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HAVE WE AN AUTHENTIC LIKENESS OF CHRIST?

G. ALEXANDER PHARE, TORONTO

OUR portrait-galleries and museums abound with likenesses of great men—both past and present, and yet the portrait of the greatest man who ever trod this earth of ours is shadowed by doubt. The face of Christ has taken a definite form in the minds of most of His followers, but many, probably most of them, regard it as a creation of the painter's imagination. If this view be correct, then all presentment of the humanity of Jesus—that humanity which meant so much to Him, and to all Christians—is lost.

Is this so? May it not be possible that the face which we to-day accept as the face of our Lord is the very likeness that Mary would have recognized as her Son; that the Apostles would have acknowledged as their Leader and Master; the face that loving hands put to rest in its rock-hewn tomb? We must remember that the mortal resemblance of "the Word made flesh" must have been very dear to His followers, and that one of the things that most naturally they would have desired would have been to preserve it for their own generation and for those to come.

Further, we must bear in mind that Christ lived at a time when portrait painters and sculptors were plentiful. He himself refers to Caesar's image—and though the carpenter's son would not have attracted the attention of the foremost masters of the age, yet there must have been many who could have produced a likeness of our Lord during His lifetime. We have to-day many portraits which have come down to us from the catacombs at Rome. The image is found in the frescoes, on the glass paterae (cup of the sacrament), in mosaics, on the cloths which were laid on the faces of the dead, and painted over the tombs of the martyrs by those who daily looked for the return of their Lord. Now the catacombs were almost contemporaneous with the life of Christ—both John and Paul preached to the Christians there—and the likenesses of the apostles existed side by side with those of

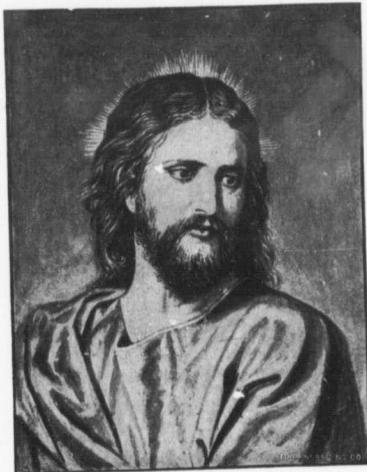
Christ. Take, for example, the likeness of Paul and his friend Linus; or the medallion of John, Peter, Paul and Demas; both of which have been recovered from the catacombs and are now in the museum of the Vatican at Rome. They are obviously portraits executed during life—there is no aureole or other attribute of sainthood, and they must have been plainly recognizable by those who saw them. We cannot suppose that the Apostles, and those Christians who were familiar with the actual face of Christ—men who had

seen Him in Bethany, in Jerusalem, in Gethsemane—could have used a spurious likeness of Christ in their daily life and religion.

When the Church divided among itself, slight differences in the likenesses of our Lord crept in, being invested with Roman or Greek attributes, according to the painter. But the likeness remained, the disparity is only due to the different nationality of the reproducers, just as modern painters of to-day inevitably tinge their portraits with their own individuality and school of style.

The Church sank still lower, until men worshipped in secret, and the likeness of Christ was a hazardous possession. When that day passed, we find that under the rule of the Emperor Constantine the portrait of Christ was freely displayed, and, in the thirteenth century, artists like Giotto, Cimabue and Orcagna all used the likeness of our Lord in ecclesiastical

decoration. It was shortly after this period that the Renaissance broke forth like sunshine after a night of storm. Hitherto the portraits had been copied in a more or less stereotyped way, but we now see a new development—the great painters added expression to the likeness. Thus Titian, in his picture "The Tribute Money," depicts the Christ standing between the two disputants, who have propounded their point, "Is it lawful to give tribute to Caesar?" The incident does not call for any great emotion or feeling, and the expression of the face here is calm and meditative. In Raphael's "Transfiguration," the expression shows rapt



communion with God. Da Vinci gives us Christ as the Comforter, Michael Angelo shows us the suffering Christ, Corregio depicts the Avenger. Modern artists have followed suit, and Holman Hunt, in his famous "Light of the World," portrays a Christ earnestly listening, with a wealth of loving patience, for an answer at the door where he knocks. These, and many other artists, have depicted the emotion of the moment, but in every case the original likeness has been accepted and perpetuated.

And so, through all the centuries, the likeness of one face has descended to us, all derived from one ancient original—which must have been actual portraiture, else how could those who had known Christ have accepted it as a likeness of the Carpenter of Nazareth whom they had come to know as the Son of God. Moreover, the likeness itself conforms

to our ideals of what our Lord must have looked like. Even in the earliest instances, as in the Callistene portrait, now almost perished, we find expressed an infinitude of gracious love and tenderest pity; a severity characteristic of Him who knew no sin, and at whose approach sin fled. And in them all we find a virile, wonderfully gentle beauty, even as was prophesied by Isaiah centuries before.

Once again we revert to our original question, "Have we an authentic likeness of Christ?" We do not know, though argument and research would seem to point to its probability. After all, does it matter so very much? It is by faith that we know Him to-day, and very soon that day shall dawn when we shall see Him face to face, and through eternity shall know Him as He is.

The Daily Study of the Bible

MISS DOOKES, HEATHCOTE, ONT.

NO book ever given to the world has stood the test of time as has God's Word. It has passed unscathed through centuries of doubt, persecution and criticism, and comes to us to-day just as fresh and with just as much meaning and power as when it was first written. Bible critics have had their say, but many destructive theories have proved to be unsound. Questions of authenticity of date, of integrity, are by no means finally settled by the assailants of the sacred Book. To the Christian who goes to the Bible for guidance and instruction, these questions, though interesting, are not nearly so vital as the critics would have him believe. They who have studied the Word that they may know God's will, who have put its principles to the proof in their lives, would not be disturbed if it was demonstrable that some book was written at a later date than has been generally supposed, or that some other book was written by two men instead of by one.

The main questions are those of the Book's essential teaching, and we know by experience that Paul was right when he said that the Scriptures were able to make us wise unto salvation. The insignificance of some of the questions raised is apparent to everyone who is intent on putting the Bible to the use for which it was intended. Even if we found that some of the passages which we have hitherto regarded as history are merely parables, the essential truth of them remains for our use. Was there a real Samaritan who relieved the man wounded by robbers? What does it matter, when we know so well the type of character our Lord intended to describe? Better than spending time in arguing about the historic character of the parable, that we should obey the injunction of Christ and follow the Good Samaritan's example. There is no incident either in the Old Testament or the New that has not in it a lesson for our edification, which would be just as valuable if the incident were merely employed by the writer as an illustration rather than as a statement of historical fact. One Bible critic is reported to have said that the Scriptures stand or fall with the historical character of the Book of Jonah. But those who know most of the Scriptures assuredly know that they have a value and a power that would never fail, even if the Book of Jonah could be proved to be a myth. They do not depend on any such questions, but on the fundamental principles which they contain and which have proved in every land to which they have been sent, and in every age, "the power of God unto salvation."

One of the great dangers to-day among young Christians, and indeed among older Christians, too, is that of letting things of secondary importance crowd things of first importance out of life. In this age of rush and activity in business, of thoughtless pursuit of pleasure, there is danger of God's Word being pushed aside. Activity in business is commendable, pleasure has a place in our lives, but not a supreme place, and if our thoughts are so concentrated

upon them that we have neither time nor desire for the study of God's Word and for prayer, they are harmful and wrong.

The daily study of the Bible does not mean merely a verse or so snatched hurriedly at night before retiring. In skimming over the Bible in this way we will never get at the meaning and power and inspiration of the Holy Book. It is true that the majority of Epworth Leaguers to-day lead busy lives, but in letting work crowd out devotion. Who among us lives as busy a life as did our Master, and yet in the midst of it all—the ceaseless, unselfish, untiring effort for the good of others—He always found time for the study of God's Word and communion with the Father, making these the main stay of His life. The truths which God had given His people from the creation were exemplified in the every-day life and conduct of Jesus. If He, so high and holy and sinless, needed so to read and pray, can we dare to say that we have no time for it?

When the children of Israel, after wandering from God and being carried away into captivity, were recalled from their wanderings by the prophets Ezra and Nehemiah and began to read and examine God's law, they found that they were almost entirely ignorant of the Word, and in their prayer of penitence and confession they humbly acknowledged that it was when they neglected God's law that they departed from Him and brought such trouble upon the nation. It is just the same to-day. Whenever people lose power with God and begin to drift away it can almost invariably be traced to a neglected Bible. Men in the various professions do not neglect their guide books, but study them systematically and deeply, that they may make their profession a success. Why should a Christian try to get along without his guide book? What we, as young Christian workers, need to-day is an earnest, consecrated study of the Sacred Word, having its eternal truths so impressed upon our minds and implanted in our hearts that they will be reproduced in our every-day lives.

One very good way of studying the Bible is to study a book at a time. Read the entire book carefully, find out what is the central thought, what lesson the writer intended to teach, and then apply it to your every-day life of conduct. Then we might take a certain word, for instance, "love," "faith," "forgiveness," and find what the different writers have to say about it. The daily home readings given in connection with the S. S. lessons also make a very interesting study. One thought that cannot be too strongly emphasized in connection with Bible study is that of memorizing the Scriptures. There are certain books or chapters that stand out more prominently than others and seem to be especially helpful. It is well to memorize some of these, e.g., the ten commandments, the Shepherd Psalm, the 91st Psalm, Shepherd chapter and Abiding chapter in St. John's Gospel, and that beautiful 14th chapter of John in which Jesus promises the Comforter, the Sermon on the

Mount, 13th of 1st Cor., 12th of Romans, and Armor chapter in the letter to the Ephesians. With these at least the young Christian should become familiar. It is an acknowledged fact that, unconsciously to ourselves, perhaps, but none the less truly, we become like those with whom we associate. In daily communion with God through His Word we become like Him. Frances Havergal has said, "If the King is indeed near of kin to us, the likeness will be recognizable. The perfect likeness in heaven is begun on earth, grows with each day and becomes more visible as time goes on." It was perfectly natural for Elijah to say, "As the Lord God of Israel liveth, before whom I stand." He could not see God any more than we can, but he had lived in such constant communion with Him that His presence was not a misty possibility, but the one great Reality of his life. This is within our reach, too. We can form the habit of letting the remembrance of God be crowded out by the visible things around us, or we can form the habit of realizing His presence every quiet moment. We read how Joshua prepared himself for the tasks before him by rising early in the morning to spend a short time with God before beginning his work. We too can accomplish more in a day when we have given God the

first quiet part of the morning than when we have gone into the rush of the world without communion with Him.

"Oh ye who sigh and languish and mourn your lack of power.

Heed ye this gentle whisper, 'Could ye not watch one hour?'

To fruitfulness and blessing there is no royal road,
The power for holy service is intercourse with God."

It will be noticed that in this number we give more than the usual amount of space to reports from the Field. The closing pages of the last issue for the current calendar year may well contain news items of progress, and that reader must be exceedingly hard to convince if the extracts from the many letters which have reached us and which are referred to in our columns, do not adduce undoubted evidence of the splendid prospects ahead for the Epworth League during the coming year. We call attention to these reports which are but samples from our mail received during the past month. Epworth Leaguers! Are we discouraged? NO!

Wouldn't you like to have a profit-making share in this building?



The New Methodist Book and Publishing House at Queen, John and Richmond Streets, Toronto as it appeared on Thanksgiving Day, October 12th.

If you have a hundred dollars or more which you would like to invest you can buy a debenture which will bring you in 5% with interest paid twice a year anywhere in Canada and with your principal repaid at the end of a three or five year period.

Beside bringing you considerably better return your money will be just as safe—safer indeed—than it is now in the bank, since the whole Methodist Church stands behind this debenture issue. If you are interested write for further particulars to

WILLIAM BRIGGS
BOOK STEWARD

METHODIST BOOK AND PUBLISHING HOUSE

TORONTO, ONT.

The Economic Value of Prayer

From an Address delivered at the Goderich District Convention

MISS MABEL A. BAILLIE, NILE, ONT.

WE live in a practical age, when scientists vain would draw us from the miraculous and the divine. Wonderful cures are effected, people are restored when almost at death's door, sad deformities have been restored to normal conditions, and many unheard of restorations are being made, and we attribute it all to the wonderful science of medicine.

The great Niagara has been harnessed, producing for us such wonderful power. How? Science has done it.

Wonderful as this may seem, it does not compare with the miracles wrought by our Saviour or the apostles. The apostles restored sight to the blind, gave the deaf their hearing, and wrought many other miracles. Men say God does not use man for such work as He did in olden times. Have we proof for that statement? Nay. We dare not say so. Jesus Christ is the same yesterday, to-day and forever.

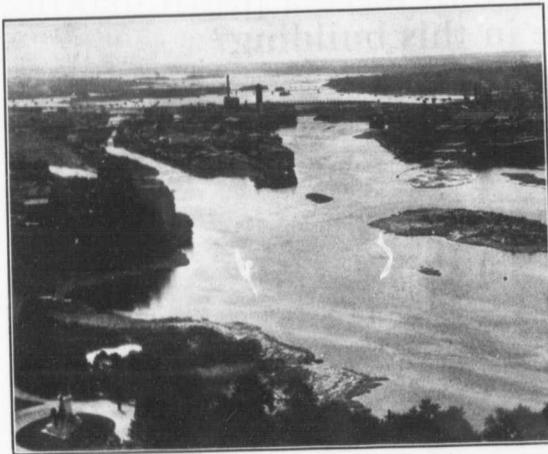
Lord Tennyson said, "More things are wrought by prayer than this world dreams of." It is true. But let us revise

promises are ours for the asking. It is God's way that we get what we want from Him, by asking for it. Then we must conclude that the economic value of prayer is boundless, a priceless legacy, the bank through which we may draw what we need. All the longings of a righteous heart may be satisfied.

The economic values of this power are very numerous. Through prayer God's best blessings come to man. The great "whatsoever" means temporal as well as spiritual. "Give us this day our daily bread." What may we not possess of life's abundance, of physical power, and what may we not possess of the power of God?

What we ask for ourselves we may ask for our organizations.

We find that prayer economizes time. Our work will plan better, if under the guidance of God. Your topic for League will make greater progress under the influence of prayer, and the study of the Sabbath-school lesson will develop better methods and more spiritual when mingled in communion with God.



VIEW OF THE CHAUDIERE FALLS.
From Top of Tower of Parliament Buildings, Ottawa.

it, "More things might be wrought by prayer than this world has dreamed of."

Prayer is not a force among forces, but a force above forces. There is no power in the universe but upon that particular force prayer can lay its hand and call its might into service, because prayer is a personal power with intelligence to guide it and a personal will to work in accord with the purpose of God.

"This power has a great scope."—Verily, verily I say unto you, he that believeth on me, the works that I do, shall he do also and greater works than these shall he do because I go unto the Father."

This promise is both startling and comforting. Christ's works were of great value. Parched deserts became a pool, the thirsty land springs of water, the eyes of the blind were opened, the ears of the deaf unstopped, the dumb sang, and the dead were brought to life.

This power is ours.—As we believe in Christ and His word we claim His promise, "He that believeth on me." These

Prayer will economize money. How much money is actually wasted in the securing of funds to keep our church in a working condition, and how much might be saved if God were controlling the financial affairs of our church.

Prayer will economize nervous energy. Ah! those worries. "Casting all your care upon Him who careth for you."

"God broke our years to hours and days,
that hour by hour
And day by day
Just going on a little way
We might be able all along
To keep quite strong.
Should all the weight of life
Be laid across our shoulder and the
future rife
With we and struggle, meet us face to
face
At just one place
We could not go. Our feet would stop
and so
God lays a little on us every day.

And never I believe on all the way,
Will burden bear so deep
Or pathways lie so threatening and so
steep

But we can go, if by God's power
We only bear the burden of the hour."

Prayer will save souls. Sabbath-school teacher, are your members all Christians? This power is yours. Take advantage of it. Epworth Leaguer, save your chum, and parents, your children. Yes, it is sound wonderfully simple to live an abundant life. But

"What is prayer, if it be prayer indeed?
A mighty utterance of a mighty need
That man doth pray when he doth
press with might
Out of his own darkness into God's own
light."

There are certain keys which alone will unlock the door of this great storehouse.

The glory of the Father must be the object of our petitions. Often an analysis of our prayer motive would reveal other glories sought for.

"Whatsoever ye shall ask the Father in my name." In the name of our Lord Jesus Christ is one of the conditions of successful prayer.

There must be patience and unselfishness. We must exercise impurity in prayer.

Dr. Simpson tells the story of a bell that had been sunk in the river. Unavailing efforts had been made by various engineers to raise it. At last a clever native priest asked permission to make the attempt, on condition that the bell might be placed on his temple. He then had his assistants gather an immense number of bamboo rods. These are hollow, light and buoyant, and can scarcely be kept from floating on the water. They were taken down by divers one by one and fastened to the bell at the bottom of the river. After many thousands had thus been fastened it was noticed that the bell began to move, and when the last one had been added the accumulated buoyancy was so great that they actually lifted that enormous mass of bronze to the surface.

