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BEING A BOY

ONE of the hardest things for the average man of middle age to do is to remember that he was ever a boy with just the kind of boy feelings that boys still possess and manifest in their life from day to day.

Because many a man fails to recall his own boyhood and re-live the days of his early youth he gets out of touch with the boys about him and grows crabbed or cynical in his relations to them. One of the

best exercises for any man is to replace himself in his memory among the scenes of his early days and live over again the years of his childhood. It might not be a most pleasant review for some men, it may not be an easy act for any man; but unless he would get out of sympathy with boy-life, it is necessary for every man occasionally to do this. True, he cannot be a boy again in actual fact, but he can revivify his flagging powers of thought, feeling and action, by recalling to his jaded memory the refreshing scenes of long ago. Because, no matter how poor his circumstances or hard his lot, every boy has his good times.

The buoyancy of youth, its optimism, its freedom from care, its superiority to adverse circumstances, its habitual disposition to make the best of everything even though the boy may grumble in the doing of it, all the characteristics of young life have been ours to a greater or less degree some-time, and we do well to recall them occasionally and give them as full a place as our changed outlook permits in mid-life or advancing age.

Being a Boy! Pity that we should ever cease to be boys, at least in spirit and sentiment, in vivacity and vision, in simplicity and sincerity, and that losing the boy's viewpoint we decline into mediocre men and grow old before our time. It would be a mightily beneficial exercise for many men to get out among the boys again and by close personal contact with them try to regain some of the lost fervor of their youth, damaged and almost destroyed

by the hard grinding experiences of the passing years. Only by living fellowship with actual boys can men retain youth. Reading about boys is good, there is no lack of that; but mingling with boys and studying them at first hand is another and altogether superior plan. To get where boys are and be a boy among them for a happy care-free half holiday, is a most excellent tonic and vitalizes the

whole man as nothing else can do. If you do not know this as actually true, try it and prove it for yourself, my brother man.

Look at the "kiddies" in this picture. It was between sessions of Conference in Gananoque that two men, usually exceedingly busy men I assure you—the editor and Dr. W. A. Thornton,—were taking a "constitutional" together and chatting over affairs of the League generally, and saw the boys and their splendid dog having a right jolly time on a side street. It was worth a whole dozen of theoretical treatises on "The Boy" to watch the three healthy young animals in their gambols and play. And incidentally,—between acts so to speak,—we got the picture. Doesn't it make you feel like having a romp with old "Bruno," "Captain," "Doctor," "Toby," or whatever the dog of your childhood was called? Surely it does, and you will be wise if, unable to do just that, you do the next best thing and have a romp with somebody else's dog or "do a turn" with somebody else's children. At least, resolve that no matter what

your age as a man may actually be, you will never forget what it feels like to be a boy. The cares of life may press heavily, but it will ease the heartache and lighten the load to let memory say, "I am a boy again! The days come back when smallest things made wealth of happiness." Be a boy in spirit, though never one again in age, and both you and the boys about you will be healthier and happier for your resolve.



READY FOR A RACE

"A man's best friend, a boy's best playmate, is his dog."

YOUNG PEOPLE IN THE CHURCH

THE Topic for the first meeting in August, under the direction of the First Vice-president, deals with the important subject restated above. In addition to what Dr. Forbush has said in the text-book "Young People's Problems" and the article dealing with the topic in its regular place, by Mr. Bamforth, we will do well to bear in mind the two great outstanding truths growing out of the teachings of Jesus in reference to the Church and the young.

1st. It is very evident that He intended that little children should be in themselves a valuable contribution to the Kingdom which He established upon the earth.

2nd. It is equally clear that He intended that young disciples should make for themselves a valuable contribution to the Kingdom.

Study these two propositions. The first relates the children to the Church according to such passages as are recorded of the Master's teachings, e.g., "Suffer the little children to come unto me and forbid them not for of such is the Kingdom of Heaven"; "Wherefore it is not the will of your Father which is in Heaven that one of these little ones should perish"; "Except ye be converted and become as little children ye cannot enter the Kingdom of Heaven." By such words of His we are able to get His viewpoint of the present worth of the little child. Jesus did not rate the child as of supreme value simply because of what that child might grow to be in future years, but He esteemed him of priceless worth because of what he really was at the actual time of speaking.

If parents had this thought of their children they would realize that their first obligation was that of *dedication*. The presenting of the child to the Lord through the ordinance of Baptism is more, much more, than giving the baby a name. Rightly understood and interpreted, it means that the parents admit the Divine ownership of the child, the Divine redemption of the child, the Divine rights in the child, and by their presentation of the child they publicly make acknowledgment of their purpose to honor God's Fatherhood, to surrender to Him the first rights of control of their little one, and to pledge themselves to hold their child for Him as a token of His love for them and of their fidelity to Him. Such thoughts on the part of parents would add greatly to the sacredness of the baptismal ordinance, and would mean a whole lot more for the child as it grows than too often is the case under ordinary prevailing ideas of the baptismal rite.

Again, if the Church had the thought of Jesus regarding the children uppermost in its heart, it would take greater care of the little ones and seek to fulfil the positive command of the Good Shepherd when He said, "Feed my lambs." The first duty of the parent regarding the religious life of the child is to dedicate him to the great Father from whom he came. The first duty of the Church is to shepherd the little ones within its sheltering fold, until such time as the growing child is capable of receiving some measure of religious instruction. Dedication precedes education in the religious culture of the child, and in this both the home and the Church must agree and co-operate for the lasting good of the little one. The principle announced lies at the very foundation of all the Church's provisions for the retention and care of its children. It is the only good reason why the Cradle Roll exists in the Sunday school. It is the one justification for a Baptismal Roll and later for Catechumen classes in the Church, both in charge of the minister. It gives abundant room for the Junior Epworth League. Acknowledge the rights of the child in the Church because of the child's rightful place in the Kingdom as set forth by our Lord, and there will be no hesitancy on the part of either parent, teacher, or minister in "counting in" the children and of treating them as being in themselves, here and now, what we have called a *valuable contribution* to the Kingdom of Heaven.

But our second proposition develops as we thus proceed. Children are not children for ever, nor for long. The time soon comes when to each one there opens up the sense of individual responsibility growing out of conscious powers of reasoning, choosing, acting for himself. The child is no longer a passive member but an active one. His parents cannot make his decisions for him, the Church cannot hold him against his will. Up to this point both parents and Church may have done all within their power for him; but now he has powers of his own, and is not slow to claim the right to exercise them. Such is the normal result of the child's growth, and the Church should rejoice in it as she seeks to wisely and lovingly guide the youth to the best choices for the highest life-values possible to him during the formative years of early manhood with their expanding powers of practical utility. In making such provision for the growing youth the Church has proven the value of all its preaching, teaching, training, and industrial agencies. It is not our intention to institute comparisons between these essentials. In the development of a deepening sense of responsibility for the full equipment of the growing youth so that he might make something like an adequate contribution to the sum total of the spiritual worth of the Kingdom, the Church has, from time to time, changed and modified existing agencies and introduced new ones. Nor has the ultimate been yet reached. The Sunday school has done a glorious work in the past, but the Church is only beginning to realize its possibilities as a real school of practical training for positive Christian service on the part of the young. The Epworth League was inaugurated to supplement the inadequate machinery of the Sunday school, and has had a splendid record in Methodism. As yet both school and League are necessary in our Church and neither can say to the other "I have no need of you." If in the Sunday school the child learns to appropriate Truth for his own sake, in the Epworth League he must learn to apply and employ Truth for the sake of somebody else. This is fundamental to our entire Missionary propaganda; it is vital to our Citizenship work; it is indispensable to all effective Service in the name of the Master. The Church must make it easy for the young man or woman to offer a real living practical contribution of both character and service to the Kingdom. If she does not the youth will suffer much and the Kingdom will lose more. The Church must hold her youth, not only for the good she can do them, but for the good she can help them do others. The youth must regard the Church not only as a good place to go to for the getting of good, but a good place to go from for the giving of good. All Church machinery, existing ostensibly for the religious education of the young, may be counted as of value just in proportion as it affords opportunity for the exercise of youthful gifts and graces in actual service to others in emulation of Him who "came not to be ministered unto but to minister, and to give His life a ransom for many." The Church and the Young must learn this and work together for the largest possible reciprocal benefits.

Planning for the Future

This is one of the chief duties of the principal executive officer of any organization. Just here we desire to remind our Epworth League Presidents of the value of taking a long look ahead, and thereby having clearly in mind what is to be undertaken as the months progress. The President of the Conference or District League that has no vision of the future can have no prospect for his league. The same is true in a more limited sense of the local league. The President is the man on the bridge, the field marshal, the general manager, according to the figure used. It is his business to study the whole situation and to devise the best ways and means of accom-

plishing the ends for which his men or machinery were organized. The Executive committee of the League will do best service to the society only when the President is capable of devising great things and inspiring correspondingly worthy enterprises. We hold the President to be not only nominally but actually the Head of the League. Given a man of narrow or dwarfed vision, little will be attempted; with one of dilatory habits added, less will be achieved. A constant menace to League success is short-sightedness in the head officer. Failure to lead on his part means failure to accomplish on the part of the rank and file of the membership. So, friend President, because the General Secretary is trying to look ahead he asks you to do so too. How about your next convention: have you well-defined plans for it, are you booming it among your Leagues, or is it just a dawdling thought in the thick haze of your lagging memory? How about your Fall campaign: are you studying anything new whereby you may reach a fresh lot of youngsters in your neighborhood, or are you just "holding the fort" almost despairingly? How about your Young People's Rally Day: does the Autumn seem too far away to think about that? Yes, there are a lot of just such questions that we might ask, but it will be far better if you initiate them in our own mind, and after your own fashion solve them. This much is sure; if we do not all look ahead and plan for the future intelligently, systematically, thoroughly, we shall never be the useful instruments for advancing the interests of our Church and the Kingdom that our positions warrant the Great Commander in expecting us to become. Think! Plan! Achieve! these are potent words for our consideration. They go together in every well-directed campaign. Without them there is little attempted and nothing worth while done.

"Youth and Service"

We have already announced that this is to be the title of our paper, beginning with the September number. The reasons leading up to the change have been explained in various ways and at different times, so that the majority of our readers at least, as well as the ministers and official leaders generally, have more or less knowledge of the matter. It seems well, however, to state the case more fully than it has been yet done in our columns. Briefly put, it is this: *The Canadian Epworth Era* is now in its seventeenth year of publication. That it has filled a large and important place in the organized Young People's work of Canadian Methodism during these years is acknowledged by all. Its ministry to the Epworth League has been valuable, no other periodical in our Church being at all able to take its place in this particular line of service. Thousands of young people have been helped in many ways by its agency and influence, and the Epworth League has been very greatly indebted to it for guidance and counsel. But the Epworth League constituency has never supported the paper by subscriptions sufficient in number to make the paper self-supporting. The Central section of the Book Committee has faced a deficit every year since the inception of the paper. No loud or strong complaint has been made against this condition, though it has been felt repeatedly that a larger subscription list ought to be forthcoming from the thousands of leaguers who look upon the paper as especially their organ. But it seems an impossibility to secure this increased list, and year after year the circulation has remained at about the same mark, with little if any prospect of improving it to any marked degree. The very fact that it is an Epworth League paper, wholly and solely, necessarily limits the circulation, and outside of the individual league subscribers there has been a very limited field of usefulness for the paper.

But an enlarged sphere opens up for it, and to serve the larger constituency the old name would hardly be either appropriate or acceptable. The widening of the field of service for the paper was first suggested by the editor. It

came about in this way: The Department of Sunday Schools and Young People's Societies has much in common of course with all the other related Departments of the Methodist Church, but it has been particularly associated with the Department of Social Service and Evangelism. The reason for this is evident. Since the addition of the Department of Citizenship in the Epworth League, four years ago, it has been necessary that the General Secretaries of the two Departments named should confer for mutual benefit and for the permanent good of the life and work of the League as represented in the fourth department of its Constitution. The editor has invariably found Dr. Moore ready to assist in every possible way, and our readers have noticed with pleasure that the expositions of the fourth department topics are provided by members of his staff or by others whom he has enlisted for this service. It became a conviction with the editor that the two departments represented by Dr. Moore and himself could co-operate in the issuance of the paper to the advantage of all concerned, and with the prospect that in serving a wider constituency than merely the Epworth League, a much enlarged subscription list and possibly a self-supporting future for the paper would follow. Hence the suggestion of co-operation was made, first in a friendly way as a matter worthy of thought, then formally to the General Board of Sunday Schools and Young People's Societies and to the General Board of Social Service and Evangelism. Both these Boards readily assented to the proposition. It was then submitted to the Executive of the Book Committee. The Committee agreed, and appointed a sub-committee on name and scope of the paper. In due time this sub-committee reported to the full meeting of the Book Committee. Its report was after consideration adopted, and the proposed change left to the editor in co-operation with Dr. Moore, to effect. All details have not as yet been definitely fixed; but we are empowered to announce that commencing with September this paper will be known as "*Youth and Service*." No change will be made in the size, form, or price of the paper, and of course, all present subscribers will continue regularly on our lists until the expiration of their subscriptions, when we expect and hope they will have so high an idea of the new paper that they will not even think of dropping their names from our mailing sheets.

No interest of our *Youth* will be overlooked, and no avenue of *Service* whereby they may either singly or together best advance the Kingdom, will be neglected. The new name was chosen because it definitely represents just what the two departments which the paper is to serve, positively stand for in the Church. Nothing that can contribute to the highest possible personal culture of our young folk or to their combined usefulness for the kingdom of God, will be omitted from our columns as far as we can find space for its treatment; but as heretofore, we shall endeavor to cultivate just such principles as are vital in the Epworth League pledge and direct such lines of organized activities as are set forth in the League, the Brotherhood, the Club, the Class, the School,—in short, in all the various forms of usefulness provided by the Methodist Church for the exercise and development of the powers of its people in bringing each community throughout the whole land and ultimately the whole world to the realization of the Kingdom of Jesus Christ. We ask for the new paper the intelligent thought, sympathetic assistance, and hearty goodwill of all the old readers of the *Canadian Epworth Era*, and hope to enroll a large number of new readers among our friends of the future.

District Convention Dates

Will the Presidents of District Leagues kindly notify the General Secretary as soon as possible of the probable dates of their next District League Conventions. It is very desirable that these important items be definitely arranged and announced early in the season that none may lack in interest by lack of publicity. Send in the information.

REPRESENTATIVE MEN OF CANADIAN METHODISM

III. Tuffey and Neal, Soldier Preachers

LITERARY TOPIC FOR JULY. LESSON, 2 TIMOTHY 2.

FREDERICK E. MALOTT.

THE story of the early days of Methodism in Canada reads like a romance. If some Charles Reade or Walter Scott or a second Francis Parkman were to arise in Canada, he could find no more fitting theme for an historical romance than the lives of the men who braved the dangers and privations of the wilderness a century and a quarter ago that they might mission these new British Provinces. The work of the Jesuit missionaries in penetrating the pathless forest and navigating, in canoes, the lakes and streams of an unknown land, in the sixteenth and seventeenth centuries, in their zeal for their Church, was no more heroic than the labors of the early Methodist preachers who blazed roads in the trackless woods that they might reach the settlers' huts and minister to their spiritual needs.

Methodism has made too little of her heroes. Heroes these men were. Many of them were military men. They knew the meaning of danger. They had jeopardized their lives for king and country on many a battlefield; and, when, for the sake of Christ and for the souls of men, they again took their lives in their hands and braved the dangers of the wilderness, they were no less heroic.

Military men have played their part more than once as pioneer preachers of the Gospel. Britain, it is believed, received the Gospel first through the soldiers of the Roman Legion which came in succession to occupy the southern portion of the Island, in the course of the first Christian century. Methodism was planted at Gibraltar and other points in the old world by soldiers. These men were often lay itinerants, who had been employed by John Wesley, but being drafted into the army, had found a new field of labor. Inseparably associated with the name of Philip Embury is that of Captain Webb, a British soldier, who did valiant service for Christ in the early days of Methodism in New York. To two godly soldiers is due the honor of planting Methodism in the Canadas.

Lower Canada first heard Methodist preaching in 1780 from a Mr. Tuffey, who was a commissary of the 44th Regiment, stationed at Quebec in that year. It required no small degree of moral courage to undertake this task. The population was largely Roman Catholic. The few Protestants who had come to Canada since the British conquest were nearly all members of the Anglican Church. The men of the regiment stationed at Quebec were not noted for godliness. But Tuffey was true to his Methodist teachings. He believed in the power of personal testimony, and, while his regiment was stationed at Quebec he continued to preach the Gospel of God's grace to all who would listen to him. We know very little of the results of his work, and next to nothing of his later life. He will ever be remembered, however, as the Pioneer Methodist Preacher of the Province of Quebec.

Six years after Tuffey began to preach at Quebec another British soldier planted Methodism in Upper Canada and began a long and useful career as a pioneer preacher of that Province. To appreciate the work of the pioneers of Methodism in Canada we must call to mind the conditions of those early days. In these days of advanced development, when the poorest laboring man has luxuries undreamed of by the poorest of Ontario; in these days when we have churches at our very doors, and when every mail brings to us periodicals that would have been priceless to our forefathers; we need to remind ourselves, more frequently than we do, that others have labored and we have entered into their labors.

