

THE
Canadian
Epworth Era

Toronto
July . . . 1909

Vol. XI

No. 7



REV. F. L. FAREWELL, B.A.
Associate Secretary of Sunday Schools and Epworth Leagues.

The Fresh Air Work of the Deaconesses

IN our last number we gave an extended account of the work of relief undertaken in association with the Fred Victor Mission of Toronto. This month we are pleased to be able to let our readers know something of the splendid summer charity carried on under the auspices of the Deaconess Home of this city. The following incidents, with which we have been supplied by the kindness of those in charge, ought to commend this work to all our readers, and we shall be glad and thankful if we learn that, as one result of this article, a number of substantial contributions have been received from our Epworth Leagues. Any sums sent to Miss McEhene, Superintendent of

WHAT IT MEANS TO THE CHILDREN.

Common blessings we think them, perhaps, these gifts of God—fresh air and sunshine. But a walk through "The Ward" on a hot July day would make one realize that these blessings were none too common. Here the magic word "Whitby" stands for all that makes a summer bearable. It means fresh air first, last and always, and to those who have ever caught the whiffs of "air" coming from some of the so-called "homes" the contrast there may be conjectured. There it means "All you can eat three times a day," as one little lad ecstatically expressed it; and added to that comes the delight of bathing, when

day, while away the hours by reminiscences of those bright summer days. Experiences are recalled of the happy period when all good things were theirs, and hunger and cold were things unknown.

IN PROSPECT.

It was a bitter January day when a deaconess, standing on a corner waiting for a street car, was accosted by a small, shivering piece of humanity. "Please will there be any country next summer?" and when assured that there would be "country" when summer came, added anxiously, "And will it be in the same place?" Satisfied of the whereabouts of the land of delight, and of her own prospects of being there, the child ran off to console herself for present dreariness by thoughts of future comfort.

WHERE HIS THOUGHTS WERE.

The Italian Sunday School was in session. The deaconess teacher had done all in her power to interest the boys, but it seemed in vain. One little lad, however, seemed really interested. He looked so grave and earnest. He did not join in the idle tricks of some of the others, nor in the vacant gaze about the room. The teacher thought that the truth she was endeavoring to press home found at least one recipient, when, without any warning, the little voice piped out, "Please, sister, when are you goin' to take us to Whitby, like you told us about one day?" Alas, for her expectations; his thoughts were far away from the Mission Hall and its occupants. The delights she had pictured of Whitby had become very desirable, whatever else of her teaching had not been imbibed. Poor, little, starved, beauty-loving soul, what will not Whitby mean to such as he!

ONLY ONE QUALIFICATION.

During the summer four hundred children share the joys of Whitby, and these come from the very poorest in our midst. No distinction is made of color or creed. White or black, Italian or English alike are welcomed. Need is the only qualification required. As they gather at our place of rendezvous, the Fred Victor Mission, it is a motley gathering indeed. Here a neat, clean, albeit much-patched, little dress denotes the careful, thrifty mother, self-respecting, though poor; while there the dirty, unkempt appearance of the street urchin makes one thankful for the bath and clean clothes which are necessary preliminaries to the Whitby trip.

"OH, I SAY! GOT YOUR FARM YIT?"

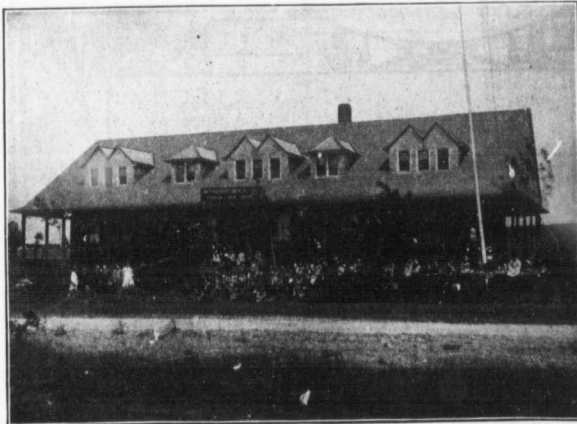
A deaconess was standing on the busy corner of Queen and Yonge Streets one day, when through the noise of passing vehicles, the clang of electric cars, and the various street cries, came these anxious words, "Oh, I say! got your farm yit?"

Turning around, she saw at her elbow a ragged, bare-footed street urchin, his shock of red hair straying out from under his old black cap, a bundle of papers tucked snugly under one arm, and a boot-lacking box hung over his shoulder.

"You must mean our Fresh Air Cottage at Whitby," replied the deaconess. "Would you like to go?"

"Gee! wouldn't! Say, I'd be awful good if you'd let me go, and I'd help you all take care of the other kids, see!"

Do you not think he deserved to go?



FRESH AIR HOME, WHITBY

the Home, 257 Jarvis Street, Toronto, will be gratefully acknowledged. This is practical Christian philanthropy, in which all may participate, and we most heartily and voluntarily commend it.

HOW IT STARTED.

In their daily round of calls during the hot summer days, the deaconesses were pained and saddened as they saw how the "iron wheels of poverty were grinding down the lives of toil-worn mothers and little children."

Their first attempt at relief was that of selecting parties of children and sending them to farmhouses, where they received board and lodging at so much per week. But this plan was not altogether satisfactory. A higher ideal of fresh air work was ever kept in mind, and in order to reach it, the deaconesses must have a summer Home of their own as a permanent basis of operation.

A kind-hearted farmer near Whitby gave the use of a house for one season, and small parties of children were taken here for outings of ten days each. A cursory glance over the history of the fresh air work from its modest beginning in this small farmhouse, until its present splendid proportions—a work begun and carried on solely through faith in an omnipotent God—gives as much cause for wonder as would the marvellous events of some glowing romance.

It doesn't matter how wet you get, and the waves dashing up are such fun, and "maybe you can learn to swim, Billy did last summer." This last is added with a due degree of family pride, for "Billy" is the big brother, aged ten, whose wonderful aquatic performance is thus recorded.

More than all this there is an air of love and gentleness, so foreign to many of the little ones who gather at the Whitby cottage. Instead of angry words and blows they find kindness and courteous consideration for their wants, and unconsciously they respond to this, and change their attitude even to one another.

Seldom are cross words heard, and few quarrels have to be adjusted. To be sure sometimes a swing is held too long by one who believes possession all the law, but an appeal to fairness and justice generally meets with the desired response, and occupancy changes.

A CONTRAST.

Small wonder, then, that all the long dreary winter Whitby is a bright memory and a glorious hope. It is a Paradise, upon which in winter the gates are shut. It is also the Promised Land, which, when the summer comes, will open more be the "land flowing with milk and honey."

The children, huddled under the bedclothes to keep warm on a bitter, winter

WHAT IT MEANT TO ONE MOTHER.

Last summer, one mother, who had striven hard all winter to keep the wolf from the door, and to whom summer had brought little relief, thanked the deaconess for taking her three children for the two weeks outing, and added, "I am so glad they'll have enough good food for a little while, I've been trying to fill them up on oatmeal."

A BED-TIME TALK.

But while the boys and girls have what they call "the time of their lives,"



"OH, I SAY I GOT YOUR FARM YIT?"

we want the days to mean also seed-sowing, which will result in character building.

All day long they romp and play, but when evening comes, and bed-time stories have been told and songs sung, and each little bed in the dormitory is filled, then come the childish requests, "Please one more story," or "Talk to us a little while," and then real heart talks and childish confidences are given.

One such talk will long be remembered. It was the last night of one of the boys' parties. They had taken as a motto, "Be good soldiers of Jesus Christ," and the deaconess was asking what they thought it meant. Various answers were given. One little lad said, "If I was that kind of a soldier, I'd have to give up chewing tobacco"; and another, "I guess I'd have to give up swearin'!" But one little lad looked up thoughtfully as he said, "Do you know what I think it means? I think it's something like this: I think it means fighting bad things wherever you find them, and some of them are inside of you and some of them out"; and the deaconess thought it was a good definition of a soldier of Jesus Christ, to fight bad things inside and out. And as she thought of the home lives of the little lads, who promised to be "good soldiers," she could only pray the Great Captain, himself, to help them to fight the good fight.

But as long as Whitby helps our boys and girls to learn how to really live and fight for God and the right, we feel that Whitby is worth while.

HOW TO HELP.

Will you not help us? Not only as you have done before, but as never before. Our need is greater, the children whom we cannot refuse, are so many more. Last year we crowded in ten

more in each party, and that means ten more mouths to feed and the little people to care for, and added expense. Remember two dollars keeps a child in White for one week.

Come and help us; as you think of summer plans, count this in. As your thoughts go to mountain or sea, or even plans for added comfort in the home, plans to shut out heat and bring all relief of shaded window and door, remember the one to whom no relief can come, the mothers and babies whom we take for long days' outings by the lake, and the older children to whom we give the longer time.

Will you not help generously in the work for these little ones, and in doing so remember the Master's words, "Inasmuch as ye have done it unto the least of these, ye have done it unto Me."

Enthusiasm for Humanity

BY MISS BESSIE M. SCOTT.

Enthusiasm for humanity was kindled in the hearty minds of the early disciples by their love for the Divine Master. His personal friendship meant to share His aims and ideas. He discovered or revealed the value of the individual. Man as man was of greatest value. Christ came to the world to save man, not the most worthy, but any man. Man could be saved, and Christ could save him. From the Master, too, the early disciples learned the love which meant self-sacrifice—the new lesson of love through the Cross—and learning that they freely gave themselves to the glad new message might reach even to the whole world.

To-day, as then, knowledge of Christ and His love, of humanity and its needs, of the value of the individual and the saving by the personal touch, are needed to kindle enthusiasm. But to this to-day must be added an enthusiasm for humanity as a whole—for the leavening of the social organism. Humanity is one as never before in the history of the world. We are interwoven in our interests and needs as never before. To realize the need and have nothing with

made the world one neighborhood; but the 20th century made it one brother-hood.

The second great command has a new meaning—we recognize the claim—"love thy neighbor as thyself"; but it goes farther and deeper and broader. It is "as I have loved you," with nothing less than the love which the Elder Brother Himself had bestowed upon us. To have such a love is to have an enthusiasm that makes all things possible. It means consecration to God in service to man. It means all life organized on

The child has more friends to-day than ever before. His cause in every land is attended by issues of tremendous moment. The thought that is occupied in his behalf and the provisions that are made for his welfare are the truest evidences of the status and hope of social life. The best craftsmanship of the most advanced lands finds no higher employment than in making the future of the child secure so far as that may be done through the machinery of the nation. Wise statesmen see in the child of to-day the citizen of to-morrow. The hope of the state is in the cradle. No less wise should be the leaders of the church in every land. The most eligible of all candidates for the kingdom of God is the child. No cause should be second in the eyes of enlightened churchmanship to that which makes for the weal of the child.—Selected.

the basis of love and self-sacrifice. It means to lose one's life only to find it again "more abundantly." It means putting on the whole armor of God, that we may be able to stand up against the wiles of the adversary. It means going forward in a glorious conflict, of which the issue is sure.

Such an enthusiasm is no mere optimism born of ignorance, but is a glorious certainty born of love of God and of man, of a firm conviction and



OFF FOR WHITBY

which to supply it is to stand helpless and hopeless before a suffering world.

But to know Christ in all His radiant beauty, and to recognize in the vilest a possibility of kinship and likeness to Him, is to be filled with enthusiasm for humanity, an enthusiasm that is sentiment crystallized into action.

The 19th century, by its inventions,

faith in God's plan for salvation of man, and in the joyous realization of the possibility of co-operation with God himself in this work of salvation. Mankind can be saved, but God needs our help.

Let us go forward and fight valiantly until God's will is done on earth, as it is in heaven.

Deaconess Home, Toronto, Ont.

Four Bibles in One Book

DR. WILLIAM ASHMORE, the veteran and venerable missionary to China, some time ago published a little book to which he gave the title, "My Four Bibles." He did not refer to four different books which, from time to time, he had purchased or which had been presented to him, but to four methods of approach to the same Bible which, in his life, followed both a chronological and logical order. Doctor Ashmore's presentation is of special interest as illustrating certain pedagogical principles, the knowledge of which is of great value to student and teacher. The Bible, as does every book of ethical and spiritual power and enlightenment, presents to people in different stages of intellectual and spiritual progress, and various needs and experiences, a different aspect of truth and helpfulness. Each person who goes to it with a desire for strength and wisdom, must approach it from the standpoint of his own case; and if he is seeking to help others, he must bring its teaching to bear upon their particular condition. He must study humanity first as man, but more intimately as men. The school teacher who does the best work knows his pupils in their own surroundings. He finds the pupil himself, and then applies himself to the task of teaching that boy or girl. This is pre-eminently true of the Sunday School teacher. He never really gets down to business until he learns to know each scholar, his mental and moral status, and finds the point of contact between him and the vital truth which he is striving to impart. Doctor Ashmore tells us that his awakening came when he realized the fact that the Bible, which was his because he had paid two dollars of his own money for it, was his also in a much more vital sense. It was his for study, his in its application of its truth. Personal appropriation of it made it a different book to him from what it could possibly be to any one else. It ought to be the aim of every teacher to make it the scholar's own book in that deeper sense.

SUNDAY SCHOOL BIBLE.

The first Bible to which Doctor Ashmore refers is the Bible as he knew it as a Sunday School scholar. He had been given a Bible as a prize for attendance and committing to memory Scripture verses. He was expected to read it regularly every day, and did manage to do so frequently. There was much of it which was obscure and beyond his understanding, the reading of which only befuddled him; but the wonderful stories of the old Book gripped him. He went back to them again and again. The conversion of Saul made its mark overhead—"these things were not beyond his conception of the spectacular. The story of David and Goliath was a source of unflinching interest. He had seen David knock Goliath over forty times, and would like to have seen him knock him over forty times more. Each time his admiration for David rose higher and higher. There was the story of Joseph. He cried when he came to the account of when his brothers sold him into Egypt; he would cry out and call them a set of villains. He wished that he was a big man like Samson, so that he could knock them right and left. When they reported to their father that Joseph had been devoured by beasts, he would shout aloud, "You are a pack of liars, the whole of you! You sold him to a lot of Injuns!" Then there were the stories of the flood, and Abraham, the blind men, the raising of Lazarus, and many others. His Sunday School Bible was a book of wonderful stories in which God's love for the right was shown and evil was punished. The wise teacher will learn a lesson from his own experience, and not be unmindful of the age and enthusiasms of those he is teaching.

THEOLOGICAL STUDENT'S BIBLE.

When Doctor Ashmore passed from his earlier Sunday School days through academy and college to the theological seminary, his Bible presented an entirely new aspect. Every word and sentence was to be studied with critical accuracy. The classroom became a dissecting-room. It was now a question of grammar, rhetoric, authenticity, historicity, inspiration, and revelation. Many learned authors were quoted, and the Bible was put before him as a book to be questioned rather than as a questioner of the consciences of men. The great missionary is not so sure that this process helped him to a better understanding or a firmer faith in the book, which he was to present to the world as the word of God. He was left with a sense of uncertainty and fear lest a little more investigation should undermine the very foundations of his faith. May we not have here an illustration of a wrong method of teaching? If the Bible is trustworthy, the more minutely it is reverently studied the more assured will the student be of its value as a moral and spiritual guide. If his theological teachers had studied it with him from the standpoint of its religious motive and its adaptability to the spiritual needs of men, the student would not have gotten the impression that he was in a dissecting-room, where vivisection was being indulged in, but rather would he have thought of

himself as in a laboratory where he was being taught of the healing properties of a tree of life, so that he might minister to sin-sick souls. Doctor Ashmore's theological Bible seems to have been the least loved by him. There is always danger when the knife is used. It requires a skilled surgeon, who not only has had experience as an operator, but has profound conviction that he can save the patient's life, and that the knife is worth saving. The theological teacher ought to have such experience as to convince him of the supreme value of the Bible, so that he approaches his work with a desire to unfold the glories of the Scriptures rather than to search for their defects.

YOUNG PASTOR'S BIBLE.

Doctor Ashmore settled as a young pastor at Hamilton, Ohio. His course at the theological seminary had made him rather timid about the use of the Bible. The theories of learned men had been quoted so much, that he had come to look upon the book as a labyrinth which needed a scholarly guide to pilot him through its mazes; and yet these guides differed so much among themselves that a formidable "if" reared its head at every turn in the road. One day, after reading much of what others had said about the Bible, it came to him like a revelation, that he might get more light by making a diligent study of the Bible itself. Why should he always go to some one else to learn what was taught in the Bible when the very book was lying on his desk almost unknown to him? He began by putting himself among the brethren at Ephesus. In spirit he joined the church at Ephesus. Paul's letter was written to him. Could he understand that letter? He would do all in his power to know just what the one-time pastor had to say to him. That letter was food to his soul. It let him into the secret of a happy Christian life. Thus he took up one letter after another. Thus he studied the whole New Testament. He would find out for himself what Jesus and the early Christians taught. He would dig for it. There was no reason why these learned commentators should have a monopoly of access to the truths of the Bible. This attitude toward the book made Bible study the most delightful occupation of his life. It enabled him to bring its truths to his people with such freshness and power that it revolutionized the church. They were better natured toward each other; they came out to prayer-meetings in larger numbers; they enjoyed the sermons better; and they lived better Christian lives. He no longer preached truth second-hand—he had made his Bible his own.

MISSIONARY BIBLE.

When Doctor Ashmore sailed for China he had a few books which he attempted to read during the long voyage, but his mind constantly reverted to his Bible. He was going out among people very different from those at home; they were educated differently; they thought differently upon almost every subject. It was his business to understand this people, and it was his business to study his Bible in reference to their particular needs. He soon found that the Bible was a wonderful missionary book. That even the Old Testament was in law, and psalm, and prophecy a missionary book. He saw that it was rich in historical incidents, which had in them the missionary element. He found in his Bible the answer to many of the questions which would inevitably arise in the minds of the devotees of other religions. As he studied with the heathen in view, his Bible became a missionary book with an inexhaustible mine of truth applicable to those among whom he was to work. He thus entered upon his task with faith and joy; for he had something to offer to the Chinaman as he had had something to offer to his people among the Ohio hills. He was also prepared to study the peculiar characteristics of the Chinaman in the light of his deeper knowledge of God's purpose toward those who were afar off. Doctor Ashmore's career in China has been a striking illustration of the value of his method of approach to men with the Bible. He came to be recognized as a great friend of the Chinese. He believed in them, because he had studied them from the missionary point of view which revealed in the Bible, and he came to be known as a most successful apostle of the Christian religion, because he had learned how to apply the truths of the Bible to the spiritual condition of the Chinese.—*Walter Calley, in Service.*

The Second Vice-President

Makes the Bible his supreme text-book.
 Informs himself regarding the Field.
 Scatters Missionary Literature widely.
 Systematically plans his Campaign.
 Interests the whole League in the Forward Movement.
 Organizes his Committee for united work.
 Never despairs of success.
 Stands Solidly for Christ's Great Commission.