Every whi-pper of believing prayer is like one of the little bamboo rods. For a time they may seem to be in vain, but it was the one more rod, the last feather-weight of power, that made all the others effectual and brought the consummation. The prayer line between us and God must be clear. There must be no obstructions in our own life. Perhaps, after all, the greatest asset we can give to the world is that of a happy, contented life in God's plan for us. This can only be by daily and hourly communication with the Father. Paul said, "I have learned in whatsoever state I am therewith to be content." That state was only reached by a work of grace. Let us not miss the blessed fellowship of God by our own blockades.

How to Tell the Flags

The French flag is, as one would imagine everyone would know, blue, white, red in equal divisions, the blue next to the flagstaff. The Belgian flag is black, yellow, and red in the same way, the black next to the staff. The Dutch flag is red, white, and blue, but divided in a different way. The colors run the length of the flag, the top being red, the middle white, and the bottom blue. This flag is being sold in many places for the French.

The Russian flag is of white, blue and red stripes in the same form as the Dutch, only the white comes at the top, the blue in the middle, and the red at the bottom.

LIFE PROBLEMS

The Spirit of Sacrifice

The richest moments of life, and the brightest and most inspiring pages of history are those that have sacrifice written on them. There is a saying that things gained pass away, but things done endure. Things that are done for others in a sacrificial way rise to that level. Our history is being enriched to-day, because blood is being shed for the cause of human freedom. We will prize our freedom as never before when we see at what a cost it is preserved.

Dickens' "Tale of Two Cities" is said to be his greatest novel. Like a great life there is a purpose in it. The climax of the story is found just at the last where one Sydney Carton gives his life at the guillotine for a friend, Charles Darnay, who has a wife and lovely child to care for. In the everyday routine of life Carton had not been much of a success. This was his opportunity, and he was equal to it. Ideals can never be realized without sacrifice. Life as we see it to-day surely furnishes many opportunities for sacrifice. As Carton stood on the scaffold awaiting the final order the novelist makes him say: "It is far, far better that I do than I have ever done." Let us take up this note so nobly struck and say that the things we are about to do will be greater than any we have ever done.

A Great Opportunity

In a recent opportunity speech Chancellor Lloyd George said, in referring to the crisis of the hour: "It is a great opportunity. It only comes once in many centuries to the children of men. For most generations sacrifice comes in drab weariness of spirit. It has come to-day to you, to us all, in the form of the glow and thrill of a great movement for liberty."

It is especially for the youth of our day to consider these words. We are living in both a "grand" and an "awful time." Wordsworth, the poet, said, to be alive at the dawn of the nineteenth century was "every heaven." What must it be in the beginning of the twentieth century with its unparalleled opportunities for service and influence? Never could a human life count for more, and that under the exercise of the native faculties of the soul.

We, too, are living in Canada. We fall short of many things in which the older countries are rich, but we have opportunity. What country so fortunate in its position, religious heritage, historical traditions, constituent elements of population, physical basis, commercial outlook, and general possibilities as Canada?

It is a great opportunity, and the life that falls supernally under it is unworthy of respect. We are persuaded better things of you.

Pass It On

"Here is a good thing I read the other day," said a friend of mine as we chanced to meet. He pulled a note book out and read it to me. I took it down and passed it on the first chance I had (which by the way, was at an Epworth League rally). I will pass it again: "To live an ordinary life well is the greatest of all deeds." "This," said my friend, "was a saying of Dr. A. B. Davidson, the well-

known theological writer." I expressed surprise that we should get such a practical sermon from him, but then he was a great student of eternal verities, and we need not be surprised after all.

Great deeds in the sense of something extraordinary get magnified too much. We can't all die for what appear to be great causes, but we can live the ordinary life well. Make virtue beautiful, religion attractive, and life a masterpiece. That will require all the resources of earth and the help of heaven; and they are at the disposal of each of us.

"PASS IT ON"—A THOUGHT IN POETRY.

"The dead have been awakened, shall I sleep?
The world is at war with tyrants, shall I enquire?
The harvest is ripe, shall I forbear to reap?
I slumber not; a thorn is in my couch.
Each day a trumpet soundeth in mine ear,
And echoes in my heart."

Two Problems

Life may seem very complex to those who look at it from youthful eyes, but after all there are but two fundamental problems for each of us. One of these is, How to live; the other is, How to live with others.

With regard to the first we may say, that self-preservation is the first law of nature. We say that in the sense in which the divine law, Thou shalt love thy neighbor as thyself, is given. We must look after the physical health. The body as the temple of the soul and spirit must be held sacred and kept at its best. That is axiomatic for good living. Things that do injury to the body should be avoided. Sin brings guilt, and guilt is a burden on our natures.

The mind too should be kept at its best in order that we may think clearly, and see our way to noble actions. So also the spiritual nature must be cared for in order to have a complete life. Man is divine, and needs divine food. He must worship, and needs to worship the Almighty and the Holy.

These things attended to, together with a legitimate life work earnestly and patiently pursued, solve, so far as we can solve, the problem of *How to live*.

The second great question is *How to live with others*. We are members of a very large family. Up to the present have not been able to live harmoniously. This leads to all kinds of trouble. Some, like Pharaoh, look on their fellows as slaves who were made to pay tribute and serve them. Some look on others as rivals to be outwitted in some way. These views are wrong and have long been condemned.

Christianity offers the solution of this problem, and to Christ and his teachings we must look for direction. He taught that men are neighbors, and are to serve each other mutually. They can help us and we can help them. We are members one of another. To put it another way, Each for all and all for each. When these ideas are carried out there will be no invidious class distinction, no antagonizing rivalries, but a family life for the world. And this is what we all should be striving for.

Get the Habit

This is what we see sometimes in the way of a practical advertisement. A habit we know is first born in thought. The thought must ripen into action. Then, get the habit!

Get the habit of regularity about your religious life. Do not make Sunday observance and church attendance a matter of feeling and convenience. Get the habit of prayer, Bible reading, fellowship. These are spiritual gymnastics calculated to keep us in good health. Get the habit of reading good strong books. Get the habit of wise economy of means, and of liberality in giving to good causes.

Your Capital

Yesterday I heard a man by the way-side complaining because he had no capital to work with. He looked to me like a tramp. But probably he has been harping on that since chort for many years. Some young men are inwardly complaining in the same way. Just a word now about it.

What is the minimum of capital a man needs in order to succeed? He needs health, integrity, industry. That covers everything essential in a general way. Few of the men who have made their mark had much else to work with beside these. This man by the way-side certainly had health. I do not know about his integrity, but fear from his appearance that he was not very industrious.

The trouble with many young fellows is that they put too much emphasis on the chances outside of themselves, and too little on their own powers. In their efforts to get help they overlook self help. A material legacy seems to some the most desirable thing in the world. But the records go to show that the men who start out with their own bare hands, health, and a determination to learn and improve, did the best in the end.

Vital Points

Put some "try" behind your ideals and see how they work.

Moral backbone is always at a premium.

Character grows best in the shade of a good home.

A young man who is "tied to his mother's apron strings" will not easily go wrong.

Great things are made up of little things; so trifles make perfection.

Ideals must be renewed day by day lest they become rusty and useless.

A "good excuse" is not equal to a poor effort.

Prevention is the best cure for disease. Curses often lie near our blessings, and danger near safety.

Vanity may rule in times of prosperity, but virtue will be in favor in times of adversity.

In times of peace prepare for more peace.

Isn't it a crime not to prevent crime? Character and courage make the strongest defence for a nation.

Life is not a lottery, but a school where real lessons are set and taught, and where faithful work will yield good results on "examination" or judgment day.

Credo



Amateur Photography



Practical Hints

C. A. COLES.

SOME DON'TS FOR BEGINNERS.

Don't forget to label your bottles of solutions.

Don't force development unduly. Yellow stains may result beyond the hope of removal.

Don't forget that your developer and your hypo are the deadliest of foes, and that they must be kept well apart.

Don't forget that the color of the mount has a marked effect on the appearance of the print.

Don't forget that the sensitive sides of gallicht and bromide papers have a slight tendency to curl inwards.

Don't hurry through the fixing bath. Remember that an extra five minutes in the hypo may add as many years to the life of the print.

Don't forget that a very ordinary photograph can often be made to appear quite a work of art if judiciously trimmed and harmoniously mounted.

Don't forget to clean the backs of your glass plate negatives. Mysterious markings on the print are frequently caused through neglecting this precaution.

Don't attempt to add substances to the developer when it is in contact with the plate. Remove the plate before doing so, and thus save a failure through uneven action.

Don't forget, in copying a drawing on this paper, to pin it upon a good stout sheet of white cardboard. All papers being more or less translucent, a marked difference in result is noticeable if it is pinned on a yellow or brown mounting board.

Don't forget that a dark print can be made to appear many shades lighter by mounting it upon darker sheets of paper, while an under-exposed or naturally pale print will seem many shades darker when mounted on lighter shades of paper.

Don't forget the stains on bromide and gallicht prints are often caused by the action of air in warm weather on traces of developer left on the back of the prints. The tendency to stain is generally avoided by quickly washing the developed print under the tap for a second or two, and then completely immersing it in the hypo.

PRINTS FOR PUBLICATION.

Nearly every amateur photographer obtains results that would be acceptable to the editor of an illustrated journal, but through ignorance of the requirements, is unsuccessful in securing publication. It may be taken for granted that enlargements about 6 in. by 8 in. are the best for the purpose, and as an enlarger of this size only costs about four dollars, this should not deter the ambitious amateur. Most prints for publication are extensively worked up by the "Staff Artists" and if the work is done on a large print it need not be done so carefully as would be the case on a photograph which had to be reproduced the same size. Glossy paper should be used,

and if possible the prints should always be glazed. To reproduce successfully, a print should have plenty of contrast, clean whites and good blacks, and yet the detail must not be obliterated.

W. S. has a cracked negative and wishes to transfer the film, which is unbroken, to another piece of glass.

1. Take a piece of clean glass a size larger than the negative (half plate glass for a quarter plate negative) and clean it with soap and water and nail brush very thoroughly.

2. Dissolve 40 grains of sodium fluoride in 10 oz. of water, put this in a vulcanite, celluloid, or papier mache, but not glass or earthenware dish, add 40 minims of sulphuric acid.

3. Put the cracked negative in this until the film leaves the glass.

4. Remove the cracked glass, pour away the stripping bath and fill up with plain water, soak for five minutes then change the water again.

5. Slip the new glass into the water under the film, spread this out flat on the

give beautiful results. Even thistles and other weeds can be pressed into service. It is not always advisable or convenient to show the vase containing the flowers in the picture, but should you do so, it is nearly always better to place flowers with long stems in long, narrow vases, and short bunchy flowers in the reverse. In both cases the plainer and less obtrusive the vases are the better. A good background can be made from very common serge of a grey or dark tint, which should be stretched on frames to take out the creases, and be placed at not less than two feet behind the subject so as to be out of focus, thereby throwing the picture well forward. The lighting should be very soft. Give full exposure, so as to obtain all the delicate details, and develop as for portraiture.

PINHOLES.

It is very annoying to find several pinholes on an otherwise good negative. The first idea in the mind of the worker is that this batch of plates is faulty. He writes to the maker about it, but is courteously



VIEW AT SHEGULANDAH, MANITOULIN ISLAND.

From small negative sent by Rev. Fred. Smith.

glass with the aid of a feather, and gently lift out glass and film, drain and dry in a cool, airy place.

PHOTOGRAPHING FLOWERS.

There are several points to be borne in mind. In the first place, simplicity; do not photograph an ordinary florist's bouquet and think it will make a picture for you are certain to be disappointed, but rather take a few blossoms, preferably of the same kind of flower, which, with a few leaves or ferns, will, with a little artistic judgment, give an effective result, and it is a very striking fact that the commonest flowers will very often

assured that the plates are good; that dust has got on them, and is advised to use a camel's hair brush to remove it before putting them into the slide. He uses a brush both before and after exposure; still there are pinholes. Washing plates under a tap is often the cause of the trouble, and to remedy this the best plan is to tie a piece of thin calico in the form of a bag on the end of the tap. This acts as a filter.

AMATEUR PHOTOGRAPHERS, ATTENTION!

Read again our special offer made in the October issue of this paper. Then send in some of your best films.

EPWORTH LEAGUE TOPICS

Epoch Makers in Church History

VIII. Wiclif and Huss

Pioneer of the Protestant Reformation

TOPIC FOR THE DECEMBER LITERARY MEETING.

Lesson 2 Tim. 3.

FREDERICK E. MALOTT.

The Protestant Reformation was not brought about in a day; nor was it brought about by one man. It began many years before Martin Luther's time, and many think it is not completed yet. The need of a reform of the Church, both in its head and in its members, was widely felt, and such reform was deeply and desired by many long before definite and decisive steps were taken to secure it. It only needed leaders to begin the work. The church of the middle ages had given to the world two things, the Papacy and the Monastic Orders. Both had served their day. Both had declined and had brought disgrace upon the Church. The time was ripe for reform. Two men, in widely separated lands, gave a first impulse to the effort after reform that paved the way for other men who nobly followed in their footsteps. These men were John Wiclif and John Huss.

JOHN WICLIF.

John Wiclif has been called "The Morning Star of the Reformation." It was he who ushered in the Day of the Protestant Reformation. He was born about the year 1324 near Richmond, in Yorkshire. Little is known of his early years and almost nothing of his family. The family seem to have had means, for the son was sent to Oxford in his sixteenth year. In that great seat of learning he distinguished himself as a student, and later was honored by being made Master of Balliol College. He had now reached middle life and was already recognized as first among the school men of his day. It was during his teaching days as a professor at Oxford that he began to protest against the errors of Rome. It is significant that all the great leaders of the Protestant Reformation were University professors.

Wiclif's first appearance as a leader of public opinion was occasioned by politics and patriotism. The movement toward reform was, of necessity, mixed up with politics, not only in England, but later in Bohemia, in Germany and, indeed, in all the lands where it gained a footing. Wiclif began by defending, before the University of Oxford, the action of Edward III, and the English Parliament in refusing to pay the Papal claim to feudal tribute made by Pope Urban V, an action that was so emphatic that the claim was never made again. Wiclif maintained, on this occasion, the political independence of the Crown and the county try from the Pope. It is believed that he was a member of this Parliament.

The learned school man now received many marks of royal favor. He continued to work for the advance of the rights of the people against the pretensions of the Church. In so doing, he won enthusiastic recognition from the people and from the King, who called him to successive parliaments; but naturally, he became an object of hatred to the hierarchy whose designs

he so persistently opposed. Open attacks were now made upon him. He was summoned to answer charges before the Archbishop of Canterbury. Papal bulls were issued against him. But Wiclif was able to ignore these, because he held the favor not only of King Edward III, but of his successor, Richard II.

A mandate was now addressed to the Chancellor of Oxford University, requiring him to appoint a commission to investigate Wiclif's heresies. A demand was made at the same time for the arrest and imprisonment of Wiclif, but it was impossible to lay violent hands on the people's idol and the University's favorite. In March, 1378, Wiclif appeared before the papal commission, not in Oxford, but at Lambeth Palace, London. So loud was the popular outcry in his favor that he was merely prohibited from teaching any longer the alleged heresies. Wiclif, however, made no promises.

This trial marked the turning point in Wiclif's career. Up to this time he had



JOHN WICLIF

concerned himself chiefly with the political aspect of Church affairs. He now devoted his attention to matters of doctrine and came out boldly for reform not only in the polity of the Church, but in her teaching as well. It was at this time that he began his translation of the Bible into English. The first doctrine he attacked was the doctrine of transubstantiation. Upon this doctrine the supreme pretension of the clergy stood. To attack that was to undermine the very foundation of the ecclesiastical system of that day. But Wiclif was bold. For the first time the University now turned against her most brilliant son. He was denied the privilege of teaching within her walls. But this only gave him an opportunity for wider influence. The University could silence his voice within her walls but not in the great world outside. He now began to preach and to publish tracts in the English speech. These were scattered broadcast throughout England, and many of them were carried to the continent. Everywhere they were carried these tracts won the people to Wiclif's views.

Alarm spread through the Church, and another ecclesiastical council was held by which Wiclif's views were again con-

demned; but Parliament refused to lay violent hands upon him.

Wiclif now retired to Lutterworth, a parish that had been given him some time previous. Here he continued his work of preaching and writing until his death in 1384. Death came as the result of a stroke of paralysis that was brought on through excessive labors and self-denying asceticism.

The influence of Wiclif upon England can hardly be over-estimated. Some there are who would have us believe that his work counted for very little, but they are surely narrowly informed who hold such a view. He was a man of frail and spare body, but "within his frail form lay a temper quick and restless, an immense energy, an immovable conviction, an unconquerable pride." As a writer, Wiclif won a popularity hitherto attained by no English author. John Richard Green, English author, says of him, "If Chaucer the historian, says of our English poetry, Wiclif is the father of our later English prose. The rough, clear, homely English of his tracts, the speech of the plowman and the trader of his day, though colored with the picturesque phraseology of the Bible, is in its literary use, as distinctly a creation of his own as the style in which he embodied it—the terse, vehement sentences, the stinging sarcasms, the hard antitheses which roused the dullest mind like a whip."

