

let us try, by our sunny lives, to remove the clouds that overshadow the happiness of others. It means so much to them and it costs us so little.

One day sixteen-year-old Carol was playing in the garden. The sunlight streamed over the grass, and as the little girl stood there she cried, "Oh, mother, I am standing in God's smile." And that is what all Epworth Leaguers should do—stand in God's smile!—then the influence that goes out from them will be of such a character that others will get a glimpse of heaven here below.

Epworth Leaguers can bring happiness to the poor, the lonely and the unfortunate by sending cheery letters to them. These Christmas letters should find a way into hospitals, prisons, reformatories, asylums, under the doors in wretched homes—anywhere, in fact, where help is needed for body and soul. To most of these people it is all the Christmas brightness they get.

Epworth Leaguers can bring happiness to the aged by trying to disguise the fact that they are old. Let them feel that they are really needed in the church and in the home. Old age is beautiful when it is guarded, sympathized with and understood. Have a special night for them at the League. Bring easy chairs and decorate the room so that it will resemble a cozy sitting-room. Then give a programme, or have them give one, that will take them back to the dear old days of long ago. It will do them good, but it will do you more so, when you see how they have "happied them up."

Epworth Leaguers can bring happiness to everybody. By doing the duties nearest you, just taking them as they come, in a patient, cheerful way, you are setting down figures that will make a grand total when your life is added up. That time has not come yet, but when it does, you can trust God to do it accurately. The smiles, the kind words, the unselfish deeds may seem small things to you, but God is keeping account of them all, and some day He will show you the result of your living for "others."

SUGGESTED OUTLINE PROGRAMME FOR DECEMBER 22.

1. Hymn. No. 372. Canadian Hymnal.
2. Prayer.
3. Scripture Reading. Luke 6: 27-37.
4. Hymn. No. 172. Canadian Hymnal.
5. Paper. "Making Others Happy."
6. Personal experiences in making others happy.
7. Solo. "Say a Kind Word."
8. Recitation. "O Others."
9. Duet. "Only a Beam of Sunshine."
10. No. 386. Canadian Hymnal.
11. Quotations from Celebrated Authors on "Happiness."
12. Hymn. No. 168. Canadian Hymnal.
13. Prayer.
14. Hearty handshaking and good-bye.

SPECIMEN QUOTATIONS.

Happiness comes only through peace with one's self, one's record and one's God.—Hilla.

We are happy when we have done what God has planned for us.—Brown.

Happiness means peace of the soul, and it is not to be sought outside of one's self.—Berlis.

The secret of happiness is in self-renunciation and service to others.—Anon.

Happiness is increased not by the enlargement of the possessions but of the heart.—Ruskin.

If a man is unhappy this must be his own fault, for God made all men to be happy.—Epictetus.

Whenever you're blue find something to do

For somebody else who is sadder than you.

—Anon.

Canada and Her People of Non-English Speech

What We as Methodists are Doing for Them

TOPIC FOR WEEK OF JANUARY 12TH, 1913

Luke 10: 25-29.

MRS. F. C. STEPHENSON, TORONTO.

"THE twentieth century is Canada." Again and again we have heard the statement and the few words made us think. The greatest opportunities of the twentieth century found in our Dominion! What does it mean?

Canada's great wheat areas, her mines, her forests, her industries, her freedom, her hopefulness, her great future, her "homes for everybody" and her call for settlers have been advertised in many ways and through various agencies in the land beyond the seas until "Canada" means "opportunity."

To the peoples of Europe this great Dominion of half a continent, where one may own land, find work and perhaps get rich, offers something which puts new hope into the lives of thousands toiling almost without reward, and for whom the future holds no brightness. So across the Atlantic have come Italians, Germans, Russians, Swedes, Austro-Hungarians, including Bohemians, Galicians, Hungarians, Maynars, Rumanians, Slovaks and Poles, all ready to prove the truth of the glowing reports they heard of the new land. Letters begin to find their way back to the old homes; friends and neighbors gather to hear the news from Canada. As they listen the lure of the new land becomes irresistible and Canada receives more "strangers." Then follow more letters and again more "strangers"; and Canada must transform these "strangers" into Canadian citizens. From across the Pacific have come the Orientals—Chinese, Japanese and Hindus—bringing problems all their own to our Western civilization.