Courage and Duty

BY REV. WILLIAM QUANCE.

WE ought, with all the energy we can possibly command, to live our own life, think our own thoughts, seek to see life, and see it whole. There are, on our entrance upon conscious life, certain questions which arise and demand an answer—questions of the greatest moment. There the questions are, fronting us, at the threshold of life, whether they awaken us to consciousness of them or not. They concern the very nature which is ours. What am I? From whence came I? Whither am I destined? What is the "voice" which speaks within me with such authority that I refuse to heed or to disobey brings pain and confusion to all my powers? If I "ought," why ought I? And what is the nature of the ought? And what is the nature of the Being, and what the relation sustained, forming the ground of the obligation? Is the "ought" arbitrarily imposed, or does it arise from a fundamental similarity of nature? These are questions that we cannot afford to ignore. To face them demands courage. Many, alas! do seek to evade or ignore them, and life is impoverished and becomes a failure because of it. It is because of the greatness and worth of man's nature, because of the eminence of his position in the universe, that, fearlessly and earnestly, he should consider all the problems of his being, all the relations and obligations he sustains, to God, to himself, and to his fellows—in a word, to the whole of his environment. Now, it demands earnest, manly, courageous thinking to face these and similar questions.

No greater benefit can be conferred upon young persons than to awaken them to think. It is sadly apparent that too many pass through life and know nothing of the thrill, the ecstasy, the delight that comes from the exercise of the powers of the soul in thought. By great, pure, noble thought life is made sublime.

Now speaking of duty or duties, let us begin with the self. I am under obligation to face the facts of my being and my relations, but in order to fulfil my duties to others

—Ideas are Seeds!
—Plant them carefully, cultivate them patiently—and they will blossom forth into Achievements.
—Protect them from the cold winds of discouragement, which shrivel them; and from the hot blasts of impatience, which wither them.
—Save them from neglect, which lets other things crowd in to smother and kill them.
—Watch over them jealously, lest they die before they bear fruit!
—Ideas are Seeds!
—Worthless in themselves, but potential of multiple returns, if you plant them, care for them, and develop them into Achievements.—
System.

I must be, for being is before doing. What, then, do I owe to myself? The commandment upon which hangs all the law and the prophets clearly recognizes the fact that there are duties which I owe to myself. And the measure and fidelity with which these duties to self are discharged will be the measure and fidelity with which the duties to my fellows will be discharged.

"To thine own self be true:
And it must follow, as the night the day,
Thou canst not then be false to any man."

A great writer on Christian ethics has said: "Not to respect and cherish this self-life which has been delegated to the soul from its divine source, and which, in its finite measure, is like the infinite self-being of God, would be disloyalty, unfaithfulness, deadly sin. A human personality is a sacred trust of being, its man holds himself in trust from his Creator. Although animals have, like us, the instinct of self-preservation, they cannot share with us this god-like power of holding self in trust for noble uses. But the soul can say to itself: 'I have been raised out of unconscious nature, and am a personal being, knowing myself and moving off on lines of my own choice and aims. I will keep that which has been committed to my charge. I

am responsible to myself for myself'. A human soul is itself an ever-present and conscious supernaturalness in the midst of nature, and it would surrender its own glory should it cease to regard itself as of more value than the birds of the air or the lilies of the field."

The man who, in fidelity to his trust, in obedience to duty, guards some material treasure, defends some difficult position, or performs some feat of daring or chivalry, is regarded as a hero. How much more should he be who guards his life in all purity and integrity. But for this, courage as exhibited by the Christ is needed.

Lambeth, Ont.

Living Wheels

BY REV. R. O. ARMSTRONG, M.A., B.D.

IN the first chapter of Ezekiel's prophecy we have a most striking presentation of truth. The Bible deals with types, forces and principles rather than with rules and individuals. A great cloud arises upon the vision of the prophet, now in exile in Babylon, by the river Chebar. In the centre of this glowing cloud is the appearance of a fire unfolding itself, and in the midst of this are four living creatures. It is as if to go on wheels. The spirit of the living creature is in the wheels. Over the living creatures there is a firmament, upon which rests a throne, and on the throne is a man, and over the throne a rainbow.

There is something unique about these wheels. Their appearance and work are as a wheel in the midst of a wheel. Intense activity characterizes the whole appearance. Spiritual machinery is manifestly live machinery. Here is "perpetual motion," the dream of mechanics, realized in the spiritual realm. Jesus said, I give unto them eternal life—eternal action, or "perpetual motion"!

The nature of things was such that when one wheel turned the other turned. The connection between the wheels may be invisible, but it is real. The throne above doubtless had something to do with directing and conserving the effect of the motions. Is there not an encouraging and comforting truth right here? When the wheel of our life turns right, some other wheel will turn. When God blesses one life it is prophetic of a blessing to some other life. "I will bless thee." That is not all. Read on. "And thou shalt be a blessing." No man liveth to himself.

In another vision, from the Isle of Patmos, a Christian prophet sees the angel take a golden censer, having in it incense from God's great altar, mixed with the prayers of the saints. When fire is added to this, and it is poured out on the earth, there follows thunders and voices and lightnings and

earthquakes. Thus the wheel of prayer turns the wheels that make human history.

Philip, the evangelist, full of the Spirit, faith, and works, is preaching among the villages of Samaria. One of Queen Candace's courtiers is passing in the distance and needs help. We never know with what life or with what possibilities God may connect us. Philip leads the eunuch to his Saviour.

"We see dimly in the present, what is small and what is great. Sloze of faith, how weak an arm may turn the iron helm of fate."

Peter in prayer at Joppa gets connected with the centurion's life at Caesarea, thirty-three miles away. What countless wheels moved when the wheel of Paul's life began to revolve in response to the call of his Lord. At Antioch, Corinth, Rome, and myriads of other places his life told for glory and for beauty. Jesus finds Andrew and John, and they find Peter and Philip. One turns the other.

F. C. Stephenson, a young medical student, gets the wheel of his life revolving around the missionary spirit. He talks to a company of other young people in 1895. Lo, wheels begin to move, all over Canada, America, Japan, China, and beyond!

The best way to help the old world to improve is to keep our own wheel going. "Will Methodism live?" Yes, if there are any Methodists. Christianity will live while Christ and Christians live. Each brings forth after its kind. Live, pray, act, and there must be results.

We must keep our wheels clear of impediments. Little things, especially, may stay the progress of the wheel. Keep it running smoothly. Let your light shine. Be filled with the Spirit. Pray without ceasing.

Winnipeg.

The Teacher's Preparation

A Paper Read at the Saskatoon District Convention

(AUTHOR'S NAME WITHHELD BY REQUEST.)

FOR successful discharge of the duties devolved upon the Sunday School teacher the highest qualities of mind and heart are required. It demands more tact and delicacy to put the saving truth before a class of innocent children than it does to set forth the same truth to a multi-much strength, patient, tenderness, and discrimination as any sphere of evangelistic service.

Therefore, the teacher must seek varied resources by means of which to come before his class prepared and fully equipped for the duty. The truth to be presented must be given careful and prayerful meditation. Living in habitual fellowship with the Holy Spirit and walking all the week with Him will render the teacher more subtle to perceive the truth, more apt to apprehend it, and able more fully to come under its control. "To him that hath shall be given." Let not the teacher fall into the peril of becoming a channel of the truth, rather than a receiver of it—of receiving truths in order to pass them on rather than for their own sake.

Cramming from lesson helps will not give power. Facts gleaned from them have their full value, but only the teacher who is Spirit-taught can use them to advantage. The whole work of preparation should be begun, continued, and ended in conscious fellowship with the Spirit. Then, filled with the Holy Spirit, let the teacher pray and pore over God's Word. Solemnly and grandly built up, the Bible is the tower from which the world's purest light forever shines. It is never exhausted, nor can it be extinguished; the more we take from it the greater it becomes. But there is a very real sense in which only that part of the Bible is a source of supply to us which we have "tried and proved." "Having seen, we testify." Our real source of supply is in what "our hands have handled of the Word of Life."

But should the Sabbath School teacher be expected to prepare *methods* of treating the lesson as well as the subject matter? If not, what a failure to attain the best results the lesson will prove, when the moments of insight and of moral influence arise. The teacher requires some skill and experience to detect the approach of those golden opportunities, and to make the utmost use of them when they do arise. Moral and spiritual results do not come without being worked for and lived for. Even the few *born* teachers cannot leave their method of treating the lesson to take care of itself, for the better the teacher the more studious of method he will become. No amount of help can take the place of the teacher's own effort and practical ingenuity.

Nature is a storehouse full of suggestion and illustration. The Gospels are filled with pictures from Nature. The profoundest messages of the Great Teacher have their setting in scenes which were familiar to the villagers of Galilee. The objects of Nature were used by Him as illustrations of essential truths. The scribes marvelled at His teaching. They taught from the standpoint of much-handled tradition, but He from Nature about Him. He was the Great Teacher; therefore, our pattern.

Every teacher should, therefore, try to have a little store of knowledge all his own—something which no books gave him or could have given him. Not that the teacher can afford to slight books; he, of all others, needs to be well versed in what the greatest minds have thought; but, let God speak to him through the beauties which He has created for our use. If we would live near to the child we must live near to his interests, among the earliest and most universal of which is love of Nature and God's word.

The love of the things and of the things which interest him will dispel much of the strain and worry of teaching and will lead us out into its liberty and joy. We learn to look at things as they look at them; and, although experience may give us deeper insight and larger will, we do well to keep the power of childlike wonder.

There are times when the sympathy of other personalities is an almost essential part of our spiritual outreach. But

there are also times—moments of spiritual reaching—when we need to be alone.

"To him, who in the love of Nature holds Communion with her various forms, she speaks A various language."

Society and solitude alike minister to us. The solitary hours in the life of Jesus are as striking in their significance as His deep social passion and His longing for the full response of human hearts. Every teacher needs his quiet hours when God through Nature whispers to him.

The teacher needs freshness of heart and zest for the work. "Come ye apart and rest awhile" is alike the example and the counsel of the Great Teacher, as it is undoubtedly also Nature's inviting voice, whether in the awakening hours of spring or the majestic stillness of winter.

Observation is another valuable aid for the teacher's preparation. Things gleaned by the way may prove as valuable as gold in emphasizing the points in a lesson. The subject may be secular, but by our using it properly we may leave a lasting impress upon the child's mind that would cause the child to deem it sacred. Part of the teacher's resources lies in the human nature of those he teaches. How much richer our message becomes when we are conscious that it touches the *life* of the hearer! But the teacher's greatest reinforcement is in the *actual work*. Lady Jane Grey once uttered words that might be taken as the life motto of every religious

THE STUDY OF THE SCRIPTURES.

Delectable indeed are the meadow and the garden, but far more delectable the study of the divine writings. For there indeed are flowers that fade, but here are thoughts which abide in full bloom; there is the breath of the zephyr, but here the breath of the Spirit; there is the hedge of thorns, but here is the guarding providence of God; there is the song of cicadae, but here the melody of the prophets; there is the pleasure which comes from sight, but here the profit which comes from study. The garden is confined to one place, but the scriptures are in all parts of the world; the garden is subject to the necessities of the seasons, but the scriptures are rich in foliage, and laden with fruit alike in winter and in summer. Let us then give diligent heed to the study of the scriptures: for if thou didst this the scriptures will expel thy despondency, and engender pleasure, extirpate vice, and make virtue take root, and in the tumult of life it will save thee from suffering like those who are tossed by troubled waters. The sea rages, but thou sailest on with calm weather; for thou hast the study of the scriptures for thy pilot; for this is the cable which the trials of life do not break asunder.—Chrysostom.

relatives were striving to persuade her, through her duty to the faith she cherished, to assume the crown. Her words are memorable: "I will do it," she said, "I am weak by nature and very timorous, unless where a strong sense of duty holdeth and supporteth me; *thou* God acteth, and not His creature." We must walk humbly, and deem ourselves as God's servants in His work, and fully realize that we are but soldiers under command. A weak link makes a weak chain, and God, by His love, will strengthen us.

The teacher is ever learning; and, since instruction ministers to character, the very nature of the teacher's work is in part a resource for help in preparation. True teaching helps to create new worlds of thought, which stimulate us to nobler lives and deeds. It truth, beauty and goodness are the highest goals of man's endeavor, is not the teacher helping in the attainment of them all?

A deeper sense of responsibility in our work of dealing with immortal souls is needed. A careful watchfulness over our own life and conduct is essential if we would become more worthy of the honor of teaching the Word of God. "Blessed are the pure in heart," and only those who have gained victory over evil in heart and in life are fit to teach God's children. Let even such take up the work with deep humility. Thus the teacher, through his preparation, realizes the thought expressed in the words of the poet:

"Life's more than breath and the quick runoff of blood;
'Tis a great Spirit and a busy heart;

He most lives

Who thinks most, feels the noblest, acts the best."

Lincoln and the Bible

When he had attained considerable fame, Mr. Lincoln still studied the Bible, using Cruden's Concordance, which lay on the table. His reply to a committee of colored people of Baltimore who presented him with a Bible, Sept. 7, 1864, gives his opinion of the Bible:

"In regard to this great book I have but this to say: It is the best gift God has given to man. All the good Saviour gave to this world was communicated through this book. But for it we could not know right from wrong. As things most desirable for man's welfare here and hereafter are to be found portrayed in it."

The Book of Acts: Its Life Lessons

(See Topic for August 1.—Acts 27. 18-44.)

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

THE Book of Acts was written by Luke, who also wrote the Gospel of the same name. In the Gospel we have the history of the Church in its founding; in the Acts we have the history of the Church in its extension. In the Gospel we see our Lord preaching the gospel of His kingdom, stating and illustrating its principles, and gathering about Himself a band of followers. In the Acts we see His followers preaching the Gospel of His kingdom, and bearing witness to the name of their Lord and Saviour throughout every land.

In Acts 1: 8 we have the key verse of the book. In this verse we have the programme of the Christian Church; and in this book Luke gives us an account of the manner in which this programme was carried out in actual history.

First, there is

THE AGENCY OF THE HOLY GHOST

In the work and life of the church. "Ye shall receive power when the Holy Ghost is come upon you; and ye shall be my witnesses." The followers of Christ are baptized with the Spirit on the day of Pentecost. This baptism makes them effective witnesses. Men filled with the Holy Ghost are called to carry on the work of the Church—men who, through the Spirit, are gifted with wisdom and power and faith and boldness and joy. The reader will readily find many passages in this book where the agency of the Holy Spirit is distinctly recognized in the life of the early Church. (Read Acts 2: 4; 4: 8, 31; 5: 32; 6: 3, 5; 8: 29; 9: 17, 31; 11: 24; 13: 52; and numerous other passages.) The Book of Acts has been aptly called the Gospel of the Holy Ghost. The Holy Spirit is still in the Church, and it is our privilege to seek His presence and power in our lives.

THE EXTENSION OF THE KINGDOM.

Again, this witness of the disciples made effective by the power of the Spirit is to be given to all races of men, beginning at Jerusalem. Christ's kingdom on earth can be extended only through the witness of His disciples, and that witness is to begin at home, in Jerusalem. Yet it is not to be confined to their own home or country, but to be carried to all men everywhere. In this book Luke traces the gradual advancement of the kingdom from Jerusalem, through Judea and Samaria, through the various provinces of Asia Minor, through Macedonia and Greece, in Europe, until we find the Church of Christ established in Rome, the capital of the Gentile world, and the great Apostle himself living there in the home of the Emperor. Now the writer's task is finished, for he has traced the progress of the Gospel from Jerusalem to Rome—from the heart of the Jewish world to the heart of the Gentile world.

There are lessons here for us:

1. Our work for the Master should commence at home. Let us not despise the little opportunities for work that we have around us. Unless we embrace these, we are not likely to have the greater opportunities that we sometimes long for.
 2. But our efforts for the Master should not be confined to our own locality. We must see to it that the Gospel is preached throughout the whole Dominion—not only to those of our own kin and kind, but to the foreigner who may be within our borders.
 3. The measure of our responsibility is greater than our Dominion. We must cultivate a larger vision and a larger sympathy. Our work is not done until we have bestowed witness to the uttermost part of the world.
 4. For this work we need the presence and power of the Holy Spirit. Ours is more than a Herculean task. Only in the presence of the Spirit we are bound to succeed.
- In our lesson to-day we see

PAUL ON HIS WAY TO ROME.

Apparently he goes as a helpless Jew, in the custody of soldiers, but in reality he goes as a good soldier of the Lord, commissioned to take possession of the chief citadel of the heathen empire. Apparently he is a prisoner in chains, but in reality he is the champion of liberty. A prisoner in the hands of the Roman Government, he is nevertheless an ambassador of the Lord. Though a so-called prisoner, he is still the freest man on board the vessel. Plato said of Socrates that he could not be imprisoned. It was not Socrates that was changed, but the prison that was changed by his being in it. A prison is no longer a prison when it contains such a man as Socrates and Paul. When Paul and Silas were thrust into the jail at Philippi that jail was changed into a sanctuary of praise, for at midnight Paul and Silas prayed and sang praises unto God, and the prisoners heard them. The safety of the passengers on this vessel depended on the presence of this so-called prisoner, himself a preacher of a Greater salvation.