As a preacher, Wiclif was simple, direct and forcible. He preached, at times, in London with such effect that the citizens would go out from his meetings to demand immediate reform of abuses. The Bible was his standard and staple. His sermons were saturated with it. Through all his sermons there breathes a true zeal for God's glory, a pure love for Christ and a sincere concern for the salvation of men. But one thing was strangely lacking—the evangelical doctrine of justification by faith, its place was partially supplied by his unique doctrine of Dominion, by which he held that every man receives power and help directly from God, with whom he may be in direct relation without priestly mediation.

Under the influence of Wiclif, large numbers of university students went out from Oxford to promulgate his teaching. These were the so-called "Poor Preachers" (a name given because they were attached to no parish which gave them a living). They were the successors of the mendicant Friars, whose degeneration into mere company of bold beggars Wiclif had so sturdily denounced. Wiclif's "Poor Preachers" exerted a wide influence until their preaching was suppressed; but the leaven of their work and it was among these descendants of those who had heard these men that the Reformation at a later day took root.

Perhaps Wiclif's greatest work was the giving of the Bible to the people of England in their own tongue. Wiclif's version of the Bible marks an epoch in the history of the English language. His Bible prose is the earliest classic Middle English. The religious value of his version of the Bible cannot be over-estimated. Although the people were forbidden to read it, and all copies were ordered to be recited, still many a family retained a precious copy and read it by stealth and drew comfort and help from its priceless pages.

JOHN HUSS.

Fifteen years before the death of Wiclif there was born in Bohemia, near the Bavarian border, a man who was destined to become his disciple and to continue his

work. That man was John Huss. The name Huss was an abbreviation of Hussinetz—the place where he was born in 1369. The parents of Huss were Czechs, in comfortable circumstances. They gave their son an education at the University of Prague—a seat of learning second only to Oxford and Paris. To this famous university, travelling students had carried the works of Wiclif. John Huss became acquainted with these and when he was appointed dean of the theological faculty at Prague he chose the writings of Wiclif for his lectures.

In 1402 Huss was made pastor of the Bethlehem Church near Prague that had been founded to give preaching to the Czechs. This brought him into contact with the common people as well as with the educated classes, and it stimulated him to a closer study of the Scriptures as well as Wiclif's theological works. For as well as Wiclif's theological works, for as well as Huss strove for being about a eighth years he strove for being about a religious reformation in Bohemia vainly hoping for help from the higher clergy. But already his preaching was arousing suspicion. Huss continued his denunciation of abuses, however, knowing he was right and having confidence that the people were with him.

In 1409 he was made rector of the university, an appointment that was very popular with the students. His lectures gave wide prevalence to the doctrines of Wiclif which Huss now openly avowed. The Archbishop, in alarm, accused Huss of heresy and a papal bull was issued prohibiting the use of Wiclif's writings. Two hundred of the English Reformer's tracts and books were burned. But Huss continued to preach his doctrines in spite of growing opposition. The populace were with him. Crowds came to hear him preach and often they went surst out in applause during the sermon.

The Archbishop now excommunicated Huss and laid the city under an interdict, but still he continued to preach until the king became alarmed and persuaded Huss to leave the city. He retired to a small town near by but continued to preach to the crowds who came to hear him. By this time the agitation of Bohemia, King Sigismund of Hungary decided that the matter ought to be brought before the General Council of the Church that was to assemble soon at Constance. Huss cheerfully agreed to this as he felt sure of vindication. He was promised "safe conduct," nevertheless he was imprisoned soon after his arrival and on his appearance before the Council in 1415, was ordered to recant all his doctrines which were held to be heretical. On his refusal he was condemned to the stake and met a martyr's death with exemplary fortitude on July the 6th. Unbiased historians tell us his death was nothing but judicial murder. At a later date Luther declared that Huss was not a heretic. The immediate result of his death was an insurrection in Bohemia against King Sigismund, who had given his consent to the martyrdom of Huss and against the Church of Rome. This insurrection lasted sixteen years and was not ended until a measure of reform was granted to the Bohemian Church. Indirectly Huss prepared the way for the work of Martin Luther. Unlike Wiclif Huss was not an original creative genius; nor was he like Luther, a strong and bold spirit. He was tender and sensitive; but he was a man of moral tenacity, indomitable constancy and inflexible firmness. He was a most lovable man, pure, manly and of deep pity. It remained, however, for a man of tougher fibre and coarser mould to take up the task of breaking the power of the papacy and reforming the Church.

Temperance

CITIZENSHIP TOPIC FOR DECEMBER.

LESSON—Prov. 23: 1-14.

REV. SAMUEL T. TUCKER, B.A., B.D., ODESSA.

The time seems opportune that we look over the field and see where we stand. We wish to review the present situation in the Dominion, and the probable outlook for the future. In summing up the temperance situation throughout the Dominion, we are sorry we have not the latest official records. We have before us the "Campaign Manual" of 1912, published by the Dominion Alliance. From its report we summarize the following:

THE PRESENT SITUATION.

Prince Edward Island.—The Island Province can boast of having the only Provincial Prohibition law in the Dominion. The Act is not as complete as many would like, but it has been very successful. Too much responsibility is not laid on the private citizen, and not sufficient on the public officials. This is a common weakness of all temperance legislation. It is not fair to depend on a private citizen initiating action against his neighbor for being drunk on the street. Even to depend on a committee of private citizens to enforce the law is not wise. The machinery of Government should be strong enough to do it. Not many ardent temperance workers are prepared to report on their neighbor. It is sufficient reason for neighbors becoming enemies. This will do more real harm than the fact that he was drunk. There is much illicit selling by drug stores and physicians. As experience has elsewhere shown, this can be remedied eventually. We wish to heartily congratulate the smallest province in leading the Dominion in temperance legislation. **Manitoba.**—This Province claims a prohibitory law, which is in force in every municipality except the city of Halifax. Here the licenses are limited to one for every one thousand of population. The city may come under the prohibitory law on a majority vote. Prohibition is enforced under two laws—the Canada Temperance Act, and the Nova Scotia Temperance Act. The latter, being a Provincial law, brings the enforcement within the jurisdiction of the Provincial Government and its officials, which is a great improvement over the Canada Temperance Act. By degrees those counties that are under the C.T.A. will automatically be brought under the Nova Scotia Act. Thus the Province will be unified and consolidated in its temperance legislation, which is very necessary for actual enforcement. **Branswick.**—The Province of New Brunswick has fourteen counties and three cities. The C.T.A. is in operation in nine counties and two cities. In some of the remaining territory, by-laws, adopted under Provincial legislation, contains the Local Option provisions, are tentatively used. Until recently the Local Option by-law was ineffectual; in fact it was difficult to pass it unchanged, owing to the conditions laid down in the by-law. In 1909 the by-law was amended, and many municipalities and counties have since passed Local Option. The temperance sentiment of the Province is very strong, and we can look for rapid progress under a more favorable law.

Quebec.—In this Province the legislative unit is a parish. There are 991 parishes in the Province (1912). Of these 671 are under Local Option, and 320 under license. The License Act of Quebec is considered a model law. There are incorporated many effective suggestions

from temperance sources. Nevertheless it does not lessen drunkenness. This is a splendid argument against the most stringent license as a substitute for Local Option. The method of enacting local prohibition is very simple, following the older custom of open vote. Nearly 75 per cent of the Province is dry.

Ontario.—The Province of Ontario in 1912 had 825 municipalities—cities, towns, villages and townships. Of these 312 have Local Option; 151 have no licenses, leaving 365 under license. The progress of temperance has been hampered in this Province by the noted "three-fifths" clause. In six years (1907-1912), 548 by-laws were submitted. Only 217 were carried, and 331 were defeated. Of the 331 defeated, 198 polled a majority in favor, and only 133 a majority against Local Option. On the other hand, this handicap has prevented repeal in only one municipality—Port Carling.

Many were disappointed in the results of the "Banish-the-Bar" policy at the last Provincial elections. The Liberals have to show, that they were disinterested supporters of temperance in that election, and not attempting to ride into power on the temperance horse, by more ardent support of Local Option. On the other hand, the temperance Conservatives will have to justify their opposition to the "Banish the Bar" policy, by more enthusiastically supporting non-partisan legislation in Local Option in every way that election should benefit the temperance cause.

Manitoba.—There are 143 municipalities in the Province of Manitoba. In 44 of these Local Option by-laws have been carried. In 27 others no licenses have been granted. In six municipalities of this Province are under prohibition, and 72 under license. Although the temperance forces won a great victory at the last Provincial election, nevertheless the circumstances were very different to those governing the temperance issue in Ontario. In this Province license was supreme; in Manitoba other issues were involved—political corruption, etc. Notwithstanding this, we are pleased to see that the temperance people of this Province are rallying to the need of greater activity in moral reform.

Saskatchewan.—The License Act seems to be the most effective measure in this Province, as the Local Option clauses are practically useless. Not many licenses have been issued, owing to the fact that no license can be issued till a petition is signed by a large number of property-holders living nearest the place of license. Outside of the larger centres the province is practically under prohibition. It is hoped, as the Province grows and more restrictions are found to be necessary, that the Legislature will pass amendments making Local Option more effective.

Alberta.—Like its sister Province, Alberta has very few municipalities under Local Option. Since restrictions were placed on the granting of licenses, very few have been issued outside of the towns and cities. Only the gradual increasing population will bring the legislation for efficient Local Option.

British Columbia.—This is the only Province that has no Local Option by-law up to 1912. A strong movement has been under way to secure such legislation. The rural sections are practically free of licenses. Much educational work must be done in this Province to prepare the voters for a forward temperance campaign.

THE FUTURE OUTLOOK.

After summing up the situation in the Dominion, what is the conclusion with regard to the future? We endorse very heartily the plan used

to promote temperance reform. From a democratic point of view, we must lay great emphasis upon educational agencies. Every contest brings the question before the public attention. Besides, to begin with, the unit of government-municipality—we are working from the bottom up. When we have a majority of the municipalities of any province or state under Local Option, it means that a majority of the voters—territorially—are in favor of prohibition. Then the time is ripe for a Provincial propaganda. When the majority of provinces or states vote prohibition, we can work for national Prohibition. This is the natural course democratic ideals suggest. It may be slower than other methods, but will be much more efficient. Moral reform cannot be hastily achieved. The temperance forces of the United States are endeavoring to obtain national prohibition by 1920. Why cannot Canada accomplish this also?

2. Lobbying by interested parties would be eliminated. The Government would not be influenced by a few wealthy men, who control the machinery of trade.

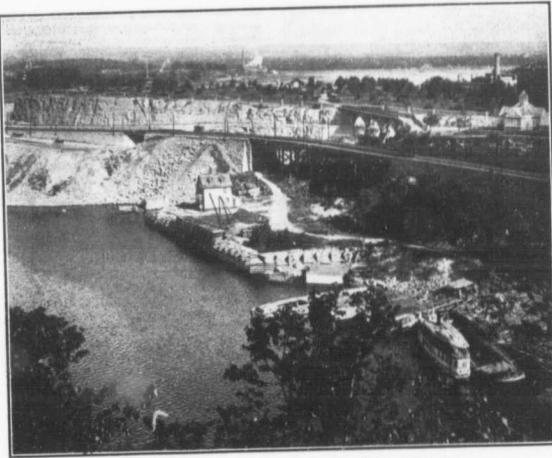
3. Direct responsibility would be placed on the voter, and not, as to merely, in his representative.

4. Every voter would take more intelligent interest in Government affairs. The very necessity of keeping informed would be a great benefit to the voter. Educational propaganda would then be necessary by the Government.

5. It would lead to better men entering the arena of politics. They would feel there was an opportunity of leading the people instead of hood-winking them.

A SUGGESTED PROGRAMME.

1. Opening Hymn.
2. Prayer by the Pastor.
3. Recitation—Temperance poem.



BANKS OF THE CANAL AND DRIVEWAY, OTTAWA.
From Tower of Parliament Buildings.

THE METHOD.

The method used in Local Option contests is non-partisan, and borders closely on the principle of referendum. It can not be finally passed, till the people of the municipality vote on it. If the majority are in favor, it becomes law automatically. Why not use this principle in passing a provincial or national law? The results of the provincial election held in Ontario last summer prove that, to bring moral issues into party politics, will not tend to help on moral reform. In the former referendum, the Government put on a rider similar to the "three-fifths" clause, which made it ineffective. Besides, in the former cases, the Government was not compelled, only by word of promise, to pass a law thus voted on. Would it not be well to have the Provincial Constitution so amended, that any important measures should be referred to the people, and when a majority vote in favor, it becomes law automatically?

Let us note some of the advantages of this method:

1. It is taken out of the control of party politics. Party prejudice would largely disappear, and every measure would stand on its merits.

4. Reading—The "Present Situation" in the Topic in THE ERA.
5. Music—Solo or duet.
6. Summary of Local Option By-law. Your pastor will give you the material.
7. Music.
8. Debate—"Resolved, that the principle of referendum is preferable to the present method of passing important legislation."
9. Music.
10. Report of Judges and remarks of pastor. Refreshments. Pledge-signing campaign among the young people. If possible have the five-point cards.

Realizing the Kingdom of God

IX. The Faith of a Present Day Christian

James 2: 14-26.

TOPIC FOR FIRST WEEK OF JANUARY.
MONTHLY CONSERVATION MEETING.

Introduction: For the Young People's Societies following the topics as treated in the ERA from month to month, this theme, "The Faith of a Present Day

Christian," comes the first meeting of the new year, the year 1915. The leader, therefore, in his preparation should have this fact in mind, and should so present it as to be as helpful as possible to each and all who may attend. The occasion is full of suggestiveness and opportunity. Indeed, I know of no other time of year when we young people are just so impressionable and responsive as we are in the opening days of a new year. The old year gone, with its mistakes and disappointments and defeats; the new year before us, every day and every hour a challenge to retrieve, to go forward, to attack and conquer. The theme lends itself just to such kind of treatment. It gives the opportunity to discuss the circumstances through which we enter upon the new year, the demands that may be made upon us as young people, and the attitude and preparation and equipment necessary to our meeting of the conditions as they may be favorable or unfavorable, and go forward to make our lives count for much, for the most in fact during the year. Faith—a strong, abiding, unconquerable faith—is an essential factor in making sure that we shall live our best lives in 1915.

TO-DAY A TESTING TIME.

When these topics were chosen, almost a year ago, there was no thought of a great European—in fact, a great world war. The large majority of people thought such a crime against humanity impossible. And yet here we are flung right into its vortex. Briefly and graphically describe the present world-wide situation. Use a map if you can secure one. Show how Protestant and Catholic and non-Christian and in some measure atheistic peoples are all involved. Picture the folly and the horrorableness of such a war—industry destroyed, homes ruined, men slaughtered, death and "hell" everywhere, every principle of the Prince of Peace violated. Do your best to present an exact picture of the conditions as they exist throughout the world, glossing nothing, and then show the tremendous challenge that those conditions present to Christianity.

A PRESENT DAY CHRISTIAN.

The conditions you will describe are those through which as Leaguers we shall be called upon to live the Christian life at least for many months to come. And the conditions will grow worse before they become better. Show how this is peculiarly a time when we young people must stand true and continue optimistic and undaunted, with eyes front and "forward marching" as never before. Indicate how, while there are tens of thousands upon the battlefields giving their lives for a cause, those of us who remain at home must prove by our conduct that the extension of the kingdom by *ways of peace* offer far greater opportunity and heroism and sacrifice of the rarest kind. To make this clear and vivid to young people is a task that will be a challenge to every leader of this meeting, and blessed is he who succeeds in inspiring his hearers with the conviction to enter upon the constructive warfare of the kingdom in 1915 with the determination and enthusiasm to win the greatest possible victory for its cause. To do this we must look into and make sure of the elements that enter into our faith, for faith as never before perhaps shall be during 1915 "the substance of things hoped for, the evidence of things not seen." (Heb. 11: 1.) *What shall be our faith?*

WHAT FAITH IS.

The treatment of this part of the theme will depend largely upon the personality and temperament of the leader. It might be treated scripturally and theologically.

If so, it would be necessary to keep in mind the different viewpoints of James and John and Paul and other New Testament writers. On the whole, it would be well perhaps for the occasion to keep away from the historical and theological aspects and be content with simple statements as they may be made in the attitude and teachings of Jesus. Throughout the discussion emphasize the personal element entering into faith. Use such illustrations as may have come through your own experience in your relation to father or mother or pastor or communion with Christ and God. Show how we rely not upon the promise that may be made, but upon the personality in whom we have confidence to redeem the promise. It is not the promise of father that gives us faith, but the fact that we trust father. So it is our faith in God, our faith in Christ and the living ideals for which He stood, our faith in the Spirit, our faith in one another that keeps one in touch with the real purposes of life and causes him this world will become the kingdom of our Lord. Whoever indeed trusts in God as Jesus has revealed Him, has Christian faith; whoever does as Jesus has commanded; whoever puts aside his own un-Christianity and chooses Christ as his Saviour and guide, he has faith. As some one has said, "Faith is the whole process of guiding and forming our life in accordance with the life principles of Jesus." It is our whole conception of God and Jesus and the world put into God. As such it is intelligent and reasonable; it is the choosing the highest ideals; it is adopting the best modes of life; it is the realization of our best selves day by day in human conduct. This is the great lesson that James seeks to enforce in his Epistle, namely, that the supreme test of our beliefs is to put them into action in human life. Only then do these beliefs become real, and only then does the light enter into them, the element of faith, "for faith without works is dead."

