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Loving to do Good

"Never did any soul do the same again, with more enjoyment. Never was love, or gratitude, or bounty practised but with increasing joy, which made the practiser still more in love with the fair act."—Shaftesbury.

A Morning in May

All the earth is gay:
Land and sea
Give themselves up to jollity,
And with the heart of May
Doth every beast keep holiday;—
Thou child of joy
Shout round me, let me hear thy shouts,
Thou happy shepherd boy!

Ye blessed creatures, I have heard the call
Ye to each other make; I see
The heavens laugh with you in your jubilee;
My heart is at your festival,
My head hath its coronal,
The fulness of your bliss, I feel—I feel
It all.

O evil day! if I were sullen
While Earth herself is adorning
This sweet May morning;
And the children are pulling
On every side,
In a thousand valleys far and wide,
Fresh flowers; while the sun shines
warm,
And the beads leap up on his mother's
arm;—
I hear, I hear, with joy I hear.
—Wordsworth.

May was so named by Romulus, the founder of Rome, in honor of Maia, the mother of Mercury; but its Saxon name signifies "Three milkings," as they then milked their cows three times daily.—Loaring.



Our initial message this month is suggested by the words of the renowned Englishman who was himself a perfect illustration of his own statement.

On The Earl of Shaftesbury did good deeds from love of the habit, and because he possessed in abundant measure the spirit of his Master, his public life strikingly exemplified the practice of Him, who so uniquely "went about doing good." Perhaps no human being ever lived, but did a good deed to another in some line of need; at least, my estimate of humanity prevents my thinking otherwise. But while occasional kindly actions may be presupposed of every man, only the predominance of the Christ spirit can make such deeds of regular, constant, and joyous practice. And it is mainly for the development of this spirit and the cultivation of the practical helpfulness to which it prompts, that our Epworth Leagues exist. They must educate our young people in the art of doing good, or fail of their supreme design. To become skillful in the practice of Christian philanthropy means much more than attending League meetings or even contributing to League funds, no matter how worthy the objects they support may be. Going to church is good, giving money is commendable; but neither the one nor the other, nor both combined, can realize for the Christian the greatest benefit, or help him accomplish the real purpose of living, as every follower of Jesus Christ should aim to do.

possess, but that we may dispense to others whose need is greater than ours. Such getting means abiding self-enrichment, for we must not forget that there is that which scattereth and yet increaseth, and there is also that which holdeth and tendeth to poverty. Our Epworth Leagues do not perform their full nor their most important function when they teach our young people to be good. They fail, if they do not train them how to use the goodness they have in adding to the sum total of good in the world of humanity all about them. Get to have, and having to have, and you will soon lose what you have. Get to give, and giving makes others happy through your ministry, and you will gain abundance as you add to their store. Shaftesbury proved this in his long life of Christian activity, as we may prove it in a less degree in ours.

The outward act of helpfulness is desirable; but only as it is prompted by a kindly spirit, can its true value be realized. Not the receiver but the giver is the greatest beneficiary when a truly Christian deed has been performed. Much so-called Christian philanthropy is unenjoyable because the agent engaged in it is not actuated by the true Christ spirit. Motive is of supreme value here. Not how many good deeds, but my spirit in the doing of them, determines my true worth before Him, whose deeds were always and everywhere love prompted and controlled. A loving heart finds a way whereby the habit of doing good becomes easy, and its practice is made so that we would lose all sense of drudgery in our daily service to others, we must know some higher motive than stern, compelling duty; we must be able to say, "the love of Christ constraineth me." Then, and never till then, will we really fall in love with doing good and perform every kindly outward act in the inward spirit of true Christ-like sympathy. Our privilege is to emulate Shaftesbury in this, as he reflected his Lord, and our hope is that every Epworth League shall train thousands to prove the truth of the words of the eminent English earl.

As long as a young person's thought is centred on getting good, he must have at best but a narrow vision of the Christ life. The very desire to be constantly receiving, even from our Heavenly Father, may promote selfishness. When our gifts are nothing more than pitting for gifts from God's abundant store, we are in danger of becoming poor, rather than rich, for true riches are not in material possessions, but in spirit and purpose dwelling within the soul and prompting to the wise use of what we have, as stewards of the manifold grace of God. We get, not so much that we may add to the store we already

The Place of the Junior Epworth League

THAT the relation of the Junior League to the Church for the nurture and care of our children, has not been fully realized, nor its purpose clearly understood, by our ministers generally, is the conviction of the writer. What is it, and what the minister's duty toward it? Before answering these questions it is necessary to state just what obligation the Church lays upon her ministers in this matter of child culture, and the clearest way in which to do this is to quote the disciplinary paragraph in question, No. 75, viz.—