A train ride from Montreal to Windsor is not unlike a train ride from London to Edinburgh, so rapid has been the progress of Ontario. Scores of thriving towns and villages are passed. Well-tilled fields and well-kept farm buildings meet the view on every hand; but, a century ago, all was different. A few scattered settlements along the north shore of Lake Ontario, in the Niagara peninsula and along the Thames and the Detroit river contained the entire white

population of what was then known as Upper Canada. Roads were almost unknown. With the exception of Cataract, Fort York, Queenstown, Niagara and Amherstburg, no settlement had yet sprung up that was worthy of the name of town or even village. By means of blazed forest paths, scattered settlers were able to communicate with one another. These early settlers were mostly U. E. Loyalists who had suffered the loss of all temporal possessions, as a result of allegiance to their king. The annals of these early days contain many a tale of privation and suffering of which we, in our later times, know nothing from experience. Food was scarce, clothing was dear and almost impossible to get; dangers stood thick on every hand. The wolf was at every man's door in a literal as well as a metaphorical sense. The Indians though generally friendly, were not always safe neighbors. Books were few, periodicals were practically unknown. Of churches there were none, except in the largest settlements. Such were the conditions a little more than a century ago. But God was raising up men who should go into this trackless wilderness for the love they bore to Him to build for Him a church for His glory. He has never left Himself without witnesses.

In the year 1750, just eleven years after the first Methodist Church was built in England, there was born in South Carolina a boy who was destined to become the Pioneer Methodist Preacher of Ontario. This boy was George Neal. His people were of Irish descent and of Loyalist leanings. On coming to years of manhood George Neal entered the British Army. Already the rumblings of revolt were beginning to be heard in the American colonies. During the Revolutionary war Neal served his king faithfully. As a recognition of bravery he was raised to the rank of major, while serving in South Carolina and Georgia. At the close of the war he left the army and turned his attention to teaching. While engaged in this work, in the schools of Georgia, he was converted to God under the preaching of Rev. Hope Hull. With his conversion came the conviction that he was called to preach. He relates a vision of a flaming sword, inscribed with the name of Wesley, and says that this vision deepened his conviction that he was called to be a Soldier of the Cross. Accepted by the Methodist Church, he began his labors in his native land; but his strong British sentiment inclined him toward Canada.

Nova Scotia was the field that first attracted Neal. He was prepared to go to this Maritime Province; but, missing the boat he had intended to take, he changed his plans and set out for an overland journey to the Niagara frontier, where he crossed into Canada at Queenston on the 7th of October, 1786. Almost immediately upon his arrival he began to preach. He was not allowed, however, to continue his labors unmolested. The authorities were, at this time, all members of the Established Church, and the British officer at Queenston forbade him to hold meetings on pain of having to leave the Province. Neal was prepared to resist this prohibition, but it was not necessary, for within a few days the officer died and his successor seems to have been more liberal in his views.

Major Neal now became a true itinerant. With untrifling zeal he travelled from settlement to settlement, sometimes on foot, sometimes on horseback, preaching wherever he could get an audience. The place of meeting was now a log shanty, and now a barn. The people were so hungry to hear the gospel that in spite of wooden benches and bare walls the place of worship was almost always filled. Many a humble home in those early days became the spiritual birthplace of men and women who afterwards did valiant service for the Church. Among those who responded early to Major Neal's preaching was Christian Warner, who, in turn, became a preacher and labored successfully for many years in the Niagara district. Here we have an example of how wide is the influence of one man. Major Neal preaches and Christian

Warner is converted. Christian Warner preaches and Nathan Bangs gives his life to God. Who can number the men who came to God through the preaching of Nathan Bangs?

"Our echoes roll from soul to soul
And grow forever and forever."

In 1790 Major Neal started a Methodist class at Stamford and appointed Christian Warner as leader. Many regard this as the first Methodist class ever organized in Canada. The whole Niagara peninsula was the scene of Major Neal's labors. He was still without ordination, but, like Charles Haddon Spurgeon, he felt that the evidence of his call and of God's approval was seen in the fruit of his ministry. The news of Neal's work, however, had reached his brethren in the land of his birth, and, at the Genesee Conference in Lyons, N.Y., he was ordained Deacon by Bishop Asbury, on the 23rd of July, 1810. Three years later he removed to Norfolk County, where he purchased a farm on a part of which the village of St. Williams now stands. Tilling the soil and sowing the seed of the Gospel went hand in hand. In his new home he continued to labor for the Lord and gave great aid in building up a Methodist cause in this community. The first Methodist church of the county was built a few miles from Major Neal's farm. Near here the Ryersons lived, and in this church they were converted to God under the preaching of this valiant soldier.

Those who have left us records of the life and work of Major Neal say that, as age came on, his voice lost none of its eloquence, his eye none of its fire, his soul none of its fervor. He was a truly apostolic man, in appearance, in doctrine and in spirit. Even down to old age he continued to declare the unsearchable riches of Christ with power from the pulpit. For the day in which he lived his education was

above the average, while his natural gifts were exceptional. The Bible, however, was his text-book. To the last he quoted it with great effect and always with accuracy. Tall and erect, with a military bearing, he appeared a true leader of the people. God gave him length of days and years of life. Born in the middle of the eighteenth century he lived well on toward the middle of the nineteenth. At ninety years of age he died on the 28th of February, 1840. There are those living who still remember him, though their numbers are few, but who can tell the number of those whose lives were helped by this hero of the Faith! Two of his descendants are honored members of the Methodist ministry in Canada to-day, Rev. Geo. N. Hazen, of the London Conference, and Rev. C. A. Procunier, of British Columbia.

Strange to say, Major Neal was so far forgotten by the great and growing Church of which he was one of the founders in this fair Province, that, until a few years ago, the exact location of his neglected grave was unknown. A broken stone sunk in the grass revealed the spot. Attention began to turn toward the great work he had done, and now Methodism has redeemed herself by building a fitting monument to his memory. "The Neal Memorial Church," at Port Rowan; and, in this church, "He being dead yet speaketh."

QUESTIONS FOR REVIEW.

- (1) Name three soldiers who helped establish Methodism on this continent.
- (2) Describe Upper Canada in the latter part of the eighteenth century.
- (3) Tell what you know about Mr. Tuffey.
- (4) Sketch Major Neal's career before coming to Canada.
- (5) Tell the story of his life after he came to Canada.

THE EFFECTS OF ALCOHOLIC DRINKING

REV. T. ALBERT MOORE, D.D.

(Continued from June number.)

3. ON EFFICIENCY.

HERE again strong drink is our enemy. The material prosperity of the nation depends upon the producing power of its citizens. The value of efficiency is beyond description. All investigations have revealed that the average efficiency of the citizen as a producer is seriously lowered by the use of drink, even in moderation. The records of time, products, and wages of one thousand total abstaining workmen and one thousand non-abstaining workmen in Canada were carefully obtained by the Department of Social Service and Evangelism of the Methodist Church, revealing that the non-abstainers worked 15 per cent. less time, produced 17 per cent. less products, and received 15 per cent. less wages than the total abstainers. Covering the whole country, including all trades and every sort of labor, scientific returns reveal that the use of strong drink in Canada has resulted in a loss of from 21 to 23 per cent. in the efficiency of our toilers.

This loss of efficiency is revealed both in manual and in mental work. Perhaps the greater loss is with the mental work man, where many tests have shown that the loss sometimes reaches almost 30 per cent., while it often exceeds 25 per cent.

So great is this loss of efficiency through strong drink that employers of labor almost unanimously give it consideration. Enquiries have been sent to many employers concerning this matter, and the replies show that most employers do consider an applicant's drinking habit before giving him employment. These replies show that 56.5 per cent. of miners and quarrymen, 72 per cent. of agriculturists, 79 per cent. of manufacturers, 88 per cent. of tradesmen and merchants, and 98 per cent. of transportation companies require such information concerning applicants for employment. Every person who desires to achieve success in his chosen calling for life must be a total abstainer.

There is reason for this destruction of efficiency. Every

motion we make is the work of one or more muscles. They are controlled by the brain and delicate nerves which carry messages between the brain and the rest of the body. In order to fire at a target, hit a nail or swing a steel beam into place, brain, nerve and muscles, and so eye, arm and hand must all work together correctly and at the right time.

Even small quantities of alcohol, such as is contained in a glass or two of beer or wine, injure for a short time this perfect working together. The damage increases with the amount of alcohol taken. Everybody knows that if enough is taken the drinker cannot walk straight or steadily. Yet long before this happens, careful tests, like the target-shooting, show that alcohol tends to make the nerves slower in carrying their message, to increase false motions, to make the eye less keen, the hand and foot less steady. Thus it interferes with the "team play" of the different parts of the body that is necessary in good work. It makes it difficult for the unskilled worker to become skilful, and for the skilled worker to improve or to remain skilful.

A shoe manufacturer once said that the difference between a \$4.00 and a \$5.00 shoe is very largely a matter of skilled labor. "The finest work requires clear, alert, active brains. We may put the best leather into a shoe, but if the fine hand of sober, expert labor is not there the product shows it and it sells for less. No drinking man can do the finest work." One shoe manufacturer in one year traced \$5,000 worth of spoiled goods to the drinking men in his factory.

This is not at all a matter of prejudice or of guesswork. Careful tests have shown that alcoholic liquors tend to make one less expert. One of its first effects is to impair judgment. In the simple matter of measurements by the eye, it was found that even as little alcohol as that in a bottle of wine or a couple of bottles of beer made the extent of error three times as great as when no alcoholic liquor was taken. Everybody knows that drink frequently causes the hand or arm to be unsteady. This is fatal to really good work.

The intricate and powerful machinery and delicate tools of these days require just the right touch at the right time and in the right place. Alcohol tends to impair judgment, to make one less careful and exact, more reckless and liable to spoil material, thus making costly mistakes where precision and accuracy are necessary.

Speaking of the recent order of the Russian Government forbidding vodka in the Russian army, Secretary of State William J. Bryan says, in a recent number of *The Commoner*: "If the soldier must give up alcohol because it interferes with his efficiency, why should not the civilian promote his efficiency by giving it up? And if it is demonstrated that alcohol is an evil, and only an evil; if it is proven that it lessens the productive value of the citizen, who will say that the nation should look upon this great evil with indifference merely because a few people want to grow rich out of a drink that is destructive? Why should we condemn opium, morphine and cocaine if we are to worship at the shrine of whiskey and beer?"

4. ON HEALTH.

Everyone desires to be strong, robust, healthy—always able to resist the germs of disease. Scientific experiment and careful observation have proven that alcohol is one of the



A SUBURBAN POND.

Amateur photo. Negative by Miss S. Omerod, Toronto.

most frequent and important causes of impaired resistance. The eminent Dr. Osler, assisted by Dr. McCrae, has published reports showing that in cases of pneumonia, there died 18.5 per cent. of the total abstainers suffering therefrom, while 25 per cent. of the moderate drinkers and 52.8 per cent. of the immoderate drinkers died from the disease. It is very evident that the non-abstainer is much more liable than the total abstainer to contract pneumonia, while his chance of recovery is very much less.

Tuberculosis patients are greatly handicapped by alcoholic habits. Investigations at the Phipps Institute, Philadelphia, indicate that the non-abstainer does not favorably respond to treatment. The body requires all possible strength and vitality, to resist this disease, or having contracted it, to expel it from the body. The use of strong drink impairs this

strength and vitality, making resistance insufficient, and improvement or cure more difficult, if not impossible.

Some of the most destructive infectious diseases are those incurred in sexual immorality. In a very large number of cases the use of alcohol led the victim into the immoral act and so to exposure to the disease, or produced physical conditions that made the body more easily infected. And then also, in turn, the innocent have so easily become infected.

The drinker's recovery from wounds is greatly retarded. Careful surgeons, investigating this matter among men from 25 to 34 years of age, state that for every 100 days lost through wounds by 1,000 abstainers, an equal number of drinkers lost 372 days; and for every 100 deaths due to wounds to 1,000 abstainers, there were 400 deaths due to wounds to 1,000 drinkers.

The harm worked by alcohol upon the health does not always at once show itself. It may be unnoticed until some other cause reveals the weakness. A bodily strain that is not always suspected in the alcohol user sometimes shows itself in delirium tremens in a drinker after he meets with some bodily injury, although he had never before shown any signs of such an attack. Surgeons dread operations upon regular drinkers as they have to fear both the danger of delirium and lack of the necessary healing power.

There are, occasionally, drinkers who live long lives without seeming to be injured by the habit, though a careful medical examination might show that the drink had done distinct damage. But there are many persons, too, who are exposed to typhoid or smallpox who do not take the disease. No one intentionally takes any risks with smallpox or tuberculosis. He does not buy or sell typhoid germs. But the alcohol used invites the whole list of diseases which alcohol may cause or to which it contributes. Alcohol-caused disease is wholly preventable. The drinker whose habit brings any of it upon him has virtually chosen to reduce his efficiency and chance of a long life of usefulness. The man who understands what good health means and the importance of it must leave out the use of intoxicants.

In several European countries where the workmen have sickness insurance, the officials have been studying the figures. They found in one large group of societies that the men who were chronic drinkers of alcoholic liquors were sick from two to three times as often as the average insured man. Still worse, their sickness lasted from two to three times as long as the sickness of the average insured man.

In Australia, there are two kinds of sick benefit societies, those that receive as members only men who do not use alcoholic drinks and others that do receive drinkers. Members who do not drink alcoholic liquors of any kind were sick on the average only about half as often as the members of the non-abstaining societies which permit drinking. The abstainers averaged 6.4 weeks' absence from work through sickness, while the drinkers averaged 10.9 weeks—four and one-half weeks more. It is easy to figure out from one's own wages how much more the drinkers would lose in being away from work through sickness four weeks and a half longer than the abstainers.

It makes one less able to resist disease; it decreases his chance of getting well quickly and so cuts into the pay envelope.

The Empress of Ireland carried to a watery grave 1,024 souls. The whole Dominion, yes, the whole world was appalled over this awful catastrophe. Strong drink causes the death in Canada of more than three times that number every year. Surely we shall endeavor to destroy this destroyer of our people, and secure that every Canadian shall be a total abstainer from all alcoholic liquors as a beverage.

(To be continued.)

Affection

Affection can never be wasted. When proffered to enrich the heart of another, if refused, it will return to the heart like a sweet refreshing rain. There's an infinite pathos in the tragedy of the heart. After all, it is the refusing heart that shrivels and turns to stone.

A Veteran's Reminiscences of Fifty Years Ago

—REV. ALEXANDER LANGFORD, D.D.—

NOTE.—At the Toronto Conference a very happy and inspiring evening session was given up to two addresses from veteran preachers who have for over half a century well and faithfully served the Methodist Church as ministers. These men were Revs. A. Langford, D.D., and Peter Addison. Both are among the best known and most highly esteemed ministers in the Ontario Conference, and the uplift of their reminiscence addresses will long be felt by those who were privileged to listen to them. We esteem it a great privilege to be able to present to our young readers the splendid address of Dr. Langford. We may be in a position to give some of Mr. Addison's reminiscences later on. Such an address as is herewith given should be a blessing to our younger people, and taken in connection with the topic studies of Representative Men of Canadian Methodism as they are running from month to month in our regular series, it should be of very wide interest, well especially appropriate to our people in central western Ontario to which Dr. Langford makes more particular reference.—Editor.

ON the first Sabbath in February, 1857, fifty-eight years ago, I stood up a weak, trembling young man, to begin my life work on the Belmont Circuit, near London, Ontario.

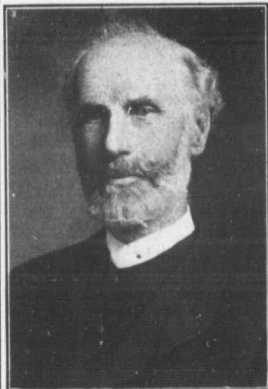
If you will allow a few personal references, I can truthfully say, I am a mystery to myself, and if possible, a greater mystery to my ministerial brethren. My second Superintendent, when he first saw me, mentally settled the question that he would bury me before the year would close. Several eminent physicians told me at different times that I must stop preaching or die. I shall not pursue the subject; I only refer to it to encourage delicate young probationers, and to make public acknowledgment of the wonderful upholding power of God who sustained me and helped me in the proclamation of the glorious gospel for fifty consecutive years, and who now, during eight years of a superannuated experience, has granted me the privilege of averaging a little more than one sermon each Sabbath, though not in the "active work" of the ministry.

Entering upon the work in the middle of the Conference year, I was immediately engaged in revival services, for my devoted Superintendent had planned several "protracted meetings."

At Conference, after five months labor on the Belmont Circuit, I was accepted as a candidate for the ministry, having been recommended by the London District Meeting after preaching a "trial sermon," as was customary. The Stationing Committee appointed me to what was then called the "Warwick Mission."

I have no intention of going east to the nineteen places where I labored during the fifty years. I will shut myself up to that one Domestic Mission. I want to help you to realize that the present marvellous growth of our beloved Methodism, in this banner Province of Ontario, has been brought about by the faithful and untiring labors of the circuit-riders, who followed the blaze on the trees through the unbroken forests, forded the swollen streams when there were no bridges, found the new settlers in their scattered shanties, and shared with them in their early struggles for a living, when there were no tempting delicacies upon the table and sometimes not even bread to eat.