The leader may divide up this part of the theme into sub-topics, giving them to others if he chooses for his treatment. Some of these headings might be as follows:

(a) *Our Faith in God*.—He is our Creator, our Provider, "the giver of every good and every perfect gift." "In Him we live and move and have our being." He is our Father, who knows and loves us, who has purposes for each of our lives, who yearns after us that we may seek to realize those purposes. We are created in His image—with a mind and will and moral nature capable of endless development. Indicate His great love and purpose for humanity in His gift of Jesus, and out of it all show what "faith in God" is.

(b) *Our Faith in Christ*.—Jesus called upon His disciples and all with whom He discussed the questions of life to have faith in Him, not as a doctrine or creed but as a life who saves and gives ideals and points out the way and makes like His, and thereby make life noble and worth while. Show how it is only as one has faith in this great life to work out the kingdom and chooses to co-operate in its realization that he is fulfilling the real purposes of life.

(c) *Our Faith in the realization of the ideals for which Christ gave His life, viz. the Kingdom*.—which has now been our theme for nine successive months. Do we believe the world is getting better, and that one day—in spite of war—right will triumph over might, and liberty over tyranny, and democracy over autocracy, and Christ over all. Do we believe in the ethical and spiritual ascent of civilization and can we with Tennyson

"Clave ever to the sunnier side of doubt,
And cling to faith beyond the forms of faith;

She sees the best that glimmers through the worst,
She feels the sun is hid but for a night,
She spies the summer through the winter bud;

She finds the fountain where they would 'Mirage!'"

Are we absolutely sure in the final triumph of the Kingdom, when all men and all activities and relationships of men shall be in harmony with the principles of love and service—all-controlling and all-pervading in all the processes of its extension?

(d) *Our faith and our work*.—How often do we sing as young people, "I'll go with Him, I'll go with Him all the way?" Are we ready? Are we willing to go with Him all the way? Does this Christian life appeal to the best and the strongest in us? Are we willing to pay the full price to engage in its warfare—the full price, friends, pleasures, all? Can we truly say, "Where He leads me I will follow"? Just a few days after our boys sailed for England, another group of young Canadians, just a handful, sailed from San Francisco on another campaign in West China. Are we ready to follow Him all the way—even there? Are we Leaguers ready in 1915 "to see the invisible, reach out after the unattainable and do the impossible?" Herein we have the supreme test of our faith.

The reader can readily see by the preceding suggestive questions the possibilities of this theme. It has purposely been discussed fragmentarily. He must put into his preparation prayer and study and sacrifice and practical knowledge and life. The writer will remember in prayer and thought all leaders who present this theme at the first service of the new year, that they may have freedom and power to inspire faith and conviction in a great body of present-day Christian young people, so that they may go all the way with our great Leader in the year upon which we are about to enter.

Our Mission and Forty Years of Social Progress in Japan

MRS. F. C. STEPHENSON.

FOR JANUARY MISSIONARY MEETING.

Romans 10.

As an ally of Great Britain, Japan today is helping us fight our battles against world oppression. Shall we as Methodist young people help her fight her battles against that retarder her in attaining the highest standards in her national life?

Perhaps no other nation has made such progress in the same time as Japan has during the last forty years. From 1853 to 1873 Japan was in preparation for her "new day." In 1853 she opened her doors to Western nations, not willingly, but chiefly because these Western nations saw in Japan, with her many millions, an opportunity for commercial expansion. Japan's doors were kept open by treaties with the Western nations and when they entered the Island Empire, she sent her wise men and leaders into the Western world, and commissioned them to find what Christian nations had to give to help in the reconstruction of political, educational, commercial and military systems of her country. The reports of the Commissions resulted in a call to all Western nations for experts in all departments. For about thirty

years more than three thousand foreigners labored in Japan, as teachers, engineers, physicians, military and naval leaders, financial and political advisers, to reconstruct the Empire.

In 1868 the young Emperor Mutsuhito took the Great Charter Oath, promising to rebuild the Empire according to the "right way," and that "knowledge and learning should be sought for all over the world."

During his wonderful reign, Japan changed from old to new; from seclusion to cosmopolitanism; from the autocratic to the democratic; from feudalism to constitutionalism, and from a little nation to a world power. While all these great changes have taken place, the heart of the nation is far behind its material development. Japan, in seeking the reconstruction of her Empire, for the most part refused to receive the message of Christianity which lay at the very foundation of Western civilization. She accepted the spirit of the age without Christianity which alone can control the demands of that spirit. As one leading Japanese says, "We have accepted a great machine, we have the moral oil with which to run it"; and Count Okuma, Premier of Japan, says, "The origin of modern civilization is to be found in the teachings of the Sage of Judea, by whom alone the necessary moral dynamic is supplied."

While Japan's social uplift is not what it might have been had the Christian Church been more aggressive in the early days, when Japan was so marvelously open to Christian missions, yet much has been accomplished, when we consider the conditions which existed when the edict against Christianity was withdrawn in 1873, and the missionaries were permitted to work.

Among the outstanding social improvements are the condemnation of infanticide and suicide; woman is no longer contented with what may become the head of the family and inherit property; the old ideas regarding divorce, plurality of wives and much that affects the moral and physical life of Japan's women have been condemned by the best public sentiment through the agitation led by Christians. The treatment of criminals has been greatly improved, torture is prohibited and humane laws of criminal procedure passed. Asylums for lepers, insane and blind have been established. Individualism is being developed and the Japanese themselves are undertaking social service in many forms.

Sherwood Eddy says: "The most marked triumph of the new era, however, is evident in the sphere of morality and religion. In three directions especially this change is noticeable; in the growth and power of the Christian community, the revival and renovation of the old religions, now thrown upon the defensive, and the wide diffusion of Christian principles in the life of the nation."

Japan has so much that she needs more. She had tried to catch up in one bound with the progress made in centuries by the other nations and thus "catching up," but the process is bewildering and she is conscious of a lack of something in all the brightness of her "new day."

The older standards are without force. What shall be her new standard as a nation? The words of Baron Shibusawa (a strict Confucian) are significant, "The young men now coming out as the product of the school system have no religious faith or moral principles, but live for money and pleasure."

We cannot estimate the influence of the "impact" of the West, and we must Christianize this "Western impact" if

we are to have Japan as our ally in winning the East to Christianity.

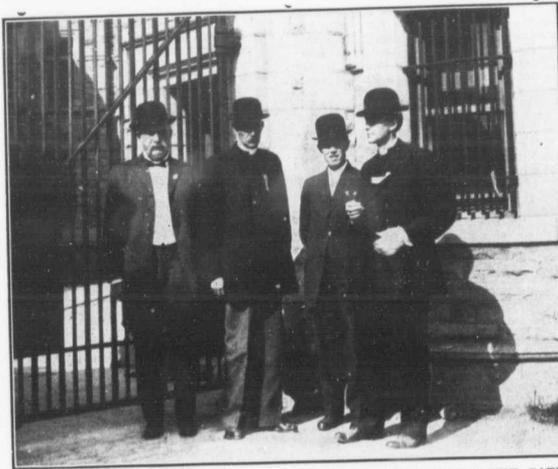
In 1873 we sent two missionaries to Japan; to-day we have twenty-two under the General Board and twenty-eight under our Woman's Board. From the beginning of our work until 1890, when the reaction against everything Western set in, the work made great progress. For in the few years following 1890 the faithful work of our missionaries in a great measure made possible the advance we have made since 1900.

In 1907 the Japan Methodist Church was organized by the union of the Methodist Church, Canada, the Methodist Episcopal Church North and the Methodist Episcopal Church South of the United States. The founding of this Church led to the expansion of our educational work in Japan. The "Kwansei

cities. In order to reach the great rural population, a three years' campaign has been planned by the churches and missionaries in Japan. The campaign was begun March 1st, 1914; before it is finished it is hoped that the Gospel will have reached every corner of the Empire. What shall our share be in making this campaign possible? This year our General Board of Missions could not send more men because money was not available. Can we help not only by our prayers but with our money to give Japan the opportunity of being a great Christian nation?

SUGGESTED LITERATURE.

The Missionary Report, 1913-14, (brought from your pastor).
The *Missionary Bulletin*, March, 1914, 10c. (Special price for this programme).



FOUR METHODIST MINISTERS FROM EAST AND WEST, OUTSIDE THE GATES OF THE MINT, OTTAWA.

Gakuin," a school formerly carried on by the Southern Methodists, was reorganized in 1910 and is now carried on by the Southern and Canadian Methodists. It is one of the largest Christian schools in the Empire with an enrolment of 710 students and a staff of 53 teachers. The several departments include High School, College of Literature and Commerce, and the Theological Seminary. As Chaplain, of the school, Mr. Ono, known to many of us in Canada, has been very successful, and a large number of the students have been baptized. As only about one-quarter of the students come from Christian homes, Mr. Ono has a large field of work. Much of the success of the work among the students is due to the work by missionaries among the young men in their home districts. An important department of work in connection with the Kobe College is the Sunday school.

Our orphanages at Shizuoka and Kanazawa, in which we are caring for one hundred and forty boys and girls, bear testimony to the Japanese that Christianity means service, but especially to those who are helpless and weak.

During the last four years, in response to an appeal from Japan our staff of missionaries has been doubled and still we have not met the demands. Eighty per cent. of the people live outside the

The New Era in Asia, by Sherwood Eddy, paper, 40c.; cloth, 60c.

The Social Aspects of Foreign Missions, by W. H. P. Faunce, paper, 40c.; cloth, 60c.

Sunrise in the Sunrise Kingdom, by J. H. DeForest, paper, 40c.; cloth, 60c.

PROGRAMME SUGGESTIONS.

The Missionary Committee should meet and arrange the programme.

Have as many as possible take part.

Many of the Leaguers and ministers have copies of "The Heart of Japan." This will furnish material for a historical sketch of the early days of our mission and the conditions under which it was founded.

For the work to-day read the *Missionary Bulletin* and the *Missionary Report*. Pray for the success of the three years' evangelistic campaign.

If your League is helping to support a missionary in Japan, make a report of his work for the programme.

Use a map of Japan. Mark our mission stations with small flags or stars, or pieces of wool or ribbon.

The need for more workers, stating why more were not sent during the year and an appeal for money that the work may not suffer should be presented to the League.

Junior Topics

DEC. 20.—MOSES THE EGYPTIAN PRINCE. Hebrews 11: 23-27.

Last week we learned something of the childhood of Moses and now we are going to hear about him after he grew up. While he was a little boy he lived with his own mother, for Pharaoh's daughter chose her as nurse for the strange water-baby that had come to her home. Of course his mother taught him about the God of the Hebrews, for she wanted him to be a good man when he was grown, and not that he should worship idols like Pharaoh and his Egyptian friends. But when Moses grew up he went to live with Pharaoh's daughter, and she called him her son. She lived in a grand palace home and had a great many servants. Moses had beautiful clothes, good things to eat, and servants to wait upon him. He became very learned because the princess had wise men teach him a great many things. He was an Egyptian prince, well liked and honored by the Egyptians, who paid him great respect, yet he was not happy. You would think he would be quite content with so many things about him, but he really was very unhappy, because his own countrymen, the Hebrews, or children of Israel, as they were called, were oppressed. Pharaoh was very cruel to them and made them labor long and hard at making bricks and building high walls. He sent men to watch them to see that they worked constantly. The children of Israel were used to taking care of sheep, which was a very pleasant employment and very different from working in the sun digging clay and making bricks. Pharaoh was very hard on them and would beat them if they did not make a very great number. So Moses could not be happy while they were being treated so cruelly. One day he left the king's beautiful house and went out to where the Hebrews were working. Here he saw one of the taskmasters beating one of them very cruelly, and Moses killed him for being so heartless and wicked. The next day Pharaoh learned of what Moses had done and how he was taking the part of the Hebrews, and he sought him to put him to death. But Moses fled away from the king's house and from Egypt, and dwelt in Midian until God called him to lead the children of Israel back to Canaan. After telling the story, the following lessons and any others that may suggest themselves to the leader, may be taught:

1. **Patriotism.**—Moses loved his own countrymen, slaves as they were, better than the freedom of Egypt.
2. **Industry.**—He gave up his grand home, with all its wealth and luxuries, to help others. He did not think of himself.
3. **Love.**—He loved right and justice better than his own comfort. He knew it was not right for his people to suffer so, and though he might have lived in luxury he preferred to help his own people who were unhappy.
4. **Wealth**—and all sorts of luxuries cannot make us happy. Was Moses happy when he was living in wealth? He was only happy when he was doing what God wanted him to.
5. **We should honor our parents.** Moses heeded his mother's teachings, for it was from her only he learned of the true God. She taught him what was right and good, and he listened and remembered. The household of Pharaoh did not believe in God.—H. M. B.

DEC. 27.—A MISSIONARY CHRISTMAS TREE. Luke 2: 8-18.

In telling the story as contained in the verses of our lesson, bear in mind four things,—the Beginning, the Succession, the Picture, the Ending. Make the story very real to the life of every Junior. Some of our fine Christmas hymns may both be recited and sung by the Juniors, for example, "It Came Upon the Midnight Clear," "O Little Town of Bethlehem." Other Christmas recitations might also be profitably used. Let the Juniors after the Superintendent has told the Scripture story. Everyone may share in the gift-giving service. We in the Sunday school will be given an opportunity to help the poor and needy, and all those not so blessed as we are.

In the League service, we are going to think especially of our missionaries. We do not really know just what gift would be best suited to their needs, so we will bring our mite-boxes and envelopes, each containing a Christmas gift for Missions. Have a tree upon the platform, brightened with appropriate texts of Scripture, and other things which may be suggested to the Superintendent. At a given time let the Juniors come up to the platform and each place his or her gift upon the tree, repeating a portion of Scripture. Invite your pastor to be at the service, and to give an address or "What Christmas means to us." The parents will be delighted to share in this special privilege of making a special offering, no matter how small, for missions.

From our literature about Japan, China, and Western Canada, some beautiful stories may be found to illustrate what our missionaries do, in order that the boys and girls among whom they labor may have as bright and blessed a Christmas time as the boys and girls of the homeland. Do you not think that our missionaries sometimes feel lonely as they think of the Christmas gathering at home? Let us help them by our prayers, by gifts of love, and study of God's Word, that we too may become also true missionaries. The service as printed by the Forward Movement office for use in Sunday schools may be adapted very nicely to our Junior Leagues if so desired. From it we have taken the following recitation:—

"ALL I KNOW."

I am a very little thing,
As you can plainly see;
But still I know who came to bring
God's gift of love to me.

When I am well I know who makes
My life so fair and bright;
When I am sick I know who takes
Care of me day and night.

And when I die I know whose hand
Will lead my soul away,
Through death's dark valley to the land
Where it is always day.

And little maidens such as I
Live o'er the ocean wave;
They do not know who came to die
That He might win and save.

Poor little people! Friends, I pray
That you will quickly go
Or send somebody right away
To tell them all I know.

—Mrs. M. B. Stude.

C. G. W.

JAN. 3.—MOSES THE DELIVERER. Acts 7: 30-38.

I should first explain how a long time before this God had said that Abraham and his descendants, who became known as "the children of Israel," were to be his chosen people, that is they were to be the founders of a great God-fearing nation, the people who lived before them had become very wicked, and because God wanted good people in the world. The land of Canaan was their home, but they went to Egypt at the time of the great famine, having become very wicked, and because God wanted good people in the world. The land of Canaan was their home, but they went to Egypt at the time of the great famine to get food. They could not leave Egypt because Pharaoh would not let them go. He wanted them to work as slaves for him. God chose Moses to lead them back from Egypt to Canaan. Tell the story of Moses' sojourn in Midian, how, after all the grand things he had been used to, he went there all alone, not knowing what he was going to do. But God took care of him and did that no harm came to him. He had once been a fine prince, but in Midian he was a humble shepherd watching over the flocks of Jethro. God did not mean that Moses should always take care of his sheep. He had a greater work for him there, that of guiding and directing the Israelites out of Egypt when they went back to Canaan. One day Moses was watching the sheep, and looking up he saw a bush on fire, and as he looked at it a voice spoke from it. It was the voice of Jehovah calling him and telling him that God had seen the terrible affliction of His children in Egypt, had beheld how cruelly they were being treated, and that He wanted Moses to go again to Pharaoh and bring the children of Israel back to Canaan. It was a very hard thing for Moses to do, but God said He would be with him and that made it easier. One of the lessons that may be brought out is that of God's protecting care. All the forty years that Moses was in Midian, God was looking after him and preparing him for this great work. If we do what is right, God will always take care of us and do what is best for us, though we may not see it at the time. Then there is the thought that God teaches us and speaks to us through ordinary things. He spoke to Moses from a burning bush. We can see God and hear Him in the commonest things of nature, if we only keep our eyes and ears open.

God did not want Moses to do the great work alone. He said to him, "Certainly I will be with thee." He never asks us to do anything without His help, no matter how small it is. He will always help us and be with us as He was with Moses. Like Moses, we may shrink from God's great tasks and hesitate when he calls us to do his bidding, but if we take courage and dare to go ahead at God's command, we shall find strength to endure hardship and to work for Him.