"It shall be the duty of the Superintendent of the Circuit to obtain the names of the children of his congregation and form them into catechumen classes for the purpose of giving them religious instruction. He shall instruct them regularly himself, as his other duties will allow, and appoint a suitable leader for each class, who shall teach them in his absence. He shall give each member of the catechumen class an annual ticket, and save for his successor a correct list of each class with the name of the leader. It shall be the aim of the pastor and his class also in all our Sunday School classes, to bring the members thereof to true repentance and decision for Christ, and the exercise of saving faith. At least once in each year, all the young people, five and under, of each attainment, shall, after examination by the pastor, be publicly received into the membership of the Church, furnished with our rules, and enrolled in a class."

The main purport of this paragraph is evident, and if its provisions were observed there would be approximately as many catechumen classes as there are Sunday Schools. But there are whole Districts in our Church that report not a single catechumen, and in thousands of our Churches no attempt is made to impart such instruction as the above paragraph calls for.

Now, see where the Junior League is intended to fit in with the pastor's work as outlined above. The constitution says regarding its purpose—

"The object of the Junior League shall be to systematize the work and assist the pastor and those appointed by him in the instruction and nurture of the catechumen classes, as provided in Discipline, and to promote in its members an earnest and intelligent spiritual life, and train them in works of mercy and help. The Junior League shall be so managed as to contribute to the interests both of the Sunday School and the ordinary juvenile Church classes."

The place of the Junior League, therefore, is not simply the primary section or branch of the regular Epworth League, but is vitally within the constitutional machinery of the Church, and its purpose is primarily the salvation of the boys and girls to Christ and the Church. The existence of a Junior League is not conditional to the will or caprice of any minister or Epworth League, but is part of the obligation resting upon the minister himself. He is responsible for having a Catechumen Class or its equivalent in a Junior League, and on him rests the obligation to teach and train the members or to appoint some other person so to do. The Junior League Superintendent is to be the pastor, or some "person appointed by him," and this person so appointed is ex-officio the 5th Vice-president of the Epworth League.

The important work of nurturing the Juniors does not rest with the Epworth League, but with the pastor, and whenever he can do it personally he should consider it his most important duty. Others may assist him in the various activities of the Junior League, but he is the one responsible officer for the work in hand, and if good reasons exist for his non-attendance at the meetings of his boys and girls, he must see to it that they are being intelligently and carefully tutored in Christian truth

and properly trained for Christian service by others, whom he has appointed to the work.

No substitute can be offered for the Catechumen Class but the Junior League. The Sunday School makes no provision generally for relating the scholars to the Church and their preparation for active and practical membership therein. Indeed, Decision Day in the Sunday School often utterly fails to realize permanent good because it is considered and treated as an end in itself. Better have no Decision Day than have it without subsequent pastoral oversight and care of the young people who have signed cards or otherwise manifested a desire to love and follow Christ. Many have been lost to the Church because of this sad lack of spiritual shepherding after Decision Day has been held.

A Mission Band is no sufficient substitute for a Catechumen Class or Junior League. The main objects of a mission band are to impart missionary information and to raise missionary money, according to the plans and methods of work in the W. M. S. Both of these are good; but at best only a part of what the Church owes the children. We may use our children for the good of the heathen and miss the one vital point that relates to their own salvation and spiritual welfare. Too many of our boys and girls, interested in sending the gospel to others, are themselves outside the Church and never become members.

Let our ministers ponder these things and if the cause of the children of their congregations does not press heavily on their hearts something must be wrong. One thing is sure, we cannot afford to keep on forever losing our youth, and unless we stop the loss somehow a heavy account will roll up against us and be presented some day. Gather the children, band them together, teach them, train them, enroll them, use them, make Church membership and loving Christian service real to them now, and the future will be more fruitful. For all this let there be a Catechumen Class or a Junior League in every congregation.

A Case in Point

Since writing the foregoing, it has been my privilege to spend some days in Ottawa. On the 24th of March, I preached in the Bell Street Church, the morning service. I was delighted to see a large representation of Juniors present, not sitting in a body, for no special display had been arranged on my account; but scattered all through the congregation. I congratulated Dr. Mavety on this feature of his audience, and asked if it is a regular event. I was assured that there were only the usual number of juveniles present. On further investigation, I found that the girls and boys meet regularly in class before the morning service, and this, in addition to the Junior League on Wednesday evening at 7 o'clock. At the Sunday