God's servants may be bound, but his word is not bound. God often furthers His cause through the bonds of his fol-

lowers. John is banished to the Isle of Patmos, but while there he writes the Book of Revelation. Ezekiel is held as a captive in Babylon, but his spirit is free, and God gives him visions of His glory, and thus we have the Prophecy of Ezekiel. John Bunyan is confined within Bedford Jail, but this gives him an opportunity to give to the world that immortal allegory, "Pilgrim's Progress." Martin Luther is confined within Wartburg Castle for ten months, during which time he translates the New Testament into German, and so gave to the German people the Word of God in their own tongue. This translation of the Word of God in their own through fifty-eight editions in eleven years. God's servants may be restrained, but His word runs and has free course. Paul is held as a prisoner in Rome, but during that time he writes for the permanent edification of the Church those two precious epistles—one to the Colossians and the other to the Ephesians—as well as two others—one to the Philippians and the other to Philemon. Notwithstanding all the difficulties which may be in the way of the progress of the Gospel, so long as the Christ of God is above us exercising that authority which he possesses in heaven and earth on behalf of the Church, and so long as the Spirit of God is within us, baptizing with power, we are certain of victory.

Lynedoch, Ont.

Amusement and Recreation

AMUSEMENT has always occupied a very important place in human life. The mind of man is so constituted as to demand diversion from the ordinary routine of life. This must be diversion; rest will not suffice. Our mental make-up will not tolerate idleness.

There is a vast difference between amusement and recreation. Recreation seeks a change in another form of activity. It calls for the expenditure of energy. This is all that is necessary in some lives of peculiar temperament, the person of material inclination or rather of puritan disposition, and 'tis sufficient for the greater part of all lives; but sometimes there comes upon us the desire for amusement proper—that which changes the current of thought, yet with it the expenditure of energy. The mind is occupied, but not taxed. The man who is engaged in physical pursuits is confronted with the same condition of affairs. The body will not stand the constant grind of routine activity. Not only does it tend to impair the strength of the parts used, but it leaves unused parts unyielded.

The legitimate indulgence in healthful, harmless amusements serves to promote the strength of mind and body.

Ruskin says: "When men are rightly occupied, their amusement grows out of their work." There are doubtless some characters of which this is true, but we must deal with humanity as a whole, and this is pitched too high for the ordinary nature. When carried to excess all forms of amusement become harmful. They should be taken up after the regular hours for our regular work. When they interfere with our business they should be curtailed. Clever had it about right when he said: "Sport and merriment are at times allowable; but we must enjoy them as we enjoy sleep and other kinds of repose: when we have performed our weighty and important affairs."

The difficulty arises when we attempt to select the amusements most attractive and according to personal tendency most helpful.

I don't bring the charge against the Church as a whole, but some Christian people have entertained such an extreme view on this question that the door of the Church has been blocked for many a young person who would otherwise desire to be numbered among us.

Young people have a strong natural desire for merriment, and we propose to take away from them their forms of amusement, and in many instances we have little to offer them of a wholesome nature. Religion has to do with every department of life, and we cannot give all of our attention to one department without neglecting some other. In fact, if all our attention is given to the spiritual side of our natures, and the social is left undeveloped, we defeat the very end toward which we are striving, because we separate ourselves from the mass of humanity, and our usefulness to them is, to say the least of it, seriously impaired.

I am glad to say that agencies are in operation in the Church, and which will in a great measure solve this perplexing problem. The Epworth League, with its social department, is one very potent agency. The Baraca and Philathea Sunday School classes are others. These bands of young people will in themselves do a great deal toward developing the social element in the young people of the Church and our community.

The pastor should give these agencies a large amount of liberty in their affairs, of course retaining the position of a wise director.—H. M. Timmons, in *Texas Christian Advocate*.

Character and Reputation

BY J. M. FARRAR, D.D.

A MISTAKE has been made by underrating the value of reputation in its relation to character.

Character and reputation are running mates. Reputation is the pacemaker, but it is character that wins or loses the race. There is one time in every man's life when he has a pronounced reputation, but little, if any, personal character. This time we call birth. The child inherits some ethical traits, certain mental tendencies, but they must be mixed with conduct before they become character. Environment adds material for the makeup of its character. The circumstances in which a man is placed by birth have a great influence upon his character. To some it gives the character shape, "like pebbles on the shore, by the rough seas in which they have been rolled." But the real character builder is Will. By the authority and power of Will the evil tendencies of heredity and environment can be checked and placed under the restraint of law. Dr. McCosh wrote: "But these restraints will produce only a negative character, hard as the case of a shellfish. The Will may also cherish all that is good within, and getting good from without, especially from above, may seek out fields for the employment of the faculties and affections, and devote them to benevolent ends. I hold that in this way a man may form his own character, morally, with intents and ends and practical working."

While character is thus being formed reputation is of the utmost value. It is the borrowed capital with which many men make their first start in success. The reputation that is real and endures is based upon good character, but we are writing about the reputation that precedes character. This ante-character reputation is an estimate or a value that two or more persons place upon another. It is the estimate attached to an individual by the community. The mother and a few intimate friends usually start the child in life with a

Someone is reported as saying: "If I could purchase a good reputation for ten thousand dollars I would do so quickly. I would count it a good investment. I would immediately make twenty thousand out of it." This would be a wise investment for it would secure him a good position, enlarge his opportunities, and encourage him to bring up his character to the standard of his reputation.

A good reputation will secure for us a position, enlarge our opportunities, and enhance our fortunes, but if character is not brought up rapidly and kept in step with reputation there will soon be a great shrinkage in the investment. Almost every day we hear of a cashier, treasurer or some other trusted man whose lame character has failed to keep in sight of his reputation.—The World Evangelist.

Let your temper be under the rule of the love of Jesus. He cannot only curb it—he can make us gentle and patient. Let the gentleness which refuses to take offence, which is always ready to excuse, to think and hope the best, mark our intercourse with all. Let our life be one of self-sacrifice, always studying the welfare of others, finding our highest joy in blessing others. And let us, in studying the divine art of doing good, yield ourselves as obedient learners to the guidance of the Holy Spirit. By His grace, the most commonplace life can be transfigured with the brightness of a heavenly beauty as the infinite love of a Divine nature shines out through our frail humanity.—Rev. Andrew Murray.

The Missing Bolt

BY REV. J. MARVIN NICHOLLS.

IT happened on one of those commercial highways that have played their part in the opening of the great Northwest.

The horrible catastrophe took place where feats of splendid engineering were in constant evidence. The belts of steel stretched themselves across a fertile valley of unsurpassed beauty. The ascent was made around awful precipices and far up the distant granite hills, through unapproachable grandeur, high up into the eternal mountains, the railway found its course. At a given point one of these royal gorges must be crossed.

For ages through this terrific rent in the earth, the restless, dashing, turbulent waters had made their way. The bed of the mountain stream had gone down until immeasurable depths had been reached. To stand on the overhanging wall and look down into the awful abyss makes one dizzy. To stand on the water's edge for an upward look reveals nothing but the stars in a far-off firmament. Amidst the sublime solitude of these everlasting hills one waits for Jehovah to break the solemn silence.

Across this mighty chasm the structure was thrown upon which were laid the threads of steel. It was a piece of wondrous skill. The day of its completion was past. The contractor delivered his work under the guarantee that the bridge would sustain any load that might be moved upon it. For years it endured the constant and excessive strain. To all appearances it was able to hold up any weight. But, by constant use and some degree of neglect, an apparently insignificant bolt lost its place in that bridge.

A great load was moved upon it. A quivering, a swaying above those awful depths, a careening, now a crash, a shriek of unspeakable horror, a pitch toward death, the dying echo far down the canyon, a passing tremor as the earth received the shock upon her bosom—and unbroken silence sets in again.

How strong was that bridge? Of what avail was all its apparent strength? How much stronger the structure than at its weakest point? Was not the measure of its strength at its point of weakness?

Ah! We must stand still until we have learned the lesson. Here's the principle that underlies the whole realm of human action. Here's the final definition of character. Here's the last statement of all that is majestic in manhood. Would that we might know the secret—the measure of strength is forever at the point of weakness. In other words, character is no stronger than at its weakest point. We know our strength of character as we discover our weaknesses.

The great apostle Paul discovered this fundamental principle: "For when I am weak, then am I strong." Not that weakness is strength, but that the very consciousness of its existence enables us to set up a defense at the very point where the entire character is in constant jeopardy. What matters all our apparent greatness? The secret sin—the real point of weakness—is the identical measure beyond which no limit of strength ever reaches.

Raton, New Mexico.



IN THE HAY FIELD

good reputation. Reputation rather than character has therefore first place in the child's life.

Give a child a good reputation and his outlook for a fine character is greatly enhanced. The child enlarges and endorses his formative character by a constant effort to overtake and to keep step with his reputation. Cowper in his Table Talk says:

"Thus reputation is a spur to wit.
And some wits flag through fear of losing it."

The Gospel and the Child

BY HUGH H. HARRIS.

THE question of how the gospel may be most effectively presented to the child is forcing itself with increasing emphasis upon the Christian Church. The cause is not far to seek, for we are learning how dependent are both Church and State upon right training in childhood. The success or failure of the gospel of to-morrow lies with children of to-day. It is a hopeful sign that we Christians are asking, "What shall we do to save the child?"

THE LAW OF EXAMPLE.

One may best gain a clear conception of our problem by letting his mind run back over his own childhood. How did the gospel press itself home to your heart? What forces were at work determining your character and making you the Christian that you have since become? Purposely exclude unusual cases, such as those found in our slums or among heathen people. Consider yourself, for the moment, as typical of a great mass of Christians who throng our churches, and then answer these questions. Very likely you came from a Christian home, or at least either father or mother was a Christian. No doubt you early began to imitate the religious life of your elders, as you did their gestures, their speech, their very tones. Without asking why, you prayed, you sang, you joined in family devotions, you attended church. If they were reverential in attitude, you were reverential, too. If they were kindly disposed toward their fellows, so were you. And unless unfortunate and ill-considered pressure was brought to bear, you did these religious acts joyously. To be sure, you did not always interpret these acts as did your parents. A little child who first became conscious of grace at table began to repeat, "One, two, three, four, five, six, seven, eight," as rapidly as possible. But such imitation, far afield as it seemed to be, was for that child fundamental to a more intelligent religious faith.

THE LAW OF HABIT.

Now, out of our repeated imitations grow habits. And out of religious imitation grows religious habit. Before the age of reflection was reached you had already habituated yourself to certain religious acts. You prayed at night as habitually as you undressed for bed. You bowed your head at prayer time as habitually as you smiled at your mother. You did not say, "Now I need communion with the Unseen," or "There is a lack of adjustment between my attainments and my ideals and therefore I will pray." You did not even feel any such subtle force. You had prayed, you were accustomed to pray, you did pray.

LAW OF PERSONALITY.

But presently reflection awoke. Adult life was hastening its approach. No longer satisfied with the ready-to-hand answers, you demanded fuller explanations. You were dissatisfied with habitual religion. Emancipation from custom, religious as well as secular, clamored for recognition. You determined to be your own very self. Religious reflections asserted themselves and doubts must be settled. Did there come to your life a seismic shock, an eruption that created for you a new heaven and a new earth? It may be; or perhaps religious selfhood arose more gradually above the dead level of the new habitual religion into the joyous light of full manhood's day.

METHOD OF NATURE.

Now, it seems beyond peradventure that the gospel will most effectively present itself to the child's mind when it labors along these most natural lines. First of all clothing itself in Christian fatherhood and motherhood, it will address itself to the child's imitative instincts. Day by day it will walk before the child in Christian manhood and womanhood. The gospel will impress itself upon the child's plastic mind as day after day, "like father and mother." He prays and sings and does the numberless things that constitute the round of religious acts. And so, before many summers have passed over his childish head, habit, that dread yet beneficent master of our destinies, will begin to assert itself and the gospel will have gained its first victory in the battle for the child's soul.

WITHOUT CONVULSION.

You smile. You think that the religious habits of childhood are ephemeral things. Too long have we spoken lightly of child religion; too lately have we emphasized the fundamental importance of religious habits in childhood; too constantly have we left the child to contract bad habits, allowed him to alienate himself from things religious, and then attempted to reform him (and incidentally to excuse our own negligence) by means of one grand outburst of revival con-

ulsion. The child who faces the problems of life and of religion with irreligious habits is looking for the sunrise with face to the west. No matter how striking such experiences as St. Paul's, the resultant characters root themselves in such childhood habits as his. Jerry McAuley is reported as saying that he despaired of a man who could not look back upon a godly mother. And long after later years have eradicated many things from our minds the religious habits of our childhood are blessed memories, oases in the desert of later irreligious years.

DUTY OF THE CHURCH.

Again, the gospel presses itself home through the organized church. In his early childhood days, its services lend uncon-



AMONG THE DAISI S

scious influence in acquiring religious habits. Its school upon the Sabbath day places before his mind, couched in mental images of his own, certain ideals. Moreover, the church aims to cultivate habit by means of opportunities for Christian service. The pulpit and the school, if faithful to their trust, labor to help him in later childhood to interpret his longings and desires, his conflicts and victories, and even his defeats. Finally, by holding up that matchless character, by making goodness personal and justice lovable in that Personality, by insisting upon the fruits of the Spirit as alone sufficient evidence of a truly filial relation to the divine Father, the gospel presses itself home through the Christian Church—*Northwestern Christian Advocate*.

"Child thy soul seldom, cheer it often," says a quaint old writer. Many a fault in ourselves we see, many a mistake we make, and must regret. Much of self-blame we needs must know if our ideals of life are high and we are honest with ourselves; nevertheless the advice of the old writer is wise. No one can thrive under constant criticism and censure from without or within, and the self-servile soul grows morbid and depressed by continued self-deprecation. We know what we meant to do, what we are sincerely trying to do and to be, despite all slips and failures, and God knows also. Let us be just to ourselves and give the poor, tired soul its need of encouragement.—Great Thoughts.

"Why War Should be Abolished?"

BY MISS IDELL ROGERS.

WAR should be abolished because armed conflict between enlightened Christian nations in the twentieth century is one of the most frightful crimes against God and humanity that the mind can conceive. War between two such nations (take, for example, England and Germany) would be fought out with the desperate determination of two proud and resourceful peoples. It would call into play all of the terrible enginery of devastation and havoc that modern ingenuity and scientific experiment have been able to devise. It would impede business, stagnate trade, break up homes. It would bring a train of terrible suffering in its wake, necessary to no person. It would fill men's hearts with hellish passion, bringing pain and sorrow and loss to many innocent lives.

War should be abolished because it is contrary to the law of Christ for Christians professing the law of brotherhood to seek each other out and torture and mutilate and kill each other in the most horrible way. God has made all nations of one blood, but has given to Christian nations the duty of teaching all peoples to live together as brothers under the blessed command of the Prince of Peace. In ages when such views of God prevailed that it was thought that the only way a truth could be established was to cut off the heads of any who held other views, the principles of government and of Christianity were upheld by the power of the sword. Christ taught a more excellent way, the power of the Cross triumphant. In those days the world seemed like a sinking ship, to which God drew near with the small life-boat of Christianity to save now and then a band of perishing souls. There were wars and revolts and cruelties, and some of the greatest atrocities and inquisitions were practised in the name of religion. But old things are passing away. The old ploughs, the old ships, the old architecture, have given place to newer things. The new bond of brotherhood that is binding together the various denominations and sects should be, and is, strong enough to bind together all Christian nations. The soul that is saved goes to God, but out to life, for service. Christian men have found that the discipleship that sits at the Master's feet to learn, is the apostleship that goes out into all of the avenues of life—the schools, the colleges, the courts of the nations, the stores, the factories. Men are getting the finest of all education that a man in closest touch with his fellow men, and are learning that the sole boundary of the religion of Jesus is the ring of the whole round earth, and its ultimate triumph the bonding of all countries by the Gospel of peace. War belongs to the dark ages, when men and nations distrusted one another, and did not know that the cleansing, saving, renewing influence of a right religion was mightier than any armed host.

War should be abolished because it puts off indefinitely the era of general and permanent pacification. It keeps nations impoverished to maintain great standing armies and navies. It ties up great sums of money that might otherwise be used for the betterment of mankind, and that would increase trade, develop commerce, relieve the poor, and help to loosen the bonds under which the Church of God is struggling in her efforts to carry the Gospel to the Christless nations. It causes the burden of militarism to fall heaviest upon the poor, who write under increased taxes. It retards the day when all peoples shall have learned the great truth, that the ideal government is not based on physical force, but upon spiritual influences that move the consciences of men, and that the true patriot is he who is willing to sacrifice time, strength, or property, with the same enthusiasm to remove moral shame, to reform political corruption, as he would to answer the call to battle against an alien foe.

War should be abolished because the great spiritual principles of Jesus Christ are, and have always been, the most powerful stimulants of national civilization. War has not achieved the great results that men have desired, or that sometimes are accorded it on history's pages. A close study of the records of the human race will show the thoughtful observer that the history of social progress does not herald the glory of the sword, but is instead largely made up of the lives of those men, who have lifted up before other men Christian ideals and principles as beacon lights. Take, for example, the French Revolution. Men in those days cared little (as Van Dyke points out), and well they might, for a religion that had failed to curb sensuality and pride and cruelty, that neglected to deal bread to the hungry, that had done little or nothing to make men love, and understand, and help one another. In the madness of their revolt they threw it away and trampled it beneath their feet with contempt. But did the Revolution accomplish very much for the purification or betterment of society? It is true that it turned things upside down, and brought elements that had been lowest in the scale into the ascendancy. It did not really sweeten those elements or family life. If there is danger for Canada because of the divers sects or nationalities entering her borders and settling down among her people, her hope and safety does not rest in the sword, but

in the fact that the Christian people of Canada are organized and unified as never before under one great purpose—the bonding of the nation with the religion of Jesus Christ.

War should be abolished because the world is growing better. The high tribunal of arbitration at the Hague is one milestone on the path of progress towards peaceful methods of settling certain international disputes. Since 1903 Great Britain and France, Holland and Denmark, France and Spain, Great Britain and Italy, France and Holland, Great Britain and Spain, Italy and France, have made treaties by which they pledge themselves to refer all differences of certain kinds which may arise between them to this tribunal for settlement. Still there are many who think that war has not yet been eliminated from the history of civilized nations, and during the past few months there has been much surmising as to possible martial conflicts. Tolstoy says that nations still insist that it is good policy to purchase terror of one another at a cost of millions of dollars a year. The question that Great Britain faces is, can she afford to allow Germany to possess a fleet as strong as hers. And, rightly or wrongly, the Mother country is not willing to yield her supremacy of the seas. Perhaps if the truth were told there are few of us in Canada bold enough to say we desire her to. Great Britain is the greatest trading nation in the world. Her vessels float on every sea, and largely by their commerce her wealth is attained. It is thought necessary, therefore, to maintain an invincible fleet to protect her world-wide commercial interests, and defend from interruption the flow of importation of food and the necessities of life whereby her people live. Yet the seas are the highway of the nations. There, if war were abolished, all would be free and equal. It is not inconceivable, either, that all nations shall some day reach a basis of agreement, whereby, without the support of invincible navies, they shall trade in friendly rivalry as do individuals, leaving to diplomatic adjustment or to arbitration difficulties that may arise.