H. M. B.

JAN. 10.—JOSHUA THE BRAVE GENERAL. Joshua 1: 1-9.

Very briefly the story may be told of how after a great deal of trouble, the Israelites, because God was helping them, got away from Pharaoh, and after many years' journeying came almost to the promised land before Moses' death. It may be well to tell a few of the outstanding facts of the years in the wilderness: Crossing the Red Sea and the destruction of Pharaoh's hosts; Moses on Mount Sinai being given the Ten Commandments; God guiding them by a pillar of cloud and fire; the people being fed with manna, and Moses bringing water out of the rock. Tell that Moses never entered Canaan, but that God took him up on a high mountain where he

could see the Promised Land before he died. Before his death Moses asked God to give the Israelites into the care of some good man who would lead them on to Canaan. God chose Joshua. Why? Because He knew Joshua was a good, brave man who had helped Moses a great deal. Tell the story of the twelve spies, the evil report of the ten and the good report of Caleb and Joshua, bringing out the faith, courage and bravery of these two good men. God did not need a cowardly leader for those who were to be a great general. We can never expect to do "big" things if we do not begin on the little ones and do them the very best we can.

The boys and girls may learn a great many lessons from the life of Joshua.

1. Faithfulness in small things makes us capable of doing greater things. If Joshua had not been a good helper to Moses or if he had been unfaithful in his duties God would never have chosen him to be a great general. We can never expect to do "big" things if we do not begin on the little ones and do them the very best we can.

2. Joshua would never have been a general if he had not trusted in God and obeyed Him. He believed God when He said He would bring the Israelites back to Canaan and knew He would help them, so that even when he saw how hard it would be to conquer the land and the wicked king, he did not give up. If he had been able to overcome it for the Lord was with them.

3. Joshua became a great general because he was courageous. He was not cowardly like the ten spies who were afraid of the people in Canaan, and said they would be killed if they tried to go into the country. God wants brave boys and girls and men and women to work for Him, not cowards who run away from the hard things.

4. When God called Joshua He told him to meditate on the book of the law and to do as it said. If he did this he should be prosperous and have good success. We need the Bible always, and if we do what it tells us, as Joshua did, we too shall have good success.

5. Joshua had the promise that if he were strong and courageous the Lord would be with him wherever he went. Just as He was with Joshua so He will be with us. God said to him, and He says to each one of us, "I will be with thee; I will not fail thee nor forsake thee."—H. M. B.

"Want" Ads

Wanted.—New recruits to be trained in the League, to work for Christ in the League, Church, and everyday life. Only qualification necessary is a desire to live a right life and influence others to do likewise. Recruits trained upon application. Apply to Trinity Epworth League.

Wanted.—Subscribers for the Epworth Era, a paper with a mint of information inspiring and helpful. Price 50c. per year. Apply to G. S. MacKenzie, Era Agent.

Wanted.—All Leaguers to be present at all sessions, and to be on time.

Wanted.—A general resurrection of buried talents, same to be used in the work of the League. Apply to owners.

Wanted.—Twenty brave, noble and fearless young men and women to occupy the front seats during each service.

Wanted.—By some members, five minutes' intermission so as to be able to become better acquainted.

Wanted.—By contest leaders, real live action on the part of both sides, in an endeavor to revive interest in the work, and to help fill the vacant chairs.—Berlin Epworth League Press.

The Silver Jubilee

What the General Secretary's recent mail testifies to the success of the celebration in the local Leagues

NORWOOD, ONT.:—"One of the largest gatherings of Methodist young people held in this district in recent years, took place in the Methodist church here on Monday, Oct. 26th, when 200 members of the Epworth Leagues of Hastings, Havelock, Trent River, South Dummer, Westwood and Norwood, assembled to commemorate the Silver Jubilee of the Epworth League in Canada. To any one deeply interested in the work of the league and inclined to be at all optimistic, the meeting would lend the appearance of being the forerunner of a new movement of activity on the part of this particular young people's organization in this district.

"The programme was a special one designed by the General Board in Toronto. The various addresses called for, were admirably given by representatives of the several leagues, while the musical numbers, except for two much appreciated solos, were heartily rendered in concert.

"The lecture room was ornated with red and white bunting—the colors of the League; while the tables in the basement, where lunch was served, were graced with red and white begonias and many pieces of silver in keeping with the occasion."—*The Register*.

WINDSOR, N.S.:—"The Epworth League celebration, held in the Methodist Church Friday evening, Oct. 30, was splendid success. A large Epworth League banner was hung above the choir loft, in the centre, and "Silver Jubilee" shone forth in illuminated letters. Flags were also used for decoration and beautiful plants and flowers were massed around the platform.

"The music, led by the orchestra, was inspiring. After the programme a social time was spent in the Sunday-school room, where refreshments were dispensed, and strangers welcomed. Many friends were delighted to greet their former pastor, Rev. W. H. Langille, who is always a welcome visitor.

"Delegates were present from Hantsport, Newport, Falmouth, Kentville, Mt. Denison."—*Exchange*.

SELBY, ONT.:—"At our Silver Jubilee service, on Sunday, October 25th, we carried out the programme as prepared. A large congregation greatly appreciated the singing and addresses. It was quite evident that all present believed that the Epworth League is a great factor in church work. Every Leaguer seemed to be inspired to take fresh courage, which I am certain will result in more effective League work in the future."—*Fred Russell*.

BEACHVILLE CIRCUIT, ONT.:—"The Epworth League's Silver Jubilee was celebrated on Sunday, Nov. 1st. Rev. F. L. Farewell gave splendid addresses. The prepared programme was used in the morning and evening. Large congregations assembled. The Sunday services were followed by social evenings on Monday and Tuesday, when each League was 'at home' to the members of the Church and their friends. Upwards of 300 persons attended these, and several new members were added to each League. The celebration will stimulate us for better service in the days to come."—*Rev. J. F. Kase*.

SMITH'S FALLS, ONT.:—"Brilliant success! These two words express well the result of our Silver Jubilee celebration. With a few modifications to suit our own case, we found the commemorative programme excellent. A full orchestra assisted in the music. The addresses pertaining to aims and work of the League were delivered by a number of the young men. Appreciation of the service was freely expressed by the record attendance. We hope for greater things in the future."—*D. M. Halpenny*.

ALMA, ONT.:—"The Practical side of Rally Day. As a result of a special effort made in connection with our Rally Day service, eleven of our members, five ladies and six gentlemen, have united with the Church."—*Winnie Lyons*.

LOCKPORT, N.S.:—"The Epworth League Silver Jubilee was celebrated on Nov. 1st. The attendance was made up principally of young people. All were delighted with the programme, and we are hoping the result will be greater interest and an increase in membership."—*Mrs. H. A. Chute*.

ALVINSTON, ONT.:—"We feel grateful to the officers who arranged such an excellent programme. It proved a great success in every way. We are anticipating to reap much benefit from the meeting, as it appeared to arouse a great deal of enthusiasm."—*Louise Park*.

SEBRIGHT, ONT.:—"The Epworth Leagues of Sebright and Dalrymple united to commemorate the Silver Jubilee. We found the programme quite interesting, and trust that God answered our prayers in strengthening us to His glory."—*Lucy E. Ivory*.

MILLBROOK:—"Our Leaguers feel that the Silver Jubilee programme has been a great source of inspiration.

"The note of strong Christian living sounding through all the addresses and choruses was a call to deeper consecration, and must result in good to the individual, and to the League."—*Stella Hetherington*.

STONEY CREEK, ONT.:—"We each and all felt the influence and help derived from our League's rally, and in the coming months we are planning and expecting great results from Stoney Creek Epworth League."—*Bertha M. Gower*.

DELHI, ONT.:—"Our services were splendid. The singing was bright and cheerful, the programme was excellent, and our pastor's sermon, especially appropriate to the young people, inspired us on to better work, and earnest prayer."—*Katherine Hovey*.

PARKHILL, ONT.:—"Our church choir helped us with the choruses and the congregation seemed to catch the spirit of the hymns, which were quite a success. The attendance numbered about seventy persons. Our Leaguers who delivered the addresses sought to drive home the leading thoughts of the excellent material provided us.

"I think our League's influence for good will be greater as a result of our Jubilee service."—*Carl Ritchie*.

LYNDEE, ONT.:—"Our celebration of the League Silver Jubilee was a splendid success. The young people showed considerable interest in the preparation of the programme, and we expect as a result a deeper earnestness in the general work of the League."—*Rev. A. W. Shepperson*.

AGASSIZ, B.C.:—"The Silver Jubilee was fittingly celebrated here. At the Sunday evening service there was special music and our pastor, Rev. H. S. Hastings, preached a sermon to young people from the text 'Quit you like men, be strong,' 1 Cor. 16: 13. On Monday evening the programmes prepared by the Department were used. The attendance at the services was large and we believe the interest in our League, which has been growing in numbers and helpfulness, will be increased by the Silver Jubilee celebration."—*May Morrow*.

CREEMORE, ONT.:—"We had a very enjoyable and profitable evening. The different addresses, as given in the programmes, were exceptionally well rendered, and we found the service of song very bright and helpful. Everyone entered into the work of preparation with 'the spirit of enthusiasm, and we cannot but feel that the League will be much benefited by this service."—*Fern Hinds*.

RIVERS, MAN.:—"The Epworth League of Rivers, Man., has reason to be proud of its progress during three and a half years. It has become one of the most important departments of our Church.

"Large congregations met with us in celebration of the 25th anniversary of the Epworth League in Canada.

"The interior of the church, decorated by the Leaguers, presented a dainty appearance with the League colors, combined with flowers of red and white, our pledge and a motto, 'If every Leaguer were just like me, what kind of a League would our League be'.

"On Sunday the juniors and seniors joined together in worship.

"The special programme on Monday evening, in charge of the President, was instructive and inspiring, dealing with the past, the present, and the future of the League, and responsibility to our Church, nation and the Kingdom of God. An especially pleasing feature was that given by the juniors, impressing on the seniors that the future life of the League and Church depended on them, hence we must give them the proper training and example. We are determined to press on more zealously than ever before, striving to live up to the standards raised for us."—*Cora Wilson*.

PINCHER CREEK, ALTA.:—"Our commemoration was highly satisfactory and profitable. Our League took entire charge of the Sunday evening service. The President presided and all the suggested addresses were admirably given. A large congregation was present and we believe considerable added interest was aroused in regard to League work in general. On Monday evening following, our regular night of meeting, a marked increase in attendance proved that fruit was being borne.

"The musical selections on the programme were thoroughly appreciated and the Epworth League Hymn is destined to become a favorite at our regular meetings."—*Corresponding Secretary*.

FENELON FALLS, ONT.—“We held our League services in celebration of our Silver Jubilee on Nov. 5. The matter as supplied by the Central Office, was used by several active members in the preparation of their addresses. The music was well prepared, and the hymns heartily sung. We had a good attendance, and are sure more interest and devotion will result from our endeavors.”—*Wm. W. Aronoff.*

MONCTON, N.B.—“The Silver Jubilee of Canadian Epworth Leagues was fittingly observed by the young people of Wesley Memorial Church, at an enthusiastic and well-attended meeting. The commemorative programme was much enjoyed, choruses and solos being sung by League members. The various features of League work were presented by several of the young men.

“The pastor, Rev. P. A. Fitzpatrick, concluded the programme with an enthusiastic speech, in which he expressed his gratification at the unexpected large attendance, and predicted a very successful season.

“At our consecration service, on Nov. 3rd, ten young people were received into membership of the League.”—*F. G. Williams.*

CHILLIWACK, B.C.—“A service of special interest was held in the Methodist Church in commemoration of the Silver Jubilee of the Epworth League in Canada. A most interesting programme was given by members of the local League, consisting of songs and addresses. Some thirty of the young people occupied seats in the choir gallery and led the congregation in the service of song and rendered choruses appropriate to the occasion. Three minute addresses were given as provided for in the printed programme. (1) Retrospective. (2) Prospective. (3) Introspective.

“On Monday evening following there was a rally of the young people, when an inspiring address was given by the Rev. A. E. Hetherington, of Columbian College. The Sunday-school orchestra led the musical part of the service. A feature of the gathering was the presence of the young people from the Presbyterian and Baptist churches in the valley, who were the invited guests of the Methodist Epworth League.”—*Rev. A. E. Roberts.*

BARRIE, ONT.—“The vitality and hopefulness of the Epworth League were never more fully demonstrated than when a large number of Leaguers gathered in Central Methodist Church to celebrate the twenty-fifth anniversary of the founding of the Epworth League in Canada. Unique interest was attached to the event from the fact that the honor of having formed the first League in Canada belongs to the church where the celebration was held. This was pointed out by Mrs. Marguerite Turner in an able address in which she described the formation of the League under the pastorate of the Rev. R. N. Burns, B.A., D.D., of Toronto, and its subsequent trials by flood and fire, in which it shared the experiences of the old Elizabeth St. Church. An interesting exhibit consisted of the original charter together with the first pin and badge granted to members of the League.

“Mr. A. J. Sarjeant gave an interesting account of the founding of the Collier St. League in the old roughcast vestry at the rear of Collier St. Church, and Mr. J. E. Morrison, also a charter member, spoke of the organization of the Burton Ave. League.

“Other addresses were given on various phases of League work, including brief talks by Revs. Turk and Jourdan

and an able paper on the relation of the League to the Church, by Miss Strange.

“The Methodist young people of Barrie and vicinity are to be congratulated on the successful outcome of their unique celebration.”—*Exchange.*

PARIS, ONT.—“We had a very helpful and inspiring service in commemoration of the 25th anniversary of our great League organization. The young people returned out splendidly. We used the programme as provided, with a few changes in the musical part. The addresses were all of excellent thoughts, inspiring us to greater and nobler work in our Master's vineyard. After the service a social time was profitably spent. We trust such a service may renew enthusiasm in our Epworth League work throughout the Dominion.”—*Clara Aultbrook.*

CROWN HILL, ONT.—“We held our Silver Jubilee celebration at Dalston on Wednesday, Nov. 4th, and the members of the three Leagues, Dalston, Edgar and Crown Hill, spent a very pleasant evening together. With one or two exceptions all the numbers on the programme were given. It was a beautiful night, and the church at Dalston was pretty well filled. The front of the church had been beautifully arranged with banners, made by Miss Keat. Edgar Leaguers are as many as could go a chance of attending Mr. Carscadden, the earnest, kindly President, attached his team to the hay rack and brought an enthusiastic, bright crowd of twenty-two Leaguers to be service. Junior Leaguers should be especially worked in country places for this is excellent material in the boys and girls from 14 to 17 years of age. The programme was taken by all the Leagues. Dalston, besides helping with the programme, had provided a very good lunch for all, so a pleasant social time elapsed at the close of the service. We believe that the spiritual life of the Leaguers will be deepened, and we also feel that by meeting together the three Leagues will come nearer each other and be strengthened and helped.

“As personally concerned with Crown Hill, I pray that the kind words of counsel and encouragement from Mr. Roy, coupled with the excellent programme provided for us by the General Secretary, will have a deep and lasting effect. We are hoping the interest shown now may remain and grow during the months that are coming.”—*Miss E. A. Riz.*

GRAND VALLEY, ONT.—“We celebrated the Silver Jubilee on Sunday evening, Oct. 31st. The service was conducted according to programme, with the members of the League taking the several parts. The service was much appreciated by the congregation, the older people especially being pleased at the interest of the young members.

“Our League is having a very successful fall and this public service will, we expect, create deeper interest in the young people and their work by the older members of the Church than has been heretofore experienced.”—*E. H. Lindsay.*

R. R. No. 1, ST. MARYS, ONT.—“Because of unfavorable weather our attendance was small. Those present thought the programme was fine, and the addresses both instructive and interesting.”—*Roy Paynter.*

BERWICK, N. S.—“The Silver Jubilee commemorative programme was much enjoyed by all present. The effect upon the League members seems to have been a deeper interest in and a further consecration to service.”—*M. Ella Parker.*

DEREHAM CENTRE, ONT.—“The Silver Jubilee celebration took place in the Mount Elgin Church. Mr. George Rooke occupied the chair, and the members of the three leagues occupied the body of the church. A good congregation of friends from all the appointments was present. All the League members took part in the singing, and the addresses were divided between the three Leagues. One of the most interesting items was the presentation of the claims of the Juniors by the Stoukey twins. The rendering of the hymn ‘Faith of Our Fathers,’ followed by the prayer of consecration by the pastor, was perhaps the most impressive part of the programme. We feel sure that as a result of the Jubilee our older people will realize their duty to see that the young people have the best opportunities to make the most of themselves socially, educationally and spiritually, and that our young people will also see that it is their duty to take the fullest advantage of their opportunities so that they may always be ready to take a step higher.”—*Rev. J. E. Peters.*

DOON, ONT.—“We held the Silver Jubilee service on Sunday evening, Oct. 25. About 50 were present and the programme seemed to be enjoyed by all. Some of the addresses were not memorized. Those that were spoken were by far the best, and made the best impression. I believe that some members were enthused and a few more will gain an idea of the bigness of this work among the young people, and be more concerned that our League should go forward.”—*K. Bauman.*

RUSCOMB, ONT.—“We held our Jubilee services on Tuesday evening, Oct. 27, when the splendid programme was much enjoyed. The members took part heartily in addresses, choruses and solos. About forty were in attendance. At the close bag lunches and lemonade were served. We trust the service will be an impetus to more faithful work as Leaguers.”—*Mrs. Charles Giddis.*

SIMCOE, ONT.—“Our rally was a great success. The programme was indeed good. The consensus of opinion was that our Jubilee services were among the best gatherings held in our church.”—*Nellie McGilteer.*

LONDON, ONT.—“Wellington Street Methodist Epworth League celebrated the Canadian Silver Jubilee of the Epworth League on Monday evening in appropriate fashion. The special commemorative programme was strictly adhered to, and assisted in making the evening a most successful one. An unusually large number of Leaguers were out.