School session on the afternoon of the day named, I asked Dr. Mavety if he would quietly pass the word around that I would like to meet the girls and boys (members of these Sunday morning classes), on Monday afternoon, after 4 o'clock at the School-room. A number came, and while the Institute session was in progress inside, I took the accompanying photograph outside. There were more persons than I could well include with the small camera I used, so the 23 fine boys who were there are not shown in the accompanying picture, but I have them in a group by themselves. At the evening session of our Institute, Bro. Cairns, the S. S. Supt. of Bell St., publicly stated that it had been a revelation to some of them as they saw the responsiveness of the girls and boys to their pastor's appeals, and how readily they yielded to his leadership in becoming vitally related to the Church. I could not but breathe the prayer that Methodism might have a pastorate ever careful of the little ones. Would that my observations everywhere showed a similar proportion of children actually enrolled in our churches and being regularly taught and trained for the happy privileges of adult church membership.



YOUNG METHODISTS OF BELL ST. CHURCH, OTTAWA.

Is there any good reason, think you, for the deplorable lack of children at the ordinary church service? For the absence of children's classes in the local churches? or for the Sunday School session being considered, as too often it is, as a substitute for the usual public worship? In my honest judgment, until the practice, as I saw it in Bell St. Church, becomes the general procedure in all our churches, Methodism will continue to lose a large proportion of her most valuable asset—the children growing into youth. How is it in your church? "Save the little ones to Jesus."

The League Topic List

The value of our regular uniform topics is being demonstrated more and more clearly, as the days go by. The unsatisfactory character of a number of lists, locally arranged, must be just as evident, when one considers the disconnected and wholly scrappy nature of many of them. During the past few months I have examined quite a number that are supposed to be an improvement on the official list sent out from the General Office. How our Leagues can be satisfied with some that I have seen is a mystery to me. In many of them there is no plan, no connected purpose, no apparent aim but to entertain, and that

must fail to grip and edify the young people. Some of them seek to cover too much in one evening. For instance, I have a nicely printed list on which I find, set for one evening's programme, the four great hymn writers: Charles Wesley, Fanny Crosby, Isaac Watts, and Frances Ridley Havergal. Think of a League giving anything like serious thought to such a topic within the compass of one short hour. The study must necessarily be of the most superficial character in any such case. I am of the opinion that the word "superficial" applies to a whole lot of so-called topic studies, and the sooner our Leagues get down to some earnest, connected, and serious work, the sooner will they really help the young people whom they are supposed to train. Let me beg of you to make your topics stand for something worth while, and do not spoil them by selecting disconnected subjects at haphazard, and without either seriousness or system. The official topic list for the year just beginning, is in many respects the best we have ever had, and you have an idea that you will find it difficult to improve upon it. Adopt it, study it, work it, and have something really worth while every night in the month.

Old-Time Questions

I have received recently a number of questions that have reminded me of the old adage, "there is nothing new under the sun." I have been asked about getting the older people to attend the League, about interesting young men in its services, and what to do with inactive committees. I said to myself, "Surely such questions have been asked before," and I turned up to the first "Question Drawer" conducted in these pages, in the second number of the paper ever issued, —February, 1899,—and lo, and behold, right there I found these questions in order,—"How can we get the older people to attend the League?" "What would you do with Committees which do not work?" and "How can we get young men interested in the League?"—So you see, the same problems that give us more or less worry to-day are not "new ones. Indeed, they have been right "to the front" from the inception of the Epworth League, and I expect it is a case of, "as it was in the beginning is now, and ever shall be." I really smile sometimes when I hear some glum and pessimistic soul declaim against the decadence of present day work, and gloomily talk as if everything and everybody in the Church were on the down grade and headed towards ruin. Don't you believe it. There is more work being done through organized Church machinery to-day than ever before, and if sometimes the difficulties in the way seem to be more pronounced, it is largely because more people than ever are involved in the doing of the work, and consequently the more thoroughly expose the indifference of the few. We, who are leaders in present-day League work, are face to face with the same questions as confronted the leaders in the early days, and must solve them in largely the same way. And how the three questions quoted above were answered by my predecessor in office, you may find by referring to the "Round Table," pages of this issue, where may also be discovered a number of similarly old-time problems that bothered the pioneers as much as they do their successors to-day. Such questions will be in order just as long as our work goes on, and in some form or other it must continue until the Church's mission is fulfilled and Jesus Christ is crowned universal King.

Junior Leagues in Country Places

This article was written in answer to a question as to whether or not a Junior League can be held successfully in a purely rural community.

The practicality of a Junior League success is dependent on Superintendent, Membership, Place of Meeting, Organization and Equipment. Having these, a successful league is possible anywhere, and none of these essentials are impossible even in a rural community.