In European countries the military traditions are strong, the military spirit is high. But this war talk of the past few weeks has affected us in Canada. There are those among us who think that the time has come when we should start a navy of our own. There are those who think we should build a Dreadnought or two as gifts to the motherland. There are those who think the nucleus of a standing army should be made. There are those who think that militarism should be taught in our schools. If the Empire, or any portion of it, were in danger, or if the liberties of the motherland or any sister colony were at stake, Canada would give freely of her sons and of her money. She has proven that by the young blood recently spilled on South African veldts. While we teach our youth to love the flag with such devotion, that if needs be, they will give up life in its defence, let us teach them, also, that the greatest of all wars is not the conflict of men upon the battle field, but that it is the ceaseless, glorious conflict against evil that has been going on in the world for centuries. It is open to every one to join that army, to enter the age-long battle, win his spurs, achieve honor, and obtain favor with the great Captain of the Host.

"The Son of God goes forth to war,

A kingly crown to gain,

His blood-red banner streams afar!

Who follows in His train?"

There is a place in Christ's army for every soul that belongs to Him, and a place in the battle line which that soul alone can fill. The fields are already white unto harvest, and "God," as the Bishop of Huron said at the recent Missionary Congress in Toronto, "speaks by His word and by the language of events, and through both of these He calls us to work to-day for the evangelization of the whole world."

Cobourg, Ont.

A GOOD BOOK ON THE SUBJECT.

"The Future of War" is a cloth-bound book of 375 pages, written by I. S. Bloch, an eminent Russian, and translated into English by R. C. Long. It has a striking preface by W. T. Stead, and is copiously illustrated throughout with maps and diagrams. The author "contents in all sober seriousness that war—great war in the usual acceptance of the word—has already, by the natural and normal development of the art or science of warfare, become a physical impossibility." This valuable book may be secured from William Briggs (Library Department), Toronto, for 50 cents, which is one-half its regular price.

"Hurt as it may, love on, love forever:
Love for love's sake, like the Father above,
But for whose brave-hearted Son, we had never
Known the sweet hurt of the sorrowful love."

Practical League Problems

A Spiritual Force

"How Can We Make Our Executive Committee a Spiritual Force in Our League?"

This is a question that has been on the mind of a young president very much since his election. It is a very important one, and shows that in his plan for it the executive is to be something more than a business meeting to direct the ordinary routine of league life. We suggest, in answer to the query:

1. The persons composing the executive should individually realize the possibilities of their several offices.
2. Each officer should be spiritually alive and actively concerned for the spiritual welfare of the whole league membership.
3. Every executive meeting should be conducted throughout in the spirit and atmosphere of prayer.
4. The religious condition of the membership should be the subject of frequent conference by the executive.
5. The mutual counsel and co-operation of pastor and league officials should constantly be engaged, in order to ensure proper pastoral care of the young.
6. The executive should especially encourage the Lookout and Evangelistic Committees to do systematic and regular work.
7. Greater attention might be given to personal work among the young people of the congregation, in order to win them to faith in Christ and confession thereof.
8. In every devotional meeting each member of the executive should stand committed to take ready and prompt part, that the exercises may not drag.
9. At every consideration meeting opportunity should be given for some explanation of the active members' pledge, and associate members should be expected to take it.
10. By such a spirit and purpose in the hearts of the executive officers, by planning in prayer, and practising in united and hearty endeavor, the committee will prove itself a source and centre of spiritual enthusiasm that will gloriously advance the main purpose of the league—to win souls to Christ and train them in efficient Christian service.

The Business Meeting

A league officer states that regular business meetings have never been held in his society, and asks for suggestions as to their value.

A monthly business meeting is necessary for the efficient management of an Epworth League. One of the chief requisites in any co-operative concern is counsel of the various departments regarding the whole in general, and the different sections in particular. The Epworth League president is the supreme executive officer. Each vice-president is head of a department. Every committee chairman is responsible for the work allotted thereto. At the business meeting a written report of these several departments should be formally presented every month, and thus a clear and comprehensive view of the work done or attempted by the whole organized staff be obtained. This can be gained in no other way. Carelessness on the part of sub-officers is encouraged by indifference by the president. Every league president, therefore, should insist on a written report from every department under his supervision. If this were done, much more real effort would be put forth by the several committees. To have a number of such that exist only on paper is damaging to the league. But if each chairman is expected to give a detailed written report monthly of the committee under his charge, something is very likely to be really undertaken. Otherwise the infidelity of the chairman to his trust will be exposed, and the inefficiency of the committee made manifest. By all means have a regular business meeting of your league every month, and let it be a time of honest reporting, that the stock-taking of the league, thus enforced, may show you just where you stand.

Midsummer Meetings

"How can we make our meetings both attractive and profitable through the hot months of summer?"

The editor congratulates you on your evident intention to continue your meetings throughout the heated term. He has no sympathy with the course of some in closing up business for eight or ten meeting nights during July and August.

Midsummer presents varied opportunities for making sociability prominent in your gatherings. So we advise you to give extra thought and care to the social element, as an active factor in brightening up your services.

The open-air meeting is possible in the summer as at no other season. In the country there are spacious fields, delightful groves, and beautiful lawns where the young people may be assembled for exercises that will cultivate sociability, provide attractive physical enjoyment, and unite in a

wholesome manner both pleasure and profit. There is no reason why, after an hour in the early evening, spent in healthful and recreative sports of varied character, in which all may participate, another hour may not profitably follow in study and worship, still in the open air.

While we advise that always the weekly topic be the subject of study, the midsummer meeting should have more than the usual hymn-singing in its exercise of praise. Arrange for extra musical numbers. The use of a phonograph will add brightness to your open-air meeting, and this instrument is well adapted to this purpose. Doubtless you have boys and young men who can play various instruments. Employ them. We have heard really good music on country roads from mouth-organs played by lads returning from league meetings. Why not utilize their talent in the league? The suggestion is sufficient to set you thinking and planning, and two hours in the open will pass more quickly, and be more thoroughly enjoyed, than half that time in some basement, room, or church, that perhaps is so "stuffy" in its atmosphere that it puts one to sleep, even against one's inclination or desire.

Young Converts

"A number of young converts have recently joined our Church, and the older league members want to help them. What can we do more than ordinary?"

Perhaps the first and most important help your older members can give these new converts is that of their own personal living example of a Christian life actively employed for God. Don't preach to them. Show them the what and how of Christian service. Let them see you busily engaged.

Then the league instruction will be influential, because backed up by actual practice, and prompted by personal sincerity and integrity. Your young members should be taught, both by oral lessons and practical examples, in the art of doing good.

Give them *fellowship*. They need a sense of comradeship that will help them over the hard places that are sure to come in their subsequent Christian experiences. This is the supreme element in the class-meeting, and if your church does not afford it, your league must. The old-time class-meeting methods may become obsolete, but the fraternal fellowship for mutual help in Christian living must never pass out of Methodist practice. See to it that your young members do not suffer from a sense of coldness and estrangement. Give them a home.

Remember, too, that they need to be fed. "Feed the flock of God." If you would have them live, grow, become strong, and act usefully, make sure provision for their spiritual diet as far as your league can. The study of God's Word is absolutely essential for this, and we shall have more virile and aggressive leaguers when we have a better Bible-studying league.

Provide these young Christians with wise leadership in the activities of your league. Your older members ought to be able, from their experience, to act as guides in the details of practical work. The young are inexperienced, and must be tutored by their elders. Give them such exercises as they can perform. Share the meeting with them. Encourage them to do something harder by commencing with something that is comparatively easy. The fear of many young members is that they cannot do as well as others, and consequent dread of criticism follows. They need encouragement, never dictation.

In these ways your league ought to be a training ground for personal growth of character and the development of native energy for service.

Rally around your young converts, and by the warmth of loving fellowship and the spirit of fraternal co-operation make them in every sense one with you in all the life of your league.

Small Leagues

"Thanks for the help you are giving to the smaller leagues."

This is one of several similar expressions we have recently received, and we are encouraged by them. The majority of our leagues are numerically small and the sphere of their local work is limited, but we cannot be too insistent or emphatic in our reminder that Epworth League success is not determined primarily by numbers. The glorification of the many is not good. We want all the members we can enlist, but the matter of quality is of greater importance than quantity. A band of twenty young leaguers who are in earnest, who work in unity, and make a business of their league will prove a spiritual power in any community. We have the greatest regard for the smaller leagues whose activities are maintained by members living at considerable distances from one another and from the place of meeting, and if this department of our paper can be of material assistance to them we shall be very thankful for the privilege of giving counsel at any time. So we invite your correspondence. Send in your problems and we will try to help you solve them.

<p>Fifty Cents a Year, in advance. Club of Six Subscriptions, \$2.50. Paper is sent only for time paid. Address all communications for the paper to the Editor. Order all League Supplies from William Briggs, Toronto, Ont. C. W. Coates, Montreal, Que. F. W. Mosher, Halifax, N.S.</p>	<h1>EDITORIAL</h1> <p>SAMUEL T. BARTLETT - - Editor WILLIAM BRIGGS - - - Publisher</p> <p>Issued Monthly from the Office of Publication, Wesley Buildings, Toronto, Ont.</p>	<p>SECRETARIAL STAFF GENERAL E. L. AND S. S. BOARD</p> <p>General Secretary: Rev. S. T. Bartlett - Toronto, Ont.</p> <p>Associate Secretaries: Rev. J. A. Doyle - Regina, Sask. Rev. F. L. Farewell, B.A., Toronto, Ont.</p>
---	---	--

Our New Associate Secretary

By the time you read this Mr. Farewell, whose portrait appears on our front cover page, will have begun work in his new office. After a brief visit to the great international convention at Seattle, Mr. Farewell hurries back to Ontario and will take several important subjects at the St. Thomas Summer School. A strenuous campaign of field work will follow. We believe that our leagués and Sunday School workers everywhere will greet Mr. Farewell cordially, and sympathetically co-operate with him from place to place in united endeavor to make his work a great blessing. Let all our people unite in earnest prayer that God's blessing may rest upon the labors of all our general secretaries as they go from ocean to ocean, throughout the conferences, to promote the efficiency of our great Connexional organizations.

Service for Others

Every Epworth Leaguer, pledged to service, will do well to remember the sane and wholesome truth that the immortal Scott caused Jeannie Deans to utter when she addressed Queen Caroline in these words: "When the hour of trouble comes to the mind or body—and seldom may it visit your leddyship!—and when the hour of death comes, that comes to high and low—lang and late may it be yours, O, my leddy!—then it isna what we hae done for ourselves, but what we hae done for others, that we think on maist pleasantly." By the words of cheer we speak, the acts of kindness we do, the prayers of faith we offer, for others, we may store up for ourselves pleasant memories and heavenly rewards that shall be of priceless and eternal worth. The Epworth League that does not train its members in such unselfish service will surely miss the supreme purpose of its organization.

"Services" or "Service"?

There is a difference. Which do you prefer? For which does your Epworth League exist—holding services or doing service? The former are not in themselves the supreme end of your organization; the latter is. Services may be necessary for service, but they are merely incidental, and a means to an end. If your services do not contribute to more efficient service there is something wrong. It may be that you have an erroneous conception of the purpose of the league, or that your services are not of the proper character. Not the number of meetings held, but their influence on the lives of your members, and through them on your congregation and community, is the main thing. Every meeting should result in more efficient service on the part of both the leaguers and the league, that all may be fitted to emulate our Divine Exemplar, who said "I am among you as one that serveth." Services should always prepare for service. Do yours work that way?

The Spirit of the Worker

"If it doesn't go, I will." A statement like this shows a determined will to do everything possible to ensure success in the department of work undertaken. Such a resolution we heard expressed by a lady who had been put in charge of an important enterprise in her Sunday School. It had been taken in hand in a half-hearted kind of a way by others who had preceded her, and only a very meagre measure of success had been realized. When she was persuaded to undertake the work, she threw such wholesome enthusiasm into it that it was not long before success was assured, and an

efficient home department resulted. The circumstances were against her, prophets of failure were about her; but she made it "go," and, as a consequence, she herself remained. In every part of our work we need those who know no such word as "fail"; but, with an invincible determination to succeed, will do their utmost and win a measure of success, despite all local difficulties. To such people no work is impossible, and that it is counted hard is only an added stimulus to greater effort to attain the desired end. What kind and what amount of spirit are you putting into your work?

The 1910 E. L. Topics

We are giving considerable study to the preparation of next year's topics. It is perhaps an impossible task to prepare a list that will please everybody, but we are anxious to select such only as shall be generally acceptable. Therefore, we would like to receive suggestions from any of our leaguers who think there is room for improvement in the character of the year's assignment. We shall give all these hints and propositions due consideration, and trust to derive profit from them. Whether on this or any other matter connected with the work of the general office, the General Secretary and Editor invites your correspondence. Now is your opportunity. Take it and we shall be thankful to hear from you.

Love That Compels

One of the most striking characteristics of the early Methodists was what Bishop Lightfoot called "that lost secret of Christianity, the compulsion of human souls." The hidden source of such power is love—love to Christ as the Saviour of lost souls, and love to souls that should not be finally lost. The manifestation of such a spiritual passion for the salvation of souls will always ensure ingathering, whether on the part of an individual worker or of an organized society. Without this Christlike spirit of love, work is but indifferently done, and results are not permanent. With it the worker may die, but the work of God remains, and the permanence of reforms effected will be shown. Mr. Augustine Birrell remarked to a Cornish miner once: "You seem a very temperate people here. How did it happen?" With reverent spirit the honest workman lifted his cap and replied: "There came a man among us once, and his name was John Wesley." That told the story, and without Wesley's devotion and earnestness his nominal followers of the twentieth century will fall to show their skill in "the compulsion of human souls."

Getting or Giving

The controlling motive in Christian work should never be getting, but giving. If we are moved to do things because of what we are going to receive in return our desire is selfish and our spirit that of a hireling. As a consequence, the work will become drudgery and be but poorly done. But if we are moved by a desire to give rather than to get, it will change the whole spirit and method of our endeavor. God never gives to us simply for self-enrichment; but always that, having, we may give to bless someone else. And as we give, our capacity for getting increases, and we are able to give out again in larger measure. This is the very heart of the law of growth. As in the natural, so in the spiritual realm. There is that which scattereth and tendeth to poverty, and there is that which withholdeth and yet increaseth. How does this affect our Epworth Leagués? Young people who unite with the league simply to get some indefinite yet

necessary something are not likely to either get or do much. But those who see in the league a means of getting, that they may give out again in all the fruits of holy character and useful ministry, will both profit and be profitable. And the league that doesn't give will soon die. If you would grow, get; but not to hold or hoard. Give, and you shall have abundance.

Do the Next Thing

We once heard a man, in an outburst of enthusiasm, say in public testimony, "I do wish the dear Lord would show me something that I could do for Him." And, almost before we knew it, we had said to him, "Do the next thing, brother; do the next thing!" The whole world about us is full of opportunity; and, instead of waiting for some great thing, we should cheerfully perform the first task that comes to hand.

A young Christian who does not willingly do things for God at home is not called to go abroad. God does not want us to wait for occasions to arise miles away before we do His work; but He does desire us to do the very next thing that is to our hand here and now. Do not wait. Act. And such action will be the best possible preparation for larger activities in the days to come. People who long and sigh for something to do are very short-sighted if they do not find abundant opportunity immediately confronting them.

Life vs. Things!

"A man's life consisteth not in the abundance of the things which he possesseth." Nothing deters men from seeking possession of things. The cold of the Klondike, the heat of the tropics, dangers on land, perils on the ocean, the loneliness of deserts, the heights of mountains, the dangers of war, the diseases of the slums, all conceivable personal discomfort and exposure are dared and endured if "things" may but be obtained. Our Lord clearly warns of the danger of selfseeking that springs from covetousness. There is no wrong in the honest possession of things, but the danger is that the things will ere long possess us. Such things cannot either make or satisfy the man. In every way he is more than they represent. And yet the world's question is invariably, "What is he worth?" The answer as Christ would have it is not determined by the man's bank account or his commercial rating, but by his thoughts, his affections, his purposes; by what he is rather than by what he has. What is to be our standard of values in considering life? Internal character, not external possessions. In what does true life consist then? In being a Christian, in perfecting our Christian character and experience, in helping others to be Christians, in perfecting the work of God in them. Thus, whether poor or rich in "things," we may be millionaires in character and incalculably rich towards God in good works.

Good Manners

"We are surely not heathens." This was a remark made by Gipsy Smith at one of his great night meetings in Massey Hall. The occasion of the comment was the manifest curiosity of some in the vast audience to see who were rising to their feet in response to the evangelist's stirring appeal to decide for Christ. Most of the throng had heads bowed reverently, but some seemed indifferent to his request for a devotional attitude, and sat upright in their chairs. The cutting comment of the preacher had its intended effect.

The manners of young people in attendance at public meetings are not always exemplary. Too many act not only irreverently towards God, but dishonestly towards their neighbors. How can one listen attentively to a speaker if in the adjoining seat there are thoughtless and inattentive persons who, by whispering, giggling, and manifest preoccupation, are miles away in thought and intention from the place of meeting?

It is a sign of ill-breeding when in even an ordinary Epworth League meeting young people fail to conduct them-

selves becomingly. It is culpable selfishness when a few giddy youths prevent others from enjoying the service. It may be sheer thoughtlessness, but it is none the less censurable on that account. No league president or leader should countenance ill-behavior on the part of any, and when such reprehensible conduct becomes chronic, the sooner severe measures are employed to correct the evil the better for all concerned.