Our people of foreign speech constitute one-fifth of our total immigration. They have come for material gain—money, comfort, anything better than they left behind—and have brought with them old customs, traditions and superstitions. They are transplanting patches of south-eastern Europe here and there in our Dominion; they are creating similar conditions in many of our larger towns and cities; they are establishing China towns in the west; they are demonstrating Japanese business alertness in our fishing and mining industries; they are demanding as fellow Britishers—Hindus from India—the right to live and work in our Dominion.

The century—Canada's—is young. The tide of immigration has only begun. How shall Canada measure her opportunity and face her responsibility of assimilating her people of foreign speech? They must be given the best Canada has; the highest standards of citizenship must be placed before them; the education of their children must be compulsory or the century will not be Canada's. The call of these newcomers to the church dare not be disregarded from a national, social or religious standpoint. They must be lifted into Christian citizenship. To aid in this is the opportunity of the Church. As Methodists what are we doing?

FRENCH CANADIANS.

Our French-Canadian fellow-citizens, while of non-English speech, are neither new-comers nor foreigners. Our work among them was begun in 1855 in the city of Quebec, and the first mission in Montreal was organized in 1861. To-day, with the exception of a few missions in the country, our work is centred in Montreal, and includes two French Methodist churches, the French Methodist Home and the French Methodist Institute. The latter, under the direction of Paul Villard,

M.A., M.D., has attained an acknowledged educational standing. Through the influence of its Christian home life the Institute has fitted for life service hundreds of young people. Year by year it has grown in favor until now all who apply cannot be accommodated. Many of the students are from Roman Catholic homes.

THE ORIENTALS.

In 1885 the Methodist Church began work among the Chinese and Japanese in British Columbia. There are in Canada 18,000 Japanese and 32,000 Chinese, most of whom are in the Pacific Province. Chinese immigration has changed during the past few years. Formerly the older men left their homes and ventured across the Pacific in search of gold. These brought their non-Christian religions, settled habits and heathen superstitions, and mission work among them was hard and unfruitful. Now the immigrants are mostly boys and young men from ten to twenty years of age. Many enter the public school as soon as they arrive and are brought into contact with our Western civilization with which they are ambitious to become identified. The new immigration gives us a wonderful opportunity.

(For full treatment of this section of the Topic, read carefully Mr. Hartwell's article following this.—Ed.)

THE ITALIANS.

Ten years ago there were only 6,000 Italians in Canada. To-day there are 70,000, and year by year they will continue to come, for as market gardeners, fruit sellers, railway construction laborers, miners and lumbermen, the Italians are finding prosperity in Canada. Notionally they are Roman Catholics; in reality many have strong religious convictions. In their home land the Roman Church is losing its power, and "New Italy" is vigorous, aggressive and free. Workingmen as well as the educated men, are losing faith in the claims and teachings of the Roman Catholic Church, so that thousands who come to our country are ready to listen to a simple Gospel.

The Methodist Church in Italy is doing aggressive work. Through its splendid equipment of churches, colleges, schools, ministers and teachers, it is training future workers and leading many to a personal knowledge of God.

The Methodist Church in Canada has in these Italians an opportunity of winning an industrious, sober, people to Christian citizenship. In Sydney, Montreal, Hamilton, Toronto, North Bay, Welland, and Copper Cliff, we have work among the Italians. The children are sent freely to kindergarten and Sunday schools, deaconesses and workers find their way to the homes. Night schools attract the young men and social gatherings dislodge distrust.

In Toronto there are three mission centres, only one of which is adequately equipped for the work. In many of our towns there are a few Italians. These afford an opportunity of doing mission work at home.

THE AUSTRIANS.

The name Austrian is used to include many of the Slavic peoples. It is estimated we have in Canada about 200,000. The majority are in Northern Alberta numbers about 50,000, located chiefly in a solid block north and east of Edmonton. They