, and is completed in the next.

The words, "kingdom of God," occur 114 times in the gospels. In the Sermon on the Mount He describes the subject of the new kingdom—his character, his relation to the old dispensation, his acts of worship, his relation to the world and to his brother man, and closes with a warning.

Christ gives the new laws of His Kingdom in this discourse. The people were looking for Him to set up an earthly kingdom with great power and display, but His kingdom was to be one of love, and He would reign within their hearts, and subdue all evil. It was a spiritual kingdom.

(2) Christ as a teacher spoke with authority. He did not quote the old rabbis as authorities, but said, "I say unto you."

When He used old forms or quotations from Old Testament, He filled them with a new meaning.

His style was very picturesque and Oriental, as He frequently used parables. These stories of earthly things with a heavenly meaning caught the interest and attention of the people, and fixed it upon their memory. If one were searching for truth, he would ponder the story and go on thinking for himself. They also served to conceal the truth from those who were not fitted to receive it.

Christ used as illustrations the objects of every-day life. In the home, or street, or in nature; and so filled all common things with a new meaning. He enters into the every-day life of people.

His sayings are pithy and pointed. In a few words He gives a gem of thought which reveals many phases of truth, and can be turned over and over in the mind. They catch the attention, and remain in the mind. His teaching went below the surface and struck at the heart of things. He is very simple, yet forceful.

8. Outline the events of the Passion Week.

On Sunday there was the Triumphant Entry. As Jesus came from Bethany into Jerusalem riding on an ass, He was met by throngs of Passover pilgrims, who

waved palm branches, threw their garments in the way, and acclaimed Him King. He accepts their plaudits as the Messiah and Prince of Peace.

Monday, as Christ and His disciples enter Jerusalem, He curses the barren fig tree as a symbol of the Jewish nation, which failed to recognize Him. Entering the temple, He cleanses it of the money changers who had polluted it.

Tuesday was a day of teaching in the temple courts. Different parties try to entrap Him by questions, but He confutes them all. The Pharisees ask a question about the tribute money, the Scribes about the greatest commandment, and the Sadducees about the Resurrection, and the rulers about His authority.

He warns the people that as a nation they shall be rejected and the kingdom given to the Gentiles. The visit of the Greeks was one bright feature of the day. As He leaves the temple for the last time, He tells His disciples of the coming destruction of Jerusalem, and gives the parables of Judgment in Matt. 25.

Wednesday Christ and His disciples spent in retirement and intercourse probably at Bethany. The Jewish authorities are seeking to bring about His downfall and conferring with Judas, who agreed to betray Him for thirty pieces of silver.

Thursday, Christ sent the disciples into the city to prepare for the Passover supper, which they ate in the Upper Room. He institutes the Lord's Supper as a memorial sacrament, and gives the talks on the Father's house, the true Vine, and His prayer for the disciples. They go out to the Mount of Olives, and in the Garden of Gethsemane He endures great agony of soul. Judas and the soldiers of the High Priest enter and take Him prisoner, while the disciples forsake Him and flee.

Friday—Before daylight Christ is tried at the house of Annas, then before the Sanhedrin, while a formal meeting at daybreak convicts Him of blasphemy. He is then brought before Pilate, the Roman governor, who, to please the people, passes sentence on one whom he is convinced is an innocent man. At 9 o'clock in the morning Christ was crucified on Calvary, or Golgotha, a hill outside the city wall, between two thieves. At 3 o'clock in the afternoon He gives up His life. Nicodemus and Joseph bury Him in the latter's new tomb, which is sealed by Roman authorities.

Saturday He lies in the tomb, but on Sunday the Resurrection takes place.

9. Name the principal incidents recorded in the Acts of the Apostles relating to the Early Christian Church before the conversion of Saul and the conversion of Saul of Tarsus.

The gathering of the 120 disciples—men and women—in the Upper Room for prayer, waiting for the promised descent of the Holy Spirit. During this time a successor to Judas is chosen.