The Epworth League cannot afford to permit a spirit of irreverence. If it does so, it must surely fail in one of the vital purposes of its existence—the cultivation of a habit of both mind and body that evinces a disposition within, to worship God and revere His house.

These remarks are written because of certain observations recently made in regard to a large representative league rally, as well as from the comment of Gipsy Smith quoted at the beginning.

Is Reverence Declining?

Is the spirit of reverence on the decline? Many think it is, and perhaps not without good reason. Especially do our youth need to be warned against the development of irreverence and the manifestation of the evil in both speech and demeanor. When a child begins to think lightly of things that should be held in reverent esteem, it is a short step to flippant speech regarding them. To teach the young to regard most deeply the aged, to hold in veneration the house of prayer, to esteem highly the sanctuary services, to respect the ministerial office, to observe the sacredness of the Sabbath, to cherish in reverent affection whatever pertains to religious life or worship, is certainly incumbent on all their teachers. Oral instruction on these matters is good, but personal example is better. Parents who criticize the minister before their children can hardly expect them to have the highest opinion of him or his preaching. And this is a not uncommon fault. Parents who permit their children to go to church or remain away as whim or caprice may dictate, can hardly hope to cultivate a habit of reverent attendance or attention in the House of God. Parents who allow their children to sit anywhere they please when they do go to church, need not be surprised if the boys or girls grow up with very loose notions regarding the claims of public worship. And so we may go on through the list. We are persuaded that parental example is the most contagious influence in the life of the child, and parents who are careless in either speech or action will surely cultivate, though it may be unintentionally, a harmful spirit in their children. Particular care should be exercised in order to give the young a wholesome regard for all sacred things, else with the growth of years will come a search in irreverence that will be an ineradicable blot on the character of the adult. Parents, speak softly, act guardedly, lest in the face of the most holy things your young people grow indifferent to their supreme claims.

Christ as a Missionary

We think it was Amos R. Wells who said:

"Christ was a home missionary in the house of Lazarus."

"Christ was a foreign missionary when the Greeks came to Him."

"Christ was a city missionary when He taught in Samaria."

"Christ was a Sunday School missionary when He opened up the Scriptures and set men to studying the Word of God."

"Christ was a children's missionary when He took them in His arms and blessed them."

"Christ was a missionary to the poor when He opened the eyes of the blind beggar."

"Christ was a missionary to the rich when He opened the spiritual eyes of Zaccheus."

"Even on the cross Christ was a missionary to the robber, and His last command was the missionary commission."

The Epworth Leaguer who really takes Christ as his example cannot fail to be a missionary unless he proves untrue to his pledge.

The Sunday School

The Bible

This Book, this holy Book, on every line
Marked with the seal of high divinity,
On every leaf bedewed with drops of
love
Divine, and with the eternal heraldry
And signature of God Almighty stamped
From first to last—this ray of sacred
light,
This lamp from off the everlasting
throne,
Mercy took down, and in the night of
time
Stood, casting on the dark her gracious
bow:
And evermore beseeching men, with
tears
And earnest sighs, to read, believe and
live. —Pollok.

The Sunday School World

The latest statistics of the Sunday School show that there are 46,299 schools in Great Britain and Ireland, with 8,134,716 members, while in the rest of Europe there are 27,698 schools with 1,997,900 members. In the United States 161,476 schools, 19,732,192 members. In Canada 9,703 schools, 791,023 members. In the remainder of North America, 1,856 schools, 165,110 members. In South America, 350 schools, 153,000 members. In Oceania, 9,372 schools, 732,363 members. Thus the grand totals for the world are 252,972 schools and 25,961,291 members.

No Longer a Children's School

In evidence of the marked growth of the interest of adults in the Sunday School we take pleasure in recording the fact that there are now fully two hundred Adult Classes in the Sunday Schools of Toronto Methodism. In these classes, fifty-three of which are for men only, there are over six thousand enrolled members, and the average attendance in them has approximated nearly four thousand weekly. And Toronto Methodists are not singular in this matter. From all parts of our wide area come encouraging reports of adult increases, and we anticipate that within a very few years our Methodist Sunday School family will number half a million souls. See that your school has the wider vision and is organizing the whole congregation for regular and systematic Bible study.

Gathered Fruit, Regina, Sask.

In a recent letter from his home city, Brother Doyle, our Western associate secretary, tells of a grand ingathering there. His own words will best describe the occasion:

"Last Sunday was a great day in connection with the Methodist Sunday School in this city. For the past three months or more the teachers and officers have been carrying on a special campaign to lead their scholars to accept and acknowledge Christ as their Saviour. Sunday morning, being Communion Sunday, was set apart for reception into the church. The school formed into classes, and, with their teachers, occupied the centre seats of the main auditorium. The names of seventy-four girls and boys, from eight to twelve years of age or from thereabouts, were read as those joining the church as Catechumen members. They stood as their names were called.

Then followed the reception of sixty of the older scholars into full membership. To see one hundred and thirty-four scholars joining the church in one day was greatly appreciated by the workers in the school, who have been putting forth such faithful efforts along the spiritual side of their work."

We would rejoice and give thanks if from all our circuits similar reports should come, and that they may meet sincerely pray.

The First Sunday School

One Sunday morning, a hundred years ago, a workman, carefully dressed in his best suit, came out of his house on the main street of the old English city of Gloucester and strolled leisurely down the hill. The "New Inn" was fronted then, as it is to-day, by a square garden overhung by the carved galleries of the tavern. There was a moss-clad well in the centre, and about it were beds of sweet-smelling plinks and columbines. The garden of the Sunday School was destroyed by a crowd of street boys who fought over the flower beds, making the day hideous with their noise and coarse talk.

The printer—for printing was his work on weekdays—stopped in the midst of

Do not think of your faults, still less of others' faults; in every person who comes near you, look for what is good and strong; honor that, rejoice in it, and, as you can, try to imitate it. For the rest, you will find it less easy to uproot faults than to choke them by gaining virtues. If, on looking back, your whole life should seem rugged as a palm-tree stem, still, never mind, so long as it has been growing, and has its grand green shade of leaves and weight of honeyed fruit at top.—John Ruskin.

the crowd and looked steadily at the boys. Presently he said to himself: "At this rate those boys will soon go utterly to the bad. That must not be! There are good possibilities in them. Here, boys," he called aloud, "come with me!"

He led them, yelling and pushing, down the street into his own quiet house, planning as he went how to keep them there. "I am going," he said presently, "to start a school for you—now and here. It shall be a free school; I will be the teacher."

The boys received the news with shouts. They were too ragged and grimy to go to church on Sundays. No other decent place was open to them.

The next Sunday his house was crowded with the same class of children. The idea of a free school on Sunday appealed to every Christian as a most hopeful plan for the rescue of children from wickedness. It spread through the town, through the shire, through England. It was adopted in France and Germany; it made its way to Australia and to the United States. Now, in every country in the world, and in every sect, Sunday morning the Bible story is told, without money and without price.

In the staid old city of Gloucester they still show you the "New Inn" and the

garden where the boys played, and the old brown house with its peaked roof in which Robert Ralke, that long-ago morning, taught the first Sunday School.—Rebecca Harding Davis, in St. Nicholas.

A Sunday School Programme

To the end that we may seek to realize the kingdom of God, we set before us the following purpose:

First, to claim for Christ every infant of the congregation through the Cradle Roll Department.

Second, to make it clear to every growing child that the study of the Bible is essential to the highest knowledge.

Third, to enforce upon our youth the fact that practice of the Bible is indispensable to the noblest character.

Fourth, to demonstrate to all that study and practice of the Bible are necessary for the realization of the greatest good.

This will do by making the Bible a real Book of Life, by interpreting it as fulfilled in Christ, by seeking the aid of the Holy Spirit in order to teach it aright, and by organization and equipment making our schools as an institution a centre of evangelistic, educational, and industrial activity for all concerned, from the youngest child to the oldest man or woman in the community.

Old Testament Studies by an Adult Bible Class

The Adult Bible Class of Sherbourne Street Methodist Church, Toronto, with Mr. John Donogh (president) and Mr. Jas. Hawkin (secretary), has just completed a course of studies in Old Testament literature, and it seems worth while telling what has been accomplished by a class of men and women in a line of Biblical study, which has frequently been referred to as being only suited for divinity students in preparation for the work of the ministry.

This class was organized in March, 1908, and for a few months the International Lessons were followed under casual teachers, but later Professor Misener, of Victoria College, was prevailed upon to take the leadership. In October he introduced his work with a series of lectures, four in number, on "How we got our English Bible."

These lectures were in popular form, and were illustrated by charts and diagrams.

So highly have they been appreciated, that in response to many urgent requests, Professor Misener has consented to repeat them in October next.

Following these introductory lectures, the class entered upon the study of the wisdom literature of the Old Testament.

During the winter the attendance averaged 60 to 70 each Sunday, and the membership included not only men and women matured in years and experience, but many of the younger people of the church as well.

The members took a keen interest in the studies, and the leader was more than gratified at the freedom with which the problems of the Wisdom Books were discussed.

During the season, two social functions were held, one a reception tendered to the class by the president and his wife, and the other a "class supper."

At the latter, held May 17th, the class, through Mr. S. R. Parsons, presented the leader, Professor Misener, with a purse of gold, accompanied by a sincere and unanimous expression of appreciation of the tact, patience and skill, with which the leader had placed at the service of the class, his time, his energy and his scholarly attainments.

The best results of these studies are found in the increased knowledge and deeper love and reverence for the Book

of Books, and a fuller personal appreciation of the spiritual value of the inspired revelation of God's will toward man.

It would mean a great deal for the up-building of the Methodist Church if more men possessing the scholarship and the reverent and lovable spirit of Professor Misener, could be brought into closer touch with the rank and file of our Adult membership.

The Men's Bible Class

Bishop Warren, in a recent number of the Christian Advocate, says:

"One of the phenomenal developments of our day is mentioned above. I find classes of men numbering fifty, one hundred, three hundred, etc., meeting regularly and enthusiastically to hear the simple exposition of God's Word. What are the conditions?"

"The class usually meets half an hour before the morning service. There are no introductory exercises, no operative solos nor quartettes. I have often wondered whether the modern church does not enormously overdo that matter for nine-tenths of the congregation, and whether the other tenth is spiritually strengthened by the performance. An introductory prayer in the Spirit, and often the form of 'Lord, open Thou mine eyes to behold wondrous things out of Thy law,' is all. The Sunday School lesson of the week is generally used. The idea that it is a child's school is avoided. A many man needs men of manhood was revealed by Christ, and His Word and deeds appeal to men. An esprit de corps, a comradeship is developed. Efficiency in bringing in new members is recognized and encouraged. The advantages of a men's club are enjoyed with none of its drawbacks. But the special attraction is the Word of God. If it were really believed that God were speaking from some new Sinai, millions would throng there. Voices have been spoken, that need to be reiterated to many that have never heard them. If they are rightly re-uttered, many will be glad to come and hear. The church that does not somehow reach men lacks one great characteristic of its Head."

Some Practical Results of Organized Bible Classes

We recently heard-encouraging reports of the work of the Rednersville Circuit Bible Class Movement, and upon writing Brother Howard, the pastor, we have received from him a very suggestive letter, in which he makes the following statements:

"Twice through the winter I have had a class of men for study during the week. We have studied 'The Man Christ Jesus,' by Speer, and one of the books of the Bible. About the first of January I succeeded in getting seven men to come to the parsonage one evening to organize an Adult Bible Class. We selected one of the strongest men we could find for teacher, and the class has steadily grown until now there is a registered membership of thirty-three. A class of women and girls was also organized, beginning with membership of about a dozen, which has increased to forty-four. This is in a school which used to have in attendance only twelve or fifteen, but with the inspiration derived from the Adult Bible Class organization, it has now an enrollment of nine in the Primary and twenty-nine in the Intermediate Classes, the remainder being enrolled in the Adult Bible Classes as above. The crowning results of such effort are:

"1. The attendance of the whole school multiplied by four or five.

"2. A new note of spirituality in the whole community.

"3. A very much improved attendance and interest on the part of the children.

"4. Rendering officially active about twelve more adults in the Sunday School.

"5. An increase in attendance at the preaching service of about twenty-five per cent.

"6. It made possible two weeks of special services for the Intermediate pupils specially, when nearly all professed conversion, and the uniting of these with the church.

"At another appointment, where the men rarely attended the church, after much prayer and endeavor, a Men's Class was organized, some of the most spiritual men of the community declaring it better than a revival. This class has a membership of twenty, not three of whom were in the habit of attending Sunday School. The Adult Bible Class Movement has quickened our schools and neighborhood."

This is certainly a convincing testimony of the value of the movement, and what has been experienced in this instance might be also realized in hun-

dreds of other communities. Where ordinary Bible Classes exist we recommend organization according to the standard, and if information regarding this is desired by any of our readers, we shall be glad to mail pamphlet on receipt of address.

The annual report of the Bridge Street Sunday School, Belleville, shows steady progress.—The total adult membership of the school, including the Home Department, is 733.—There are more men and boys in the school than women and girls.—One of the Adult Classes (Mrs. Dr. Bishop's) is forty years old this year, and another (Mr. H. Prings) is thirty-nine.—Two superintendents have been nearly seventy years in that office. The late Hon. B. Flint was superintendent for thirty-two years. Mr. Wm. Johnson has been superintendent for the past thirty-five, and those who know him best pray ardently that he may be spared for yet many years of active service.—There are fifty-eight on the Credit Roll.—During the year 1,032 visitors were present at the school sessions.—We wish this far-famed school a year of unprecedented success.

The Child

A Paper read by A. J. Mather, B.A., Principal Saskatoon Collegiate Institute, at the Saskatoon District Convention.

THE CHILD (a) HIS RIGHT TO BE STUDIED. (b) HIS RIGHT TO THE BEST METHODS OF TEACHING.

"To know" a child in its true sense means much more than simply to know a few facts about his environment, his parents, his brothers and sisters, his playmates, etc. It means pre-eminently to understand his disposition, his ambitions and his aspirations; to know wherein his is strong and wherein he is weak. Such knowledge is absolutely essential for effective teaching. Even with that knowledge the teacher's efforts will not always be crowned with success, but without it the most gifted teacher will be discouraged by the results of his work.

Furthermore, the teacher owes it to the child to see that the work is conducted under proper conditions. The teacher who is anxious to do his full duty towards the child will not be indifferent to this side of the question. To my mind this is where the Sunday Schools of to-day are most at fault. No matter how zealous and capable the teacher may be, his work cannot be successful under the conditions obtaining in so many Sunday Schools at the present time. This is true of schools in the country, as well as in the towns and cities. I refer to lack of proper class arrangement and the noise and confusion during the teaching of the lesson arising therefrom. To help out a little I would suggest (a) the use of movable tables, (b) larger classes, so as to be farther apart. This would necessitate more careful grading, (c) mutual agreement among the teachers to as speaking quietly.

If the conditions were improved the teachers would be encouraged to be in their places more regularly, and to prepare the lesson more carefully. Under the conditions that obtain at present, there is not much encouragement for a teacher to do either. It is a matter of much regret that while the methods of teaching are employed in our Public Schools under the conditions under which their work has been carried on, have undergone such radical changes during the last few years, the methods of teaching and the conditions of work in the majority of Sunday Schools have remained practically stationary.

Now if the child is to be taught by

the "best" methods, he should be taught more by the "outline" method than he is at present. In our Public and High Schools we teach a subject or book in its bare outlines first, taking up merely the divisions, sub-divisions, and such data as may be considered necessary to give a general view of the subject or book as a whole. Afterwards we enter into a more minute and detailed study. By this method the pupil gets an intelligent grasp of the subject, and knows exactly what he is at all times.

One or two Sundays set apart in every quarter for a special outline study of the Bible, or some division of it, would be most helpful and instructive alike to pupils and teacher. The present "hop and skip" method of studying here a little and there a little, without any special lessons set apart for outline study, is altogether unjustifiable from every point of view, whether the practical, the pedagogical or the psychological.

The ignorance of the Bible revealed by our young women and young men who have attended Sunday School, it may be for ten, twelve, or fifteen years, is amazing. While teaching such subjects as literature and history in our Public and High Schools, we occasionally refer to Biblical characters, or to some incident in the Bible story. Now it is, indeed, a great surprise to the teacher if any member of his class can give clear cut, definite information, as he would about some character or incident in British history. In fact, the teacher himself knows little or nothing about it, unless he is a self-taught man.

This should not be. We often hear it said that the Bible is not read as much as it used to be, or as much as it should be. That is quite true, and it is due partly to the fact that the Bible is not taught as well as it should be. If there were more thorough, systematic, intelligent teaching, there would be created a greater desire for the reading of it.

On behalf of the pupil, then, my plea is for more favorable conditions of work, and also for a more rational and systematic method of study.

The Orientals in British Columbia

Missionary Meeting for July

By REV. W. H. BARRACLOUGH, B.A., New Westminster, B. C.

AMONG the tens of thousands who annually pass through our "guarded gateways," into this fair land of promise, are hundreds of Asiatics—Chinese, Japanese, Hindus and others—members of alien races, whose presence amongst us creates one of the greatest problems with which our Pacific Province has to grapple.

According to Government reports there are, at the present time, in British Columbia, 38,258 Orientals. Of these 17,229 are Chinese, 15,848 Japanese, and 5,131 Hindus. Comparatively few of these have their wives and families with them, and it is estimated that they compose one-fourth of the entire male population of the Province. The majority of these people are located in the larger coast cities, where they are chiefly employed as laborers and servants, or engaged in gardening, laundry, or other similar business. The merchant classes, at one time, catered solely to the wants of their own countrymen, but to-day they are entering all lines of trade and competing with all branches of skilled labor. Fifteen years ago the fisheries of the Province were in the hands of whites and Indians, and to-day their place is taken by Japanese. It is estimated that 5,000 Japanese are employed every season, on the Fraser River alone. Eighty per cent. of the men employed in the saw mills, shingle mills, lumber and construction camps are Hindus, Japanese, and Chinese. They work for half the ordinary wages of a white man, and live

they will never be properly assimilated into our national life.

This is, however, but one side, and not the side which should concern us the most. These people are here, and will remain, and, in spite of restrictive legislation, are likely to continue to come in large numbers. Already the Japanese have colonization schemes which affect not only British Columbia, but the adjoining Province of Alberta. We cannot ignore them, even if we would. The claims of a common humanity, the love of a common Saviour and the call of the millions in the lands from which they come, impel us to do all within our power to help them into the love and light and liberty which we enjoy.