The cry from the back townships was an earnest wailing cry, "O give us the gospel, come and baptize our children, and bury our dead. We can pay you little or nothing, but come and preach to us, that our families may not grow up 'wild



REV. ALEXANDER LANGFORD, D.D.

as the untaught Indian's brood." Methodism responded to that call, and sent her missionaries into the wilderness, where they encountered such privations and sufferings as place them in the front rank of the heroic missionaries of the world. Our Church supplied these scattered settlers, holding services in their very humble dwellings, or in log school-houses when such were found; and because we suffered with those early settlers in their privations, lived with them in their hard struggles, they said in later years, "These are the men we want as our pastors, and the Methodist Church is the Church of our preference, for she thought of us, cared for us, preached to us, when we could offer little or no recompense."

And to-day if you enquire, you young people, who cannot go back fifty years, if you ask, "How do you account for the honorable position of Methodism, in this beautiful Province of Ontario and in the Dominion of Canada?" you must turn your thoughts to the generations past. "Ask thy fathers, and they will show thee; thy elders, and they will tell thee." The hero of the heroic saddle-bag brigade, the backwoods missionary made the problem of this hour. This evening, during up my "Reminiscences," I thanked and the Stationing Committees of early days that I was counted worthy to be a Domestic Missionary.

It pleased the Church in later years to send me to some of the prominent pulpits of several of our Conferences, but in this I glory not, for there has not been a charge entrusted to me during fifty years that gives me more occasion for gladness and rejoicing than the years spent on a Domestic Mission. At the close of the Conference of 1857, I met my Chairman, Rev. John Douse, who asked me if I knew where the Stationing Committee had sent me. I replied that I had been sent to "Warwick Mission." I shall never forget what he said, "Yes, you are down for Warwick Mission, and you could not go to a worse place." Then he added, "Try and stand it for a year, and I promise you that I will give you a change at the end of the year."

When the year was closing, the Official Board invited me to stay with them for a second year, and my beloved Chairman was good enough to allow me to remain. At the close of the second year the Board invited me to remain for a third year, to which I consented; but the Stationing Committee picked me up out of the mud and swamps of that extensive mission field, and sent me to the city of Hamilton, under the superintendence of Rev. Dr. Rice,—to my great and perpetual astonishment.

Now I will return to the Warwick Mission, and try to give you some idea of what that mission work meant in the early days of fifty or sixty years ago. First, let me invite you to look at the territory, the geographical dimensions of the mission. It embraced the whole or parts of seven townships. We had sixteen regular appointments besides other preaching places on week evenings, making nineteen appointments in all. It required a month to get around the Mission. The road, where there were roads, were the worst kind of roads you can imagine, frequently for miles through the solid woods. There was only one possible way of getting around my mission, and that was, by becoming a veritable "circuit-rider." This was no difficulty to one who was born and brought up with a cavalry regiment, the grand old historic 5th Dragoon Guards, now gallantly serving in France. I took very kindly to my saddle experience, and cheerfully a duck takes to water. The trouble was there was too much water at times. The country was flat, the clay of a peculiar quality that could hold water, as if that was its special business; and when the water was frozen, but not strong enough to carry a horse, the progress was at a snail's pace. I have timed myself under such circumstances and found I was making the splendid record of two miles an hour.

The creeks were numerous, and during spring freshets were dangerous rivers. I have passed through broad streams when my horse was as near the swimming point as I ever want a horse to be when I am on his back. At such times I have been compelled very lovingly to embrace my good steed around the neck with my convenient long legs, so as to keep my feet out of the water and balance myself as best I could on the saddle, with my faithful horse struggling with the quicksand bed of a foaming river. I never thought it necessary, in those days to go to a gymnasium, for I had all the gymnastic exercises I required with such experiences as I encountered.

And here let me pay a willing tribute to my noble horse. How the circuit-rider learns to love the faithful animal who has been with him in all his journeyings, hardenings and narrow escapes! During these special times of risk and peril I talked with my horse, and explained things to him, and he understood every word. He would listen, and look at me with his intelligent, thoughtful eyes. He lacked only the faculty of speech. I could almost wish that the theory of the resurrection of our dumb animals was reliable and scriptural, for I work prize and enjoy eternal fellowship with my faithful and obedient horse, who carried me around, and shared with me in my early missionary experiences.

Take another way of surveying the territory of my first Mission. I find by

consulting the "Minutes" of to-day, the old "Warwick Mission" now embraces eleven separate towns and circuits, with of course eleven ministers laboring on the ground that we two pioneer missionaries covered fifty years ago. Let me name the towns and circuits,—Warwick, Camlachie, Forest, Arkona, Bosanquet, Brooke, Wanstead, Watford and Wyoming. Then we went into the township of Enniskillen, where Petrolia and Oil Springs now flourish. We knew that there was oil on Bear Creek, but it was not accounted of any value. I might have been a millionaire if I had bought a farm for Two Dollars an acre,—as I could have done,—which sold afterwards for hundreds of thousands; but the trouble was I hadn't the two dollars.

Where the town of Forest now stands was all an unbroken forest, without a settler. Watford, now a flourishing town, sustaining its own pastor had no existence, though I constantly rode on horseback through where it now stands. Wyoming had made a start; that is, there was one tavern but no other house, and the stumps of the primeval forest were all along what is now the main street. I preached in the kitchen of a farm house

converts who had learned to pray during the service, and told them I wished them to help me start another meeting on the shores of Lake Huron, where we had no membership and no one that could lead in prayer. In four weeks eighty glorious conversions gladdened all our hearts. Some of the conversions are worthy of special mention, if it were possible to go into details.

Do you wonder that we cared but little about the terrible condition of the so-called roads, or the peril of the swollen streams, or the fare placed upon the tables, or the kind of accommodation we had at night? These were questions that never for one moment occupied our thoughts, while God was using us in saving souls by the hundreds, and laying a broad foundation for our beloved church. To God, and God alone be all the praise and glory ascribed now and evermore.

Why do I mention these experiences, and place before you a few details of the glorious work of planting our beloved Church in the sparse settlements of this Province? I have recalled these labors and strenuous work, that I may emphasize this message to the Church of this hour.



ON THE EDGE OF THE WOOD.

Amateur photo. Negative by Miss V. Archibald, Strange, Ont.

near by, with a good strong kitchen chair in front of me for a pulpit.

I could give you a great many curious and amusing experiences on that large and amusing mission field, but I am more anxious to tell you, not the hardships we experienced, but the great abounding joy which sustained and comforted us. We spent fifteen months of the two years in revival services. We were usually at work in different localities, many miles apart, seeking to cover as much of the territory as possible. During those two years we received 299 converts into the Church. Oh, how I wish it were possible to give you an adequate conception of the old-fashioned "protracted meetings";—the blazing torches that were carried through the woods when the night was dark; the packed school house, crowded inside and all around the world walk to attend the miles people services. One girl lately from Ireland walked twenty miles to attend such a service. And then the glorious results! At one appointment where we had the only little frame church on the mission, I took nineteen. Shepherds had on the church, one of whom a few years ago, was the President of the London Conference. Over seventy were converted in that meeting. Then I gathered a band of the young

What was accomplished in Ontario, we must repeat on the prairies of the West. In Manitoba, Saskatchewan, Alberta, British Columbia, and in our Northern Districts in this Conference. Let there be no hesitation in expending Missionary money for Domestic Missions, for if we sow Missionary money, we shall reap ere long, hundreds of thousands of dollars for our missionary work in China, Japan or elsewhere. A short-sighted policy to-day, as regards our Domestic Missions, means insufficient missionary offerings in the future. The incoming thousands who are now settling on our magnificent and fertile prairies of the West and our newly opened territory in the North, must be sought out by the courageous Domestic missionaries of to-day, and one of the best investments of our Church will be to organize Domestic Missions all over the great provinces of the growing West. And in the splendid territory of our Northern fields. The Domestic Missions of to-day will be the strong circuit and city charges of to-morrow, pouring the thousands of dollars into the missionary treasury of the Church to send the gospel to the uttermost parts of the world.

Methodism is not a spent force. We frequently take too limited a view, and jump to wrong conclusions. Let us range

over a life-time and mark triumphant results, indicating the growth and enlargement of our Church since the date when I began my ministry. In 1857 we had a little more than 300 ministers, now more than 2,000. In 1857 we had 40,000 members, now within eight of 289,000. In 1857 we raised \$48,000 for our Missionary Society, now \$331,000, or placing our two missionary organizations together, within a trifle of \$800,000. In 1857 our people contributed in round numbers \$1,000 for Educational purposes, now over \$58,000.

When I commenced my ministry no one dreamed of a Woman's Missionary Society. Now we have one of the most vigorous, healthy and wisely managed organizations of our Church, rapidly extending its operations, and always having its income in the bank, raising last year about \$166,000.

Some one may propose the question: How does the Church of to-day compare with the Church of fifty years ago? One serious mistake frequently met with at this hour prevents a fair answer to this question. Some are continually comparing the best of the Methodism of fifty years ago with the worst of Methodism at this hour. This is as unfair as it is unreliable. Methodism had its weaknesses and infirmities fifty years ago. But Methodism had vitality, and common sense, fifty years ago; so that, notwithstanding its difficulties and weakness, it went forth conquering and to conquer. If you want evidence, look around and see its splendidly equipped Colleges, its large and magnificent churches, and all the signs and tokens of a growing and prosperous Church. Methodism to-day, has its serious problems, its difficulties and weaknesses; but it still has vitality and common sense, plus the mighty, irresistible power of God; and notwithstanding its weaknesses and embarrassments it will rise superior to all opposing forces without or hindering causes within.

I cannot bring myself to say that the former days, the machinery and methods of fifty years ago, were better than the appliances of to-day. The sickle and old-fashioned cradle were useful, and the only implements that could be employed when the farmers cut their grain among the stumps, but are wholly inadequate to the Western farmer with four, five or six hundred acres of wheat ready to be cut.

During the past fifty-eight years I have seen many changes. Changes are inevitable in every wide-awake aggressive organization. Some imagine that every change is a step backward. By no means; a change may mean a glorious forward movement. The world is moving. We do not put the yoke on oxen now, a drive to market. We do not dig the enormous back log into the large open fireplaces, where a cord of wood soon went up the chimney. We do not use up our faithful horses, struggling to draw our street cars. We have harnessed our mysterious electricity and have captured the mighty power of Niagara to propel our cars and illuminate our streets. We do not dispatch our letters and wait patiently for weeks, looking for a reply; we talk from continent and flash wireless messages through the air to the centres of great oceans or to rushing trains moving at the modest speed of sixty miles an hour.

Amidst all this glorious activity how could the expanding Church of the living God stand still? There have been changes, great changes in fifty years, and we must not foolishly say, "I cannot work with the Church now, it is not what it once was." Let us rather say, "Great changes have come, and we must use the sails of antiquity and gladly utilize the modern steam engine or the marvellous electric current."

Our Missionary Work in British Columbia

REV. J. H. WHITE, D.D.

Take the old birch bark canoe in which James Evans, John Ryerson, George McDougall, and Thomas Crosby paddled up or down the Kamikistiquia River tenderly cared for it in the museum of the Church; guard it as a precious relic of a glorious past; but shout triumphantly to our departing missionaries "All aboard!" and suffer them to step into one of the luxurious palace cars, on the transcontinental train, and accomplish in a few days what required months of hard journeyings and numerous portages fifty years ago. Yes! I find great changes in our beloved Church, but by the grace of God we must adapt ourselves to these changes, and use all the modern machinery of our institutional churches to make them, under God, more than ever, growing, triumphant, all-conquering organizations for Him.

Woe unto the fathers and elders of to-day if they are outstripped by the young preachers of this age in mental activities, in the pursuit of knowledge, in keeping fully abreast of the time, when dealing with our wild and untamed Indians, enabling them promptly to discover the best possible means of reaching and helping the masses, and guiding wisely the rich and well-to-do in our congregations! The great question is, not "What is old?" not "What is new?" but "What is most effective to uplift, to edify and ennoble humanity?" The Church's ministrations of the past which meant revivals and "penitent benches" may be superseded by other terms and phrases, and we may have to enquire what is meant by "hitting the sawdust trail," but if we can be assured that it means another soul saved, hundreds of penitent sinners converted and ready to testify "We have found Him of whom Moses in the law, and the prophets did write, Jesus of Nazareth," then we shall not be content about terms or methods, or technical language, ancient or modern. One thing we must have, conversions in our wild and untamed Indians will depart. There may be great changes, but the spirit that made the past, must still live.

Looking over the *British Weekly* the other day, I saw an advertisement from the popular *Punch*. Lord Nelson, of immortal fame, is standing on a rocky eminence, overlooking the straits of water, where Britain's Dreadnaughts are at anchor, and gazing at these magnificent war vessels, waiting and ready for their opportunity. Admiral Nelson speaks out, and this is what he says: "My ships have passed away, but the spirit of my men remains." I give God thanks for the noble band of consecrated, gifted young men coming into our ministry. I harbor no fears concerning our future. I know the Church of my love and true affection, for which I have toiled and labored, will be well cared for and its high mission fully sustained by the young preachers of our beloved Methodism.

As for myself, the way is growing brighter. Hope sings more cheerily in my heart as I advance. At evening time it is light. Faith, unquestioning faith, grasps and grips the exceeding great and precious promises of the covenant-keeping God. My soul rests, trusts and anticipates a glory surpassing all I think or now know, but it shall be fully revealed ere long, and I shall know, even as I am known in the presence of the King whom I have tried to serve, and as I listen and wait I hear a blessed "Song of Hope."

A soft sweet voice from Eden stealing,
Such as but to angels known;
Hope's cheering song is ever thrilling,—
"It is better farther on."

I hear Hope singing, sweetly singing
Softly in an undertone,
And singing as if God had taught it,—
"It is better farther on."

IN a letter to the Kingston District *Leaves*, which will appear in full in *The Missionary Bulletin*, Doctor White wrote the following:—

"Perhaps I cannot do better than to give you a brief outline of the Home Mission work, under the care of the British Columbia Conference. From Michel in the Crow's Nest Pass, to Inso in the Yukon, is a distance of about 2,500 miles. There is besides the whole of Vancouver Island and some 700 miles of the Grand Trunk Pacific, with numerous side lines, a few of which still involve travel in various primitive ways. In addition to be travelled in British Columbia far exceeds any other Conference in Canada. Over this vast country we have about 100 missions scattered. Means of communication have much improved in recent years, but with the building of railways the number of missions has greatly increased. A kind friend in Victoria who has always taken a deep interest in British Columbia missions since the work was first started over fifty years ago, has spent a good many weeks in accompanying me on distant journeys, and two years ago purchased a Ford car in which we have had many a fine run, and which will be still more useful when the last link of the highway connecting the lower mainland with the upper country is completed.

"We have in the Province over 18,000 miles of Government road, most of it suitable for motoring. This method of travel is not only a great time saver, but enables the superintendent to visit many an out-of-the-way place which otherwise would involve much loss of time and considerable expense. Some day the Church will realize that the most valuable modern product is a motor worker, and will double the efficiency of many of its ministers on missions with scattered appointments by equipping them with motor cycles or motor boats. \$300 or \$400 spent in that way would often be more effective than the appointment of an additional man and would be vastly less costly.

"If you are sometimes disposed to wonder why letters do not appear more frequently in the *Bulletin*, remember that the office of a superintendent of missions is under his hat, and his office staff consists of his own ten fingers. He is seldom at home more than two or three days at a time, and the first thing he does, after greeting the family, is an accumulation of correspondence which is almost enough to discourage the most inveterate letter writer. After spending hours at the machine, dealing with almost every variety of matters that can arise on a mission field, from the building of a new church to the alleged depredations of the missionary's dog, do not judge him too harshly if he is hardly in the mood to dash off a bright, breezy and inspiring letter for the magazine.

"Let me tell you of recent visits to two of our newest missions. The first is known as Spillimacheen, in the Columbia River valley. For several years this sparsely settled district, which extends forty miles up the valley from Golden, was supplied with the irregular week-night services by the minister at Golden. With the completion of the railway, a branch of the C.P.R., the purpose was to send a probationer. But lack of funds has resulted in leaving the work still under the care of Golden, where Rev. George Knox, recently from Toronto, is stationed. Mr. Knox and his wife are hustlers, and better still, devoted evan-

gellists. During the winter, services were regularly maintained, and a few months ago a real old-fashioned revival took place at Wapta, where night after night the people flocked and the entire community greatly stirred. A number of striking conversions took place, both men and women giving their hearts to God. On Sunday, April 18th, it was my great joy to assist in receiving about ten into fellowship with the Church, and in administering the Sacrament of the Lord's Supper. We have had many offers of a site, and the people, though very few and poor are earnestly undertaking the building of a little church. In the afternoon we drove twenty miles to a very fine service at Golden. Then on Monday, back again to Wapta, where in the evening we had a splendid crowd out to hear a lantern lecture on the Yucca fan and Mrs. Knox was much beloved and are the right people in the right place. Here is a chance for a motorcycle, which would enable Mr. Knox to do the work of both fields better than it could be done by two men.

"Last Sunday I spent at Alert Jay, on Cormorant Island. There has been a salmon cannery here for many years, but only recently has there been any considerable white settlement. To this place, in response to earnest appeals from the people, we sent Rev. J. F. Shaw and wife a little more than a year ago. They had nothing to start with except the good will of Mrs. Knox who were hardly any of them members of the Methodist Church. They have now a very pretty little building facing the sea on lots which were given to us by Mr. George Hawkins, one of the oldest settlers. The church is one of the prettiest in the Province, and is all paid for except about \$300. Last year the Ladies' Aid raised \$420, and every one is delighted with what has been accomplished. Several said to me what we need now is a revival of religion. May the Lord send it to them. There are a number of camps and settlements within a radius of twenty miles which can be easily reached by motor boat. This we hope to have before the summer is well started. The missionary will then be able to reach many needy people who sorely need the Gospel.