Descent of the Holy Spirit on the Day of Pentecost. Peter's sermon on the day of Pentecost, when 3,000 were converted. Condition of the early church—all things in common, gladness, rejoicing, brotherly love, prayer and praise.

Peter and John heal the lame man, drawing attention of authorities to new party.

Threatening of authorities. Imprisonment and release of some disciples.

Death of Ananias and Sapphira.

First step in organization, when necessity arose, of seven deacons for administration of charity.

Work, arrest, defence of Stephen and his martyrdom.

Disciples scattered, preaching in Judea and Samaria.

Philip preaching in Samaria—a great revival—and to Ethiopian eunuch.

Conversion of Saul.

10. Give an account of St. Paul's Second Missionary Journey and mention what seems to you to be his outstanding qualities as a model missionary.

Paul's second missionary journey,—50 A.D. Paul starts from Antioch, and visits the churches in Cilicia and Lycaonia (Lystia and Derbe), then in the region of Galatia and Phrygia—through Mysia, to Troas, where he hears the Macedonian call, and crosses over to Europe, and wins his first convert in Philippi, in Macedonia. He then preaches in Thessalonica and Berea. In each case he goes first to the synagogues, but when rejected by the Jews, turns to the Gentiles. At Athens he gives the famous sermon on Mars Hill, then spends some time in Corinth—a very wicked commercial city. Passing to Ephesus, he then sails for Jerusalem, landing at Caesarea, then going to Jerusalem, and from there returns to Antioch.

Paul has many qualities of the model missionary. He goes where the gospel has not yet been preached, and presses on from place to place. The greatness of the task calls forth the most heroic effort on his part. He counts not his own life dear, but endures persecution, prison, hunger, beatings, shipwreck, and all disasters with a dauntless fortitude. He is not disobedient to the heavenly vision, but goes forth to conquer the world for Christ. He has a wide vision of the field. He goes to all people and all classes. Paul seeks the large centres of population, where many can be reached. He organizes his churches, and keeps in touch with them by visit and letter. He trains workers and leaders. He has the deepest love and care over his converts. He adapts his teaching to the people he meets. His singleness of purpose and complete self-surrender to one great object—to preach Christ—marks him a truly great man. His theme—Christ crucified and risen—the only Saviour from sin.

PART III.

The Teacher

The following questions and answers are from the examination papers of Mrs. Palmer G. Burgess, Ottawa, Ontario.

1. What constitutes Teaching?

Teaching implies (1) A teacher, (2) A scholar or scholars, (3) A lesson to teach, (4) Ability on part of teacher, (5) Desires to learn on part of scholar.

Teaching may be defined as: The teacher putting the scholar into possession of something that the teacher has, and the scholar lacks, so that it becomes the common property of both.

2. What qualifications are desirable in a Sunday School Teacher? Which of these do you consider the most important, and why?

(1) Good character, (2) Personal magnetism, (3) Natural aptitude, (4) Consecration, (5) Training, (6) Knowledge, (b) skill in teaching; (6) Quick eye and ear (vigilance), (7) Energy, (8) Sympathy, (9) Tact.

Personally, I consider Consecration the most necessary. "I can do all things through Christ which strengthen me." If consecrated, and earnest in His service, He can use us to accomplish what He will, even as He made use of Peter and Andrew, James and John—the fishermen of Galilee. Without consecration we can never hope to lead souls into His Kingdom.

Next to Consecration I would place Training. We must have knowledge, and we must know how to use it skilfully, in order to accomplish results; but if it is impossible to acquire training, I believe

the Lord can use us if we are consecrated. But if we have the opportunity for training, it is certainly our duty as consecrated Christians to know all we can—so that consecration implies making the best of our opportunities for self-improvement, also of making the best use of whatever talents we may possess in improving others.