The work among the Orientals in Canada is at once the most promiseful and the most discouraging mission work in which we are engaged. The bitter prejudice and opposition of certain classes and the influence of the inconsistent and immoral lives of many in this so-called Christian land, as well as the shifting character of the Oriental population. The encouragements lie in the eagerness of many to understand the truth, and the devotion to Christ and zeal for His kingdom manifested by the converts among both the Chinese and Japanese.

THE CHINESE.

The Chinese in Canada, with few exceptions, come to us from Kwang-Lung,

They are superstitious rather than religious, and spend hundreds of dollars endeavoring to placate the evil spirits, who, according to their belief, are ever present "seeking whom they may devour." They have "tea houses" and idol temples in each of our coast cities, but these, from appearances, are not largely patronized.

It was as early as 1860 that the first practical effort was made to reach these people with the Gospel. A little mission school was opened in the pioneer church, New Westminster, and conducted with success by Miss Woodman—now Mrs. Thos. Cunningham, of Vancouver.

Later, in 1868-9, a further effort was made to reach the Chinese colony of Victoria. Rev. Amos E. Russ, then pastor of Pandora Street Methodist Church, preached to them in the open air, and organized a school in a building formerly used as a saloon, where he himself taught, and was assisted by Misses Williams, Pollard, and others. One of the earliest converts was Sam Sing, a bright, intelligent young fellow, who speedily threw himself into the work of winning others. In those days the Christian Chinaman was daily exposed to the insults of his countrymen, and often to the danger of the assassin's knife. The little band of early converts, however, proved the sincerity of their profession by their loyalty to Christ and their faithfulness to duty in spite of their persistent opposition.

Sam Sing was an eloquent and successful evangelist, and his enthusiasm in the cause of missions was shown at the first missionary meeting ever held among them, when he, though a poor man, contributed \$10 of the thirty that day subscribed, and headed the list, or, as he said was "the head of the top of the bottom."

The year 1885 is notable in the history of our Chinese missions on account of the arrival of Mr. John E. Gardiner, who, from his perfect knowledge of their language, and his deep interest in their welfare, combined those necessary qualifications for effective work among this people. This was also the year which gave to us our highly esteemed and truly successful native pastor, Mr. Tong Chue Thom, who was brought into a saving knowledge of the truth as it is in Jesus through the instrumentality of Mrs. James Cunningham, of New Westminster. Mr. Gardiner was a man of strong convictions, a tireless worker, and perfectly fearless as to consequences when a line of duty was clearly revealed to him. It was not long after commencing his work that his attention was drawn to the traffic in Chinese women and girls for immoral purposes, which was going on in our coast cities. He commenced then to wage a most persistent and courageous warfare against this traffic, and laid the foundation for the rescue work so successfully carried on to the present by the Woman's Missionary Society of our Church.

It would be unfair to judge the results of our work among the Chinese from the membership returns. Hundreds have passed through our schools, and have been won for Christ, and then have moved on to other points or have returned to China. It is difficult to preserve a record of the direct results, and the indirect and yet far-reaching influence of our missions, in restraining vice, improving social conditions, disarming prejudice and opening the way



A GROUP OF BUSY HARVESTERS

under conditions practically impossible to one of our own race. The overcrowded and insanitary surroundings of the foreign quarter of Winnipeg, recently referred to, but faintly portrays the condition of "Chinatowns" or "Hindu encampments." Their racial peculiarities and moral irregularities render more perplexing the problem, and although over seven thousand of them have become naturalized Canadian citizens, it is the prevailing opinion that

the southernmost Province of China, and chiefly from the districts surrounding the capital city, Canton. As a people they are frugal, industrious, peaceable and inoffensive—except to those who have conceived an unreasoning prejudice against them. They are honest as a class, and faithful; and though inordinately fond of gambling and largely addicted to the use of opium, they are at least not drunkards, and can be trusted to lose no time from their work "to sober up."

for further effort in the lands from which they come, can never be tabulated.

The Methodist Church has splendidly equipped mission premises in Victoria and Vancouver, and churches in both New Westminster and Nanaimo, which are manned by native ministers, as also mission schools at Kamloops, Revelstoke, Vernon and other places, taught by volunteers from our Young People's Societies. The Presbyterian Church is also carrying on mission work among the Chinese in Vancouver, Victoria, and Nelson. At Calgary, Winnipeg, Toronto, and other eastern points, volunteer mission work is also being conducted, with encouraging results.

JAPANESE.

For little more than a generation has Japan been open to the influence of Christian missions, but in that time the seed has been sown far and wide, and is now bearing a gracious harvest. The native Christians are remarkable for their zeal and devotion. Enthusiastically loyal to their own country, they are equally loyal to the Christ; and, uniting these, their highest ambition seems to be the evangelization of their own people and the salvation of Japan.

It is not at all strange, therefore, that the first organized effort on behalf of the Japanese in British Columbia should have come from the Japanese themselves. The earliest efforts took the form of a Japanese Christian Endeavor, organized and conducted by native missionaries. Flying visits were paid to Vancouver and Victoria by Messrs. Kobayashi and Yoshioka, the former a student from Victoria University, on his way to Japan, the latter an evangelist from Seattle. But in the year 1892 Matsutaro Okamoto San, who may be fitly called "the apostle to the Japanese of British Columbia," was sent by the Japanese Christian Endeavor Society of Seattle to minister to the hundreds of Japanese, who at that time

were gathered to the fisheries of the Skeena River. For over a year or more he labored diligently and fervently, travelling from point to point, teaching and exhorting his fellow countrymen to "flee for refuge to the hope set before us in the Gospel." So arduous were his labors and so severe the privations he endured, that his bodily strength failed, and he became a prey to the dread ravages of consumption. In this condition he went to Vancouver to prosecute his work there. Though urged to rest, he refused, and was found in labors abundant in city and district, preaching the unsearchable riches of Christ. It was due to his energy that the Japanese hospital was established at Steveston—at the mouth of the Fraser River—and missions were planted at Union, Victoria, and elsewhere. Concerning the mission at Steveston, one of his fellow workers said: "So many missionaries started to do work at Steveston and failed, that he thought he must show God's love first, and so arranged for the building of the hospital."

In all his labors he was careful that he "might not be chargeable to any," and diligently found employment in washhouse and cookhouse, as his necessities demanded.

In the fall of 1895 he was advised to go back to Japan. This he at first objected to do, continuing his preaching until, exhausted by coughing, he was forced to desist. In December he made ready to leave, and, to show the nature of his self-sacrifice, he had nothing to take back with him save one coat.

Bidding farewell on the steamer's deck to his children in the Gospel, he quoted the words of St. Paul to the Galatians: "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by faith of the Son of God, Who loved me and gave Himself for me." His last words were: "Always in every difficulty look to the Cross." Early in the following year his immortal spirit left the frail body and went home to God.

Such zeal and devotion could not but inspire others, and particularly those who were associated with him, with determination to emulate his example, and, in 1896, Rev. Goro Kaburagi, a graduate of North-Western University, Illinois, came to take up the work which Okamoto San laid down. It was then

THE HINDUS.

About five years ago the first contingent of Hindus found their way to Canada, lured by the promise of speedy and lucrative employment. The restriction placed upon Chinese emigration gave an opening to these dusky subjects of the King. Soon they came in such large numbers as to completely glut the labor market, and that at the beginning of the long wet winter. Many of them became public charges, while scores have succumbed to lung troubles due to the great change in climate. They are an industrious people and of a frugal disposition, and are jealous of their rights and liberties. They are in many cases army reservists, and numbers of them proudly wear long service medals. Every caste is repre-



SLOW, BUT SURE

that the Methodist Church became directly identified with the work, and at the following conference, Brother Kaburagi was received into the ministry of our church, and appointed Superintendent of the Japanese work in the Province. For nearly ten years Brother Kaburagi bent every energy to the development of the work to which he had veloped so providentially called, until in 1906 he was succeeded in his pastorate by Rev. Zentaro Ono, who arrived from Japan on his way to attend Victoria University. After a year or more of successful work, Brother Ono was followed by Rev. K. Kanazawa, a pastor of experience, from Japan.

The spirit of the sainted Okamoto communicated itself to a number of his followers, and, with the same unselfish zeal which he manifested, they have taken up an unceasing effort to win their fellow countrymen for Christ. Among these were the now sainted Ichu San, and little Paul Norimoto, as well as Saijo San, and our faithful and devoted Oyama San.

We have a monopoly of the work among the Japanese, with missions well situated at Victoria, Vancouver, New Westminster, Steveston, Cumberland, and a new prospect at Ikeda Bay on Queen Charlotte Islands, where a Japanese firm are engaged in quartz mining.

Our Woman's Missionary Society has a valuable agent at work among the Japanese women—Miss S. E. Preston, whose experience in Japan is of great assistance to her in this more difficult field.

sented in the Province, and the two distinct religions, Brahminism and Mohammedanism. In Vancouver the Sikhs have built themselves a temple, where the faithful gather from all quarters.

Up to the present no organized effort has been made to reach these people with the Gospel. Here is an opportunity for some of our Leaguers seeking new fields for service.

China—a Contrast

Dr. Griffith John, who has spent fifty years in China, shows some of the results of the first hundred years of missionary work in the Empire in the following interesting contrasts.

One hundred years ago there was not one Protestant Christian in the country; now there are 150,000 church members, in every province of the Empire. A century ago Morrison was the only Protestant missionary; now there are more than 3,800 foreign missionaries. Then the number in the Bible was found in print; last year more than three million copies of the Scriptures, in whole or in part, were sold in China. A hundred years ago there were no Christian books or tracts in Chinese; even fifty years ago there were almost none. To-day their number is legion. From Hankow alone, during the last thirty years, more than twenty-six million Christian books and tracts have been circulated. A century ago China was closed against the Gospel. Even in 1857 only five treaty ports were open. Now the whole of the country is open, and the Chinese are growing every year more and more eager for the new light.

Leaguers in Church Work

BY SAMUEL FARMER.

At the outset it would be well to note the difference between work and worship. Worship should not be looked upon as work, and church work cannot wholly take the place of worship. They are distinct, but must go hand in hand if they are to be acceptable.

John Ruskin has drawn a little picture that shows that thanksgiving may be come positively distasteful to the soul. "Suppose," he says, "you saw your sister cast out of your mortal father's house; starving, helpless, heartbroken, and that every morning, when you went into your father's room, you said to him: 'How good you are, father, to give me what you don't give Lucy!' Are you sure that, whatever anger your parent might have just cause for, he would be pleased by that thanksgiving or flattered by that praise?"

The work of the church is not simply to attend prayer meetings, or any other meetings that are for the purpose of worship.

What, then, is church work?

In the 25th of Matthew there is a vivid picture given—I was an hungred, naked and thirsty, and ye clothed Me, fed Me, and gave Me drink. This, then, is church work—to clothe and feed those who are hungry in body and soul. When we have done this we work, we can attend prayer meeting and thank God for the opportunities that life presents in working that His kingdom may come. We may attend and should attend these meetings in order that we may gain strength and encouragement to do the work of the church, but we must never for one moment suppose that in attending these services we are doing sufficient work of any kind.

We often hear men say that the work of the church is to carry the message of the Gospel to the people. In some cases that is true, but for most of us the work is to make that message a real living fact. We must convince men that we mean business.

To this end we must become citizens who know our country and love it, but are not blind to its dangers. We must become men and women who know how to transact business fairly and pay a fair price as we go. We must know the Bible well enough to be able to teach men the message there is in it for them and for ourselves. We must know Christ to be a Friend who gives us inspiration and happiness.

We must speak in the language of today when we give this message to our fellows. The "old-time" message is all right, but the words that clothe it are worn threadbare. Our religious speech should be just as direct as that which we use upon any other subject. What we say to men about religion should be of real value to them in aiding them to be better men.

There are people who go to the Bible and read it for the purpose of proving a theory; who love to argue about the second coming, the future state, the total depravity of man, the personality of the Trinity. These discussions are as useless to needy souls as a lecture on sanitation would be to clean a house. Talking about work will never do it. Arguing about matters which cannot be changed and which do not affect our relation to the facts of life may be interesting to those who enjoy this species of debate, but are useless in lifting men nearer to God.

When the Leaguer can live among men so that they will ask him the reason for the hope that is within him, he is doing church work. When in his business he promotes honorable dealing, he

is doing church work. When he guides and helps the weak, he is doing church work. When he puts heart and brain and hand into the laws of the land, so that they promote right living, he is doing church work.

In every community the work is different. In some places the Christian must be able to keep his temper on the field of sport. There he must not act as the Pharisee and thank the Lord that he is not tempted by a baseball bat. In some places he must show that a man may be temperate in all things. An Epworth League should be a school of instruction, training workmen that need not be ashamed, workmen who can sow beside all waters, who can put their hands to the plough and not turn back; skilled workmen who can tenderly nurture the young lives about them so that they, too, may grow up and bear much fruit.

The work of the church is to save men and keep them safe from sin. The relation of the League to that work is that the members should fit themselves to undertake that work at the earliest possible date. The harvest is great, and the workers who really understand what is to be done are few.

Port Perry, Ont.

"Do to-day's duty, fight to-day's temptation; and do not distract yourself by looking forward to those things which you cannot see, and could not understand if you saw them. Enough for you that your Saviour, for whom you fight, is just and merciful, for He rewardeth every man according to his work. Enough for you that He hath said, 'He that is faithful unto death, I will give him a crown of life.' Enough for you that if you be faithful in a few things, He will make you ruler over many things, and bring you into His glory for evermore."—Charles Kingsley.

Generous With Roses

A pleasant story about Andrew Carnegie is told by a tourist from Scotland. At Skibo Castle, Mr. Carnegie had during the summer a beautiful rose garden. There were thousands of red and white and yellow roses always blooming there, and the villagers were free to saunter in the garden paths to their heart's content.

One day the head gardener waited upon Mr. Carnegie.

"Sir," he said, "I wish to lodge a complaint."

"Well," said the master. "Well, sir," the gardener began, "I wish to inform you that the village folk are plucking the roses in your rose garden. They are denuding your rose trees, sir."

"Ah!" said Mr. Carnegie, gently, "my people are fond of flowers, are they, Donald? Then you must plant more."

A Chinese Christian asked Archdeacon Moule how many clergymen there were in England. Archdeacon Moule asked how many he thought there were in "this little island," he replied; "perhaps there are a thousand." He was told; "More than twenty thousand." "Then," said he, "you can easily spare a thousand for China!"

A Mournful Epitaph

A well-known and efficient Epworth League official sends us the following communication. For evident reasons he does not wish his name published.

"One Sunday evening, some weeks since, a country parson of the Rip Van Winkle type, after a drowsy Sunday evening service, was partly awakened by the discovery of a local antiquity.

"By the aid of a lantern he set out to explore the recesses of the back room where the odds and ends—so dear to the heart of the caretaker—are to be found. Dusty and musty as was the atmosphere, the somnolent brother's Roman nose scented some gruesome discovery, when his eye rested upon the sole desecration which frust company with the cobwebs. It was a craped-draped certificate of the enrolment of what was once the local League. Whether this had been done sorrowfully or sarcastically, we cannot say. But inscribed on a black-edged card, in a corner of the frame, were the words:

Born
In a Revival,
1904.
Died
Of Heart Failure,
1906.

"We have been told that heart failure is the polite expression of the friendly coroner or sympathetic doctor to record the sudden passing of many an opium fiend, or drunkard, or of one whose nervous system has been shattered by the use of nicotine, and is not so mysterious a disease as it might seem, scarcely ever causing death without previous intimation.

"So, fellow Leaguer, heart failure in you or your society may be the result of sin, the presence of which is no secret. Death, however, from such a cause, being preventible, let us diagnose and prescribe the remedy. "If thou faint in the day of adversity thy strength is small." Yet we find in many instances the self-reliant courting temptation finds himself unprepared for its violence. Symptoms of great weakness, and unreadiness for sudden exertion appear. An irregular heart action is very evident, following a lack of pure spiritual nourishment, necessary for super development of Leaguer as well as League. Why this debilitated condition? The surmounting of difficulties requires strength and backbone. The poison of sin, the discord of rivalry, the loss of spiritual power in the officary, and oftentimes the non-support of the individual members in the carrying to a successful issue of proposed schemes and plans, certainly effect the work of any organization.

"Such problems can only be solved by special treatment. As in the individual suffering from heart trouble, rest and stimulant is prescribed, so in the society, the possession of 'the peace which passeth understanding' coming, as it must, from harmony with and obedience to God's will, is essential, together with the appetite for things that are satisfying and enlarge our vision of life. Unselfish endeavor, loving and persistent service, constant replenishing of the worn tissues, an abundant supply of course, with 'a measure of realization that we are in eternity to-day, and that it is never too late for any good thing to happen,' are requisites, if attained, give us the joy accompanying work well done and the merry heart that 'doeth good like a medicine.'

"Instead of the cobwebs of doubt and inertia, open wide the doors and windows of the heart and soul, allowing God's sunshine to dispel the darkness, and with new life and vigor go out into the highways and compel the young people to come in."

Two Prayer Lessons

(See Topic for August 22.)

The first lesson is taught by our Lord in Matt. 6, 5, 6, and refers to the motives that prompt men and women to pray. The Divine Teacher is giving instruction to His followers as to personal approach to God. He takes it for granted that all His disciples will in some way or other engage in a form of devotion. His words come as a warning against praying for effect. Notice the emphatic negative that He utters "not as the hypocrites." That we may understand why He so speaks we must know what that severe word "hypocrites" means. Analyze the fifth verse. The dominant desire in the mind of their professed worshippers is publicity. His attitude is assumed to gain attention. He poses for the public eye. He assumes a place where the passers-by will of necessity observe him. He is a professional devotee of a form of so-called worship that is wholly external. He does not really pray; but he says many prayers. He gets what he seeks, he has his reward—he is "seen of men." Remember that Christ does not condemn praying in a public place, or before the eyes of a multitude; but He does censure in unmistakable terms all form of prayer that lacks sincerity of heart before God, and lacks sincerity for the eye or ear of men. Such is not prayer, it is blasphemy.

