

The hymns selected for the meeting may include some which stirred and helped the Indians. These may be found in "Up and Down the North Pacific Coast by Canoe and Mission Ship."

In preparation for the meeting, the Missionary Committee should allow those taking part three weeks in which to prepare. Have as many as possible take part in the programme. Do not neglect to ask some of the new members, or those who have never taken part, to help.

As an introduction to the meeting, and in order that the meeting may be interesting to those who are present for the first time, a brief outline of the two preceding meetings should be given; this should not exceed five minutes.

The subject, "Social Service," may be studied under the following divisions:

1. *The Condition of the Indians as Dr. Crosby Found Them.*—Their native training, handicrafts, means of livelihood, superstitions, moral conditions, home life, marriage customs, war, slavery, worship, the conjurer, the medicine man, the potlatch, etc.

2. *The Degrading Influence of the Non-Christian White Man on the Heathen Indians.*—The liquor traffic, the traders, etc.

3. *How Dr. Crosby Worked for Social Betterment.*

In taking up this part of the programme the blackboard may be used to advantage.

There is a wealth of material to be found in "Up and Down the North Pacific Coast by Canoe and Mission Ship," which may be classified under:

Housing problems and how they were solved; municipal and industrial organization; control of the hours of leisure—the fire brigade, the band, the cars, amusements, exhibitions, and fairs; educational work; newspapers; peace treaties between hostile tribes; family and home life; the new marriage laws; sanitation, medical work and hospitals; self-reliance; Sabbath observance; the first Christmas celebration; and the Christmas spirit; systematic religious instruction; constant teaching of the Fatherhood of God and the brotherhood of man.

#### IMPERSONATIONS.

In "Up and Down the North Pacific Coast by Canoe and Mission Ship," interesting incidents and experiences are given in connection with the bringing about of the changed conditions. One or two impersonations of Indians whose lives were transformed will make interesting numbers on the programme. Philip Mackay (Chapter 13) and Big Jim of Bella Bella (Chapter 11) are suggested.

#### WHAT OUR LEAGUE CAN DO.

In closing the programme, it might be well to consider what the League can do for the social betterment of the neighborhood. The Good Samaritan was a Society of United Charities. Dr. Crosby was often a Committee of two, himself and God, to whom he looked for guidance and whose faithful servant he was. If your League cannot do anything as a League, the members can work individually. "Not one of the forty families in our neighborhood know anything about liquor," a farmer from the North-West remarked the other day. He added, "We are known as the best community in the district." "Did you have a campaign?" was asked. "No, we never began; there were just two families at first, and we got rid of each newcomer and told him what kind of a neighborhood we were aiming for."

#### A FEW HINTS.

Make the meeting bright; make it informing; our Missionary Meetings are not entertainments.

Work hard for a full League Room.

Ask the Lookout Committee to help. Print a Bulletin Board notice and announce the meeting in front of the church or place where every one passing can see it. In towns and rural districts the Postmaster will allow you to put up a notice in the post-office. Believe yourself and convince others that the meeting is an important one. Dr. Crosby planned his work and worked his plan with all his might. Ask those taking part to speak distinctly and loudly enough for all in the room to hear. Announce the subject for next Missionary night. Read the *Missionary Topics for 1914-15.* (See this number of *The Epworth Era.*)

A man who has given years of his life to the Indian work, and who is also a close student of Missions, said to me, "Dr. Crosby is one of the world's greatest missionaries. We do not begin to appreciate what he did. He ranks with Paton, Livingstone, Makay of Uganda, and any other great pioneer. Look at his work."

Lantern slides illustrating the Indian Work in British Columbia may be rented from F. C. Stephenson, Methodist Mission Rooms, Toronto.

## Standard of Efficiency for Epworth Leagues

### As Adopted by The General Board

A large measure of interest is being manifested in the standard adopted at the annual meeting of our General Board. Here it is again. Study it. Make an honest effort to bring your League up to it. We want a roll of standard Leagues. As soon as your society merits a place on it, send in your name and we shall enroll you.