The physical difficulties of conducting regular meetings in the country church are admitted to be greater than in town or city, or even in a small village, which is usually a centre. Before the Junior League was organized the editor held a church five miles away from any village. He was, of course, sexton and general overseer of everything—a superintendent in fact as well as name. But the meetings were held, though the church was five miles from the parsonage, and nearly a mile from the public school of that section. The meeting was practically a Junior League, though that name had never yet been heard of.

Having a zealous adult who does not deny or sacrifice, a Junior League is practicable in any section, for in every section there are children, some place of meeting (church, schoolhouse or home) may be secured; organization may be at least in measure effected; equipment may be provided and the work done with some degree of success.

Meetings for the Juniors should not ordinarily be held on the Sabbath. The preaching service, Sunday School, class or prayer-meeting,—all or part,—constitute a long enough programme for the Sabbath. "But," someone says, "we have no Sunday School." "Then have one, even before you think of a Junior League," would be my answer. The league is not intended to supplant the public preaching service, Sunday School, prayer or class meeting anywhere. A Methodist Church that cannot support a Sunday School cannot sustain a Junior League. I can conceive of a Sunday School without a Junior League; but not of a Junior League without a Sunday School. Yet even in a well-conducted Sunday School our girls and boys attending regularly every Sunday only receive twenty-six hours' Bible instruction in a whole year's time—less than is given in the public schools in one school term. So the combined efforts of a Sunday School and league are surely meagre enough. The league should give our Juniors study and work between Sundays, and prove a true and efficient aid to the Sunday School and church services. In rural churches this is as necessary as in villages, towns and cities. Indeed, being less to engross the attention of the young or dissipate their energies in the country than in the town, I am persuaded that often even better work may be done in the former than in the larger centres. The insurmountable difficulties are not those of location, roads, time, etc., but rather those of indifference and culpable negligence on the part of Christian leaders. "Do you want a Junior League had enough to pay the price for one?" is the question. Do you say "Yes?" Then you may run it. They are children to be nurtured for the church and trained in Christian service, there is some place possible where someone may meet them; there is an hour somewhere waiting to be used in this way; some measure of organization can be surely effected, and with small expense, plus considerable ingenuity and labor, you can equip both yourself and

your members, and that is all, positively all, that you need.

Piety, pluck, perseverance and prayer mean prosperity every time and in every place.

In Place of a Deaconess

The importance and value of deaconess work in many churches where the order is represented cannot be overestimated. Every one who has occasion for becoming practically acquainted with the helpful ministry of the devoted young women composing the sisterhood, will freely admit the great good actually accomplished through their agency. Scores of pastors would bear cheerful and willing testimony to the assistance rendered them in their work by the consecrated service of the deaconesses who have been associated with them in the pastoral oversight of their churches. But not every church can afford to employ a deaconess, neither are there a sufficient number of deaconesses to supply all the churches, professionally, even where they might be profitably engaged. In such cases, why should not the Epworth League do much to supply the lack? There is deaconess work, to a greater or less extent, in every community, and such work should not be left undone, simply because no professional is employed to do it. The Social Committee of every League, where no deaconess is employed, should earnestly endeavor to take her place. Or if not the Social Committee, the First Vice-President should see well to it that the Visiting and Relief Committees study the needs of the community from the viewpoint of a deaconess, and seeks to meet it as she would probably do, were she present to engage in the work. Such practical Christian ministry would do more to develop the characters of the young women of the average League, than a hundred sermons could do. Let the cheer be given to those whose want is most pressing, whether aged, sick, or poor; carry gladness into homes that are sad; scatter sunshine by kindly ministrations to such as can scarce see any silver lining to the clouds overhead; loving them, and by such personal social service outside the League and between League meetings, seek to help and bless those who stand in real need. Where a deaconess is impossible, let the League take her place and do her work.

Some Summer Schools

We cannot give a full list of the summer schools for the coming season, as arrangements are not completed for all of them. But it is expected that the following Methodist schools will be held in Ontario, in addition to the regular interdenominational gatherings. Number will also be held in both the Eastern and Western Conferences. The list, as far as we have it for Ontario, is:—

Bay of Quinte Conference, July 1-8, Miss L. Gould, Colborne, Secretary; Hamilton Conference, July 8-15, Rev. F. E. Daniels, Troy, Ont., Secretary; (Winona), Rev. W. G. Bull, St. David's, Ont., Secretary; London Conference, St. Thomas, July 15-21, Rev. A. E. Jones, Belmont, Ont., Secretary; Windsor District, Kingsville, July 15-21, Rev. F. E. Clydale, North Maiden, Ont., Secretary; Matilda District, Point Ingonis, July 29-Aug. 3, Rev. G. Stafford, Cardinal, Ont., Secretary; Sault Ste. Marie District, Kensington Point, first week in August, Dr. H. F. Goodfellow, Sault Ste. Marie, Ont., Secretary.