Then follow His directions regarding our personal devotions. Read carefully verse six. Study the words "inner chamber," "shut thy door," and "secret." They all teach privacy. In the other the aim was the public eye of man, in this it is the private ear of God. The difference is as marked as it can possibly be. The results differ as widely as the poles. In the former, man may applaud; in the latter, God recompenses. Which do we desire most, the praise of men or the approval of the Most High? The choice is upon us, the way is open to us, the result in either case is logical, and as we decide and act do we receive what our hearts truly seek.

The second lesson is contained in Matt. 18, 19, 20. These verses manifestly deal with public prayer, and give us directions particularly as to the spirit in which two or more worshippers are to come together and present their petitions to the Heavenly Father. The emphatic words are "in My name" and "agree." We are to assemble in the name of Christ, and are to be bound "together" in united desire and purpose in our prayers. Apart from such agreement as our Lord emphasizes there can be no concert of petition. There may be commendable personal aspirations; but He is not dealing with these here. His purpose is to show how a great object may be gained by united petition placed before God in the proper way. It is the many hearts in one for a common cause that assures an answer from the Heavenly Father.

While Christ directs each individual disciple to his own "inner chamber" for personal approach to the mercy seat, He likewise summons all together to pray for such common interests as affects them as members of His kingdom on earth.

So that in these two lessons we have instruction in both private and public prayer. Study them thus, and then seek to apply them to both your own personal habit of daily secret devotion and the stated services of your League and church—in all respects, in that it is of the spirit behind the petition that counts most with God.

The following outline for a Bible reading may also prove suggestive in pre-

paring your programme for the meeting of August 22:

SOME BIBLE TEACHINGS ON PREVAILING PRAYER.

A conscious sense of need lies at the foundation of all prayer:

"Whatever things ye desire, when ye pray."

Sincerity—Psalm 78, 36, 37; Jer. 29, 11, 12, 13; Job 16, 17.

Humility—Genesis 18, 27; 32, 10; Jonah 2, 7; Luke 18, 13.

Obedience—1 Cor. 3, 12; John 15, 7; 1 John 3, 22; 1 Peter 3, 12.

Purity—Psalm 66, 18; Prov. 15, 8, 29; 28, 9; Isa. 1, 15; Jas. 4, 3.

Faith—Matt. 21, 22; Mark 11, 24; James 1, 6, 7.

Definiteness—Acts 12, 5; James 5, 16, 17.

Importunity—Luke 6, 12; 11, 8-10; 21, 36; 18, 1; 1 Thes. 5, 17.

Unity—Matt. 18, 19; Rom. 15, 30; 2 Cor. 1, 11; Phil. 1, 4, 19.

According to the Divine Will—1 John 5, 14, 15.

In Christ's Name—John 14, 13; 15, 16.

Thanksgiving—Col. 2, 2; Neh. 11, 17.

Forgiveness of Injuries—Matt. 5, 23, 24; 6, 14, 15; Mark 11, 25.

Our Lord's Example in Private Prayer—Matt. 14, 23; 26, 39-44; Mark 1, 35; Mark 6, 46; Luke 6, 12; 22, 43, 44 are sample passages.

The Pilgrim's Progress

(See Topic for August 15.)

THE TWO VALLEYS.

THE VALLEY OF HUMILIATION.

In our last study we saw Pilgrim led forth from the Army equipped with all necessary for the warfare that still awaits him on his journey. The fair sisters of the Palace conduct him down the hill, and so the low-lying Valley of Humiliation he goes, and lower still, as the journey proceeds, to the Valley of the Shadow of Death.

The descent to the Valley of Humiliation is both difficult and dangerous; but to pass through it is profitable to the spirit of pilgrims. An old writer well said that "it tends to the formation of, at least, one part of the Christ-like character, for Jesus had His dwelling there; and he who would be like to Christ must be familiar with this humble and lowly portion of the Pilgrim's lot."

Here, the allegory describes a conflict with the foul beast Apollyon, who disputed the passage of Christian. At first Pilgrim naturally shrinks from the encounter, but he bravely faces the foe, remembering, meanwhile, that he has not been provided with armor for the back. (Study Eph. 6, 14-18, here.) The duty of the Christian soldier is to "stand and withstand." This is the way to "resist the devil." Retreat is danger, and to flee from the fight is the surest way to an ignominious defeat.

Study the conversation that follows between the Tempter and Christian. Note how bravely Christian meets the various specious arguments of the Wicked One, and observe that with the resolute bravery of Pilgrim manifest, Apollyon increases in wrath, and eventually falls upon Christian with deadly fury. The description of this battle of the warrior with the powers of darkness has often been considered a masterpiece. "For vigor and spirit of detail, revealing the alternating fortunes of the fight,

it stands as one of the best delineations of the real earnest conflict the Christian soldier has to wage with Satan."

The description is full of spiritual lessons, the climax of the conflict containing one of the most important. The enemy seems about to conquer. The Pilgrim, being weak, is made to feel his weakness. It is when prostrate and weaponless that Christian realizes his need. The victim looks to the Invincible for strength, nor looks in vain. Divine strength comes to him, and grasping the sword again, the warrior becomes "more than conqueror." Apollyon is forced to spread his dragon wings and fly to his dark prison-house. Returning thanks to God for His deliverance, Christian grasps his sword with renewed vigor, and addresses himself to his onward journey, prepared for every assault.

THE VALLEY OF THE SHADOW OF DEATH.

"This valley is a continuance of the preceding scene. Scarcely has the good fight been fought when a horror of great darkness overcasts the vale, and gloomy terrors throng upon the Pilgrim's soul, and he walks that live-long night through a darkness that might be felt and through spiritual antagonisms of the most intensified both the darkness and the danger. The whole scene—from the first assault of Apollyon to the sun-rising in the valley—is a continued scene of perils encountered, dangers avoided, and difficulties overcome, that seemed insuperable. It is a reproduction in allegory of our Lord's own spiritual experiences as more fully described in His "Grace Abounding." There he details the anxious travail of his soul, the dark days and wearisome nights that were appointed for him to pass in the desert, during which his soul refused to be comforted, and all joy, and hope, and promise seemed as though they had departed, rendering his experience like to that of a spiritual death, casting its dark shadow over all his faith, and hope, and spiritual joy. He writes: "I felt therefore, at the sight of my own villainess, deeply into despair. . . . Sure, though I, I am forsaken of God; sure I am given up to the devil, and to a reprobate mind. And thus I continued a long while, even for some years together."

But that Bunyan does not mean us to understand that such experiences are an unavoidable lot of every Christian is evident from the testimony of Faithful, who reports his exemption from such dreadful scenes, both here and in the Valley of Humiliation, saying: "I had sunshine all the rest of the way through that, and also through the Valley of the Shadow of Death."

In all the temptations and dangers that surround the most sorely tried Christian, all help and promise, all hope and rescue, must be found in Christ—in Christ alone. "He that is able" must pluck the needy ones out.

Pilgrim abides in prayer, and prays all through the Valley of Death. And in answer the fiends are held at bay.

In the worst possible experience, Christian realizes that he is not solitary. "He heard the voice of a man." And the words were comforting to him: (1) Because he was thus assured that he was not alone in the Valley of Death. (2) Because it proved that the Pilgrims could yet afford to sing cheerily and joyfully even in the Valley of Death. (3) Because a prospect is held out to the Pilgrim that he may overtake his fellow and have the enjoyment of his company.

"And by and by the day broke." The night of sleeping is ended and a morning of joy appears. The tyranny is overpast. Christian, rejoicing, says, "He hath turned the shadow of death into the morning."

Junior Topic Studies

Weekly Topics

JULY 15.—MY WHOLE LIFE FOR GOD.
1 Cor. 10. 31.

This verse is the conclusion of St. Paul's directions concerning eating and drinking. Read from the 14th verse and see what excesses had crept into the church. The Christians were in danger of copying the evil practices of the idolatrous people of Corinth. Paul taught them how sacred all life is in the sight of God, and that everything that enters into it ought to be studied from this point of view, and practised for God's glory. Aim at showing your Juniors how this may be done. Make these points, at least, clear:

1. Everything which we have belongs to God.
2. Every deed we perform is important in His sight.
3. Even common duties have a religious value.
4. His glory is best promoted when we live each day, and in all things, according to His will.
5. We should not think that others do not notice how we live. (Study v. 32.)
6. Everybody has a good or bad influence on others.
7. Not only do we influence persons, but the church is made stronger or weaker by our lives. We should keep its good name dear, and guard it by living true Christian lives before the world.

JULY 25.—JAPAN—A VISIT TO THE ORPHANAGES AT SHIZUOKA AND KANAZAWA AND TO OUR KINDERGARTENS. (Missionary Meeting.)

In 1905 eight little Japanese children in Kanazawa, whose fathers had been killed in the war between Japan and Russia, were being cared for by Dr. and Mrs. McKenzie, our missionary in that great Japanese city. Mrs. McKenzie hardly knew what to do about the children, for there were hundreds who were hungry and lonesome and poor, but she was determined something should be done for these little ones—some of them almost babies. So she wrote a long letter to Dr. Meacham, who had once been a missionary in Japan, and who now lived in far-away Toronto. Dr. Meacham took Mrs. McKenzie's letter to the editor of the Guardian, and he put it in that paper. In this way a great many people knew about these little orphans, who needed food and clothing and home. Some friends sent money for them. Then the Missionary Society adopted the whole family of orphans, knowing that the boys and girls in our Sunday Schools and Junior Leagues would help to support these poor little boys and girls in Japan.

On July 1st, the orphanage was opened, and it was called "The Dominion Day Orphanage." It was under the care of Dr. and Mrs. McKenzie.

How the family grew! By the next April there were thirty orphans. The house was small, and what was to be done with all these children during the hot weather? A lovely thing happened. Every girl and boy in the orphanage went to the seaside and had delightful times playing in the sand and splashing about in the water. How they enjoyed it, and how very brown they all were!

The people in Kanazawa had never before heard of poor orphans going to the seaside, and wondered at the plan, but Dr. McKenzie borrowed a mission-

ary's house for his big family, and after a good holiday, all went back to the city and school happy and healthy.

Now we have over one hundred children in the Dominion Day Orphanage, and the city officials a few months ago gave one hundred dollars to the orphanage, because they know the children are well cared for and happy, and they wished to let the missionaries know that they believed in the work.

The most important part of the orphanage work I have left until the last. When these children came to the orphanage very few of them knew anything about God. They had been taught to worship idols, and to believe that stone images could hear them when they prayed. Now they know that God is their loving, Heavenly Father, and that Jesus loves them. Mr. Arthur McKenzie has taught them many hymns and songs which we sing here in Canada. Some of the children are supported by Junior Leagues and Sunday Schools. Would you like to adopt one? The cost is forty dollars a year.

At Shizuoka we have another family of orphans. Don't forget these children in Japan are depending upon the girls and boys in our Sunday Schools and Junior Leagues. Don't forget to pray for them. Don't forget to give some of your money for our Japan orphans.

SUPPLIES:

The Story of the Japan Orphanage, the collection cards, outline programme, and Trip tickets will be sent free.

Japan for Juniors, 20 cents; Japan Curio Box, \$1.50.

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

AUG. 1.—THE GREATEST THING IN THE WORLD. 1 Cor. 13. 1-13. (Consecration Meeting.)

No exposition of this beautiful chapter can compare with that of the late Henry Drummond. Doubtless many of our Junior Superintendents already possess a copy in some form or other; but in order that all may secure a neat edition, we have arranged with our Book Room to supply the book as published in the *Altenu's Classics Series* for 20 cents. This is a special price, and we hope many will take advantage of it. Our advice is to so arrange your programme for this meeting that practically the whole of this beautiful treatise may be read during the exercises. If you wish the book, as above described, simply send your order to Dr. Briggs, Wesley Buildings, Toronto, with 20 cents, and the volume will be mailed to you.

AUG. 8.—CHEERFUL GIVING. 2 Cor. 9. 6-11.

Make a simple analysis of these verses as teaching: 1. How not to give. 2. How to give. 3. The results of right giving. Under the first subject mark and explain the words "sparingly," "grudgingly," and "necessity." Then follow by a command with "bountifully," "purposed in his heart," "cheerful," and "grace." Each step of the study will be easy and natural. Under the third division see the results of hearty giving to God as suggested in the words "rejoice," "increase," "enriched," and "thanks-giving to God." Show how this last

thought makes giving from a loving heart a service of praise. Verse five of the chapter ought to be emphasized in closing the study, as it gives the secret of right giving—"first they gave their own selves to the Lord." Self-giving is the basis of all acceptable giving.

AUG. 15.—WHAT ARE YOU SOWING? Gal. 6. 7-10. Lessons to learn.

1. There is life in a seed. It propagates itself. So every thought, word, and act is as a seed.
2. Seeds, when sown, grow a crop of the same kind. Good thoughts, words, and acts lead to more good ones. The same truth should be taught about the evil. Emphasize the more to show the fact of increase, and let every Junior learn that he is adding to the sum total of the world's good or evil, according as he sows the one or the other from day to day.

Two lessons to-day will be better than many, and let these be those of certainty and of increase. Seeds do grow, and they do grow more. Whether of 'flesh' (evil) or of 'spirit' (good), these two great lessons are true, and results are certain. Hence our need of care in making right choices in the matter of our seed. The application to early life is apparent.

Home Prize Bible Questions

We have awarded the prize for the best set of postcard answers to our May questions on Bible Palaces, to Hunter Lewis, of Pleton, Ontario. His work was very carefully done. Its neatness was exemplary. The writing was fine, the lines straight, the references full, and altogether Hunter has sent us a card worth preserving. But some one else will beat him this month. Will it be you? Try our questions below. Remember to write your answers on a postcard, give your name and address, and mail your card so that it will reach the editor before August 1st. Now, then, get busy. Use your Bible, concordance, or any other help you like; but do your own work, and be sure to write your own answers.

"SOME RIVERS OF THE BIBLE."

1. What were four rivers of Paradise?
2. What two rivers were preferred to Jordan by a Syrian general?
3. Over what river did Jacob and his family pass, and what happened that night?
4. What river formed the boundary between Moab and the Amorites?
5. By what river were 450 of the prophets of Baal slain?
6. By what river were wonderful visions seen by a captive Jewish priest?
7. By what river was an army drawn up whose general was defeated and killed by treachery after his flight?
8. What river is mentioned in Revelations as flowing through the city of God?
9. In what river did John the Baptist baptize many people?
10. Where does the Psalmist use the figure of a river to express life and fruitfulness?
11. Where does he use the figure of a river to show his great sorrow at the disobedience of the people?
12. Where does one of the great prophets speak of a river as a source of growth?

I know not anything that will commit the Church of Christ more completely to the devotional life, that will take it more often to the throne of God, that will give it more permanently and consistently a sense of the indwelling of the Spirit of Christ, than this habitual confronting of the Church's task in the world.—William Douglas Mackenzie.

Our Prayer - Meeting Topics

-- How this Number Can Help You --

JULY 25.—MONTHLY MISSIONARY MEETING. Study the article on "The Orientals in British Columbia." From it learn what Mr. Barraclough tells us about:

1. The number of Chinese, Japanese, and Hindus.
2. The general location and employment of these men.
3. The economic reasons for their growing influence.
4. The grounds of their claims on our attention.
5. Taking each nationality in turn, find out:
 - (1) The characteristics of the Chinese.
 - (2) When and how our church first attempted to reach them.
 - (3) Some facts about Sam Sing and Tong Chue Thom.
 - (4) The places where evangelistic centres exist.
6. (1) How Japanese missions in B. C. commenced.
 - (2) Who Matsutaro Okamoto San was, and what he did.
 - (3) What happened in 1896.
 - (4) If other churches are working among the Japanese in B. C.
7. (1) How long Hindus have been coming in numbers to our land.
 - (2) Their native characteristics.
 - (3) Their religious faiths.
 - (4) The claims they have on us as Christians.

Present these in clear, intelligible statements to your League, using seventeen members in preference to one, in the doing of it.

AUG. 1.—LIFE LESSONS FOR ME FROM THE BOOK OF ACTS. Acts 27. 18-44. (Consecration Meeting.)

Read carefully Dr. McArthur's article, and in response to the roll-call have your members state at least one fact contained in it, or quote a verse containing some "life-lesson" from the Book of Acts itself. Every one of your members should know:

1. Who wrote the Book of Acts.
2. The main purpose for which it was written.
3. The key verse of the Book.
4. How the Apostolic Church began.
5. The important place held by the Apostle Peter.
6. How the church extended and grew.
7. The central position of influence held by the Apostle Paul.
8. What four great practical lessons does Dr. McArthur teach us regarding our work in the kingdom of Christ?
9. What lessons are we to learn from our Scripture text?

- (1) About Paul's attitude of mind in his trouble?
- (2) About true liberty?
- (3) About the growth of God's work through trial and tribulations heaped upon His servants?
- (4) About turning our time and talents to good account even in discouraging circumstances?

AUG. 8.—WHY WAR SHOULD BE ABOLISHED. Isa. 2. 2-4, Matt. 5. 23-48. (See Miss Rogers' article.)

1. What is Miss Rogers' opening statement about war?
2. How does she enforce her position from the law of Christ?

3. How does war postpone the coming of Christ's universal reign?
4. What are some of its economic disadvantages and losses?
5. Is war the "most powerful stimulant of national civilization"?
6. How does Miss Rogers refer to the French Revolution?
7. Does the world of to-day know any better practical way than war, for settling international difficulties?
8. What does our writer esteem "the greatest of all wars"?
9. Do you agree with her?
10. Has your League any recruits to volunteer for service?

AUG. 15.—PILGRIM'S PROGRESS SERIES.—The Two Valleys. Ps. 22. 1-18; Mic. 7. 7, 8; Rom. 8. 35-39.

Read the Allegory in the words of Bunyan first, and from our article on it, elsewhere in this number. Form some conclusion regarding:

1. The profit of such an experience as Pilgrim had in the Valley of Humiliation.



MOTHER'S WASHERWOMAN
Solving the "hired help" problem.

2. The attitude we should always take to our spiritual foes.
3. The strength that follows a sense of personal weakness.
4. The sufficiency of Divine aid in human extremity.
5. Variety of Christian experience, as illustrated by Christian and by Faithful in the Valley of the Shadow of Death.
6. Companionship in distress.
7. The sufficient help in Christ at all times.
8. The certainty of the Word that "weeping may endure for a night, but joy cometh in the morning."