“Mr. King rendered a solo in his usual finished manner, and Rev. L. B. Hazen gave some Canadian history on the history of the League since its formation.

“The President occupied the chair.”—*Alice Le Sueur.*

LETHBRIDGE, ALTA. (Wesley)—“The Silver Jubilee of the Epworth League in Canada was celebrated by a special sermon on Sunday morning by the pastor, Rev. G. H. Cobbedick, on ‘The Model Leaguer,’ based on Andrew, the first New Testament lay worker, bringing his brother Simon to Jesus. On Monday evening Wesley Hall was beautifully decorated with Canadian flags and emblems, and well filled with a very appreciative gathering of young people who much enjoyed the fine programme as prepared by the Head Office. Several new names were received for membership, and the League and Church were greatly quickened in their life and work.”—*Rev. G. H. Cobbedick.*

COPETOWN, ONT.—"We celebrated the Silver Jubilee, using the programme as outlined, a splendid attendance, about 100, being present. The programme was well rendered by the members of the League. The service in the absence of new interest in the League on the part of non-members and we expect a nice increase in the membership."—*Rev. H. L. Merner.*

KINCARDINE, ONT.—"The Silver Jubilee of the Canadian Epworth League was commemorated in our local society. "On Sunday, Oct. 25, Rev. A. J. Langford preached, two excellent sermons, giving the young men and women of our church a high ideal of Christianity. The following Epworth League service was well attended by the young people. The well attended by the young people. The interesting and instructive addresses and music, together with patriotic decorations were a source of enthusiasm to all. We trust that now, with a better understanding of the twenty-five years of League life, we will go on with renewed strength and determination to be more active in the Master's service."—*Amy Pearl Hills.*

RIDGEWAY, ONT.—"The Silver Jubilee celebration passed off very successfully. The Sunday morning service was well attended and our pastor gave a very helpful sermon. On account of so many other meetings during the week, we decided to change the programme from Monday to Sunday evening. The programme was carried out as arranged and the music, led by a young people's choir and the Sunday School orchestra. The attendance at this service was large, much larger, I think, than if held on Monday evening, on account of local church conditions."—*Elsie Seartz.*

GOODWOOD, ONT.—"Our Silver Jubilee celebrations were a splendid success. Our Siloam League took entire charge of the afternoon service there, and the Goodwood League in the home church at night. The social on Tuesday evening at Siloam added considerable to the funds of the League. Through the added interest taken through preparations for our Jubilee several new members were gained for the League, and we feel that the community realize more fully that we mean 'business.'"—*Mrs. Florence Luman.*

MOUNT HAMILTON, ONT.—"We held our Silver Jubilee celebration Monday, Oct. 19, instead of the 26th, on account of the District League Rally. We invited Barton Street Methodist League to join us and we had 175 present. "We used the form of service as sent out by the Executive. The practices were enjoyed in our effort at getting the programme in shape. The short addresses were given by different members of the League, and our choir leader assisted us in the music. "We think it is a good thing because it brings our League in closer touch with the work."—*J. Watson.*

OTTAWA, EASTERN CHURCH.—"We prepared for and carried out a census of our congregation, during the week preceding the 25th, the object being to gain information regarding the various families, their names, number of children, number attending Sunday School and Epworth League, any boarders and any new families or Methodists living in our district. We want to make use of this information during the coming winter, in any way which will be to advantage. We carried this part of the work through. "On Sunday evening we had a special service for young people in celebration of the Jubilee. Messrs. Guest and Jessop gave addresses. Suitable decorations,

flowers, and special music by the choir, all went to make a unique service, which we will remember for some time. "On Monday evening we used the official programme, with slight changes. A larger number than usual attended, of course, and we had a good meeting."—*N. W. McKnight.*

LUCKNOW, ONT.—"The basement of the church was prettily decorated with hickory and cedars intermingled with autumn leaves. The official programme was used with a few extra solos and duets, which possibly made it more lengthy, but gave it more variety. "At the close we served refreshments. "We feel that a greater interest will be taken throughout the winter, and are living in hopes of doing much for the benefit of our young people."—*Eva Greer.*

FOREST, ONT.—"The Epworth League Silver Jubilee was held in connection with the Forest League of the Methodist Church last Monday evening. Three-minute addresses were given, eight members of the League and the great work which has been accomplished during the past twenty-five years and the bright outlook for the future. The choruses and quartettes sung were well rendered and much appreciated. In fact the whole programme was pleasing and the attendance was large and each one went away feeling they had spent a pleasant and profitable evening."—*Exchange.*

BRAMPTON, ONT. (St. Paul's).—"Special sermons were preached by the pastor and on the Monday evening the Silver Jubilee celebration was held. Of it Miss Sadie Taylor writes: "The Decorating Committee of the League decorated the front of the church in the League colors, with red and white bunting and red and white flowers. These decorations were moved to the League room on Monday, ready for the evening meeting. We followed the prepared programme closely, with the omission of one hymn. The addresses were all given by members who do not often take part in that way. "A splendid crowd on Monday evening was an evidence of the enthusiasm aroused. One lasting effect, I think, will be a better understanding of our League and of the words 'Forward Movement.'"

BRANDON, MAN.—"A united Rally of the first Methodist and Victoria Avenue Epworth Leagues was held in Victoria Avenue Church, on Monday, Nov. 2nd, to celebrate the silver jubilee. The Rev. S. Wilkinson presided and gave an address of welcome to the visiting society. The speaker for the evening was Rev. Manson Doyle.

"In his address he spoke of the work of the Epworth League in general, its success and failures, and its varied opportunities. He dwelt on the Local Option campaign and the attitude of the Leagues toward that campaign, showing the many ways by which members could work in conjunction with the social and Moral Reform council, either collectively or individually, in the distribution of literature, and in general conversation not being afraid to speak up in favor of Local Option. At the close of his address Mr. Wallace, President of First Church League, moved the following resolution:—

"That the First Methodist and Victoria Avenue Epworth Leagues here assembled in an official body, move that the chairman of this meeting, Rev. S. Wilkinson, be asked to communicate to the Social and Moral Reform Council, the fact that the Methodist Leagues of

Brandon are heart and soul in favor of the Local Option campaign now under way in the City of Brandon, and are ready and anxious to be used in any way they can use us for a successful termination of the contest."

"This was seconded by Miss C. E. Wild, President of Victoria Ave. League, and carried unanimously. A short paper was read by Miss Muriel Heise, President of the Junior Society, thus forming the link between the Senior and Junior Leagues. A very enjoyable evening was brought to a close by singing, 'The Epworth League hymn.'"

LAMBETH, ONT.—"Our Epworth League held their rally on Tuesday evening, Oct. 27, nearly every member being present. A large number of visitors also attended.

"The programme as provided for the occasion proved very interesting. The addresses were practical and the singing of a specially pleasing nature.

"Mr. Mitchell, one of our speakers, and a member of our League, has been a League member since its inception, and is still actively interested in the work.

"Our League is progressing nicely, and we are after recruits.

"At the meeting on Tuesday night ten dollars was voted toward the Belgian Fund, and a number of the members are aiding in the Red Cross work.

"The Era is much appreciated and is eagerly looked for by our members."—*Bernice M. Walker.*

TRENTON, ONT. (King St.)—"Our pastor, Rev. P. W. Rogers, preached suitable Epworth League sermons both morning and evening, the Senior and Junior Leagues attending in a body.

"On Monday evening our League room was well filled, the Leaguers again meeting and each taking parts in the service according to the programme. Our pastor occupied the chair in the absence of the President, who this morning goes to Kingston with the second Canadian contingent for the war. We had a very pleasant and helpful evening, and after reception into the League next Monday evening. We trust this anniversary has been an inspiration to many other Leagues."—*Edna A. Moon.*

CAMPBELLFORD, ONT.—"Following some weeks of preparation our Epworth League gave an excellent programme in celebration of the Silver Jubilee. A choir of eight young women and eight young men, led by our League pianist, Mr. Percy Mulharen, made the special music delivered a delight. The addresses of seven members of the League were well provided and it is our hope that each one took the message he spoke into his own young life.

"With the Silver Jubilee we desire to leave behind us all mistakes and discouragements, and turning our faces to the future, march forward to greater ambitions and larger achievements."—*Mrs. L. H. Stephens.*

IROQUOIS, ONT.—"On Sunday evening, Oct. 25, our Epworth League celebrated the Silver Jubilee. The commemorative service was used and was found very inspiring and instructive. The addresses were taken by four young men and four young women, members of the League. The singing, accompanied by the Sunday-school orchestra, was hearty, and proved one of the most inspiring parts of the programme. From the enthusiasm shown that evening we anticipate greater zeal and earnestness and more effective service in our Master's work throughout the coming year."—*Miss Anna B. Adams.*

SCARBORO, ONT. (Washington).—“Ours is a country League and it is not always easy to arrange a special programme of this nature. We, therefore, did not follow the set programme, but arranged to have Mr. H. D. Tresidler, Pres. Toronto Conference E. L., come out and speak to us. Mr. Tresidler, who is the subject of ‘The Aim and Purpose of the Epworth League,’ and his talk was indeed very helpful. Our choir also sang the Epworth League Hymn, and altogether, though we did not follow the regular programme, I feel that we had a very beneficial meeting and one that will be helpful in inspiring our members to greater effort during the coming winter than ever before.”—*John R. Empringham.*

NORTH EAST HARBOR, N.S.—“Our Epworth League, at Ingonag, which was organized in December last, is steadily growing, both in numbers and in interest. In the past year we have raised quite a large sum of money, which has been used toward furnishing the new parsonage which has been built on this circuit this past summer. We celebrated the Silver Jubilee of the Epworth League, Sunday, Oct. 25th, members of the League giving the addresses. A large audience was present and seemed to enjoy the service.”—*Mrs. A. M. Angus.*

BENTLEY, ALTA.—“In referring to the celebration of the Silver Jubilee, which was given by our Epworth League last evening, it gives me pleasure in saying it was a success, taking into consideration that our League is just in its beginning. The church was very tastefully decorated with evergreens and flowers. We are hoping the service may encourage those who were present to greater service. We are looking forward and planning to accomplish great things for Christ and His Church during the winter months.”—*M. L. Court.*

VICTORIA, B.C. (Wesley).—“We celebrated the Silver Jubilee on Monday night. We used all the music but two pieces. Our young Leaguers took hold with a vim, and the programme was voted a success. We had a splendid attendance. Among those present was Mrs. H. Siddall, who 25 years before had been the first person to sign the Epworth League pledge in British Columbia. Her grand-daughter, a little girl of nine years, was among the Juniors present. At the close about 30 Juniors and 35 Senior Leaguers came forward, and facing the audience renewed their pledge of consecration and joined in the Mizpah Benediction. Many thanks for your fine programme, and best wishes for the future success of the League.”—*Rev. S. J. Thompson.*

GRACE CHURCH, VANCOUVER, B.C.:—“The Silver Jubilee of the Epworth League was celebrated at Grace Methodist on Monday evening, Oct. 26. A most enjoyable evening was spent, and we sincerely believe that much good will result from the meeting; not only to the individual members but to the League as a whole.

“The papers, as outlined in the programme, were excellently rendered and they were a revelation to many of the members of what the League really stands for. The papers on ‘Looking Backward,’ ‘Looking Forward,’ and ‘Looking Inward,’ were very interesting, and excellent for their educational features.

“We look forward to our members manifesting more enthusiasm than ever, as a result of this meeting, and we hope to see greater efforts in the field of personal service, and also a higher degree of efficiency in the different departments of the League.”—*R. L. Lilly.*

MOUNT BRIDGES, ONT. (Mt. Carmel).—“On Tuesday evening, Oct. 27th, our League commemorated the Silver Jubilee. Our enthusiastic Leaguers of this flourishing rural League gave that splendid commemorative programme of choruses, solos and addresses in full detail. Our young Leaguers are gaining confidence in their own powers as platform speakers and entertainers. We were invited to a neighboring League, who were not celebrating this Jubilee, a few evenings later to render this programme. In a course of seven years time our League has been twice awarded the banner by the Strathroy District, denoting the progressive work done during the year. We are holding this beautiful prize at the present time.”—*Campbell Lamont.*

CLARENCEVILLE, QUE.—“Our League celebrated the Silver Jubilee on Monday night. The commemorative programme in its entirety was heartily rendered. We all considered it an enjoyable occasion. Our young people organized the Christian Endeavor Society on Dec. 14th, 1888. On Dec. 8th, 1891, the name was changed to Epworth League. We fully believe that the influence of this anniversary will be manifested in an increased membership, a greater sympathy by the older members of the Church, since now they more fully realize the praiseworthy aims of the League, and a more general interest by all Leaguers in local and Canadian League work. We congratulate you in giving our Leagues such a programme both in its material and in its arrangement.”—*P. Pergau.*

BRIGHTON, ONT.—“On Sunday, Oct. 25, our pastor, Rev. W. Elliott, gave at the evening service a very interesting discourse on the work of the League and the future outlook for its increased prosperity. On Monday evening the young people of the League celebrated their twenty-fifth anniversary. The programme consisted of several very interesting talks, bearing upon the work of the League in the past and anticipating the future work which we hope to accomplish. The League also rendered the chorus which was prepared for the Jubilee. After the programme, the ladies of the League served lunch, and while lunch was served fourteen new members were secured.”—*Percy E. Macklam.*

HOLMESVILLE, ONT.—“Our League observed Silver Jubilee Day on Sunday morning, Oct. 25th. There was a splendid array of speakers on the platform and the whole audience joined in heartily singing the songs on the leaflet. These had been thoroughly practised by the congregation at the weekly prayer-meeting for two or three preceding weeks. Mr. Norman Holland, our young president, had charge of the service. A very liberal offering was received.”—*(Rev.) R. J. McCormick.*

SHEDDEN, ONT.—“In regard to the Silver Jubilee celebration, I am glad to tell you that the event was very successful. The young people took a splendid interest in it, especially in the singing, of between fifteen and twenty young men and women who furnished special music for both services on Sunday, when we had young people’s sermons, and also for the week night rally service. We decorated the church with the League colors, red and white, and had a large silver Maltese cross. The League members also wore badges of red and white.

“We have a splendid attendance of young men in our League—more boys than girls—and I was encouraged by the interest some of them, who are only associate members, took in the celebration.

They seemed to feel it was their’s, and we pray that this interest may lead to something better. The League is one of the live organizations of our Church.”—*(Miss) Annie Brown.*

CAMBORNE, ONT.—“On Oct. 25th, we had a very practical, beneficial and enjoyable service. We gave the programme in connection with a patriotic concert and the proceeds amounting to eighteen dollars in aid of the Patriotic Fund. The programme was rendered in the auditorium of the church, where we had a well-filled house and a very appreciative audience. All present seemed to feel that they had a part in the service and joined most heartily in the choruses. The addresses were well rendered by members of our League; also patriotic solos; then we adjourned to the basement for refreshments, and at the close of the evening went home feeling close of the evening went home feeling close of the evening faithful and consecrated service.”—*(Miss) Hattie E. Cullis.*

PORT ELGIN, ONT.—“Writing of the League interests in Port Elgin, the pastor, Rev. R. W. Scanlon, reports concerning the Jubilee, on Tuesday, Sunday, the 9th (Nov.) we had our Silver Jubilee instead of the regular service. The Epworth League and Junior League took the centre, the Juniors occupying the front seats. It was an inspiring and beautiful service, greatly enjoyed by the large congregation that attended. I would suggest a similar service for our Epworth League anniversary every year, arranged by the Department.”

KIRKTON (SALEM).—“We had our pastor speak on Sunday, Oct. 25th, at our regular service, to the young people, and in the evening a layman gave us a splendid talk on ‘Service.’ Special music made the evening meeting very pleasant. Good congregation out. On Monday evening the pastor took the chair, when the Rally programme was carried out, the only alteration being a reading given to relieve it a trifle. The three-minute addresses were well taken by members of the League, some of them launching out more fully than given in the supplement. The singing was real good.”—*Miss B. J. Bellamy.*

VANCOUVER, B.C. Juniors.—“The Junior Epworth League of Grace Methodist Church, Vancouver, B.C., meets every Sunday morning at 10. They have the honor of having the largest membership of any Junior League in the city with 125 members on the roll, and an average attendance of from 40 to 45. Under the superintendency of Miss E. M. Harron and her assistant, Mrs. M. W. Brown, they are doing a good work. On Monday evening, Oct. 5th, the boys and girls took full charge of the Senior League meeting and gave a splendid temperance programme which was much appreciated by all present, and goes to show that our boys and girls are preparing themselves for the great work of the future.”—*E. M. Harron.*

NAPANEE (Grace).—“We had a wonderful success, as we generally do, when we undertake anything. The Sunday services were conducted by Mr. Wood, of Pletton, and the League marched in a body in the morning, filling half of the centre seats. In the evening we had one of the largest congregations we have had in a long time. So far as the Monday night service, the basement was filled and the service was very impressive.