For particulars regarding any of these schools address the secretary named as in above list. Programmes and other printed matter will be cheerfully sent by each officer to all enquirers.

The Spiritual Value of Social Work

REV.
FITZGERALD SALE PARKER,
D.D.

"Heav'n forming each on other to depend,
A master, or a servant, or a friend,
Bids each on other for assistance call,
Till one man's weakness grows the
strength of all."

"We are members one of another."

By social work I mean deliberate effort to induce and cultivate the spiritual life through the contacts that belong to us as members of society. Such work need not take on anything formally religious, either of belief or worship. It may seem to ignore both creed and rites of the Church, but it springs from a motive that is Christian and has as its aim the conforming of society with Christian standards and the realization of the Christ ideal. When the minister proclaims from the pulpit the gospel message, a spiritual value attached to his act that is quite separable from any social touch that he may have with those who hear him; but when he mingles with his flock and with his fellow citizens on the plane of their interests as members of the community, apart from any specific religious teaching, there may be a spiritual value growing out of something more subtle, but not less effective, as a means of bringing them to believe in and obey his Master. I do not say that one mode may be exclusive of the other; they are complementary influences related as the Christian's testimony to the fact and ground of his experience of his renewed life in Christ, and the godly walk by which he demonstrates his sincerity and disproves gain-saying. But each has its own sphere of influence.

An article of this series by Dr. Randall is to treat of individual work. While it is possible that by means of his social contacts one may achieve equal results, whether with a group or with another individual, it is better that we limit our subject to group work, or the social contacts larger than that of individual with individual, although that, in the last analysis, is what all society is—the individual and other individuals reacting to each other by contact.

Of course, all such contact calls forth expression of varying kinds. Only the irrational animals are limited to or satisfied by non-expressive nearness or mere physical touch. The larger mind requires fuller modes of self-manifestation. The fulness and the character of expression constitute that wherein the value of the social contact is found, and such expression, in turn, will be exponential of the personality from which it comes. By our words, as well as our deeds, we are justified or condemned. We crave meeting with great men and women, not so much as a distinction as in order to feel the stimulus of the overflow of a great personality through social expression. Therefore the social work itself is bound to be varied and cannot help touching life on many sides, just as there are "many men of many minds." In social work one can bring into use all the varied stores of knowledge he possesses, bring to bear any personal charm with which God may have endowed him, and impress his character upon all others by undesigned sincerity. It is more potent than all conscious efforts. The spiritual value is thus great as a means of calling into activity forces that otherwise had remained latent.

Social contact has also the peculiar power of intensifying characteristics and

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This paper is the fifth of our series on "World-wide Young Methodism," addressed to young Methodists in all parts of the world, and published simultaneously in Great Britain, Canada, the United States, South Africa, and Australia. Our readers will greatly appreciate this splendid message from our confrere in the sunny Southland.



REV. FITZGERALD SALE PARKER, D.D.

heightening one's power of expression. It is probably true in a sense, that in solitude one is his own most real self—the self that God knows, the self that in the Judgment is to emerge from conventional disguises; but it is also true that it takes the social touch to develop in a soul some of its highest and best powers, as well as some of its most degrading possibilities. When through the spectacle of human suffering and need one is sympathetically aroused to make efforts for relief we have an illustration of the former; the accelerated growth of evil in the human heart by contact with evil affords a gloomy illustration of the latter. Thus social work cannot fail to have a tremendous value for spiritual interests. Solitude doubtless has its uses, and quiet meditation is a key to self-knowledge; but in the face of the strong demands of the social life with which we mingle there is to be had spiritual culture that is necessary for symmetrical soul development.

The spiritual value of social work for the worker is still further enhanced by its limitations. It must often be carried on under conditions that narrow opportunities as they enlarge the circle of those whom we may reach. The commendation of our Christ and the exaltation of his ideal of life solely by the presence of the graces of the Christian character, proceeding like a savor of godliness from the disciple, may be one's only way of preaching. To what a test does that put one's piety? And by the exaction of this test one is driven, again and again, to the fountain of spiritual grace.

The value of social work as means of building up the kingdom of God is in the larger access that it gives to men and women whom the disciple would introduce to his Master. When people are diffident or indifferent about personal religion, or have no spiritual aspirations in common with the Christian, and there is therefore no meeting-place of a religious character, they will nevertheless respond to the social appeal; here is common ground that may be extended indefinitely by some of the many ways that society opens to the tact that love understands. The lower place upon which a social touch only was once possible may be lifted into a region of spiritual fellowship and the points of contact may be developed into communion in the things of Christ.