1. Four Departments organized.
2. Junior or Intermediate League.
3. Systematic Weekly Topic Study.
4. Monthly Business Meeting.
5. Annual Membership and Evangelistic Campaign.
6. Anniversary or Rally Day, with contribution to the General Fund.
7. One-fourth of the members taking Canadian Epworth Era.
8. Systematic Contribution to Forward Movement for Missions.
9. Study Class, Teacher Training Class, or Reading Course.
10. Representation at Annual District Epworth League Convention.

HOW NEARLY DOES YOUR LEAGUE MEASURE UP TO THIS STANDARD?

AIM AT PERFECTION.

## Brotherhood Federation of Canada

Mr. Thomas Howell, National Secretary, has sent out advance notices of an International Brotherhood Convention to be held in Buffalo in May next. Some 200 visiting delegates from Britain are expected to be in attendance. Immediately following the convention a tour of the old country will be made, when it is expected that a large and representative party, including a numerous body of Canadians, will travel under the Brotherhood auspices. Any of our men's Brotherhoods, clubs or classes, or any of our Epworth Leagues desirous of full information concerning the convention or travel tour will do well to write to the Secretary, Mr. Thos. Howell, 380 Indian Road, Toronto.

## Junior Topics

FEBRUARY 15.—AN EXAMPLE IN ADDITION.—Matt. 6: 24-33.

After reading over this passage you will see that Jesus spoke of two classes of possessions,—one made up of riches of inward character, and the other of outward "things." He speaks of "things," not as if they were of no value, but as if there were a much more valuable possession for his followers to "seek first."

We know that it is to "seek." It means that there is something we haven't got, but which we really want, and that we are very anxious to have it. So we do all we can to find it, that by getting it we may be pleased or satisfied. To "seek" is to go after, to hunt for, to look up, whatever we feel the lack of or desire to own.

And everybody wants something above all else. That is what Jesus meant by speaking as He did in the lesson. He said that we might like things to eat, or drink, or wear, so much that we would come to consider these the most important of all, and so spend our time and thought in getting them that we would neglect the highest and most precious possession of all—"Life."

Read the lesson over until you see how Jesus taught that *being and life* are not always the same. He says that there is a higher aim for His followers than eating, drinking, or dressing well. He does not say that they are not to eat, or drink, or wear good clothes; but He teaches that if they spend too much time in thinking about these things, and in planning to get more, they will not be doing well. For these "things" are not the "first"—or most important—things. *Life* is more than things.

What, then, should be "first" in our minds? Jesus plainly tells us, "The kingdom of God and his righteousness." By "the kingdom of God" Jesus meant the rule of God in our hearts, and by "his righteousness" He meant that our lives are to be right in God's sight. So we are to desire these two more than all other possessions which may be possible to us; first, God's grace and love in our hearts; second, right actions before Him in our lives.

This brings us to two questions, and we should answer them carefully. First, "What am I?" Second, "What *have* I?" It is better to be than to have. That is what Jesus meant. To be good is better than to have things. To do right is better than to possess money. To have God's kingdom in our hearts is better than to have the world's riches in our hands. What we are counts for most in God's sight and will alone be of value to us a hundred years from now.

Mind, Jesus does not say that "things" are in themselves bad or harmful; only that if we give them too much place in our thoughts they will surely crowd out what should come "first." How necessary, then, it is that every girl and boy should learn Christ's ideal for true living—*Be good! Do right!* There we have it!

If we accept this as our aim, we shall not suffer loss of really valuable things. This is where the "addition" comes in. The things that are not first but "added" to what we already have in our hearts. Remember that no boy will be any the less successful in any line of honest living as he grows to be a man, for having started out first of all to be good. Remember that no girl will be any the less happy as a woman, for having commenced early to do right.