3. How may a Sunday School Teacher (1) Acquire Skill? (2) Cultivate Sympathy? (3) Show Tact?

(1) A Sunday School teacher may acquire skill in teaching by: (1) Study and practice, (2) Observation of observation of skilled teachers, (4) Studying under skilled teachers, (5) Making the best of every opportunity to the best of his ability, (6) Conversing with others.

(2) A Sunday School teacher may cultivate sympathy by: (1) Looking at things through eyes of pupils, (2) Seeing things from their standpoint, (3) Genuine interest in pupils and desire to help them, (4) Sympathy begets sympathy.

(3) A teacher may show tact by using common sense in the little things of life, (a) Private reproof of troublesome pupil; Calm, even temper when disturbance arises; Quiet appreciation of pupils' efforts, in proper degree; Private, personal appeal for conversions.

4. What knowledge is indispensable to a successful Sunday School Teacher?

A Sunday School teacher should know: (1) His Bible, (2) Message of Life for the individual pupil, (3) The pupils, (4) How to teach, (5) How to govern class, (6) Knowledge of lesson and series of lessons.

5. Here is the Lesson, there is the Pupil. How is the Teacher to obtain and hold the interest of the latter in the former?

Conditions of interest: (1) Spontaneous activity, (2) Personality of teacher, (3) Variety, (4) Work for each scholar, (5) Evidence of progress, (6) Lesson taught to suit age and ability of pupil.

The teacher may give work in preparation the week before, must have well planned lesson, and must have knowledge of Bible, series of lessons and pupils.

6. How would you prepare for teaching a Sunday School Lesson?

A lesson should be started, in preparation, with two Bibles, one for text, one for reference. Learn all possible from the Bible itself. Keep in mind any difficulties or questions that occur in first reading; the pupils may be asking the same questions. Then consult all help possible. (Commentaries, Bible Dictionaries, Lesson Helps.) Then organize knowledge according to plan for teaching, selecting what is adapted to the class.

7. Of what value is a lesson plan (1) To the Teacher? (2) To the Scholar?

The value of lesson plan to the teacher: (1) It saves time, (2) It ensures order to the lesson, (3) It prevents wandering, (4) It enables teacher to detect and deal with difficult sections.

The value of lesson plan to the scholar: (1) Gives clear, definite outline of lesson, (2) Creates interest in well-ordered lesson, (3) Prevents confusion and haziness of ideas, (4) Clears up difficulties and gives confidence in the teacher.

8. How may the Teacher best help the Scholar prepare the next Sunday's Lesson?

The teacher may help the scholar in preparing the next Sunday's lesson by: (1) Creating a desire to learn it by proper appreciation of previous efforts, (2) Giving some work to be prepared, such as answers to questions, maps, etc., (3) Pointing out some interesting point

in lesson, (4) Memory work, (5) Emulation and incentive.

9. Explain the value in Sunday School Teaching of (1) Illustration. (2) Questioning. (3) Review.

The value in Sunday School teaching of:—

(1) *Illustration*, by pictures, objects, stories, dramatization, etc. Illustration gives point to the lesson. It stimulates interest and appeals to the child's sense hunger and imagination. The child takes in new knowledge by means of what he already knows, and the teacher may use illustration to lead up to some new point, or to make clear some point or application.

(2) *Questioning*. Questions are of two kinds: (1) Testing, to detect knowledge, to detect faulty knowledge, to detect incomplete knowledge, to detect lack of grasp of subject, to detect drill, to get attention or create interest. (2) Training or educative. (a) To question knowledge into the mind by means of previous knowledge; Analysis, Comparison, Reasoning, etc. (b) To lead from point to point till the whole situation is grasped. (c) To fix knowledge in mind.

(3) *Review*. (1) It gives clear, definite outline of lessons of the quarter or series, (2) It brings out clearly the purpose of the series of lessons, (3) It brings out the relation of the lessons to each other and to whole series (4) It tests knowledge, (5) It fixes knowledge, (6) It gives the teacher some idea of how much she has accomplished.