Social work is necessary for the full development of the Christian society. Such work takes account of normal human instincts that are elevated and purified by Christian experience, but not otherwise changed. One does not become less, but more social when converted. The young people's society is in most churches especially charged with caring for the social life of their congregations. Under the protection of Christian surroundings, ideals and purposes, the social instincts of young people may be developed and may receive their normal exercise without suffering the dissipating effects of worldly amusements or subjecting immature Christians to the temptations that ungodly society throws in the way of its members. In the Methodist churches, especially, with their strict interpretation of the Baptismal Covenant to renounce the world, social work that affords an opportunity for helpful contact is the only alternative of much spiritual loss. Without it many young people would be overwhelmed by worldly influences or compelled, to their permanent damage, to forego the social recreation that their natures crave. Social work of this kind becomes as truly spiritual as anything else that conserves and develops the life of a young Christian. The Methodist attitude towards worldly amusements alone would constitute a demand for the Epworth League and the Guild, were there no call for the rest of their many-sided activities.

One of the great obstacles to spirituality in the churches, and a barrier to their growth, is the inveterate tendency of human nature to erect class partitions. More than one pastor of wide experience has admitted to me that he had given up the task of making of his church a people's church, in which the various classes might meet upon a common plane of Christian love and fellowship in service. More than one has said that he disapproved of the Epworth League because of its implied obliteration of the lines of social cleavage. Is it not strange that we should find it necessary in our missionary work in India to fight caste to the ground, and in the regenerate Christendom there are found Christian teachers who cherish the beginnings of this social and spiritual paralysis? However desirable it may be in the industrial world to create and perpetuate class distinctions, no such thing can be tolerated in the Church of Christ without the sacrifice of spiritual power that must follow a departure from the word and practice of our Lord.

The spiritual value of some special forms of social work is manifest. That for boys and girls, which makes its appeal

at the period when the adolescent is experiencing the enthusiasm of newly emerging social instincts and powers. The social appeal at this time is the strongest that can be made. It both opens the way for the Gospel call and safeguards the young life from certain temptations that are most dangerous. Later, when the gang instinct, with its separative tendencies along the sex line, has developed into the full social instinct, with the mutual attraction of the sexes, a social work for youths and maidens becomes not less, but even more necessary. The influence of the unspiritual young man upon the Christian girl, or the opposite, may easily result in alienation from Christ and the Church. All other conserving influences are at this time strengthened by the social, and some of the most potent depend upon it.

There is an enormous leakage between the Sunday School and the Church that can be stopped in no other way than by the social work for which the young people's societies are made. The sex, under favorable conditions it so effectively carries on. I have known great revivals that found their material chiefly among the young men and women who through purely social work had been brought within the radius of the Church's influence. I have known of cities which under strange cities who were saved from worldliness or worse by the social touch of the young people's society, which sufficiently filled their life with good to the exclusion of evil influences.

A variety of social work that yields large spiritual returns is designed to help people of inferior condition about us—often not at all inferior as to original capacity—such as foreigners. We in America, who owe to foreign-born citizens, and to the children of foreign-citizens, some of our greatest material and moral advances, should be quick to disclaim any attitude of disparagement of the millions of foreigners who are all about us. Whether they are to remain aliens to our higher ideals or become allies will depend upon our social attitude toward them. In the cities, and in those rural regions where there are large numbers of foreigners, the young people's society, before it is a grand, God-given opportunity of showing hospitality to strangers, and thereby making of them fellow-citizens with the saints and members of the household of God. It is the settlement idea at work, on a different scale and under the conditions of the local congregation, for the man who is our neighbor, both in point of nearness and need. Brightness and beauty and music and cordiality, introduction to books, and other means to the higher life, are parts of the wisdom that wins souls. Like St. Paul, we would by all means win some to the fellowship of the spiritual life in Christ. There are persons who have special talent in this line, and to them comes with special clearness a call thus to work in the Master's vineyard: to none of us is it altogether denied to take part in work so certainly of large spiritual value. The Guild, and other young people's societies is an element of their strength. They provide organization for enlisting the services and using the talents of all.

Dr. Guthrie's four unanswerable reasons for being a total abstainer should be memorized by every boy in Canada—

1. My head is clearer.
2. My health is better.
3. My heart is lighter.
4. My purse is heavier.

Shun drugs and drinks which work the wit abuse;

Clear minds, clean bodies need no Soma juice.

—Sir Edwin Arnold.