“I might say our League lately has improved both in numbers and interest. We have between 75 and 100 every night.”—*Oliver Hamby.*

DISTRICT CONVENTIONS

Matilda District

Shanly was the place of meeting, and a hearty welcome was extended by the pastor, Rev. A. S. Cleland, and his loyal people. Delegates were present from all parts of the District and the addresses given and discussions entered into manifested the interest of both the laymen and ministers. Lay agencies, Sunday schools and Young People's Societies were each given thoughtful consideration. "The Relation of the Home to the Church and Sunday School" was presented by Rev. George Stafford, and the "Importance of Regular Attendance at the Public Worship of God" was dealt with by Rev. Wm. Philip. The discussion of these two papers by the laymen and ministers present was most interesting and profitable. "The Epworth Leaguers' Creed," by Rev. H. E. Warren, and "Teacher Training," by Rev. J. Holt Murray, brought out many vital and helpful suggestions on these phases of work. At the evening session, when the church was filled to capacity, inspiring addresses were given by W. J. Cairna, of Ottawa, and Rev. G. S. Clendinning, of Kemptville. The choir added much to the interest of the convention by their helpful selections. The gathering was one of the largest and most enthusiastic that has been held in the District for some years. The officers of the District League for the incoming year are:—Hon. President, Rev. Wm. Philip, Inkerman; President, Rev. A. J. H. Strike, Morrisburg; Vice-Pres. (1) Ezrom Adams, Shanly; (2) Rev. H. E. Warren, Chesterville; (3) Miss Beadle Durant, Winchester; (4) P. Ward Payne, Brinston; (5) Miss Iva Wallace, Cardinal; Secretary, Miss Maude Johnston, Cornwall; Treasurer, Rev. J. H. Miller, South Mountain; Conf. Rep., Rev. J. H. Miller.

Cobourg District

The annual Convention of the Cobourg District Epworth League was held in Port Hope on Monday, Oct. 25th, and was in every way a success. In the afternoon a survey of the District in charge of the President, Rev. G. C. R. McQuade, of Baltimore, showed that the work in the District is in a healthy condition, many Leagues reporting progress in all departments, and one new League having been started during the year. Rev. John Garbutt, Hon. President, dealt in an able and practical way with the rural problem, showing the need there is for the Church and especially the Epworth League to face and try to solve this most difficult problem. Rev. H. B. Kenny, of Bowmanville, was present, and in a very helpful manner discussed the subject of evangelism, which discussion was entered into by others present.

In the evening the musical part of the Silver Jubilee program was rendered by the representatives from the various Leagues in the District in unison, which proved very enjoyable. A male quartette also rendered one selection. Addresses were given by Rev. A. J. Terrill, B.A., B.D., of Strirling, and Rev. J. O. Totton, of Camborne.

And evening sessions refreshments were served to all present by the members of the Port Hope League, and a pleasant social hour was spent together.

The officers elected for the ensuing year are as follows:—Hon. President,

Rev. John Garbutt, Cobourg; President, Rev. J. O. Totton, Camborne; Vice-Pres. (1) Miss H. Cannon, Canton; (2) Miss F. Hall, Wicklow; (3) Miss Mary Raby, Precious Corners; (4) Mr. Eldred Lean, Camborne; (5) Mrs. Geo. Ward, Port Hope; Secretary, Rev. A. B. Frederick, Trenton; Treasurer, Mr. M. E. Hall, Cobourg; Conf. Rep., Rev. G. C. R. McQuade, Baltimore.

Cannington District

A most helpful Epworth League Convention was held at Wilfrid, on Oct. 27th and 28th. What we lacked in numbers we made up in enthusiasm. All voted it one of the best yet.

Rev. H. J. Latimer, President, took charge of the opening exercises. His enthusiasm and spirits permeated the whole convention. During the first afternoon addresses were given by Rev. Jas. E. Beckel, Beaverton, on the subject, "Beginning at the Beginning," emphasizing the need and results of Junior League work; Rev. J. U. Robins, Little Britain, on the "Place of the League in the Life of the Community," and Rev. J. F. Chapman, Cannington, on the "Relation of the Sunday school to the League." Useful discussions followed these addresses.

In the evening two splendid addresses were given on missionary work. Mr. W. B. Sparling, Lindsay, spoke of our obligation abroad, while Rev. Wm. Lambert, Oakwood, spoke of the call to the home service. We saw a new vision of our individual obligation as young missionary workers. Rev. H. H. Mutton, pastor of the church, ably occupied the chair of the interest and attention of our Convention continued into the second day. Rev. A. L. Brown, Woodville, spoke of the Epworth League in evangelistic work. Mr. Fred Lane, Oakwood, handled the Fourth Department in a splendid way. He showed our duty towards the coming settlers of our country. This was followed by an address by Rev. R. A. Whattam, who showed us our individual duty as League members to the First Department.

After dinner, reports of the District work were heard. There is an increase in the number of Leagues, three Seniors and two Juniors added to the list; one northern League has three young local preachers aiming at the ministry. Several Leagues reported members joining the Church and all are aiming at deeper spiritual and missionary fervor. A Conference Vice-President claimed that our District report was one of the best he ever heard. Rev. A. L. Brown spoke on "Beckonings to Service." This was followed by Rev. R. A. Whattam's special commitment service. All of us were greatly blessed as on our knees we reconsecrated ourselves to God and His work. During the service two young men intimated their intention of entering the ministry.

The District officers elected were:—Hon. President, Rev. Wm. Lambert, Oakwood; President, Mr. Fred Lane, Oakwood; Vice-Pres. (1) Rev. A. L. Brown, Woodville; (2) Miss Humphrey, Cannington; (3) Miss Dix, Little Britain; (4) Mr. S. W. Keoun, Woodville; (5) Rev. Jas. F. Beckel, Beaverton; Secretary, Miss Smith, Oakwood; Treasurer, Miss Miller, Wilfrid; Conf. Rep., Rev. H. J. Latimer, Victoria Road. J. E. B.

Whitby District

The Young People's Societies of Whitby District held their annual convention at Kinsale on Tuesday, Oct. 27th. Both sessions were well attended. Reports showed two new Leagues organized, one a month old with over fifty members. Miss Mae Brown gave a paper on the Buffalo Convention. Rev. R. A. Whattam, speaking on Missions, told us not to forget the missionaries when we were giving to the Patriotic Fund. Rev. H. W. Foley gave some good pointers on choosing League topics. The Church's Relation to the League; Adult Bible Class, and to the Country, by Mr. L. F. Richardson, Mr. W. D. Dyer, and Rev. E. W. Rowland, were worthy of special mention. Rev. M. E. Sexsmith gave a brief outline of the General Conference. The two addresses each by Rev. Geo. Bishop, and Miss Kathleen Morton were a soul-searching inspiration to all to reconsecrate themselves to the Master's work.

The officers elected for the ensuing year are:—Hon. President, Rev. M. E. Sexsmith, Whitby; President, Mr. Louis F. Richardson, Whitby; Vice-Pres. (1) Miss B. Bunting, Pickering; (2) Rev. H. W. Foley, Brooklin; (3) Mrs. F. L. Green, Greenwood; (4) Rev. E. W. Rowland, Greenbank; (5) Miss G. Kemp, Almonds; Sec.-Treas., R. D. Woon, Greenbank. R. D. W.

Ridgetown District

The twentieth annual Convention of the Ridgetown District Epworth League was held in Wardsville on Oct. 30th.

In the morning Rev. W. H. Howson gave a convention sermon. His subject was "Sacrifice and Song." He pointed out to us, the fact that song, nearly always follows sacrifice. Do we know the song that follows sacrifice? Rev. E. W. Edwards gave a short report on "The Influence of the Institutes." Miss Dobbey's paper was highly appreciated and instructive on "How May We Improve the League Work of the District."

In the evening Rev. Dr. Planders, of First Church, London, gave an address on "Patriotism." The Wardsville choir supplied the musical part of the evening session.

The following officers were elected:—Honorary President, Rev. J. E. Holmes, Ridgetown; President, Rev. W. Kitley, Florence, Ont.; Vice-Pres. (1) Miss E. Kerr; (2) Miss Howson; (3) Miss M. Taylor; (4) Miss F. Hetherington; (5) Miss W. Dobbey; Sec.-Treas., Dr. Mumford, Glencoe, Ont.; Conf. Rep., Rev. B. Snell, Wardsville, Ont.

MARYLE R. GOSNELL.

Sarnia District

The Convention was held in Court-Right, Oct. 14th and 15th, and was a success, due to the untiring efforts of our President, the Rev. A. Sinclair, and the interest which manifested by the number of delegates from the different Leagues and schools in the district. The Rev. S. Jefferson, of Credition, Ont., gave two enlightening addresses, as did also Rev. J. C. Reid, of Wallaceburg. Rev. J. H. Osterhout, of Theora, gave an excellent address on the "War and the Kingdom." Miss M. Jackson is a successful worker with the Juniors, and gave some splendid thoughts. Rev. W. H. Graham spoke on the Sunday school and the Day school. Miss M. Percival told us how to make our League a success. Miss H. Giffin, Sarnia, successful primary teacher, interested the Convention by the able manner in which she taught a class of little tots.

The closing feature of the Convention was an able and inspiring address by the Rev. B. H. Robinson, of St. Edward's, and the Sacrament of the Lord's Supper administered by Rev. W. H. Graham, chairman of the district.

Officers are as follows:—Chairman of District, Rev. W. H. Graham, Sarnia; Vice-President, Rev. A. E. Moorehouse, Forest; Pres-Pres. (1) Miss Furguson, Sarnia; (2) Miss S. Thomson, Forest; (3) Miss N. Dench, Sarnia; (4) Miss W. Southern, Sarnia; (5) Miss M. Jackson, Mandamin; (6) E. L. Secretary, Mrs. J. Rice, Sarnia; (7) S. S. Secretary, Rev. J. N. Johnson, Camlachie; Treasurer, Mr. E. Steadman, Petrolia; Conf. Rep., Rev. A. Sinclair, Sarnia; Cor. Secretary for Summer School, Miss G. Wight, Theford.

Toronto East District

The Missionary Institute held in the Simpson Avenue Church, which was nicely decorated, on November 5th and 6th, was a grand success. Tea was served by the members of the Riverdale and Simpson Avenue Leagues, which enabled the various Leaguers to attend the Model Study Class and Missionary Committee meeting, conducted by Mr. W. H. Priest and other prominent missionary workers.

The general programme, consisting of a debate (by representatives of the Bellefair and Danforth Epworth Leagues), an illustrated lecture on "Our Work in China," by Mrs. Dr. Kilborn, and the Question Drawer, led by Miss Cora Sifton, with music rendered by Misses Agnes Auld, Dorothea M. Bell, Mary Crawford, Mr. F. J. T. Maines, and the Simpson Avenue League Quartette, were thoroughly enjoyed by the 125 some odd Leaguers present at both of these sessions.

The District President, W. Ross Smith, presided.

Vancouver District

A meeting of Vancouver District Epworth League Executive was held Oct. 15th at six o'clock, in Wesley Church. After luncheon and social half-hour the President, W. Stewart, called the meeting to order. There were thirty present. The Executive was delighted to have present five missionaries who are leaving for China, Rev. G. E. Hartwell, Miss Hartwell, Miss Haddock, Dr. and Mrs. Best. Rev. Mr. Hartwell and Dr. Best spoke of the good work of the League and the great opportunity for service. A letter was received from the Attorney-General, Mr. Bowser, acknowledging our letter of endorsement and thanks to him for stopping the sale of sweetstake tickets in British Columbia and thus suppressing gambling. W. Stewart reported the District Epworth League Gospel meeting held at the Exhibition grounds Sunday morning during the Fair week, a good success. The Salvation Army band kindly consented to supply the music, which was staged in front of the W.C.T.U. tent, and marched to the Cowboy and Horse Race District. For the first meeting Brigadier Green addressed a large gathering, then the officer of the Irish Fusiliers requested them to hold a meeting for the soldiers, who were coming in the race-track circuit. At this meeting a Bible reading and a brief address were given by the president, Mrs. Stewart, of the W.C.T.U., spoke a few words recommending the Christian life after forty years' experience. The last meeting was held in front of the side show tents, where several workers took part. The president asking the managers to go to the Central Mission Home and the Provincial Government Home and assist

in holding Gospel meetings; also to help in the City Missions, the Chinese and Japanese Methodist Mission Night schools during the week. A report was asked from the Fifth Vice-President, Miss R. V. Coleman. It showed that the Junior League Department was doing good work. This meeting adjourned to attend the Missionary Rally held in the Sunday school auditorium. MISS GRACE OZURN.

Woodstock District

The twentieth annual Convention of the Woodstock District League was held October 22nd, in Central Methodist Church, Woodstock. There was a good representation from the Leagues in the District. The President of the District, Mr. Bryan, occupied the chair. The reports of the district were read and Rev. Cavers, of Drumbo, gave an address entitled, "A Survey of the District," dealing with the work carried on by the Leagues in the district in the past year and their aims for the coming year. The Rev. Geo. H. Williams, of Hamilton, delivered an eloquent and stirring address on "The Solving of Our Melting Pot," dealing with the Canadian immigration problem. The solution to this problem must be to ele-

2. That there be general visiting among the Leagues arranged by the Social Department.

3. There be Executive Conferences, viz., the vice-presidents of the local Leagues meet in conference with the District Executive, arrangement of same to be in the hands of the Executive Committee. The following officers were elected:—

Hon. President, H. W. Crewes; President, Mr. Hilton King, Hickson; Vice-Pres. (1) Mr. J. W. Bryan, Woodstock; (2) Miss Mary King, Plattsville; (3) Mr. Will Mann, Inverkip; (4) Mr. Geo. Smith, Currie's Crossing; (5) Miss Annie Galloway, Inverkip; Secretary, Miss Blanche Newton, Woodstock; Treasurer, Miss Richmond, Washington; Conf. Rep., Rev. J. T. Cavers, Drumbo.

"War and the Kingdom," was the subject of Rev. R. D. Hamilton's evening address. Mr. Hamilton's theme was intensely patriotic and stirring. He said, "We have been touched as never before. The whole Empire has risen in unison against a common foe. We Canadians have 32,000 men ready to go on the firing line and are getting ready to send more. We are sharing our substance with the families of the brave lads who have gone to the front.

"It is our business to be brave and



—Photo by Rounds.

DELEGATES AT WOODSTOCK DISTRICT CONVENTION.

vate the new-comers to our standards. We must not let them contaminate us.

In the afternoon Rev. N. A. Hurlbut, of Delhi, addressed the Convention on "The Appeal of Christianity to our Young People." Because Christianity sets forth the heroic it makes a strong appeal to the young. Mr. Will Mann dealt with "Our Country's Life Problems." Our country's greatest asset is her citizenship and it is the duty of the Church to present Canada with a Christian statesman to guide the affairs of our Dominion, so that she may be able to fulfil the high destiny that awaits her.

Mrs. Frank Anderson, who has spent many years in India as a missionary, gave a very interesting talk on the social, political and geographical features of that country. Rev. R. D. Hamilton, of Brantford, who was present at the great International Epworth League Convention held in Buffalo, imparted to those present the message and spirit of that great and inspiring convention.

During the afternoon session three recommendations were brought before the Convention and carried:

1. That there be interdebating among the Leagues with the programmes and subjects arranged by the Executive Committee.

optimistic and do our duty as we understand it. Out of this carnage will come a better civilization and a new evangelization of the world. We must prove the value of the truth the Church has been teaching, and now is the opportunity. As the war has united the Empire may it unite all creeds and political parties.

"The great need of the allied armies is for reinforcements. The great need of God's work is for more men. We need more workers in the Kingdom of God."

"The Great Factor in our Youth's Ideals," said Rev. G. H. Williams, "is hero-worship. Man's ruling passion is not the acquisition of gold as many would have us believe. Some of the older men may be of that disposition but youth is idealistic, not materialistic. Imagination and emotion are the ruling instincts of youth.

"The so-called dreamers have been the world's path-finders. Nothing has ever been accomplished that was not originally an ideal and a dream.

"Youth is a worshipper of the heroic. It is not the strategy of a general that stirs us but the heroism of the rank and file. The Bible is full of records of heroic deeds and we are created by God to be heroes.

"Many have a misconception of heroism. The Germans, for example, seem to think that a display of brute force

the Chinese Mission, gave brief addresses. After singing a verse of "Rescue the Perishing," and a verse of "God be With You Till We Meet Again," Rev. Mr. Morgan closed the meeting with prayer, after which all the Leaguers joined hands with the missionaries and sang "Bless be the Tie that Binds."

Galt District

The seventeenth annual convention of the Epworth Leagues of the Galt District was held in Waterloo on Oct. 12th (Thanksgiving Day).

The convention was largely attended at all the sessions.

The business of the convention was the receiving of reports from different Leagues in the District and discussing the ways of bettering the work.