"Financial conditions have been very hard in British Columbia this year, and many of our little churches are finding the struggle severe. But as a compensation, a gracious spirit of revival has been manifest in many far separated parts of the Province, and both ministers and people have been wonderfully blessed. I am sure that the old methods are outworn, and we certainly should be able to adapt ourselves to circumstances. But the sinner needs the Saviour as of old, and wherever it is faithfully preached the Gospel is the power of God unto salvation. May we all experience it in its fullness."

"While a mother instills into her girls the glory and beauty of their womanhood, she must look to it that she makes her an article fit for everyday wear. The mother who keeps her daughters like so many wax dolls, under a glass case, is both ridiculous and senseless. A true, brave, earnest Christian mother will put on her girls' armour of heavenly proof that shall make them ready and prepared to meet every possible and probable struggle of life with calmness, sweetness, and patience, that shall cause them to be their own best guardians, that shall clothe them with strength with which to help both others and themselves."

Life at Bella Bella

DR. G. E. DARBY.

THE following very interesting description of life at the Bella Bella Mission in Northern British Columbia, is given in a recent letter received from Dr. Darby, at the Forward Movement office. It will be read with profit by many of our young folk.

"We are on an island and face the channel which all the boats use going to Prince Rupert and Alaskan ports. We see many ships going up and down, and as I am writing this, the *Prince George* is going past at the rate of 21 miles per hour. With her mast and side lights lit, and all her windows shining, she looks very beautiful. Of course the big boats never stop here, but there are smaller ones that bring our supplies and mail, and when we were without a wharf we were like a small town in Ontario with a railway running through it, but no station. Our mail and supplies were put off at Old Town or the Cannery, and if the weather was bad, had to be brought to us by launch or rowboat. We had a wharf, but a steamer pulled it down about two

wharf is not an unmixed blessing, for, as a rule, our weekly boat arrives at three a.m. on Sundays. Fortunately the wharf is at the foot of the mission property, so it is no great distance to go.

"This leads me to tell you about a little Lord's Day Alliance work I had to do. There were three stores in the village this winter. When there was no wharf here the Indians would go over to the Cannery, Sunday morning for their supplies, and after returning would unpack the stuff and sell it, and I could not get them to close their stores on Sunday. However, when the wharf was built, the freight was put in the warehouse and kept there until Monday morning. One of the storekeepers objected to this, and was angry for a while, but he decided that it was better that way than for him to have to go to the other side for it all the time. In this way I have been able to help them keep the stores shut to a large extent, and hope they will get back their former reverence for the Sabbath before long. The Indians cannot be



THE NANAIMO RIVER AND FALLS.

Amateur photo. Negative by Thomas Jemson, Nanaimo, B.C.

years ago. You can imagine how glad we were when the work of a new one was really started. You who have always lived in the interior will hardly appreciate the difficulties of building a wharf here where there is a 23 foot tide. That means it has to be high enough so it won't be submerged at high tide, and in deep enough water so that a steamer will be able to tie up when the tide is out. At low tide the wharf always reminds me of a tall, rawboned youth with his pants rolled up, in wading. You can see how easy it is for it to sway when a big steamer comes at low water. By a coincidence, our Mission boat, the *Thomas Crosby*, was the first steamer to tie up to our new wharf. About three o'clock the next morning the *Venture*, our mail boat, whistled, and I had to get dressed and go down to take her lines and see that all our freight was put off. On landed, it has been the custom for the Doctor to be on the wharf for each boat to examine any suspicious boxes. This

blamed very much as the Cannery and other stores kept by white men, are open on Sunday. As the reader probably knows there have been several doctors in charge here in the last four years, and the Indians have drifted backwards for lack of ever, not only in Sabbath observance, but in many other ways, it is remarkable how well they live up to the Gospel, seeing they have only had it for some thirty years, while we whites have had it all these centuries.

"Some of our Indians have made an active use of our new wharf. During the winter months, they are engaged in hunting, fishing halibut, and trapping. On account of the war, there is no market for furs this year, so that most of them have been fishing halibut. For this they use a line about the size of an ordinary clothesline, from two to three hundred fathoms long, with from one to three hundred hooks attached, and all baited with herring. Sometimes they get as many as thirty halibut on the line in

one haul. At other times they fish for a week and only get four or five altogether. The fish average from three to sixty pounds. Hitherto, they have always sold their fish directly to the canneries, but this year one young fellow went to Vancouver, and made arrangements with a buyer, shipped in some ice, packed the fish and shipped it himself. This isn't a very big thing to do, but it is more or less bookkeeping, and is a step in the right direction for the Indian. One day they shipped about three tons of halibut, and realized two or three cents a pound more for it than if they sold it from their boats.

"After considerable prolonged agitation, the Dominion Government appropriated money to buy the pipe and install a waterworks system on the condition that the Indians perform the necessary labor. The Indians were quite willing to do this provided that a small amount of provisions were furnished them for the time they were working. From our standpoint, this provision seems unreasonable, but it serves to show the Indian's point of view, namely, that the Government owes them money for all the land they have taken, and they want to get as much of it back as possible. Well, in January the pipe arrived and was unloaded at our new wharf. The men of the village held a meeting, and after passing a resolution that any one who was able to work and did not, must pay three dollars a day, they appointed certain ones to clear a trail to the dam site, others to build the dam, while the rest were to pack the pipe and lay it. The next morning we were wakened by one of the Indians who was going up and down the street calling "Breakfast is ready," and ringing a bell. The chief cook with his helpers, had breakfast prepared in the big town hall, and after all eating together, they started at their several jobs. At noon, they had lunch together in the hall. They got their suppers in their homes. Having their breakfast and lunch together was a good thing, for it kept them all together and very little time was lost at meals. All worked hard and cheerfully and the work progressed rapidly. The dam site, about a mile from the village, was an ideal one, and they soon had a good dam made by placing half a dozen logs across a narrow gorge and nailing a double row of planks to these. As there is quite a basin above this we have lots of water in reserve. Although it is lake water, it is very good, and beats rain water from tanks, for both quantity and quality. As it is very tedious work to dig trenches in this rough country, the four-inch pipe, made of wood staves and wound with wire, is simply laid on the ground, and as it winds along among the trees in and out, up and down hill, it reminds one of a huge serpent. After circling around the base of a mountain it enters the village at one end and runs along one edge of the sidewalk. A short vertical pipe with a tap was erected opposite each house, and next fall I expect nearly all will extend the pipes into their houses. We have always had a water supply, at least the plumbing for it, in the Mission house and Hospital, so that it was not hard for me to connect our systems with the big pipe. You may be sure I did not lose any time about it, and now we have any quantity of water, and can take a tub bath even on wash-day.

"This last year has been the best one for the hospital for some time and shows the necessity of having a permanent doctor in charge. In the year ending March 31, 1914, there were 41 patients, with some six hundred hospital days, while for the eleven months ending February 28, 1915, there were 80 patients with some twelve hundred hospital days. We have to double this to equal the attendance during Dr. Large's last year, but it will not be the

fault of the staff if we do not equal or pass that in the next two years. I am very proud of my new staff of nurses, and am sure that the former reputation of the Bella Bella Hospital will soon be regained. We are hoping for a new building soon, for not only is the present one the worse for age, but it is inadequate for the demand upon it. Built for Indians, with occasional white patients, it answered the purpose, but for some years now we have had to treat both female and male, while our Japanese as well as the Indians. As it does not work out very well to put Indians in the same room with whites, it is pretty hard to dispose of them in four rooms when we have both sexes of both races. One of these rooms will only accommodate one patient, and another is upstairs and has a ceiling that slopes two ways and a chimney in the middle. I dislike to put patients in this room, as the majority of the people up here are not accustomed to riding in sleeping cars and have not acquired the gentle art of sitting up in bed without bumping their heads. And I think how discouraging it would be to be lying flat in bed for a while, to bump one's head the first time he felt well enough to sit up. After such an experience a patient does not think of his hospital accommodation with much delight.

I present I am wondering where I can have a nursery, and this building has the most feasible place. It is not often that I have more than one baby in at a time, but I am expecting two new ones next month. So far, we have had to use a clothes basket or a large packing box when the basket was in use. We put one six months old baby in an ordinary bed, but it wasn't very comfortable as the nurse had to search for him over time a feeding or treatment was due. If some kind reader has a crib or a cot with drop sides in his attic, I am sure that it would do more good out here and it would be much appreciated.

"Although we have had a few patients as we would have liked to cure, for some of those we had were very interesting and show the need of an institution. One little two-year-old child had first into a kettle of jam his mother was making from wild berries. He was a pretty sick youngster for a while, but responded to hospital treatment and is alright except for a few places where there will not be any hair for him to comb.

"I think that the most interesting patient we had this winter, and one who shows the contrast between heathenism and Christianity, was a young Indian boy who had been shot through the abdomen by a .22 rifle. His home is about one hundred miles south of here, in a small village where there has never been a permanent missionary or teacher. There are not many "medicine men" on the coast now; very few have been enough removed from Christ's influence for one to exist, although I do not know just how much he practises his heathen rites. At any rate he had enough influence over the parents of this boy to prevent them from sending him to a hospital. In fact, he said that the bullet had gone into the boy's heart, and after performing some sort of ceremony, showed them a bullet which he claimed to have removed. However, his operation did not result in a cure, for when the Thomas Crosby visited the village about a month later, Mr. Lamb found the boy in a most pitiful condition. Although he was apparently nearly dead, he brought him aboard and hurried here with him. When I saw him he was as nearly a living skeleton as one ever sees, and I expected to see him die at any minute. After a few days' treatment, he began to pick up,

but in a short time he relaxed again and I had a hard time to keep his people from taking him from the hospital. All the Indians have a prejudice against letting any of their people die in a hospital. However, they left him for another week, and the boy began to really improve so that after a few minor operations at intervals, he completely

recovered. Before he went home I removed the bullet which caused all the trouble, from under the skin near his shoulder. The father took the bullet home to show the medicine man. Although Simon, the boy did not profess to be a Christian, yet Jesus has gained an entrance to that village through our hospital."

Baseball and Missions

An Address given after a Missionary Baseball Match at St. Mary's Epworth League.

MRS. W. H. BARTLETT.

IT seems a far cry from a baseball match to missionary work, or at least it did to me when I first heard of plans for a missionary baseball match. I couldn't see any connection, or that one affected the other unless money that should go to missions was paid out to gate receipts—a very probable occurrence. Still, when one compares the two, there are many points of similarity between missionaries and baseball players as well as some great differences; but I shall not touch on these—they are too obvious.

Now for the comparisons: they both require careful training if they are to do efficient work. They both give up luxuries and are obliged to leave home and friends, at least for a season, though the missionary's season is much longer than the professional ball player's. Both go into the work as a life interest and a desire to "make good." In order to do so they both must be very much in earnest, very energetic and enthusiastic, for they live strenuous lives whether on a mission field or a baseball diamond. A trained worker for the mission field must be a clear thinker, an active worker, patient, and very truly given up to the work he has chosen and been chosen for. The same is true of a successful ball player. That a clean and temperate life is necessary for the mission field goes without saying; it is equally necessary for the ball player, as any trainer will assure you. A missionary must be in good condition physically and spiritually, a ball player must be in good condition physically, and I wonder if he wouldn't play better ball if the latter fitness were among his requirements. The missionary must be very alert for he often finds himself among people who are wide-awake and are becoming more and more active. The team captain will often line up to opposing teams that will pitch questions at him swiftly and unerringly, and he must be ready with answers right off the bat, given with an accuracy of aim that will mean a safe hit, and not a strike out. Even then he may be caught and put out, and unless he can show a superiority born of training and realization he plays a losing game.

The game, whether played on a mission field or a baseball diamond, requires the support of the people. What would become of baseball if the great public lost interest and ceased to attend in? And what would happen missions if people lost interest and withdrew support? Well, neither would die. There are enough people who play ball for the love of the game to keep it alive, and there are baseball magnates who would spare no effort to win back the public. What about missions? They, too, would die. There are too many who work for love to let it die, and behind the missionary is One who is infinitely greater than the greatest of baseball magnates. But both games would languish, for both need encouragement, and in both cases money is needful. Where

does the money come from to support professional baseball? Some of it from wealthy patrons, of course, but not the bulk of it, else baseball would suffer this year, for among the wealthy is the financial crisis occasioned by the war is being much felt. The most of the money is raised by the fifty-cent gate admission, paid alike by the office boy (who may have had to kill an imaginary grandmother to get there) and the business man himself, who found some urgent business to take him out of his office at that particular time. And once the fee is paid, they are on common ground, social equals, and will like as not sit side by side—unless they come from the same office, when it would not be good diplomacy—but regardless they will judge each other, wave their hats, yell themselves hoarse, governed only by their temperaments. Their identity is lost; they are all baseball fans. Missions must do likewise, they must remove class distinctions, put all on a common ground, make all Christians.

Where does the money come from to support missions? Some of it comes from wealthy people. But the war is no respecter of persons, and many who formerly gave generously to missions find themselves unable to do so this year. The money that comes from the fifty-cent donations, from each and every one of us. We each must give according to our ability. No baseball management admits even a small boy free to a league game; they all must pay, though they may choose their seats. And so you cannot enter this missionary work free. If you want to enjoy yourself, you must pay your way according to your means—unless, indeed, you are small and mean enough to go through a crack in the fence. And who wants to do that?

We must pray and pay if we wish to prosper. This league has a hundred-dollar deficit which is looking ugly, doesn't it? Though it wouldn't amount to much as a gate receipt at a good ball game. We read sometimes where people stand all night in a line in order to have a chance to pay their way. And yet what is a game worth in comparison to the privilege of Christianizing the world? Couldn't we get some baseball enthusiasm and tackle that deficit with a determination to "Play Ball"?

A little boy who had reached the age when boys feel that a watch is the one thing that makes life worth living, was told that for the present a watch could not be given to him.

But Edward continued to tease for one, until the whole family were wearied. Then his father, after explaining that he should certainly have a watch when he was older, forbade him to mention the subject again.

The next Sunday the children, as was their custom, repeated Bible verses at the breakfast-table. When it was Edward's turn, he astonished them all by saying: "What I say unto you, I say unto all: Watch!"

EPWORTH LEAGUE TOPICS

Young People in Relation to the Church

TOPIC FOR THE FIRST MEETING IN AUGUST.

1 Tim. 4: 6-16.

REV. R. BAMPFORTH, B.A., D.D.,
COLBORNE, ONT.

Note.—We have reached the fourth chapter of "Young People's Problems," and the First Vice-President will do well to make a full analysis of the four main divisions under which the text-book treats of "The special place of young people in the Church," of which this topic is based. The four phases which this topic is based. The four phases of Church life, to which Mr. Forbush calls special attention as having direct bearing on the young folk may be restated as *Worship*, the young folk may be restated as *Worship*, the Church makes provision for the cultivation of the young people in these essentials for their development in personal Christian character and their activity in ministering to others in the same and spirit of the Master. We recommend that the leader of the meetings make provision for submitting the questions appended to the chapter in question by the members as well as answered by individuals previously chosen and appointed for the purpose. The more this plan of open discussion is followed, the more readily will the members learn to think intelligently and speak boldly. Remember that to encourage this practice is one of the main purposes of the League.

Some years ago a hunter, who had been wandering in the northern wilds in search of fur-bearing animals, wended his way to the nearest trading post to dispose of his furs. After having done this he went to the hotel to satisfy his unnatural craving for liquor. During one of his trips to the north he had found a rather curious mineral, the value of which was unknown to him, though it was of great worth. He had it attached

or five dollars; the purchaser secured for four or five dollars that which he finally sold for five hundred dollars because he knew its value. The Church to some is not more than a watch charm, a decoration, something giving distinction and fellowship. To others the Church is more like the mineral to the mineralogist. Some see in the Church a means of developing and fortifying spiritual ideals. Others, whose hearts are drawn towards goodness and right-doing find the Church a channel of service. But to the young people it is a great school, teaching first how to live the life of a Christian, and second how to serve Christ and His cause.

Two of the most important words in the New Testament are "come" and "go." "Come unto me all ye that labor and are heavy laden and I will give you rest," which is to say, come to me and get the view-point, get settled, and the purpose of life fixed, well grounded on truth; then "Go ye into all the world and preach the Gospel to every creature." This is the life of service; but the essential part of the life of service is preparation.

Let us first consider young people in relation to *worship*. Here we get our first teaching in relation to the worship of God. The real essence of worship is meditation, meditation upon God. "Be still and know that I am God." The door is to be closed; the heart fixed; the thought centred on God, until the soul is filled with the Divine presence. Then with the Psalmist, we can exclaim, "My heart is fixed," and with Jacob, "Lo, God is in this place," or with the great Kepler, "I am thinking Thy thoughts after Thee." Then, and not till then, we shall

of our duty, and encouragement to press on, not till we are tired, but to victory? The Psalmist seems to have had some such thought when he said, "I was glad when they said unto me let us go into the house of the Lord."