Life Talks With Young Men

BY ONE OF THEMSELVES



I WONDER if you are having any struggles. I hope you are. Now that does not sound like sympathy, does it? But I can assure you that it comes from the bottom of a sympathetic heart, and is written by one who has had struggles of his own, and is still having them every day.

Perhaps you and I do not look upon struggles in the same way, and so it may be that you will not understand when I say I hope you are having them. I used to think that they should be regarded as a matter for disappointment and grief, but I don't any more. On the other hand, I think they are a pretty good spiritual thermometer. They are a mighty good thing. Men, thank God for your struggles, but remember that you can only do that sincerely when you have overcome.

Why are struggles a good thing? For the same reason that pain is good. The dead ones have no pain, but the living have. It's an evidence of life. Struggles are an equally convincing evidence of life. They are an indication of spiritual desire and aspiration. If we were following the line of least resistance we would have no struggles, and the fact that we are not spiritually dead, but that we are alive.

Looking at struggles in this light, I think you will agree with me that they are a good thing. Do you believe that? If you are not fully seized of the idea, go back and read over "My thought is simply this: A man's struggles are good for him, and I want you to feel so sure about it that you can say "Amen" to my words.

Struggles are not only an evidence of life, but they are inevitable and indispensable to a growing life. If you have started out to live a purpose-filled life, you are bound to have obstacles and troubles. Nothing worth while in secular or religious achievement was ever accomplished without them. Napoleon and Livingstone alike had them. They are common to all spheres of life and endeavor, and the history of any great character, of every successful career, is but the sum total of human victories over them. They contain the elements of growth and development, and as they come we should determine to get the most out of them.

How can we compel them to minister unto us? The answer is brief, but it will give you food for thought. It is this, we must overcome them. A temptation or struggle before which we go down is a hindrance, an evil. But when we have overcome them, then we can reverently say, "Thank God for our struggles; they have been a blessing to me!"

Doesn't that thought help you? When you are right in the midst of the fight, face to face, battling, straining, struggling, clinging desperately, won't it help wonderfully to look the difficulty or temptation in the face and know that its very presence is an evidence that you have life left, spiritual life, and that when you get through with it and you are on top, you are going to be a stronger man, because with victory has come a more virile spirit and increased strength? Men, it will help! It will make you hang on with a firmer grip, and fight with a stouter heart. Never run away from your struggles; never pray for their removal, but measure up to them.

Therein is growth; therein is strength; and though it takes all your grit and courage it is worth all it costs.

Phillips Brooks said a mighty fine thing. Read it, then cut it out and put it where you can recall it often:

"Do not pray for easy lives. Pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself; at the richness of life that has come to you by the grace of God."

That is worth remembering, isn't it? And right out of that quotation comes a thought, and it points the best way to overcome temptations and struggles; to my mind it touches on one of the most helpful points in connection with this question of struggles. That thought is prayer. Did you notice the counsel, "Pray for powers." That is the point. Link up your weakness with God's omnipotence. There is no better way to get victory. If struggles result in co-operation with God, then they must always be a blessing.

Abraham Lincoln, referring to his struggles and difficulties, said that many times he was driven to his knees. My judgment is that anything that will drive a man to his knees has in it a mighty potency for good for that man.

That point of co-operation with God is worth your thought. It was beautifully illustrated to me the other day. My little three-year-old was struggling under a burden. "Well, son," I said, as I stooped to help him, "is it heavy?" Instantly came the answer: "It's not heavy when you lift too, daddy." Isn't that just the point? If our Father is lifting with us the load is never heavy.

Now I think I have said enough, for I do not want to do your thinking. What I want is to start an idea and let you develop it in your mind and life. And I think there is enough in this question of struggles to furnish food for serious thought. Think it over and see.

Study this paragraph: "Life refuses to be so adjusted as to eliminate all strife and conflict and pain. The world refuses to walk upon tiptoe so that we may be able to sleep. It gets up very early and stays up very late, and all the while there is the conflict of hammers and saws and axes, wielded not without strain or pang, but swung by millions of toilers, who labor with the cries and groans and tears. Our temple-building, whether it be for God or man, exacts its bitter toll, and fills life with cries and blows. The thousand rivalries of our daily business, the fiercer animosities when we are beaten, the even fiercer exultation when we have beaten, the crushing blows of disaster, the piercing scream of defeat—these things we have not yet gotten rid of, nor in this life ever will. Why should we wish to get rid of them? We are here, my brother, to be hewed and hammered and planed in God's quarry and on God's anvil for a nobler purpose to come."

Men, again I say "Thank God for struggles." See in them an evidence of life and a source of growth and power. Lift with God. Comb with Him. Then you must overcome. Keep your face to the sunlight, and the shadows will always fall behind you.