10. What do you understand by "Adaptation" as one of the principles of Teaching?

Adaptation as a principle of teaching: The mind of the child develops according to certain laws of development. By thoroughly understanding the manner of development, we can suit our lessons and methods to the particular need of the pupil, and encourage development along desired lines. A child may be deficient in certain moral qualities, and we take out of the lesson that which will lead to the development of that quality, e.g., dwelling on the heroism of Christ to a child needing courage. The child's mind develops from the known to the unknown, and the lesson must be adapted to the child's previous knowledge, in order to be understood. The lesson should develop from (1) Simple to complex, (2) Concrete to abstract, (3) Known to unknown, (4) Whole to parts, then reconstruct.

PARTS IV. AND V. WILL APPEAR IN OUR NEXT NUMBER.

A Doubtful Compliment

A clergyman was about to leave his church one evening when he encountered an old lady examining the carving on the font.

Finding her desirous of seeing the beauties of the church, he volunteered to show her over, and the flustered old lady, much gratified at this unexpected offer of a personally conducted tour, shyly accepted it. As they went by a handsome tablet on the right of the pulpit, "This," explained the good man, "is a memorial tablet erected to the memory of the late vicar."

"There now! Aint it beautiful?" exclaimed the admiring old lady, still flustered and anxious to please. "And I'm sure, sir, I hope it won't be long after we see one erected to you on 'o'other side."—*Junior Christian Endeavor World*.

The starry firmament on high,
And all the glories of the sky,
Yet shine not to thy praise, O Lord,
So brightly as thy written word.

—Sir Robert Grant.

Notes

Twenty new members were received into the Epworth League on May 6th, at Bracebridge. The prospects are bright for the coming year.

Port Hammond B. C. Epworth League is a helpful Society towards the church. The young people hold their meetings on Sabbath evenings at eight o'clock. The past four months have been successful in enrolment of new members to the Society.

The Epworth League, Franklin, Man., reports remarkable success in the work of the various departments during the year just closed. The pastor congratulated his young people for the assistance they had rendered him. The out-going officers were highly commended for their earnestness and aggressiveness.

A worker in one of the Leagues on Wyoming Circuit writes:—"I think we are doing pretty well in our League for a little country place. We have 30 members, fifteen of whom are active. Last year \$22 was raised for Missions. We have also a Junior League who gave \$28 to Missions. They worked hard selling old papers, rubbers, calendars, and books."

The Annual Convention of the Epworth League and Sunday Schools of Exeter District, was held in James St. Church, Exeter, April 22nd. The themes "Work Among Boys" and "Christian Service" were ably discussed by W. H. Bartram of Parkhill and H. White, St. Mary's, respectively. Rev. Mr. George, Lucan, in his address on "Citizenship" made some timely applications to the needs of today. Rev. A. C. Carscallon, returned missionary, gave two excellent addresses on "Work in China," and "China's Opportunity." Among a number of resolutions adopted we especially note two—"That emphasis be laid on keeping and winning the boy for Christ," and "That a memorial be sent to Premier Asquith, looking to the extinction of the Indian opium trade in China."

The delegates dispersed, full of inspiration, good intentions and high resolves to render more able service in their various fields of labor. The following officers were elected for ensuing year:—

President—Rev. C. W. Baker; Vice-Presidents—(1) Miss O. Gould, (2) Miss M. Brook, (3) Miss Z. English, (4) W. H. Bartram, (5) Mrs. (Rev.) R. C. Burton; Treas., Wesley Johns; Sec., Rev. A. H. Brown; Conf. Rep., Rev. T. W. Blatchford.