Let us next consider young people in relation to the *Sunday school*. The Sunday school is an outcome of the Church. The Church is to the world of humanity what salt is to the world of life, a preservative. The Church is to shed light in darkness, to reveal stumbling blocks, causes of offence and to make clear the path of safety. The great need of the Sunday school was seen, young life was not receiving proper attention, so through the instrumentality of the Church men were moved to action, and as a result the Sunday school has become one of the greatest factors for good this world has ever known. It has become a training school for the Church. Its text-book is the Bible, and at about fourteen years of age we should have become quite familiar with this library of religious teaching. We should do well to memorize many of its beautiful passages and promises in order that the truths of the Scriptures may find an abiding place in our very life. This is one of the surest ways of becoming a lover of the Word of God.

Above all things we should become quite familiar with the life of Jesus and His eternal teachings. It is always helpful, and a good moral exercise, in our difficulties, to ask the question, "What would Jesus do?" and quietly work it out, having as a basis of our solution Paul's injunction, "let every man be fully persuaded in his own mind."

If you are to be co-workers with Him it is getting time that we should be thinking about teaching ourselves, and if we would be successful teachers let us note two things, first those qualities our teachers who have been most helpful to us, and second, the things we longed for in our teachers and did not get. Combine the two, master them, and you are on the road to be a successful teacher.

There comes a time in every life when a youth looks into the future and asks, "What is my calling in life going to be?" The question is an important one and in all seriousness should be solved in the light of truth.

Let us now consider the relation of young people to *young people's societies*. Here is another training organization for young people. As the years go by more effort than ever before is being put forth to help and train young people to successfully cope with the future. Physical, mental and spiritual training are included in the efforts and plans of the Epworth League. A good healthy body is essential to successfully engage the future, and therefore all things which would impair the body must be avoided and such exercise and training as are needed to develop it should receive consideration. Attention is also paid to the mental development, courses of study are taken up, embracing literature and citizenship. Debates are conducted as preparatory work leading on to public speaking. In this way leaders are being prepared.

There is also spiritual training. Prayer is a subject well worth our consideration, not simply that we may be enabled to take part in the exercises of the League, but because of times and opportunities in public and private it may be helpful to others as well as ourselves. Then there are those quiet times alone with God when we talk with Him. Then there is that spiritual conversation, heart to heart talk, individual exchange of spiritual experience with its resultant joy and sympathy, "I will tell what the Lord hath done for my soul."



A SUMMER IDYLL.

Amateur photo. Negative by Miss S. Mough, Waterloo, Ont.

to his watch chain because of its curiosity. A man in the bar-room who was a mineralogist noticed the watch chain, and asked for permission to examine it. This was most readily granted and the result was an offer to purchase the stone. The hunter put a price upon it merely as a curiosity. The mineralogist bought it for what he knew it to be—a rare mineral of great value. The hunter sold that of which he had little knowledge for some four

know the meaning of the Master's command, "When thou prayest enter into thy closet, close to thy door and thy Father who heareth in secret shall reward thee openly." Public worship will introduce us into the realms of holiness and clean living, reverence for God and His house, prayer and fellowship of kindred spirits; the proclamation of His word and the inspiration which follows, for is it not in God's House we receive inspiration for service, clearer conception,

YOUNG PEOPLE IN RELATION TO SERVICE.

The question of service and love is not so difficult a problem as it seems. All depends on the conviction and the will. If I have heard my Master's call "Come unto me," and have responded, His "follow me," and have obeyed, then I am in the path of service. The duty that lies nearest to me is my work. A boy was left alone at fourteen years of age to struggle with the stern realities of life, with no money, but a strong determination to succeed. He went in search of work, and at one place was asked what he could do. His reply was, "I am willing to do anything I can." That settled the question of employment, and it was not long before the boy was on the path of success. So it is in the service of the Master. Not what we want but what He needs. Be sure these primary services will soon bring us abundance of work and very speedily swing ajar the gates into a field of greater usefulness. Over the door of a certain missionary guild this picture was hung, an ox in the centre, on one side a plough, on the other an altar and underneath the words, "Ready for either, sacrifice or service."

Our Duty to the Orientals in British Columbia

FOR AUGUST MISSIONARY MEETING.

MRS. F. C. STEPHENSON, TORONTO.

Luke 10: 25-37.

The Orientals in Canada are representatives of China, Japan and India. While we find the Chinese in nearly every town and in all the cities of our Dominion, the Japanese with the exception of very few are in British Columbia, while the Hindus from India are all in that province.

When China and Japan opened their doors to the Western nations, their 450,000,000 were made neighbors to the new world of opportunity which lay just across the Pacific, and the western shores of the continent of America began to be discovered by the Chinese and Japanese as a veritable "gold mine" in return for hard, patient work.

The Chinese were the first to come, but those who came were not representative of their people, in fact, they were of the "masses" for whom the "classes" in China had little or no concern except as they added to their comfort or wealth. It seems strange that nearly all the Chinese in Canada come from the province of Kwangtung, in Southern China, and from the neighborhood of Canton, the capital. In the old days this was the penal colony or Siberia of Northern China, and as such the neighborhood of Canton has not stood high in the estimation of even non-Christian China. Unfortunately for both East and West, the immigrants were too often the undesirable, whose manhood had been crushed under the weight of poverty, misery, and crime. Even the best of the immigrants coming from the conditions of Southern China bring into the life of our Dominion, serious problems regarding citizenship, home life, morality and religion. Both Government and Church must not only consider, but must solve the problems of our growing Chinese population. We must Christianize these strangers or they will inject into home, church and state the paralyzing leaven of paganism. To make such a result impossible is a duty we owe to the Chinese and to ourselves.

If all the conditions of our own national life were uplifting, environment would do much for the "undesirable" Chinese who enter Canada. "The Chinese are selfish." "They are material-

istic." "Money is what they are after." "They gamble" "They are immoral." These things are said of the Chinese. Can they be said of Canadians, some of whom the Chinese continually meet?

We did not give the Chinese a very hearty welcome, for many reasons. At first they were indispensable for the hard work of railway construction, in working the mines and in doing the hundred and one hard jobs always waiting in a new country. We let them live where they chose in little communi-

We are debtors to the Japanese for the same reasons that we are debtors to the Chinese. We owe them the Gospel. When Japan sent her embassies around the world to gather the best the nations had to give for the enriching of her national life, she excluded all pertaining to the God the western nations worshipped, not knowing that "righteousness exalteth a nation," and that "Thou shalt have no other gods before me" applied to the nation as well as to the individual.



ON THE LETHBRIDGE RIVER.

Amateur photo. Negative by J. Lackenbauer, Lethbridge, Alta.

ties, shut off from others and shut in with themselves, until their life in Canada was of much the same standard as life in old Canton.

Through long years many of the Chinese were left undisturbed to worship as they would until at last the Methodist Church awakened to the fact that all her foreign mission work was not beyond the sea, and in 1885 began work among the Chinese in British Columbia. How the work has grown cannot be told in this short article. Not to the Methodist Church alone must the credit be given for the Christian Chinese community to be found in many cities and towns in Canada to-day. Other churches have been steadily at work and the Chinese Christians and pastors have not only helped in the work in Canada, but are contributing both men and money toward the evangelization of their old home neighborhood of Canton. With the acceptance of Christianity by the Chinese in Canada, many of the problems they create will disappear.

Few realize that to-day we have 25,000 Chinese in our Dominion. Are there any in your community? If so, are they Christian? If they are not, what is the reason? Has the Church of which you are a member let this "Stranger" alone? If we cannot in a Christian community win a few Chinese to Christ, should we expect our missionaries in a heathen community in China to send in "encouraging" statistical reports regarding membership? Shall we give the Chinese in Canada education, the opportunity to make money and all that they are so anxious to learn of "Western methods," and yet withhold the best we have, our knowledge of God and of His Son, our Saviour and the Gospel? Our duty to the Chinese is Christ's new commandment.

Japan put away her old educational system and adopted and adapted the best the world had to give. All her girls and boys went to school.

It was only in 1871 that Japan abolished her feudal system and admitted the outcast classes into citizenship. In those days Japan was the Japan of the Japanese; later it became the Japan of Asia and now it is the Japan of the world, the ally of Great Britain and acknowledged as a world power since the Anglo-Japanese treaty of 1902. With her learning, civilization and place among the nations, Japan is not Christian, and the Japanese who have come to Canada have brought with them not Christian but non-Christian standards of life.

Aside from any economic menace which we think they may create in British Columbia, we must give them the Gospel or face the more serious social problems which they will create through false standards. We are doing much in our work among them in British Columbia; those of us who live in this province may find some "foreign work" at our very door. To those who have no opportunity of personal contact with the Japanese, let me repeat the request which comes from our missionaries working among them, that we pray for the Japanese and for them.

No organized work has been undertaken among the Hindus.

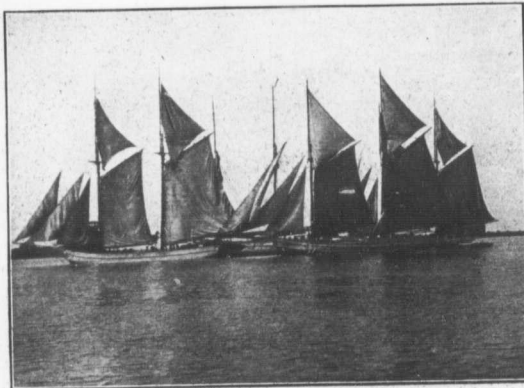
SUGGESTED LITERATURE.

- Our Work Among the Chinese and Japanese in British Columbia, by Rev. G. E. Hartwell 10
- The Story of China in Canada, by Rev. J. C. Speer, D.D. 10
- Leaflet Literature 05
- The Missionary Report (borrow from your pastor).

The Missionary Bulletin for June.
 "The Influence of the Work Done
 for the Chinese in Canada as Seen
 in China"25
 Sent postpaid for50

SUGGESTIONS.

Order the literature; it will pay you to have full information for the preparation of the programme.



ON FRENCHMAN'S BAY.

Amateur photo. Negative by W. Ross Smith, Toronto.

If you have Christian Chinese or Japanese in your community or church, invite them to the meeting.

If there are Chinese or Japanese in your community who are not Christian, appoint a committee of young men, get acquainted with them and aim for their acceptance of Christ as their Saviour.

Pray for the evangelistic campaign now going on in Japan. (Read Dr. McKenzie's wonderful account of the meetings in the *June Bulletin*.)

Make your League room attractive. Maps of China, Japan and British Columbia should be shown.

SUGGESTED PROGRAMME.

Hymn.

Prayer—For our Oriental fellow-citizens and their missionaries.

Scripture Reading—Luke 10:25-37.

Address—The Home Conditions from which the Orientals Come. References—The Story of China in Canada. Letters from Rev. G. E. Hartwell, in the *Missionary Bulletin*.

Address—The Conditions, Social, Industrial and Religious, into which the Orientals Come. References, the *Missionary Bulletin*, the *Missionary Report*.

Address—The Reflex Influence on China of the Work Done in Canada. References, Letters and articles from Rev. G. E. Hartwell in the *Missionary Bulletin*; article in the June number of the *Missionary Bulletin*.

Closing.

Women and Nation Building

TOPIC FOR CITIZENSHIP MEETING IN JULY.

Judges 4: 4-9.

REV. H. DOBSON, B.A., B.D.,
 REGINA, SASK.

The present serious crisis through which, along with other nations, our country is passing, has called forth an effort looking towards a national ideal

THE OLD AND THE NEW CONCEPTION OF WOMAN.

Not long ago I read a definition of woman from an encyclopaedia of the eighteenth century: "Woman, the female of man, see man." In the course of a century or two she has passed from the place where she was recognized as a mere attachment, to the place where she is recognized as having capacities, attributes and powers to be used by her as she, in her freedom of choice, may elect.

THE INDUSTRIAL REVOLUTION.

The coming of steam as a motive power has materially affected the status of woman. Between 1750 and 1800 a new system of factory industry sprang up which has gradually displaced the old system of domestic industry. This industrial revolution has affected our whole civilization, and in no place is its influence more marked than in family life. The industrial revolution has created a domestic revolution.

THE FAMILY.

In the old time before the factory system the family was held together by material necessity. To-day—this is particularly true in centres of industry—material necessity separates the family most of the day. Under the old regime the man had his shop close by the house where he worked with his apprentices—quite often his own sons. The housewife, assisted by her daughters, made the clothes, preserved and canned the fruit and vegetables. It was the regular thing for the daughters to learn housekeeping through years of busy companionship with their mother. The factory system has changed all this. The cobbler's and the carpenter's shops close by the home have gone. The father and the sons leave the home for the factory in the early morning, and they are away the whole day. Over seventy-five per cent. of the clothes formerly made in the home are now made in the factory away from the home. The same is true of the preparation of foods—and the making of the bric-a-brac and the fancy articles used in home ornamentation. Out of this has grown so far as "home demands" are concerned a new leisure for women. A vast multitude of women at an early age leave the home for the school, the factory, the store and the office.

This presents us with several of our pressing social problems.

- (1) The problem of the family.
- (2) The problem of women and children in industry and the safeguarding of their life.
- (3) The problem of education as necessitated by the new life of woman.
- (4) The problem of the franchise in its bearing upon women's work.

THE CHRISTIAN MARRIAGE.

Material necessity once held the family together. It is now plain that, as never before, the Christian marriage is essential. The family only stays together when so held by mutual respect, common motives and high ideals. The building up of spiritual bonds is the *sine qua non* of the future Canadian home if it is to stand the test of modern life. Without these spiritual ties there is bound to continue the disintegration of family life—under the pressure of advancing industrialism.

WOMEN IN INDUSTRY.

With the entrance of woman into various spheres of industry there has come to women a new independence. Women are not now dependent for their support upon marriage. They are less than ever before subject to man and the caprices of man's passion. Under this influence there

and national unity hitherto unknown in Canada. The necessity of exalting the national idea is particularly urgent because of the heterogeneity of our racial make-up. Over forty different nations are represented in our population. To make of this people one nation is a task so great as to demand every contributing force within the country. The capacity of women to aid in this work and the possibility of bending the energies of women in the fullest degree in that direction is the subject for our consideration.

WOMAN THE CONSERVATOR OF THE RACE.

Biologically "the female not only typifies the race, but metaphor aside, she is the race." So states Lester F. Ward in his "Pure Sociology." Each generation is born anew—born to women—and in a very peculiar sense both from the standpoint of heredity and environment the woman determines more largely than man race qualities. "With each generation the entire human race passes through the body of its womanhood as through a mould, reappearing with the indelible marks of that mould upon it. The intellectual capacity, the physical vigor, the emotional depth of woman, form also an untranscendable circle, circumscribing with each successive generation the limits of the expansion of the race." There is a sense in which woman is the race, and it is true that the success or failure of the race depends upon the success or failure of its woman.

It is worthy of note that women have more of a tendency to adhere to the past and less inclination to branch out in new directions. They conserve the racial type and, generally speaking, they conserve that environment which best promotes its development.

is developing a new morality, the assertion of a common standard of morals for both man and woman. For the protection of women in industry which has been in the past so completely man-controlled, the exercise of the franchise by women seems essential to the conservation of the health and welfare of the whole nation.

EDUCATION FOR WOMEN.

For the preparation of women so that they may give fuller expression to the best that is in them, in this rich and varied life opened to them, a readjustment of our whole educational system must come. And not only must we adjust our educational system but the people must adjust their attitude to education. Vocational education for all young women is needed—and thorough training in household science is forced upon us by the industrial and domestic revolution of the last century.

WOMEN AND THE FRANCHISE.

The first principle of all government, whether autocratic or democratic, is that "government can only be by the consent of the governed." That consent may be either free or given under coercion. In our democracy we give that consent by means of the ballot. In the earlier stages of democracy that consent by ballot is passive. We consent to laws or representatives—initiated or nominated by the few. As democracy develops the ballot becomes a means of expressing the active will. The people initiate and nominate. The question is—Is it within the range of possibility for a man by one ballot to express the will of both himself and his wife without spoiling the ballot? The effort to do so will appear to most people as decidedly humorous. The possibility of man expressing on the ballot the will of man and woman at the same time, is the basis of the theory that now upholds manhood suffrage against equal suffrage.

THE NEW LEISURE AND THE OPPORTUNITY FOR SERVICE.

Note the new leisure of women created by the industrial revolution. To save women from the idleness and superficiality of much of our life in what we call "Society"; to save women from becoming merely the dolls and playthings of men; to save men from the immoral infection from such a life and from the loss of their respect for the women who are constantly before the public eye, man must hand over to woman her share in the wider life of the control of the state. Partners in the fulfilling of the functions of life they were created. Partners in life's control they must be, for the conservation and enrichment of the life of our nation.

SUBJECTS FOR DISCUSSION.

1. In what employments should women engage?
 2. When women do the same work as men should they receive the same wages?
 3. Is there any reason why there should be a due proportion of both men and women as teachers in our schools?
 4. It has been asserted that if women receive the franchise they should bear the same military burdens as men. Should they? In what ways can women share in the defence of their country?
 5. Should married women work outside of the home?
 6. What type of education is best suited to women?
 7. Who should keep the purse in the home?
 8. Will giving the franchise to women help or hurt the home?
- There is recognized to-day by all writers on the subject a tendency on the part

of a certain type of "Society" to classify people into two classes, the men who are to be the getters, and the women who are to be the spenders. How will this affect the national standard of morals? How will it affect the age of marriage? How will it affect the happiness of family life?