The reports, as given by the delegates, in nearly all cases showed substantial increases in membership and missionary giving and also that a keen and vital interest is being taken in all departments of league work.

The address of the morning was given by Rev. A. I. Terryberry, Preston, who spoke on "The Problem of so Much Evil and Suffering in God's World; or a Study of the Book of Job."

He gave an excellent and very helpful exposition of the book. The speaker said that the Word of God comes to us in history, poetry and prophecy, all of which may be correct; that the poem of Job is said to be the greatest of all dramas. In conclusion he said that God was training us for a glorious kingdom above, but we must also work and daily add our contribution for the good of God's work here. In the afternoon addresses were given by Mr. A. L. Bennett, Galt; subject, "The Place and Purpose of Bible Study in our Every-day Life," and Dr. Geiger, Waterloo, who spoke on Christian citizenship.

The officers elected are as follows: Honorary President, Rev. C. L. McIrvine, Berlin; Ex-President, Mr. A. R. Goudie, Berlin; President, Mr. Wm. Braidwood, Galt; Vice-Presidents (1), Miss R. Mandeloh, Berlin; (2), Miss Schnurr, Linwood; (3), Miss B. M. Dunham, Berlin; (4), Dr. Hill, Elmira; (5), Miss A. Pannabecker, Hespeler; Treasurer, Mr. C. S. Bean, Waterloo; Secretary, Mr. Fred Walker, Preston; Conference Representative, Rev. A. J. Terryberry, Preston.

The following resolution was passed: "In view of the fact that Galt District Leagues raised last year over \$1,100.00 for missionary support, Be it resolved that we now support our own missionary without the aid of the Milton District as heretofore."

The banner was awarded to the Conestoga League, which, although being a rural community showed a total increase of 267 per cent. in membership and missionary givings.

Rev. F. M. Wooten, of Galt, spoke on the timely and interesting subject, "The Opportunity of the Hour." In a very forceful way, emphasizing the great need for the Church to accept her opportunity at the present time.

"The new idea," the speaker said, "is to organize all societies for the welfare of God."

Rev. F. L. Farewell delivered an excellent address. He said the opportunities for service are better than ever, and the difficulties of life are more conflicting. The call to-day is for young men and young women of integrity and honor and courage. In closing he made an appeal for unpartisanism in elections, and advised the taking of Christianity into politics.

During the day selections were ren-

dered by the Waterloo choir, Berlin Ladies' Quartette and several soloists.

The next convention will be held at Preston on Thanksgiving Day, 1915.

R. J. GOTTSIE.

Nova Scotia Conference

This convention assembled on Oct. 21st, and right from the beginning it was marked by a splendid spirit of optimism. Delegates from all parts of the Province came, bringing reports of Leagues and young people's societies that were enthusiastically working "for Christ and the Church." The President, Rev. F. E. Barrett, was in the chair, and a splendid programme had been prepared, which was entered into with deep interest. It was very inspiring to see so many young people busy with note books and with questions relating to their work. Another pleasing feature was the large number of young members from various parts of the Province, and especially gratifying was it that they were not there to theorize, but for real active work. The keynote of the convention was *consecration to definite service*. The Rev. J. K. Curtis, B.A., the Field Secretary was with us and gave us some helpful suggestions, leading in the Round Table discussions. Not a dull moment could be found during the two days' sessions.

The first evening of our visit was marked by the kindly invitation of the Bridgetown Leaguers to a repast at the supper hour. This was served very daintily at little tables in the Sunday-school room, and was followed by speeches breathing that true spirit of fellowship which belongs to Methodism. Miss Wigle, from Halifax, gave a patriotic reading, and Mr. Roy Bent gave a short address of welcome, and a pleasant half hour was spent in social intercourse.

The papers read dealt with all the

The following day the work of the convention was resumed and still more delegates were added to our company. The Rev. C. M. Mack spoke on his trip to the convention in Buffalo, and one felt the greatness of Epworth League work as he told of 12,000 in procession, truly a grand event. One of the young people remarked, "I knew the League was a big thing but I never dreamt it was that big." There is a psychological value in the realization that we are a part of a gigantic and successful organization, and this effect will not be lost quickly.

Each department was thoroughly discussed and papers read on the subject. Everybody took the keenest interest in the proceedings. During the afternoon session reports were read from a large number of Leagues. It was interesting to find that while many, in fact all were running along the lines laid down in the constitution, yet quite a number were most branching out into work that was most useful in their own locality. One League rejoiced that two of their members are now preparing for our ministry, another that during the absence of their pastor on a distant part of the circuit they conducted the evening service, another that they were able to hold services in a poorhouse, another that they were taking part in local temperance affairs, and so on through the various branches of activity.

The evening and closing session was deeply spiritual. Revs. C. E. Crowell and H. T. Roe both gave inspiring addresses on leadership and the call to service. We all felt the greatness of following Jesus Christ, and of seeking to lift in some measure the burdens of this world. The Rev. J. K. Curtis led in a consecration service, at which every delegate rose in token of their re-consecration to service and of their willingness to go back to their Leagues to renewed effort and definite work. The newly-elected President,



—Photo by Rev. C. B. Staden.

AT NOVA SCOTIA CONFERENCE CONVENTION, BRIDGETOWN.

phases of young people's work from the catechumen class upwards, and without exception they were of a very high order.

Every speaker seemed full of his or her subject, and one felt how great and important was the work among the youth of the Church. At the first evening session the President gave a splendid address on the importance of young people's work, showing the need of bringing youth and religion into a more congenial relationship, and emphasizing the need of teaching religious truths at the susceptible age rather than waiting an indefinite time for a type of conversion that does not always belong to youth.

Rev. B. J. Porter, then closed this most successful gathering with a few words of thanks for the hospitality extended to us, and inspiration for the future.

In looking over the convention one feels that it was more than double that of the last one and the spirit which prevailed was worth travelling many miles to share. During the intervals between sessions several delegates managed to get in a game of tennis on the League courts at the back of the church, and it was agreed that it was a better investment for a church to put its money on a good

court than to hang it in the tower in the shape of a bell.

The newly elected officers were as follows:

President, Rev. B. J. Porter, Parrsboro; Vice-Presidents (1) Miss M. Fullerton, Parrsboro; (2) Mr. A. H. Hawkins, Halifax; (3) Miss S. Chambers, Newport; (4) Miss Jean Whitman, Canso; (5) Mrs. H. Hicks, Bridgetown; Sec., Rev. E. B.

"Confidence," while Mr. Armstrong, of Essex, spoke on "Evangelism." The new officers of the District Epworth League are as follows:—Hon. President, Rev. S. L. Toll, Windsor; President, Rev. W. E. Donnelly, Gesto; Vice-Pres. (1) Rev. G. A. King, B.A., Kingsville; (2) Miss Merrill Fox, Olinda; (3) Dr. A. Snell, Essex; (4) L. H. Weiss, Windsor; (5) Mrs. E. Beacom, Leamington; Sec.-Treas., Miss

check his address until it had subsided. All the Methodist churches in the city were represented, and banners for great attendance were given to Newtonbrook and Victoria Square Leagues. Both of which had their full membership present. Music was furnished by the Fred Victor Mission band, which made its first public appearance last night.

Premier Hearst, after dealing with the subject of patriotism in a general sense, proceeded to make special reference to the duties of young Canadians in the present crisis. He reviewed the history of the war from the causes which led to it, up to the declaration of war by Great Britain. The part being played by Britain, was in the cause of liberty and the advancement of civilization, and to uphold the honor of the British Empire. Wherever the Union Jack flies, the speaker continued, it stands for liberty, justice, and religious equality.

At the conclusion of his address a vote of thanks was moved to the speaker by Rev. Dr. Wilson, and seconded by Rev. Dr. Briggs, both of whom referred to the inspiring nature of the address to which they had listened. Rev. S. T. Bartlett, General Secretary of the Epworth Leagues, occupied the chair.

On the platform also were Dr. F. C. Stephenson, Rev. J. D. Simpson, and Mr. F. W. Lewis, President of the Union.

The inspiring music of the Silver Jubilee Commemorative Service was used and heartily sung by the large audience. Much credit is due to Mr. F. W. Lewis and his excellent committee for the success of the gathering.



—PHOTO BY REV. T. D. COOPER.
WINDSOR DISTRICT CONVENTION AT COTTAM.

Sinden, Kentville; Treas., Mr. Roy Bent, Bridgetown. All these officers will welcome any suggestion from fellow Leaguers as to methods of work, and these can be sent either to individual officers or to the Secretary. Our motto is "Twenty-five new Leagues at least within the next two years." C. B. SINDEN, Secretary.

Windsor District

One of the best Conventions that has ever been held in the Windsor District was held in Cottam on Thursday and Friday, Oct. 22nd and 23rd, in the interests of Sunday School and Epworth League work. Mr. Naylor, of Essex, gave a very practical and helpful address on the "Aim of the Sunday School." Rev. Mr. Millson, of Comber, spoke on "The Sunday school and Missions." Rev. Mr. King, of Kingsville, gave the convention a picture of the Ideal Superintendent. Rev. Mr. Logan, of Leamington, spoke on the relation of the parents and homes to the Sunday school. Rev. Mr. Toll, of Windsor, conducted a Round-table Conference on Sunday school work. The Sunday-school secretary for the district, Rev. C. F. Clarke, of Harrow, presided.

In the evening an address on the conditions in Japan as observed by the speaker in a visit to that country was delivered by Rev. W. E. Pescott, of Windsor. This was followed by a very suggestive address on "The October of Life," by Rev. Mr. Dewey, of Blenheim. On Friday the interests of the Epworth League were chiefly considered. The need of a more generous support of the summer school, which is held each year at Kingsville, was impressed upon all the representatives. The Leagues of the district are asked to contribute \$125 each year to the support of the school. It was unanimously decided to hold the school for another year at Kingsville. Mrs. Beacom, of Leamington, presented the claims of the Junior League. Rev. Mr. Irwin, of Wheatley, gave an address on

i. McGee, Essex; Conf. Rep., Rev. R. F. Irwin, Wheatley.

Executive of Windsor District Summer School:—Hon. President, Rev. S. L. Toll; President, Rev. C. F. Clarke, Ph.B.; Secretary, Rev. W. E. Donnelly; Treasurer, Mrs. R. F. Heaton.

Toronto Epworth Union

A most enthusiastic reception was accorded Premier Hearst by the representatives of the Toronto Epworth League Union at the annual rally Thursday evening, Nov. 12th, held in Carlton St. Methodist Church. The building was crowded to the doors, a number being unable to gain admission, and the address of the Premier, whose subject was "Patriotism," was received with a tremendous demonstration, the applause being so great as at times to cause the speaker to

Quaker's Curious Offer

A Quaker addressed his watchmaker as follows:—

"I hereby send thee my pocket clock, which standeth in need of thy friendly correction. The last time it was at thy school it was in no way benefited or profited thereby, for I perceive by the index of its mind that it is a liar, and I trespeth thee in it. Purge it, therefore, I beseech thee, and correct it from the error of its ways and show it the paths wherein it should go, and when thou layest thy correcting hand upon it see that it be without passion, lest thou shouldst drive it to destruction, and when thou seest it conformable to the above-mentioned rules send it home to me with a just and true bill drawn out in the merit of moderation, and I will remit it to thee in the root of all evil."



JUNIORS WHO CONTRIBUTED TO THE SUCCESS OF ST. THOMAS DISTRICT CONVENTION AT AYLMER.

Book Shelf

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

The Call of the East. A Romance of Far Formosa. By Thurlow Fraser. Illustrated. 250 pages. Published by Wm. Briggs, Toronto. Price, \$1.25 net.

The author is the well-known Canadian missionary who was appointed successor to the renowned "MacKay of Formosa." Dr. Fraser has written in graphic language a story in which varied passions combine to hold the reader's attention throughout. The stirring events of war, the tender workings of love, the baseness of treachery and the heroism of bravery, all unite to entertain, while the thrill of the East as the world's greatest missionary field is felt all through. This book will make a capital Christmas present for both sexes.

The Sunday School at Work. Published by The Westminster Press. 259 pages. Price, \$1.25 net.

This is perhaps the latest work dealing with practical Sunday-school issues. It contains eleven sections, to which almost as many different specialists have contributed. Its aim is to give in detailed outline the methods of a thoroughly modern school, and as a composite work it is of great practical value because of its clearness and suggestiveness. Superintendents, especially, should read it carefully and no Sunday-school workers' library should be without it.

Tarbell's Teachers' Guide, for 1915. Published by Wm. Briggs. Price, \$1.15.

This well-known volume is fully up to the high standard of its predecessors and in every way sustains the splendid reputation won by the author through the succession of illuminating expositions of the International Sunday School Lessons for years past. It covers the full year's course of lessons for 1915, and will doubtless prove a real "help" to thousands of teachers as they ponder the wonderful Old Testament characters and incidents with which the series deals.

Our Little Spartan Cousin of Long Ago. By Julia Darrow Cowles. Published by L. C. Page, Boston. 145 pages, with six full-page illustrations. Price, 60c.

This is one of "The Little Cousins of Long Ago" series, and gives in beautifully clear and simple style the old-time manner of life in Sparta of ancient fame. It is written in story form and embodies in the heroic youth, Chartas, the bravery and patriotic endurance that have made the very words "Spartan courage" an undying theme through the ages. Every Canadian boy will be the better fitted for citizenship by its perusal. The whole series merits wide circulation.

Alma's Junior Year. By Louise M. Breitenbach. Published by L. C. Page & Co., Boston. 375 pages. Illustrated. \$1.50.

This is the third volume of the Hadley Hall series in which Alma has figured so prominently. Here we see her a year older than in the last volume, yet retaining all the charm and showing the same kind and friendly spirit that characterized her heretofore. A decidedly wholesome atmosphere diffuses itself all through these splendid girls' books.

The Fiddling Girl. By Daisy Rhodes Campbell. Published by L. C. Page & Co., Boston. 300 pages. Illustrated. \$1.50.

In this charming book we have the story of Virginia Hammond, whose mother died while the children were young, leaving Virginia in a trying position of great responsibility. Her illness, the kind nursing she received from her step-mother, her experiences at school, the awakening of her musical talent, its cultivation, and her progress towards efficiency—all are told in attractive language and with fine effect.

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The Pocket Testament League is a world-wide interdenominational movement.

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The Movement is recognized by all denominations, the Bible Society, the Sunday School Associations, the various Young People's Societies, the Y.M.C.A., the Boy Scouts, and is working through, and in harmony with, these organizations.

In other lands, as well as in Canada, the Pocket Testament League continues to make steady progress. The latest news to hand is from a missionary in Syria, who says a new Arabic Testament has just been printed by the American Press in Beyrout, on thin paper, and this, with the pledge of the Pocket Testament League inserted between the covers, is

being widely circulated. Already the first edition is practically exhausted.

A campaign is on throughout the Dominion—Canada must lead in creating the "habit" of daily reading and carrying of God's Word. The Movement is helping in a very practical way to build up in the lives of its members the power of resistance against all unrighteousness. It is solving in a very simple and sane way the problem of Christian service.

Throughout the Dominion there are 1,234 Local Branches, with a membership exceeding 105,000.

The Headquarters of the Movement is 84 Victoria Street, Toronto. Mr. S. D. Dinlick, General Secretary.

If we should grow—just you and I—

Kinder and sweeter-hearted—

Perhaps in some near-by-and—

A good time might get started;

Then what a happy world 'twould be

For you and me—you and me.

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Smiles

Willie was doing penance in the corner. Presently he thought aloud, pensively.

"I can't help it if I'm not perfect," he sighed. "I never heard of but one perfect boy, anyway."

"Who was that?" asked his mother, thinking to point a moral.

"Dad," came the silencing reply, "when he was little."

Following are the wedding anniversaries:—First year, cotton; second year, paper; third year, leather; fifth year, wooden; seventh year, woolen; tenth year, tin; twelfth year, silk and linen; fifteenth year, crystal; twentieth year, china; twenty-fifth year, silver; thirtieth year, pearl; fortieth year, ruby; fiftieth year, golden; seventy-fifth year, diamond.

It had been a strenuous afternoon for the devoted teacher, who took six of her pupils through the Museum of Natural History, but her charges had enjoyed every minute of the time.

"Where have you been, boys?" asked the father of two of the party that night, and the answer came with joyous promptness: "We've been to a dead circus."—*East and West.*

"No, I wasn't discouraged. 'Twouldn't have been any use; I had to keep right on any way," simply answered a plain practical woman to an inquiry as to the way she had won through a hard time in her life. "When you just have to do things, you don't stop to think whether you have courage to do them or not, you go ahead because there is nothing else to do. I suppose the folks that get discouraged are the ones that have a chance to stop and study themselves to see how they are feeling. When something has got to be done and you have to do it, you're not watching your courage, you're watching your chance."

Two Heroines

One woman bravely went afar
To lands made desolate by war!
She cared for wounded, sick, and dead,
The naked clothed, the hungry fed.

Another spent the whole of life
Fulfilling duties of a wife
And mother—making home a bright,
Chaste spot of love and sweet delight.

The first one died—whole columns told
Her virtues and her deeds of gold,
The other one day gently slept—
Her children and her husband wept.

—Selected.

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