From Ainslee St. Epworth League, Guelph, Ontario, we have received the following excellent report:—"There can be no doubt but that our League has closed the most successful year in its history. Our attendance has accomplished, the League has learned the meaning of true sociability. The sick have been benefited by the distribution of flowers among them. The Citizenship Department has been one of the strong factors of our work. Many of our young men assist in the teaching of English to the foreigners, in conjunction with the

Y.M.C.A. On the Local Option campaign last December, a bitter fight waged, and the young men of our League worked nobly and well in the cause of righteousness. In our labors we have been blessed of God. Our aim for missions is \$240 for the coming year, and with the various departments working enthusiastically and harmoniously together we hope to make it the 'best year.'

The Great Ought," is the title of a brief yet comprehensive treatise by Rev. Richard Duke, on the important subject of giving to the cause of God. The author has made a thorough study of the question of tithing, and presents it in a very conclusive manner. This book might be profitably studied by all Christians, but we especially recommend it to our Epworth Leagues and Organized Adult Bible

Classes. It is printed at our Book Room, and is sold at the low price of ten cents a single copy, or one dollar a dozen.

Pollyanna, by Eleanor H. Porter, published by L. C. Page & Co., Boston, Mass. \$1.25 net. This publication by the author of "Miss Billy," has been well named "The Glad Book."

The heroine of the story, Pollyanna, is a sweet, gladsome lass, who becomes so real that one forgets she is a story-girl, and loving her, we are made to feel that in spite of difficulties we can always, like her, see the bright side of things, be glad, and make others happy. The story is full of attractiveness, and so wholesome, that many a girl will benefit by the reading of it. This world needs more Pollyannas in it.

Books Which Will Help You

The Conning-Tower of the Soul

By HENRY HOWARD.
Price, \$1.00 net.

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Quiet Talks With World Winners

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My Young Man

By REV. LOUIS A. BANKS, D.D.
Price, 75c. net.

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By CHARLES F. AKED, D.D.
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A Difference

George Ade, at a dinner in New York, urged a nicer use of words.

"Use words with delicate care," he said. "Observe all their subtle distinctions. Never write 'vision' for, instance, when 'sight' is what you mean."

"There's no difference between 'sight' and 'vision,'" interrupted an editor.

"No?" said Mr. Ade. "And yet, 'Billy,' when you and I passed each other on Broadway yesterday afternoon, the girl I was with was a vision, while the one with you was a 'sight.'"

A Soda Cracker Race

Four lines were formed, eleven members in each line. Eleven soda crackers were placed on a table at the head of each line. At a given signal the leaders of the four lines picked up each a cracker and began to eat it. When each leader had finished, number two in each line received a cracker, passed down the line, and ate it, and so on down the line. The line that finished first won. Those that had tried to eat a dry soda cracker in a hurry will appreciate the situation and the fun.—*Christian Endeavor World.*

The Rule of Three

Three things to govern—temper, tongue, and conduct.

Three things to live—courage, gentleness, and affection.

Three things to hate—cruelty, arrogance, and ingratitude.

Three things to delight in—frankness, freedom and beauty.

Three things to wish for—health, friends, and a cheerful spirit.

Three things to avoid—idleness, loquacity, and flippancy jesting.

Three things to fight for—honor, country, and home.

Three things to admire—Intellectual power, dignity, and gracefulness.

Three things to think about—life, death, and eternity.—*Selected.*

Frances E. Willard said: "The man who cannot think his own thoughts, though nobody hinders him, cannot speak his own words, though everybody wishes he could, cannot use his own five senses though they were given him for that specific purpose, and whose cruelty is greater toward those he loves the best, presents nature's supreme illustration of the law that alcoholic drinks have no business in the economics of a well ordered physical life.

Preachers

THE Equity Life Assurance Company has saved its Policyholders \$76,000 in premiums in nine years by issuing without profits Policies at very low rates instead of issuing them at the ordinary with-profits rates. That is a larger sum than was paid in profits to their Policyholders prior to December 31st, 1911, by all the other Companies organized in Canada during the last twenty years. If level headed men want to protect their own interests, as we believe they do, they should write us for particulars.

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