AUG. 22.—TWO PRAYER LESSONS. Matt. 6. 5, 6; 18. 19, 20.

Read these passages in turn several times over without any "helps." Then read our article on it and show:

1. The wrong motive of prayer. In the Bible Reading following, mark the references emphasizing "sincerity" and "humility."
2. What constitutes hypocrisy in praying. The emphasis placed on both "obedience" and "purity" in the reading may enforce this.
3. Some advantages of private prayer. Study the provisions of the pledge on this point.
4. The obligation of public meetings for prayer.
5. The essential spirit of "unity" in such.
6. Our Lord's personal practice of prayer and its lessons for us.
7. How your League can develop the prayer spirit among your members.
8. How it can increase the interest and attendance.

Book Shelf

All books mentioned here can be procured from the Methodist Book and Publishing House, Toronto.

"The Character of Jesus." By C. E. Jefferson, D.D. Published by T. Y. Crowell & Co. \$1.50 net.

In this excellent volume we find twenty-six discourses prepared by the eloquent and scholarly pastor of Broadway Tabernacle, New York City. Each chapter deals with one of the characteristics of the Lord, and His outstanding qualities are presented in such beautiful and magnetic form and with such convincing force, that all, especially our young people, will feel the charm of His personality, and be drawn to His service by reading it. Personal loyalty to Christ is the supreme note sounded throughout.

"Gairo to the Cataract." By Blanche M. Carson. Published by L. C. Page & Co., Boston. \$2.50 net.

This splendid book gives a record of an extended journey through Egypt. It comprises a number of descriptive letters, graphically written by the traveller from point to point. Nearly fifty excellent illustrations, mostly from photographs, are given. The historical matter has been verified, and is, therefore, reliable. The whole volume is most attractive and informing, and to all persons interested in travel and exploration in the land of the Pyramids, will be of special interest. It is beautifully printed and bound, and will be valuable as a presentation volume.

"The Mystery of Miss Motte." By Caroline Atwater. Published by L. C. Page & Co., Boston. \$1.25.

This is an interesting, but not particularly helpful story. Its chief value, like many others of its class, is in providing a couple of hours' entertaining reading. There is no high moral purpose running through it, and the reader will not likely feel any inspiration to noble endeavor when the book is finished.

For the Boys

Isn't It Queer?

He doesn't like study—it "weakens his eyes."
But the "right sort" of book will insure a surprise;
Let it be about Indians, pirates or bears,
And he's lost for the day to all mundane affairs;
By sunlight or gaslight his vision is clear;

Now, isn't that queer?

At thought of an errand he's "tired as a hound,"
Very weary of life, and of "tramping around,"
But if there's a band or a circus in sight,
He will follow it gladly from morning till night.
The showman will capture him some day,
I fear,

For he is so queer.

If there's work in the garden, his head "aches to split,"
And his back is so lame that he "can't dig a bit";
But mention baseball and he's cured very soon,
And he'll dig for a woodchuck the whole afternoon.
Do you think he plays "possum"? He seems quite sincere;
But—isn't he queer?

Selected.

Harry's Missionary Potato

"I cannot afford it," said John Hale, the rich farmer, when asked to give to the cause of missions.

Harry, his wide-awake grandson, was grieved and indignant.

"But the poor heathen," he replied. "Is it not too bad they cannot have churches and schoolhouses and books?"

"What do you know about the heathen?" exclaimed the old man, testily. "Do you wish me to give away my hard earnings? I tell you I cannot afford it."

But Harry was well posted in missionary intelligence, and day after day puzzle his curly head with plans for extracting money for the noble cause from his unwilling relative. At last, seizing an opportunity when his grandfather was in good humor over the election news, he said: "Grandfather, if you do not feel able to give money to the Missionary Board, will you give a potato?"

"A potato?" ejaculated Mr. Hale, looking up from his paper.

"Yes, sir; and land enough to plant it in, and what it produces for four years?"

"Oh, yes!" replied the unsuspecting grandparent, settling his glasses on his calculating nose in such a way that showed he was glad to escape on such cheap terms from the lad's persecution.

Harry planted the potato, and it rewarded him the first year by producing nine; these, the following season, became a peck; the next, seven and a half bushels; and when the fourth harvest came, lo! the potato had increased to seventy bushels. And, when sold, the amount realized was put with a glad heart into the treasury of the Lord. Even the aged farmer exclaimed: "Why, I did not feel that donation in the least! And, Harry, I've been thinking that if there were a little missionary like you in every house, and each one got a potato, or something else as productive, for the cause, there would be quite a large sum gathered."—Friend for Boys and Girls.

The Bully

There he stood—the Bully. He was a big, hulking fellow, much bigger than any of us; and how he used to thrash us! One of the boys—a slim, undersized little chap, had called him by his right name—Bully; and the Bully was angry and wanted the little chap to fight; but the little fellow knew he couldn't, and so he refused. So, as the smaller fellow stood there leaning up against the railing, the Bully proceeded to slap his face again and again; and then somebody—I guess it was I—gave a call; and we all piled on the Bully, and—but that's another story.

I know the little fellow now. He is still little; and he has not got any hair on the top of his head; but his eyes flash with the same old spirit, and he gives orders to three of four thousand men. The other day, so he tells me, he and the Bully met for the first time in many years. The Bully isn't a bully now. He has gone out of that business.

The bully is always weak, always knows he is weak. That is why he tackles little fellows. That is why he is always "picking" a fight with some one. He wants to make himself believe that he is strong and brave.

The bully is not so much wicked and base as foolish. He does not think straight. If he did he would realize that a really strong boy or man does not have to go around picking fights or doing stunts in order to prove that he is strong. And now for my moral. It is only a short one. If there is in your temperament a bit of the "bully" get it out, and get it out quick. If you develop the habit of bullying the boys at school, the fellows at college, the clerks at the store, your family—well, you might as well give up all thought of real success or greatness or happiness in the world. For the bullying spirit is deadly.—The American Boy.

Beecher's Advice to a Boy

A boy working for a neighbor of Mr. Beecher fell in love with a girl and determined to make her a costly present at Christmas time. Mr. Beecher had interested himself in the boy and they had become warm friends. So much so that the great preacher often counselled with the lad and the lad often confided his deepest secrets to the minister.

One day the boy slipped into Mr. Beecher's study with a large bundle, and told the good man that it was a present for his girl. Mr. Beecher asked to see the gift. With slow pains the boy unwrapped the precious package, and presently brought forth a large plush album.

"How much did it cost you?" Mr. Beecher inquired.

"Twelve dollars," was the proud answer. "What do you think of it?"

"My son," said Mr. Beecher, "I can give you advice that will make you a happy husband and your sweetheart a happy wife in the years to come if you will only act upon it."

"I promised you long ago that I would always take your advice and live by it," the honest boy replied.

"This present is a prophecy of misery for you and your girl," said Mr. Beecher. "You are making but \$3 a week. You say the album cost you \$12. Of the whole year's gross earnings as a Christmas present from a boy whom she thinks she loves is mistaken about loving him, and she would make him a poor wife, for she would have no judgment about spending his earnings after marriage any more than before. Any boy earning no more than you are earning who would give a girl so costly a present does not love deeply and wisely, but superficially, and would not make a pro-



PLEASURABLE ANTIICIPATIONS

As a matter of fact, his only business is to walk up and down the world telling people that he wants five cents to get across the ferry. When he gets the five cents—but that you can guess.

Well, they met—the little fellow who is now a master among men and the old-time Bully; and the Bully, not knowing his old victim, asked him for a dime; and the little fellow, who recognized the Bully at a glance, gave him a quarter and forgave him in his heart, but said no word.

It's a simple little story; but it happens to be true; and it shows just where the bullying, bragging spirit leads a boy.

vident husband. My advice is to return the album to the dealer and get your money back. Invest it in something useful, tell your girl that it was a foolish freak in you to think of such a present, and ask her to join you in saving every cent you can both earn to buy your future home."

The advice was taken, and the couple actually bought their home with their joint earnings and lived happily.



YOUNG "BLACK JOE

A Noble Shoeblack

A gentleman hailed a street shoeblack to get his boots blacked. The lad came rather slowly for one looking for a job, and before he could get his brushes out, another larger boy ran up and pushed him aside, saying, "Here you sit down, Jimmy!" The gentleman was indignant at what he deemed a piece of outrageous bullying, and sharply told the newcomer to clear out.

"Oh, that's all right, sir," was the reply; "I'm only going to do it for him. You see, he's been sick at the hospital for more than a month, and can't do much work yet, so us boys all give him a lift when we can."

"Is that so, Jimmy?" the gentleman asked.

"Yes, sir," wearily replied the boy; and as he looked up the pallid, pinched face could be discerned even through the grime that covered it. "He does it for me, if you'll let him."

"Certainly; go ahead." And as the shoeblack plied the brush the gentleman plied him with questions.

"You say all the boys help him in this way?"

"Yes, sir. When they aint got no job themselves, and Jimmy gets one, they helps him, 'cause he aint very strong yet, you see."

"What part of the money do you give Jimmy, and how much do you keep out of it?"

"I don't keep any of the money; I aint such a sneak as that."

"So you give it all to him do you?"
 "Yes, I do. All the boys give what they get on his job, I'd like to catch any fellow sneaking it on a sick boy, I would. He wouldn't do it again."

The boots being blackened, the gentleman handed the urchin sixpence, saying, "I think you're a pretty good fellow; so keep half and give the rest to Jimmy here."

"Can't do it, sir; it's his customer.

Here, Jim." He threw him the coin, and was off like a shot after a customer of his own. Without knowing it, he had preached a good sermon from the text, "Let brotherly love continue."—*Epworth Herald.*

Little Boys and Little Sheep

Joe came home with his clothes, and even his curls, all wringing wet. "Just knew the ice wasn't strong 'nough!" he grumbled.

"Then why did you slide?" asked auntie?

"Cause all the other boys did," said Joe; "so I had to, or they'd laugh."

His aunt gave him dry clothes, set him down by the fire, and made him drink hot ginger tea. Then she told him a story.

"When I was a little girl, Joe, my father had a great flock of sheep. They were queer things; where one went, all the rest followed. One day the big ram found a gap in the fence, and he thought it would be fun to see what was in the other field. So in he jumped, without looking where he was going, and down he tumbled to the bottom of an old dry well, where father used to throw stones and rubbish. The next sheep never stopped to see what had become of him, but jumped right after, and the next, and the next, although father tried to drive them back, and Watch, the old sheep-dog, barked his loudest. But they just kept on jumping and jumping, till the well was full. Then father had to pull them out as best he could, and the sheep at the bottom of the well were almost smothered to death."

"My! what silly fellows!" exclaimed Joe. Then he looked up at his aunt and laughed.—*London Sunday Times.*

The Man in the Boy

In the acorn is wrapped the forest,
 In the little brook the sea;
 The ig that will sway with the spar-row to-day
 Is to-morrow's sturdy tree.
 There is hope in a mother's joy,
 Like a peach in its blossom furled;
 And a noble boy, a gentle boy,
 A manly boy, is king of the world.

Tie power that will never fall us
 Is the soul of simple truth:
 The oak that defies the stormiest skies
 Was upright in its youth;
 The beauty no time can destroy
 In the pure young heart is furled;
 And a worthy boy, a tender boy,
 A faithful boy, is king of the world.

The cub of the royal lion
 Is regal in his play;
 The eagle's pride is as fiery-eyed
 As the old bird's bald and gray.
 The nerve that heroes employ
 In the child's young arms is furled;
 And a gallant boy, a truthful boy,
 A brave, pure boy, is king of the world.

—*The Pacific.*

A child's religion, anyone can see, must be one of joy and growth, or it is of no truth or value. But why should it change, in maturity, to anything else? The gospel everywhere teaches joy and growth, not melancholy views and arrested development. The Christian who has stopped growing and has the blues instead of rejoicing always, is a stunted cripple, not a full-grown disciple.—*Selected.*

Every Reader of
 The Era before
 going on his or
 her Vacation
 should secure a
 copy of : : : :

**SOWING
 SEEDS IN
 DANNY**

By Nellie L. McClung

CLOTH \$1.00

The Book which has
 made the Author
 Famous

Brimful of Good Healthy Humor.
 Full of the Gospel of Cheerfulness.
 Turns every Pessimist into an Optimist.

No book put out in recent years has met with such a chorus of approval from the press and the critics.

What Everybody Says
 Must Be So

Buy a copy—Read it, and you will be glad and proud to recommend it to your friends.

The Best Story of Western Canada
 which has yet been written.

Where the Buffalo
 Roamed

The Story of Western Canada Told
 for the Young.

By E. L. MARSH

With Introduction by R. G. MacBeth, M. A.,
 with 24 Illustrations from Paintings by
 Paul Kane and from photographs
 and drawings.

CLOTH \$1.25 NET

Every young Canadian should read this book—a fine book for the older people, too.

At all Booksellers and News Stands, or from

WILLIAM BRIGGS

29-33 Richmond St. W., TORONTO

Field Notes

The Wingham Epworth League reports that the year just closed has been a successful one, and the contributions were increased over the previous year. The Senior League raised \$317, and the Junior League \$33, making a total of \$350 for missions. Much credit is due the tireless efforts of the vice-president, Miss M. Tibbs, for this creditable showing.

Rev. Francis Swann, minister of the Fullarton Circuit, writes: "We have four good Leagues on this circuit, giving \$205 this year to the Forward Movement. We have three Sunday Schools giving monthly missionary collections. Another year we can do better things with God's help." Such a note has the right ring in it, and we covet scores of such items from all over our field.

An exchange gives an account of a young people's society which held at least one useful meeting this last year. The Maori Hills Society met and opened the meeting with a praise service of fifteen minutes and then spent an hour in mending the church carpet, repairing news, and freshening up the interior of the church building. The meeting closed with a hymn and a prayer, and this kind of a meeting would be an improvement on some of the meetings held in our land. It might be a good thing to sometimes spend the hour given to singing and sneaking in some form of practical service for the local church, and thus prove to the congregation generally and the officials particularly, that "For Christ and the church" is not merely emotional sentiment; but that it represents our supreme business.

A very pleasant evening was spent in the League room of St. James' Church, Montreal, on May 19th, when Mr. Charles R. Bilger was presented with a handsome suit case, the gift of Senior and Intermediate Leagues. During the past five months Mr. Bilger has been assisting Rev. Dr. Young in pastoral work. He was superintendent of the Intermediate League, which has developed wonderfully under his careful guidance. With a membership of thirty, some fifty dollars was raised this year as a voluntary offering to missions, without resorting to the time-worn custom of concerts for enhancing the missionary treasury, the young folks being trained to give systematically to this great cause. A missionary library had also been circulated among the members, education as well as inspiring them to further effort. Mr. Bilger has been in the city of Montreal, as he was for some years in Toronto, an ardent and zealous Leaguer, and into his new field of work in the city of Peterboro' he carries many good wishes for his success in business as well as in continued church life.

Satan's Premises

There is a quaint story of the Middle Ages which tells how once upon a time a church member died at a ball. Along came Satan, and was soon flying away with the bewildered soul. Saint Peter espied him, and started in pursuit. "Hold on," said the watchful guardian of the gate: "just pass him over to me, if you please." "Maybe he was," crowled Satan, "but you keep your hands off; I found him on my premises, and down he goes." J. H. Willie says that this story is five hundred years old, and not, as you might suspect, a sly invention of Methodism.

NO TOTAL ABSTAINER

CAN READ THE FIFTH ANNUAL REPORT OF

The Equity Life Assurance Company

Without realizing that abstainers would have distinctly better terms for their life insurance than non-abstainers. A postal card addressed to the President of the Company will bring any person interested very valuable information that cannot be had elsewhere.

H. SUTHERLAND

President Equity Life Assurance Co.

Confederation Building. - TORONTO

The Dunlop



"Orange Star"

GOLF BALL

A lively ball on the course, an ideal ball for the putting green. For sale by dealers, 50c., or postpaid by mail from The Dunlop Tire & Rubber Goods Co., Booth Ave., Toronto. "The Manor," a practice ball, 35c.



THE Alexander Engraving Co.

16 Adelaide Street West

TORONTO

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

ELLIOTT Business College.

TORONTO, ONT.

Cor. Yonge and Alexander Sts. Absolutely First Class in all Departments. Open the entire year. Students admitted at any time. Write for Catalogue.

Second Missionary Summer School

AT ALMA COLLEGE, ST. THOMAS

JULY 15th to 22nd, 1909

In connection with the LONDON and HAMILTON CONFERENCES—EPWORTH LEAGUES

THE PURPOSE is to train our young people for Leadership in Missions and enlargement of vision for life and service.

For Programme and Particulars apply to any of the Officers of the School—President—Rev. Geo. N. Hazen, B.A., London, Ont.; Vice-President—Rev. J. H. Patterson, B.A., Bradford, Ont.; Secretary—Rev. Geo. H. Long, Hildgate, Ont.; Treasurer—Rev. Dr. Warner, St. Thomas, Ont.

Albert College,

School of Finance Belleville, Ont.

is one of the leading schools of practical education in Canada. Attendance doubled in the last three years.

\$24.00 pays Board, Room, Tuition, Electric Light, use of Baths, Gymnasium, all but books and laundry, for twelve weeks—longer period at reduced prices.

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

A staff of experienced specialists give individual instruction in five distinct courses. An evening class FREE for all registered students in this department. GRADUATES HOLDING THE BEST POSITIONS. Candidates prepared yearly for the examinations held by the Institute of Chartered Accountants of Ontario and for Commercial Specialists.

28 Special attention given to Matriculation, Teachers' Courses, Elocution, Fine Art, Physical Culture.

For Illustrated Calendar, address—

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



ONTARIO LADIES' COLLEGE

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

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

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

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

3 1/2%

ALLOWED ON

Savings Accounts

WE ESPECIALLY SOLICIT ACCOUNTS WITH OUT-OF-TOWN CLIENTS, OFFERING SPECIAL FACILITIES FOR DEPOSITING BY MAIL.

CENTRAL CANADA LOAN & SAVINGS COY. 26 KING ST. E. TORONTO.