RECOMMENDED BOOKS ON THE TOPIC.

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

Pure Sociology. By Lester F. Ward. A rather expensive book, but a very interesting one—written to demonstrate from the point of view of Biological Science that the female is always the conservator of life, and the male is an afterthought of nature, and that it was only at a comparatively late period of the history of Man that women, through various influences, fell into subjection. A good book for preachers, teachers, statesmen and leaders of public life.

Woman and Social Service. By Scott Nearing and Nellie M. S. Nearing. Macmillan & Co. A book that all women would find interesting, showing how the changed status of woman has been brought about and the present opportunities for women in social service. To women seeking the wider life and the higher service of the new day this book is highly commended.

Woman and Labor. Olive Schreiner. F. A. Stokes Co. This deals with one of the larger phases of the woman's movement and treats of the conditions in relation to woman workers that makes changed control imperative.

Women's Suffrage. M. G. Fawcett. In The People's Books. This book gives an historical account of the woman's suffrage movement, is very concise, costs only twenty cents and is very readable.

In *Scribner's Magazine* for March, 1914, is an excellent article showing an analysis of the effects in a number of states of women's suffrage on the laws of the state.

The Benefits of Rum

REV. JAMES LAWSON.

A few of these I now will summarise:—
 Bloody noses, black and bloodshot eyes;
 Crooked gait, and crumpled dirty shirt;
 Damaged dress, torn and destroyed by dirt;
 Empty purse, and empty cupboard, too;
 Friends, like hens' teeth, far between and few;
 Ghastrly, gaping gashes, gushing gore;
 Heavy hearts, hunger, heads bruised and sore;
 Idleness, impudence, causing strife,
 Jangling and jarring jeopardizing life;
 Kneeless pants, knavery of every kind;
 Loathsome diseases, lunacy of mind;
 Mopishness, melancholy, mortgages to boot;
 Notes to pay, without the cash to do't;
 Old shabby clothes, not fit to wear;
 Pinching poverty painful to bear;
 Quarrels, too, which often lead to fights,
 Rum prompting rummies to defend their rights!
 Sickness, shame, dreadful delirium
 Tremens, all through drinking poisonous rum;
 Ugly ulcers, wrecked and unsound minds;
 Vulgar vices of various kinds;
 Wretchedness and want and endless woe;
 'Xcessive grief, which none but drunkards know,
 Yet drunkards drink, and tavern-keepers sell,
 Zeal e'en displayed in sending souls to Hell!

England has been destroyed every ten or fifteen years—from the time of the Armada to the present day—in the propleches of men. Every few years she has been about to be overthrown at sea; she has been about to be ploughed up by the land; she has been about to be stripped of her resources in India, and in other parts of the globe. Nations have formed alliances against her; the armies and fleets of the civilized world have gone about her; her interests, political and pecuniary, have been repeatedly and vio-



LAYING CORDUROY ROAD, SOUTH PORCUPINE.
 Amateur photo. Negative by Mrs. W. J. Brown, Shallow Lake, Ont.

DISTRICT PRESIDENTS

Are you planning for your Annual Convention? Start early, plan thoroughly, and do not forget to notify the General Secretary of place and date as soon as they are fixed. PLEASE!

lently assailed; and yet she stood, as she now stands, mistress of the seas, and the strongest power on earth.—Henry Ward Beecher.

"The most miserable pettifogging in the world is that of a man in the court of his own conscience."—H. W. Beecher.

YOUNG PEOPLE'S PROBLEMS

What is the Church?

There will be no attempt to discuss these questions in technical terms. We want to be plain so that he who runs may read. Once upon a time Jesus Christ came to this world. His work was different from that of other men who had come. He set Himself to help and heal, to lift morally and enlighten spiritually all with whom He came into contact. He called others who believed in Him to follow and help. They did. They were immediately given something to do. These formed the Church. In other words the Church folks were the people who helped Jesus do His work. The supreme test of membership as given by Jesus was ministry of service. Belief was useful as it helped make men better servants. So to-day creeds, rituals, doctrines, theologies, are good as they make more useful. Are you willing to help Jesus with His work? Then you belong to His Church. He needs help more than ever.

Are People Drifting Away from the Church?

Some are. But there is a reason. Some people do not like the programme of the Church. They resent having their consciences disturbed. They do not want their deeds reproved. Then some are drifting away from the Church because they do not like the programme of the Church members, and from what we know of some of them we cannot wonder at that. Where a Church is alive to its mission, and understands the signs of the time, goes after lost souls like the shepherd after the lost sheep, welcomes prodigals like the father in the Parable, and digdals like the father in the Parable, and steadfastly pursues this course, people will not drift away. You can depend on the Lord Himself co-operating with such a Church and giving it the victory.

But if you have Pharisees in the pews and on the boards, and elder brothers with their ill-temper around, you can look for a drifting away. So in answer to the question we may say, "All depends on what the Church is like."

With the Sunday school training the young as it is there ought to be better church attendance in the next generation than in this. At present I think more people attend church than ever.

Why Isn't the Church Open every Night in the Week?

Like the Pool Rooms, Bowling Alleys, and Bar-rooms?

If there were no other alternative as between the church parlor, and these other places I would say that the church ought to be open every night.

But look, the church is open several nights a week. Are the people all in it who should be there? Are they there to worship and help? If not, they should be. If they are merely looking for entertainment they will find that the church is not making a business of that kind of thing alone.

The church is the idealist among organizations. "Where there is no vision the people perish." The Church teaches what is right life means, and inculcates as far as possible its teaching. It cannot run all the institutions of the community, yet its spirit may leaven all these institutions. If the Church—the average Church—

is not open every night that may be because it is not materially equipped to provide all kinds of amusements; or it may be because the Church thinks young men should take two or three nights at least in their own homes. If you think the Church is not doing its duty socially, get on the inside and help it, but don't forget its primary mission—worship.

If the Methodist Church is Opposed to Games of Chance

Card Playing, Dancing, Betting, and such things, why was the rule relating to these things taken from the Discipline?

There was no direct rule relating to these things at all. Some years ago a "footnote" was added to the rules giving this special interpretation of the original rules. Mr. Wesley drew the original rules up in 1739—quite a while ago, by the way,—but he was very careful to avoid literal prescriptions. He left the guidance of questionable things just where Paul did, to the enlightened Christian conscience and the regenerated heart. That is the only safe way to guide Christian men. So long as there was a semblance of rule about these matters our Church denied its members the right of private judgment. As the case stands now all kinds and forms of amusement stand on their merits, and preachers and teachers are free to express their views and give reasons for them. We should seek the leadership of the Spirit who dominates through the awakened heart rather than by some arbitrary rule. The footnote that the General Conference put in place of the old one is we think far superior to the one deleted. Read it!

Should we Give to the Support of the Church when we are already in Debt?

A man owes more to the Church than to any other institution on the earth. He really has no debt that takes precedence of that. "How much owest thou my Lord?" Should a man put a roof on his house before he has the basement paid for? Should a man buy food when he has not paid for his coat? You see the contrast is entirely unfair.

The Church represents an interest in our lives and in society that cannot without great danger be neglected. Some of the best churches Canada ever had were kept up by pioneers who mortgaged their farms to keep them going. Use good judgment of course about handling your means, but let your church share in a generous place in your plans.

Are Conversions Dying Out?

I think they are not. There is a great difference of opinion about the meaning of conversion. Some have a type of conversion in mind such as that experienced by the Philippian jailor. That is their standard. If they do not see such things going on they will tell you that there are no conversions taking place. A moment's conversation would bring about a better understanding. We do not find such an experience in the life of Samuel, Moses, Matthew, Timothy and so forth, yet they were unquestionably men of God. As a matter of fact, the jailor drops immediately out of sight despite his spectacular conversion.

Conversion is the experience of becoming conscious of our salvation through Christ. We may come to that consciousness quietly or by a stormy experience. In these days of Christian teaching through the home, Sunday school, pulpit, and through personal influence, we may naturally expect more of the quiet sort of conversion than any other kind. But in any case let us not make the mistake of proscribing how the Spirit of God should work. His ways are mysterious but effective.

What is a Christian?

Simple as this question appears, there is probably none harder to answer. The familiarity of the term "Christian" leads to carelessness in understanding its meaning. In looking into the question we must bear in mind that our answer should meet the needs of all. It must be Christian from all angles and to all standpoints and to all generations.

The first time the term "Christian" was used was at Antioch, where "Disciples" were called by that name. Disciple is a learner. These men and women were learning Christ. As they did they became like Him in spirit and action. Hence the "nickname" Christian. So to be a Christian is to be a learner or disciple of Christ. It is not simply to understand about Him. It is not accepting a creed. It is to take Him as Saviour, Lord, Ideal, Friend, all in all, and letting our whole soul go after Him. We are not to set bounds to His personality like the Unitarian. Let us rather say with Charles Wesley, the poet, "Thou, O Christ, art all I want."

A Christian then is one who takes Christ for His "all in all." He makes Him his whole Saviour and Master.

What do you think about the Moving Picture Business?

Well, I think it is here to stay, because the eye is never tired of seeing. But much of what is shown is rather below the proper standard. We must remember that the business is handled commercially for profit. Those who manage it will show that which will bring in the largest profits. If you see a picture below par, say so. The managers are very sensitive about the views of the patrons. Get after the censors where you can and tell them what you think is best. At the present time I think there is a good opportunity of striking for a higher ideal in the movies. People are getting tired of the cheap poses and cowboy escapades, which have been on so often. There is a chance to appeal for something more educative and interesting at the same time.

What do you think of Tithing as a Method of Giving?

As a principle, teaching regular and proportionate giving, it is good. As a rule to be rigidly observed it is poor. The letter killeth, but the spirit giveth life. There are times when in order to save their church from dishonor men may be called to "give" more than a tenth. A division that speaks of one part as the Lord's and nine parts as our own is un-Christian. All belongs to God. A man with an income of \$1,000, with five children, say, and a mother to keep, is not in as good a position to give a tenth as his neighbor without any children at all is to give three tenths. Distinction should be made between the letter and the principle of tithing.

Orlando

JUNIOR TOPICS

JULY 18.—THE HOLY CLUB. Titus 2.

Last month we left John Wesley in Epworth working with his father in the Epworth rectory. He remained there for two years, after which he returned to Oxford. We now hear for the first time of a little group of students who, with John Wesley as their leader, were trying to lead a good life in spite of the gay carelessness of those around them.

This earnest band of young men met every night to study the Bible and make plans for their work the next day. They visited the sick, helped the poor, taught the children in the schools, and paid visits to the inmates of the workhouse and the prison. Another thing which marked these young men as different from others was their regular attendance at religious services. All of them were early risers. John Wesley rose at four every morning, and kept it up to the end of his life. Do you wonder he got through such a large amount of work?

The club, which began with just a few members, increased until there were over twenty belonging to it. Because they were trying to do right and were different from the rest of the students at Oxford, they were laughed at and ridiculed a great deal by the other students who invented all sorts of nicknames for them; their little meeting was called the "Holy Club"; their reverence for the Bible led to their being spoken of as "Bible moths" and "Bible bigots." But the name which was to last the longest was *Methodists*. Not only then but in after years, Wesley's followers were called *Methodists* because of the regular and methodical lives which they led. The name was given in mockery, but, in the long run, won respect and to-day there are millions of people who are proud to own it.

Although the club grew in numbers it did not remain large very long. Some of the members were not brave enough to stand the ridicule and one by one dropped out of it. Do you think Wesley was one who left it? No, he was made of better "stuff" than that. He could stand being laughed at when he knew he was doing right. Charles Wesley, the hymn writer, and George Whitefield, who became the greatest preacher England has ever known, were two other faithful members. I am sure it was a disappointment to John Wesley to have the club become so small, but he was not discouraged. He persevered in his work and often sacrificed himself many comforts in order that it might succeed. He lived frugally, so that he should be able to help those who needed assistance. He would often take long journeys on foot to save the expense of a horse and coach.

We are all proud of the Methodist Church and we should also be proud to think that the founder of it was such a man as we see him to have been. Let us not forget that it was through his untiring zeal and persistent effort that such an institution was founded and that similar devotion to real hard work by the pioneers in our own country has given us the great privileges we now enjoy.

—H. M. B.

JULY 25.—DR. BOLTON, FIRST CANADIAN METHODIST MEDICAL MISSIONARY. Luke 4:16-21.

Question. Who was Dr. A. E. Bolton?
Answer. A Christian doctor who became a missionary to the Indians in British Columbia.

Q. What led Dr. Bolton to think about being a medical missionary?

A. While at college in Kingston he heard of the people in the mission fields who had no doctors or hospitals and who were dying without knowing anything about Jesus Christ, the Great Physician.

Q. What else made Dr. Bolton think of being a medical missionary?

A. He had two friends who had also made up their minds to go and "preach the Kingdom of God and heal the sick" (Luke 9:2). One of these friends was Dr. O. L. Kilborn, who is one of our medical missionaries in West China.

Q. How did Dr. Bolton find out that a medical missionary was very much needed in Northern British Columbia?

A. When the Rev. Thomas Crosby, the great missionary who lived at Port Simpson, was in Kingston he met Dr. Kilborn. Dr. Crosby told him of the awful suffering of the Indians from disease, and asked him to go to them as a medical missionary.

Q. What did Dr. Kilborn say?

A. That he could not go to British Columbia himself, but he told Dr. Crosby about Dr. Bolton. Dr. Crosby at once wrote to Dr. Bolton telling him what he told Dr. Kilborn, and *I'll go* was the message Dr. Bolton sent back in reply to the letter.

Q. What was the next thing Dr. Bolton did?

A. He asked the Mission Board to send him to Port Simpson. At first the Mission Board hesitated, but after a while it appointed him as the first medical missionary of our Church; but there was no

the first year were provided. Faith in God who had supplied the need the first year carried Dr. Bolton through many hard places in the years which followed.

Q. What made Dr. Bolton glad he went to Port Simpson?

A. The Indians had no one to help them when they were sick. The Indian children died because their fathers and mothers did not know how to take care of them. The missionaries needed him as well as the Indians. But most of all Dr. Bolton was glad because he was able, not only to make sick people well, but to tell them about God's love and about our Saviour, Jesus Christ.

Q. What did he report at the end of the first year?

A. He wanted a hospital. He was the only doctor within five hundred miles. During that year he had five thousand four hundred patients. He opened medical work at Port Essington and up on the Naas river. The Indians came long distances to see him; some from two hundred miles in the interior, some from Alaska, and others from Queen Charlotte Islands.

Q. Did Dr. Bolton succeed in getting the hospital?

A. Yes, in 1892 the hospital was built at Port Simpson and did not cost the Missionary Society anything. Our Woman's Missionary Society sent a nurse, and the hospital work began. The Indians and the white people gave toward the cost of the hospital, and the Government gave \$500.

Q. Did the hospital prove a help in the work?

A. Yes, Dr. Bolton opened two other hospitals, one at Port Essington and one at Rivers Inlet, both places where the Indians gathered for the salmon fishing and to work in the canneries. These hospitals were built by Dr. Bolton with the help of the Indians.

Q. What did one of the Indians say about Dr. Bolton?



DRAWING MILK TO A SASKATCHEWAN FACTORY.
Amateur photo. Negative by M. A. Campbell, Milton, Ont.

money to send him to Port Simpson nor to pay his salary.

Q. How did Dr. Bolton manage to be gin work?

A. Dr. Bolton paid his own and Mrs. Bolton's travelling expenses to Port Simpson, which he reached Nov. 17, 1889. The Indian missionaries, although their salaries were small, each gave a share, the Indians helped, too; and so by many helping a little, Dr. Bolton's expenses for

A. "The doctor is a wonderful man; he can heal just like the Master."

Q. What are some of the reasons Dr. Bolton was so successful?

A. His highest aim was to preach the Gospel and heal the sick. He had faith in God and depended upon Him for help. He worked hard. He was thoroughly prepared for his work. He shared with the Indians the blessings God gave him. Dr.

Bolton died Dec. 26, 1914, in Vancouver, where he had been living for some time. Q. How is the work begun by Dr. Bolton now carried on?

A. We have five hospitals and four doctors; Dr. Large and Dr. Spencer at Port Simpson; Dr. Wrinch at Hazelton; Dr. Darby at Bella Bella. We have hospitals at all these places and summer hospitals at Rivers Inlet and Port Essington—Mrs. F. C. Stephenson.

AUG. 1—OVERCOMING THE TEMPTER. Matt. 4: 1-12.

Directly after the Baptism of Jesus, of which we learned last month, the Holy Spirit led Him away from the River Jordan into a lonely wilderness for a great

glory of them"—everything we can think of that is grand and beautiful—thrones and crowns, ships and armies, palaces and temples, delicious feasts and glittering robes—such things was Jesus shown. Then the devil said he would give all these to Jesus if He would fall down and worship him. What do you think was the answer Jesus gave him? (verse 10, given by a Junior). Satan then left Jesus and angels came and ministered to Him.

So you see Christ was tempted just as we are, and because He was He knows how to help us keep from yielding to temptation.

When the devil left Jesus it was not for ever; he tempted Him again during

Note—The leader should give the Juniors a clear understanding of the hymn, so that when they sing it they will know the meaning of it. It is a prayer for guidance. Christ is the Kindly Light that always guides aright, and, though without Him all is swirling gloom and darkness, we are safe when He is guiding us step by step. Some people are not satisfied to go one step at a time, but want to rush ahead and see at once all that is before them. We must remember that if Christ is our Guiding Light all will be well, though we do not at once see very far ahead. Just as the light from a lighthouse guides the ship at sea and keeps it out of dangerous places when all around it is darkness and gloom, so Christ is our Light to guide us and show us the right way to live. We need never go astray if we will always follow Him.—H. M. B.



YACHTS IN PORT DOVER HARBOR, JULY 1st.

Amateur photo. Negative by Miss E. Bagley, Port Dover, Ont.

purpose. He had been made man for us; He was now to be tempted for us.

There were no living creatures with Jesus—but the wild beasts. But none of these was allowed to come near Him to hurt Him. Jesus was in the wilderness forty days and nights, and during all this time He ate nothing. He did not eat locusts and wild honey, as John the Baptist did when he was in the wilderness. He strengthened Himself by going without food, that after resisting so urgent a thing as hunger, He might also resist the devil.

After Jesus had fasted forty days He was very hungry. The tempter, knowing this, came to Him and said, "If Thou be the Son of God, command that these stones be made bread." But no request of Satan could be for any but a wicked purpose, and the Saviour refused.

(Have one of the Juniors give His answer—found in verse 4 of lesson.)

When the devil found that he could not persuade the Son of God to sin in that way, he tried another. He took Him to Jerusalem to the highest point of the Temple, and there dared Him to prove to him that He was the Son of God by casting Himself down without being hurt. In bidding Him to do this the devil, in his turn, took words of Scripture (verse 6 may be given by a Junior). Many times Satan misleads people by putting into their minds a wrong meaning for Bible words; but Jesus, who could not be misled, answered, "It is written again, Thou shalt not tempt the Lord thy God." To cast Himself down would have been to tempt or try God's goodness, which we must never do.

Thus the devil failed a second time, but he tried again. He took the Lord, who was a lonely man, a wanderer, a king without His kingdom, to the top of a very high mountain, and showed Him "all the kingdoms of the world and the

His life. He tempted Him by the lips of mockers in the hour of death; but Jesus resisted him always, and conquered him at last. He is always ready to help us resist the Evil One, and the only way we can live rightly and keep Satan out of our hearts is by giving Jesus the first place there and always taking Him with us.—H. M. B.

AUGUST 8.—LEAD, KINDLY LIGHT.

John 9: 12-25.

The author of the hymn, "Lead, Kindly Light," was John Henry Newman, afterwards Cardinal Newman, by which name he is best known.

He was born in London, England, in 1801, and was educated at Oxford, where John Wesley received part of his education. He was at first a clergyman of the Church of England, during which time he wrote this hymn. Afterwards he became a Roman Catholic. In 1875 he was made Cardinal of that Church. He lived to be eighty-nine years of age.

When Newman was quite a young man his health failed, and, to regain it, he went, with his father, to the south of Europe. While there he became ill of fever and, while some thought he was dying, he would not give up hope. He said he must get home to England, for he had a work there to do. He had to wait three weeks for a vessel, but at last got on an orange boat, and started for home. While on the boat he wrote verses most of the time, among them being the hymn, "Lead, Kindly Light." He had no idea then that it would ever become known or that it would be sung as it has been and will be for generations. He was once congratulated on the hymn by a friend, and his reply was, "It is not the hymn, but the tune that has gained the popularity. The tune is Dykes', and Dr. Dykes is a great master." This tune is "Lux Benignus," to which the hymn is generally sung.

Toronto East District

An exceptionally bright rally of the Toronto East District League was held in the Berkeley Street Methodist Church, which was neatly decorated with Allies' flags and Epworth League banners, on Thursday evening, May 13th.

The final Debate of the District series was right up-to-date in every respect. The subject—Resolved "That it is in the best interest of civilization, that the United States should remain neutral," was very interesting and instructive, and was ably upheld by the affirmative—Miss Heron and Mr. G. Beckett, of the Scarborough Junction Epworth League, and the negative was supported by Miss Crawford and Lieut. J. McLean, of Carlton Street Epworth League, who as winners were presented with the new Smith Shield, donated by the District President, W. Ross Smith, also a pyramid of Allies' flags donated by Mr. H. R. Adams. The judges were Miss Clara G. Wallace, R. W. Doan and C. E. Edmonds.

The patriotic solos, well rendered by Miss May Pickering and Mr. Fred W. Palmer, were appreciated by all.

During the programme, the President gave a very interesting report of the successful work of the District, in which it was announced that the combined membership of the District, junior and senior, including the six new leagues, is 2,875, and the Missionary givings, although not complete, are \$2,720.57.

Possibly the proudest item on the programme was the hearty response to the President's request for a handkerchief salute, for Mrs. Dr. Rega Kilborn, one of our missionaryes, who in her reply said she, with the District, would send these greetings to Dr. O. L. Kilborn in a brief.

A brief honor roll was also given regarding the *Outline Roll of the Boys at the Front*, after which Rev. R. J. D. Simpson, on behalf of Carlton Street Epworth League, presented Lieut. John McLean, who is leaving for the war, with a Jewel.

The District Banner was presented by Gerard Street League, and King Street third. Langford Avenue, the baby league of the District, also made a good showing, having twenty present out of a membership of thirty.

Nineteen of the twenty-one senior leagues in the District were represented, with a total attendance of about 800.

The officers elected for the ensuing year are—Hon. Pres. Rev. John Locke; President, W. Ross Smith; Secretary, Miss I. M. Plasette; Vice-Pres. (1), H. J. Sanders (2), W. J. Arms (2), Miss Pearl Atkinson (3), Miss K. Cambridge (4), Herbert R. Adams; in charge of the Juniors, Misses M. Wood and Syde V. Ormerod; Treasurer, G. O. Outbush; Conference Rep. F. W. Lewis.

Why I am Proud of My Denomination

E. LILLIAN MORLEY, BLYTH, ONT.

Note.—A Union meeting was recently held in Blyth, at which this subject was presented by representatives of the Young People's Societies present. The original paper was given to represent the Methodist point of view.—Editor.

THE days of Church Union are not yet with us, but denominationalism is not the prominent feature in our home training and community life that it was a couple of decades since. And it is a great misfortune, since Union has not materialized, for the extreme of bigotry and narrowness in doctrine, we are fast approaching the stage of no doctrine at all. That seems a very foreboding way of stating conditions, but a moment's reflection will convince us that it is true.

The basis of doctrine in the various Churches is not nearly as well known by the children today as it was in our fathers' childhood. Doctrinal boundaries are, no doubt, foolish, for the beliefs outlined in the Church catechisms all converge to the final hope of mankind. But, because they point to that goal, we have a sure foundation for our faith, and seeing a staunch Presbyterian or a strict Methodist has given thousands a grip on the wider doctrines of Christianity. Better far to find a man stubbornly adhesive to the little pet doctrines of his denomination than to find him floating aimlessly, trusting that in some mysterious way he is to find favour in God's sight and a home in heaven. If our denominational separation did not lead us to heaven and to God, then it would be absurd. But it does point there, and hence we have a right to be proud of our denomination and the blessing they have been to the world.

Methodism is proud of its founder, John Wesley. The world, indeed, is proud that such a man arose to work such a wonderful transformation in the ideals and life of England, nationally and individually. Morality and religious stamina had departed from England. John Wesley discovered that religion was the chief business of life and personal acceptance and imitation of Christ, the only hope of England. One by one his friends caught his spirit. The Holy Club was formed; they went about preaching in the open; thousands heard, lives were changed and a new Church was born which felt the throbbing pulse of the Christ actuating and stimulating her aims. The whole nation received an uplift, and England at last emerged from an era of gross ideals, brutal sports, corrupt and immoral life, into a period of national advancement—all of which was largely due to the impetus given by John Wesley. Indeed, historians say that Wesley's preaching saved England from a revolution like that in France, by the transformation of the industrial population of England from a menace to society into intelligent, God-fearing, law-abiding citizens.

Wesley's co-laborers in Methodism were men of whom we are justly proud. Charles Wesley, the sweet singer, whose hymns are sung by all denominations, and George Whitefield, the magnetic preacher, were closely identified with the inception of the Methodist movement. We are proud of Wesley's motto—"The World is My Parish," and the way in which our Church has followed in his steps. Methodism has always reached out after the masses of fallen humanity, both at home and abroad.

In direct line with Wesley's spirit, Robert Raikes, a Gloucester printer, opened the first Sunday School in 1780. Very thankful indeed may we well be for the inaugurator of this part of our

church life, considered by many the most important of all its organizations.

This broad outlook of Wesley's has filled the Church with the missionary spirit—and her missionaries are everywhere, in China, in India, in Japan. The Methodist Church early began work among the Indians in our own Canada, and such names as Thomas Crosby, George and John McDougall, Egerton R. Young, Ephraim Evans, and others are honored not only in their own Church, but by the nation as pioneers in Empire building. Our missions among the French Catholics in Montreal and the foreigners in our cities and the West are doing an important work for God and the Dominion, transforming many illiterate strangers into loyal Canadian citizens.

This same interest in the uplift of men which emanated from Wesley, resulted in the Sunday school and spurs on the missionary propaganda, has shown itself in the strong stand taken by the Methodist Church in all questions of temperance and moral reform. Our Church was the first to appoint a denominational secretary in this department of work, and everywhere and always Methodism is to the front, upholding the banners of social advancement.

The Church grew rapidly from its inception, and, at present, we have the largest Sunday-school membership of any denomination; and, while the Presbyterians enroll the largest number of adherents, according to census returns, in Canada, the Methodists lead in actual membership.

William Black, Paul and Barbara Heck, Philip Embury, William Case, and their fellow-workers did marvellous work for God and Canada in the early pioneer days. Their lives and influence have been a blessing to the whole Dominion, since they kept the early settlers ever in mind of the ideals of right living, and saved our young country the shame of reaping wild oats.

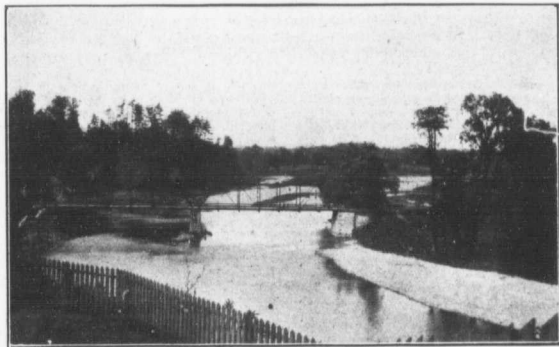
Egerton Ryerson, founder of our school system, is another Methodist clergyman whom all Churches delight to honour.

These names are associated with national developments, but the men were cradled in our Church and we are pleased to consider their accomplishments as further achievements by the inspiration of Wesley's motto, "The World is my Parish."

But all denominations have produced their great men, and, after all, to-day one of our chief reasons for pride is the fact that Methodism has cast the largest vote for Church Union. Her higher courts stand firm in the decision that it is time and for the best that these three denominations—Presbyterian, Methodist and Congregational—join forces in name and organization as well as in aim.

And so shall we all come in the unity of faith and of the knowledge of the Son of God . . . unto the measure of the stature of Christ . . . and speaking the truth in love may grow up into Him in all things, which is the head, even Christ.

From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, make increase of the body unto the edifying of itself in love.



THE GRAND RIVER AND BRIDGE AT BRIDGEPORT, ONT.

Amateur photo. Negative by Norman Zinn, Galt, Ont.

A word about our doctrines. We are proud of them, because they are entirely scriptural and yet held out to every man a chance of redemption through personal conversion from sin and voluntary acceptance of Christ. Above all else, our doctrines emphasize thoroughness—a thorough-going cleansing of the heart is expected, then complete change in the life of the individual must follow. Personal conversion, an opportunity given to every man, is the outstanding stronghold of Methodist doctrine.

The founders of Methodism were empire-builders, but no less so have been the later heroes of Methodism. Bishops Asbury and Coke, of the Methodist Episcopal Church in United States, are men whose names are honored in America because of their noble lives. Nathan Bangs,

War is the concentration of all human crimes. Under its standard gather violence, malignity, rage, fraud, rapacity and lust. If it only slay men, it would do little. But it turns man into a beast of prey. Here is the evil of war, that man, made to be the brother, becomes the deadly foe of his kind; that man, whose duty is to mitigate suffering, makes the infliction of suffering his study and end.

—William Ellery Channing.

So costly is war that if the money which has been spent in carrying it on had been sacredly employed, it might, with the blessing of the God of peace upon it, have transformed our sin-stricken world into the garden of the Lord.—E. Davies.

The Social Department—Its Privileges and Duties

MISS MAE PERCEVAL, SARNIA, ONT.

The very name Social Department is attractive and should be inviting to all our young people who are seeking the highest and best forms of friendship.

The Social Department is sometimes looked upon with less favor than some of the other departments, being considered as existing only for amusements and not for the spiritual welfare of the

of your spirit. And we should consider it a great pleasure and privilege to be in a position to visit the sick, to speak a few kind, cheery words, and, in a measure, comfort those not able to be about as we are. We should not leave all this to the minister but be to him an extra pair of feet, an extra tongue, and an extra pair of hands in his ministrations.

In order to do these things well we must attain knowledge by reading and careful study. Choose good books to read and never be tempted by curiosity to read what you know to be a bad book. They will pollute your whole character. If

the greatest thing that man can possess is character. Character is the accumulation of man's thoughts, his words and actions. Care, cleanliness and attention to little things can never be underestimated in the building of a character. We must also control our thoughts—"As a man thinketh in his heart, so is he." When the heart is right, the ear, the eye, the mouth and foot, all our members will obey its promptings, and we shall easily abstain from all amusements, conversations and conduct upon which we cannot ask God's blessing.

Earth's happenings are chronicled in heaven and every bright-eyed child of God is laying up treasures in that Treasure-House. Every loving word and deed of kindness is recorded there.



ROSE SELLERS READY FOR THE DAY.

The ladies in this company were all from Trinity Church, Toronto—Mrs. Bastedo, chaperon, is on the front seat of the car.

League. We are apt to underestimate the value of kind words and sunny smiles, and yet perhaps scarcely one of us but can look back to a time when some little act of kindness—probably forgotten long ago by the one who gave it—helped us over a rough place when we were discouraged or depressed, and made us for the time forget the rocks or thorns in our pathway.

In order that we, the Social Committee, may be successful in our duties we must not be easily discouraged ourselves, and must also encourage those about us. When the apostles were sternly threatened and commanded to preach in Rome, they went back to their company and prayed, not for safety, but for courage. What is most wanted is encouragement, because there is plenty of discouragement in the world. We must also be humble if we would be as Jesus was. What we do we must do well—do our best always no matter how humble the task. Lowly tasks may be of more value than we think, and if we tell Christ about the things that are hard to do, He will help us by giving needed strength and courage. Let us not make excuses such as "have no time"; "there are enough workers"; "So and so doesn't take any interest." What others may or may not do does not excuse us before Christ our Saviour for leaving our duty undone.

Let us remember the strangers, if there are any in our neighborhood or church; but consider it our duty to call on them and make that call a real pleasure to its recipients. Do not disguise the object of your call, let them know you called because they were strangers and that you believe your church can be of some help to them. They will appreciate the frankness of your visit as well as the cordiality

there is a set of young people in the world who ought to push the use of good literature so as to shut out and put down the bad, it is the young people of the Epworth League. We are to "overcome evil with good." The influence of good books will enable us, perhaps more than any other, to acquire confidence and peace to our own souls.

We must continue on guard to preserve a clear, beautiful character. The greatest thing in the world is man, and

Rose Day

A form of charitable relief which appeals to everybody with a heart, and which has already demonstrated the unity and sympathy of the whole people irrespective of creeds, is Rose Day. It was observed in Toronto on June 10th, and, judged by popular interest, was one of the most successful of the many special days ever held in the city. The plan, carried out by upwards of three thousand, was to dispose of hundreds of thousands of roses,—made at the John Grooms Crippleage and the Flower Girls' Mission in London, England,—for the benefit of the sick and dependent children in the various Homes, Orphanages and Hospitals of Toronto. Nearly six hundred automobiles similar to the one illustrated, were in use throughout the day, the districts being clearly outlined and the streets to be canvassed systematically defined. Some \$23,000 were realized by the day's sales of the busy young rose vendors, who were, you may be sure, a happy though tired lot of girls when the day was ended. The Institutions in England where these roses are made are under the special patronage of the Queen Dowager, the widowed Alexandra, whose untiring devotion to the interests of children, who, through no fault of their own, are dependent on public charity, has done so much to popularize Children's Charities throughout the British Empire. Each rose is stamped with the initial "A" of the Queen's name, and carries its own sweet and silent appeal to the wearer for the manifestation of her beautiful spirit. Rose Day is likely to become an annual event and—as its purpose merits—one of the most popular.

OUR SECRETARIAL STAFF

We intimated in our last issue that changes were pending among our officers. The resignation of Rev. F. L. Farwell to assume the duties of Principal of the Ontario Ladies' College, Whitby, made a vacancy on the staff which the Executive had to deal with at its meeting on May 25th. After careful consideration of the whole situation it was decided to act in harmony with the action taken by the General Conference, of appointing another Field Secretary to replace Mr. Farwell. Instead, therefore, of appointing another Field Secretary in Saskatchewan for three years past, was appointed Education Secretary. He will move from Regina to Toronto as soon as the Summer Schools in the West are over. Rev. J. P. Westman was reinstated as Field Secretary for British Columbia and Alberta, and Rev. M. Doyle was appointed Field Secretary for Manitoba and Saskatchewan, with residence at Regina. Mr. Farwell assumes the duties of his new office at the College on the first of July. His residence will be Whitby, Ont., and any of his old friends will find him ready to welcome them at the College. Mr. Curtis, who has served the Church as Eastern Field Secretary for several years past, has been stationed at Mountain Street Church, Montreal, and will, we trust, greatly enjoy his work there. The present staff is therefore as tabulated in the usual place, the top of the first column of the last page of this paper. The Church owes a lasting debt of gratitude to the splendid work done by the Field Secretaries in the past, and we feel quite sure that the fine record made by them will be continued by those remaining on the staff in the days to come. More and more the work of the Board is becoming systematized, and we confidently expect that the new office of Education Secretary, with Mr. Langford in charge, will prove to be one of the most influential in the whole Church.



ROBERT W. SERVICE.

A COMPREHENSIVE MESSAGE

Just as we go to press the accompanying message from the popular poet, R. W. Service, was received on a postcard by Dr. Briggs. It expresses more than the mere words can tell, and conveys some idea of the strenuous life being lived by the men at "The Front." Many of our readers are familiar with the popular poems of this versatile author. "Songs of a Sourdough," written in 1907, had a very wide sale, and was followed a couple of years later by "Ballads of a Cheechako." In 1910 Mr. Service sent forth "The Trail of '98," and in 1912 his latest work was published, "Rhymes of a Rolling Stone." The sale of these books has been very large, and the self-sacrificing spirit of the author in leaving the profession in which he has been so pre-eminently successful to serve the Allies at the pittance named in his card, is all the more marked thereby. The card reads as follows:—

The Front.

*Dr. William Briggs.—Am engaged with French Army, driving ambulance motor-car. We take the wounded right from the trenches, often under fire, sleep in our boots, eat army rations, and receive one cent per day. Sincerely,
R. W. Service.*

This is surely a comprehensive message and should set a lot of young Canadian men seriously thinking about their duty in the present crisis.

Put Your Money to Work

Have you---young man, young woman reader of the Era---\$100 or more lying in the bank which you will not be likely to need for a few years?

Why not **Put Your Money to Work** to earn a salary for you?

The short term Debentures which have been issued to aid in the financing of the great new Methodist Book and Publishing House now practically complete at Queen and John Streets, Toronto, open a splendid position for this a salary-earning



opportunity since they pay interest at 5 per cent. per annum on favorable terms and are an absolutely safe and certain investment.

A FEW POINTS TO THINK OVER

Our Methodist friends in Canada have already purchased over \$630,000

worth of these debentures, many of them investing further sums after their first purchase, and we have yet to hear of one dissatisfied investor.

You may invest any amount in even hundreds from \$100 up by purchasing debentures in the denominations of \$100, \$500, or \$1,000, as few or as many of each as you wish.

All the Debentures bear interest at 5 per cent. per annum, interest payable (in any branch of the Dominion Bank or by money order from us) every six months.

We will arrange to have your Debentures mature in three or eight years, as suits your convenience.

We would like to tell you more about these Debentures and will gladly do so on receipt of a postal card of inquiry.

Address—

WILLIAM BRIGGS - BOOK STEWARD
METHODIST BOOK AND PUBLISHING HOUSE - - TORONTO

A Boy's Estimate of a Christian Minister

The following is part of a paper given by Keith Stevenson (18 years old), at a League meeting, Laurel, when the topic of the evening was being treated by a number of young members.—Editor.

The topic under discussion this evening is, "What is my ideal for a church?" I have been requested to speak upon the minister for such a church.

A minister should be one who is truly converted and who has earnestly consecrated his life to the service of the Most High God and the uplift of humanity, one who, believing himself called of God to preach the Gospel and to minister unto the people from God's Holy Book of Truth, is properly ordained according to the manner and customs of the Church of Christ. He should have a thorough knowledge of the Scriptures, of the history of the growth and government of the Church, of the lead languages, besides a large store of general knowledge which is everywhere useful.

The word "minister" means to serve, and when a minister is called to preach he is also called to serve. In some cases he must leave all to follow his Master in others he endangers his life by entering a sick room to comfort the dying. Some times he must be up to all hours to meetings, five times a week, rain or shine, summer or winter, and sometimes when he does reach the meeting place nobody is there, and he must drive home again without any compensation for his effort.

A minister should study the needs of a community, and find out where its weaknesses are and where its strong places, and adapt his work to the conditions. He should also study the resources so that they may be drawn upon to meet the needs.

A minister should promote unity among his people, and among the varied organizations of his congregations. He should help the young people especially, interesting them in the church and its different branches. They should be trained to be leaders and helpers of the church in every way.

"A church is a body of Christian believers united by a common faith, a common history, and a common name. It accepts the Holy Scriptures as its only authoritative rule of faith, and steadily aims to conform its teaching and practice to the doctrine of Christ. Its symbols of doctrine should embrace the fundamental truths held by the church universal. Its forms of worship should be in harmony with New Testament teaching and the practice of the primitive church. It should have a valid ministry, called of God and ordained, by whom the ordinances of the Church of Christ are duly administered. All these distinctive marks we claim for the Methodist Church in Canada."

Waterloo Epworth League

The Epworth League of the Waterloo (Ont.) Methodist Church must be classed with the more enterprising and efficient of such organizations.

A résumé of some of the past year's activities may prove instructive and profitable to other Leagues. The Society was fortunate indeed in having for its head Mr. C. S. Bean, who combined in himself in a rare degree those qualities of leadership which ensure success. He was ably supported by the heads of all the departments, and the official machinery was efficient.

Last fall a Reading Circle was organized under the Literary Department, with some twenty-five members. We were fortunate in securing Mr. B. W. N. Grigg, B.A., one of our own members, as instructor. Special attention was given to Tennyson's Idyls of the King. The vari-

WHO WROTE THIS POEM?

SIXTH MONTHLY COMPETITION

The Winning Card in the May Contest

"Mrs. Hemans (1792-1835) the author of 'The Stately Homes of England' was one of our most noted of women poets. Her love of nature, so brought out in this poem, was instilled in her when living for nine years of her girlhood in beautiful Wales. When about six years of age she had the habit of sitting in an old apple tree to read Shakespeare. She had a remarkable memory and could repeat whole pages of poetry after reading once through. In 1808, Felicia Browne, as she was then, appeared as an author. Her first published poems were abused in some review; but this was the only harsh criticism that ever befell her. In the same year she wrote a poem named 'England and Spain'. The next year was a momentous one in the life of Miss Browne. She met Captain Hemans of the 'King's Own Regiment', not rich in purse, but having a good education. He expressed his love for her, but had to go to Spain to quell rebellions. He came back after three years, and in 1812 the two were married. In after years, owing to the ill health of Captain Hemans, they with their children went to Italy, and it was while there that Mrs. Hemans wrote 'Lays of Many Lands.' Her intense feeling of the sacredness of home, together with her devotion to her mother, and her love for her children, brought out the nobility of her character and made itself felt in her poetry. The womanliness of her nature made her one of the most loved of British poets before the sun of 1810. Some of her other poems were 'Hymns of Childhood,' 'Songs of the Affections,' and 'Records of Women.'"

ROSALIE LEACH.

Esplanade E., North Vancouver, B.C.

The award for the May competition gives the prize book to Rosalie Leach, Esplanade E., North Vancouver. Her postal card solution is printed herewith. Several others sent in almost equally good cards, but on the whole we consider Miss Leach's the best. As some of our young readers have thought our latest selected poems rather difficult to handle, we give a selection this month that many will at once identify, for surely the great majority of our school boys and girls are familiar with these splendid lines. The question is who wrote them? Write the name of the poet and as much of his life as you can on a postcard, and mail it to the editor so that it reaches the office on or before August 1st. A nice book prize will be given the writer of the winning card.

THIS MONTH'S SELECTION

ABOU BEN ADHEM AND THE ANGEL.

Abou Ben Adhem (may his tribe increase)
Awoke one night from a sweet dream
Of peace within the moonlight, in
his room,
Making it rich and like a lily in bloom.
An Angel, writing in a book of gold,
Exceeding praise had made Ben Adhem bold,
And to the Presence in the room he said,
"What writest thou?"—the vision raised his head,
And, with a look made of all sweet accord,
Answered, "The names of those who love the Lord."
"And is mine one?" said Abou.
"Nay, not so,"
Replied the Angel. "Abou spoke more low,
But cheerily still; and said, 'I pray thee, then,
Write me as one who loves his fellow-men.'
The Angel wrote, and vanished. The next night
It came again, with a great wakening light,
And showed the names of those whom love of God had blessed,
And, lo! Ben Adhem's name led all the rest.

ous phases of the part under consideration were assigned to various members to prepare, and the leader then gathered the threads together and supplemented the papers given. These evenings had a high literary value, and all look forward to next winter when we hope to enjoy similar treats.

Our society has done its little part to promote a more kindly feeling among the different young people's societies of the town. Last fall we had a union meeting in which the English Church, the Presbyterian and the Evangelical Societies joined us. All took part and papers were given on the various phases of citizenship. An excellent musical programme was also provided. It was by common consent voted one of the most enjoyable and instructive meetings of the year.

During the past year the League raised for all purposes close on four hundred dollars. Of this, \$160 was for missions. This equals our last year's record. Over \$175 was contributed for charitable purposes, including the Patriotic Fund, Red Cross, Belgian relief, and relief of distress through unemployment.

Our large measure of financial success is due to the fact that we have a Finance Committee, of which the treasurer is chairman. This committee is composed of seven of the most enterprising members of the League. A secretary is appointed. This committee deals with all financial matters of moment before they come before the League proper. It is the duty of this committee to devise ways and means of raising funds. In addition to the ordinary channels, we have made use of, at different times, a banquet, lectures, concerts, and in April we gave a play—the "Minister's Bride"—which proved a great success. The cast was chosen entirely from the league membership, and it speaks well for the young people that there was not a weak character in the play.

Under the new executive, with Mrs. E. D. Cunningham as president, we anticipate a record year.

—W. GEIGER, Cor. Sec.

SEND TO THE OFFICE FOR OUR LANTERN LEAFLET.

OUR PICTURES

A number of our readers have complimented us on the illustrations appearing in our pages from month to month. We appreciate this. Many of our young photographers have expressed themselves as delighted with the opportunity of seeing some of their pictures in the paper, and are grateful for the use made of their accepted films. Our method is simple. From among your negatives pick out some that you consider the best and mail them to us. If we find one or more that can be utilized to advantage in our columns, you will get in return for its use as good an enlargement as can be made from the negative. Hundreds have come to us, and white, of course not all have been used, a glance over our pages will show that the average work of our young friends by no means poor. We have a number of nice pictures yet to be used, but shall be pleased to receive any you may like to submit, and the transaction will, we hope, be mutually pleasing and profitable.

Vancouver District

A meeting of the Vancouver District Epworth League Executive was held in Wesley Church, Thursday, May 13th. The meeting was opened by singing grace, after which a luncheon was served.

Rev. Dr. Sipprell led in prayer. The acting Secretary called the roll, sixteen societies being represented.

Reports of the different officers showed that good work had been done throughout the year.

It was decided to hold the annual picnic on July 10th, at West Vancouver. The meeting then adjourned to attend the rally.

At the rally a report of the Executive's work for the year was read by the retiring President, after which the election of the new officers was proceeded with.

The following officers were elected:—President, Mr. H. H. Hotson; Vice-Pres., (1) Mr. Boutel; (2) Mr. Wesley Stewart;

LANTERNS AND SLIDES

This is hardly the season for many lantern entertainments in the League, but you will do well to make provision for a number in the coming Fall and Winter. And if your League does not own a lantern of its own, why not purchase one and make it part of your regular equipment for pleasure and profit? A thoroughly satisfactory instrument can be obtained for comparatively little money, and the benefits of its use are too evident to need enumeration here. Bear in mind that we are ready to supply you with all you need at the lowest possible cash outlay, in either lantern or slides. It will be to your advantage to send for our Lantern Booklet and have it by you for reference when required. Now is the time to make provision for the days ahead. Drop a card for the Booklet to the General Secretary to-day. Our permanent address is Wesley Buildings, Toronto.

(3) Mr. H. T. Brown; (4) Mr. D. A. Marin; (5) Mrs. Darby; Conf. Rep., Mr. C. O. Gregg; Treasurer, Miss Roberts; Secretary, Miss Grace Ozburn. Mr. Hazlewood, who has been working among the Indians in the north for the winter, gave us an interesting address about his work there. The meeting was closed by repeating the Mizpah benediction.

Westmoreland Ave., Toronto

Westmoreland Avenue Epworth League, Toronto, had an unusually interesting meeting May 10th. The meeting was in charge of the "Missionary Department." An address on the "Whitby Summer School" by Mr. Priest was much appreciated. The pastor, Rev. J. B. Wallwin, presented one of the League members, Mr. John Butler, with a book entitled "The Romance of Preaching." Mr. Butler has since left for British Columbia to take up work as a missionary there. During the past year he has been attend-

ing Victoria College. Westmoreland Avenue Methodist Church has just right to be proud of Mr. Butler and many other missionaries who have gone out from her midst. We pray that they may all be valiant soldiers of the King of Kings and wonderfully blessed in their labors.

Bay of Quinte Conference Summer School

You are reminded for the last time of the 1915 Summer School to be held at Albert College, Belleville, during the second week of July. Commencing on the 5th, the programme—which is comprehensive and varied in character—continues until the closing service on Sunday evening, the 11th. All Leagues and similar Young People's Societies, as well as Sunday schools within the bounds of the Conference should, as far as possible, send delegates. It is not yet too late. Make up your mind, and Go!

Helpful Books

—ON THE—

Topics for 1915-1916

POSTPAID

- | | |
|---|---|
| Freeborn Garretson
A Pioneer of Methodism
EZRA S. TIPPLE 30c. | Robert Morrison
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W. J. TOWNSEND 50c. |
| Barbara Heck
A Tale of Early Methodism
W. H. WITHROW 75c. | Robert Moffatt
THOMAS J. COMBER 50c. |
| Egerton Ryerson and Education in Upper Canada
J. H. PUTMAN \$1.25 | James Chalmers
WM. ROBSON 50c. |
| The Apostle of the North
Rev. James Evans
E. R. YOUNG 60c. | Sankey's Story of the Gospel Hymns 85c. |
| George Millward McDougall
The Pioneer, Patriot and Missionary
JOHN MCDUGALL 75c. | The Story of the Hymns and Tunes
BROWN & BUTTERWORTH \$1.65 |
| John Wesley
His Life and Work
REV. M. LELIEVRE 50c. | The Methodist Hymn Book
(English.) Illustrated
JOHN TELFORD \$1.50 |
| Young People's Problems
As interpreted by Jesus
WILLIAM B. FORBUSH 15c. | The First Century of Methodism in Canada
2 Vols. J. E. SANDERSON Ea. \$1.25 |
| | What a Christian Believes and Why
C. F. HUNTER 60c. |

OTHER BOOKS THAT LEAGUERS SHOULD HAVE IN THEIR LIBRARIES

- | | |
|--|--------------------------|
| Junior League Hand-Book
Devoted to Junior League Methods of Work | REV. S. T. BARTLETT 35c. |
| Practical Plans
A Book of Epworth League Methods | REV. A. C. CREWS 35c. |
| Social Plans for Young People
For Pleasure and Profit | C. F. REISNER 85c. |
- Senior and Junior Topic Cards now ready, each 75c. per 100

WILLIAM BRIGGS

29 Richmond St. W.

PUBLISHER

Toronto, Ont.

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Smiles

There is at least one woman in these days of transition in the status of her sex who has no wish to undermine the last bulwark of man's superiority. The New York *SUN* describes her as a New England farmer's wife.

One day, as she hurried from churn to sink, from sink to shed, and back to the kitchen stove, she was asked if she wanted to vote.

"No, I certainly don't!" she replied. "I say if there's one little thing that the men folks can do alone, for goodness' sake let 'em do it!"

A lesson in mythology was in progress; the subject for the day was Atlas. Ten minutes before the school closed the teacher devoted to asking questions. This was the time when she generally discovered what a lot of talking it is possible to do without being heard.

"Now, Alice Ermytrude, what did Atlas do?"

"Supported the world on his shoulders, miss," replied Alice Ermytrude, with the calm confidence of certain knowledge.

"That's right, dear," answered the gratified teacher. "Now, Gervangeline Ellen, if Atlas supported the world, what supported Atlas?"

Gervangeline Ellen's knowledge of the male sex was confined to a close observation of her father's habits.

"Please, teacher," she answered, "his wife."—*Answers.*

A New Yorker tells of a young Irish couple in his employ, not long come from the "ould country." Shortly after their arrival the young wife, ambitious for learning, entered a night school, since her duties permitted of that.

One evening, when she returned to the servants' hall from school, the husband asked:

"An' phwat are ye learnin' now, Molly?"

"To-night," said Molly, thinking to have a bit of fun with Malachi, "to-night the teacher read to us about the laws of compensation."

"Compensation? What's that?"

"It's hard to explain, but it's something like this: If your sense of smell is poor, the sense of taste is all the sharper; and if you are blind, you can hear all the better."

Malachi reflected. "Sure," said he, "I see. It's loike this: For example, if a man is born wid man leg shorter than the other, the other is longer."—*Harper's Magazine.*

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