The Ministry as a Life-Work

REV. KENNETH J. BEATON, TORONTO, ONT.

"WHAT shall I do with my life?" is the one supreme question, into which centralizes every other problem that confronts a man during his years on earth. This article is written to present a few arguments, concerning the Christian ministry as a life-work.

I do not emphasize the plea that every Christian is bound by the very fact that he acknowledges the sovereignty of Christ, to spend his life without reserve, in extending the kingdom of God among men, and he can best accomplish this in the ministry. Neither do I dwell long upon the need for ministers as expressed in mere numbers. It is safe to say in passing, that the ministry is the only profession which will suffer, if any young man who reads this, decides not to devote his life to it. Dr. John R. Mott, told the other day of 40 applicants for a minor position on the staff of a Western college. A doctor in Edmonton, a member of the Provincial Board of Medical Examiners, said two years ago, that in that year forty more men were granted Provincial certificates than there were possible openings. No man who recognizes the fact that Toronto is said to

know, and the most marked man in the community.

His is a leadership in reform. No agency can compare in the irresistiability of its appeal with the human voice. All great reforms in history have come by preaching. Dr. J. A. MacDonald of the *Globe*, in speaking to the preachers of Toronto Conference said, "Yours is the unparalleled opportunity open to men. I write my editorials, they are scattered broadcast over the country, and men read them or disregard them at their own sweet will, but if in your congregation next Sunday there is a single man who does not hear what you say, it will be your own fault, and he hears you when all the conditions are most favorable for decision. Yours is the most glorious calling in the world, and if you do not feel it so, you are unworthy of it."

His is a leadership in social reconstruction. Feeling the pulse of our national life in this age, one becomes acutely certain of a change in the social consciousness. The emphasis is on the solidarity of the race, on what R. J. Campbell called reverently "the divinity of man, which has its counterpart in the humanity of God." To be a leader in

ministry is well-informed, courageous and enthusiastic there, throughout the Christian world, the cause of missions prospers." I once heard Mr. N. W. Rowell, K.C., say, "The laymen cannot do this task, we are absolutely dependent on the ministers." I take it that the great Toronto Laymen's congress, failed at a vital point, when after the adoption of its national missionary policy, not a man among its members, came forward and said "I believe in this enough to give up my business and put my life into it," and an American Secretary had to be secured. With one exception every denominational Laymen's Secretary in Canada to-day is a preacher, and it does not excuse me to say, "I can make money for God." Dr. Mott impresses this fact, when he says: "Remove the preachers from Canada for half a generation and there will not be a layman who has even the intention of making money for God. The spring has dried up at its source." The minister is the key-man in the contest for the spiritual championship of the world.

His is a leadership in the *theological reconstruction* which the age demands. We live in a period of intellectual unrest. Leadership is a restatement of creeds, in the light of modern historical and scientific discoveries, so that the young men may retain the faith of their fathers, while ruthlessly sacrificing the unnecessary and untrue, is a task for which even his own generation will call him blessed.

AN HEROIC TASK.

The ministry is a life-work of heroism. In a letter to John R. Mott, Theodore Roosevelt says: "Small, narrow, ossified men, no matter how earnest, cannot supply leadership for the moral and religious forces, which alone can redeem nations. The strongest, most earnest, men of marked personality who to tenderness add force, and grasp, who show capacity for friendship, and who to a fine character unite an intense, moral and spiritual enthusiasm." Look at the task which demands such men. To revivify and revitalize the rural community where isolation breeds selfishness, and narrow-mindedness, and decadent morality; to purify at its source the mighty stream pressing into the modern city; to call the giddy multitudes within the city who throng the halls of pleasure to the serious thoughts and tasks; to stem the tides of materialism, sweeping business men off their feet in this age of unprecedented commercial expansion; to dwell amid the motley multitude who live herded together in her congested slums, the spawning ground of ignorance, superstition, vice and crime, and re-establish once again the image of God in their lives—this is his task. It is his privilege, too, to lead the militant forces of righteousness in the suburban church and there to speak the truth as he sees it, when it means the renunciation of social support, and ostracism from the circles of the socially select, and to sustain his dignity and improve his intellect as he moves among his people, on a salary pitifully inadequate. It will be his to follow the surging millions of immigrants, who like the restless waves of ocean, swell through our sea-ports, across the continent to Winnipeg, which like a mighty funnel, pours them forth in caravans west and south and north across the prairies—to follow these people till they disappear beyond the horizon of present civilization to live in their homes, learn their needs, meet their studied indifference to religious things



A CLASS OF YOUNG PREACHERS AT VICTORIA COLLEGE AFTER A LECTURE. Rev. Dr. Langford, their lecturer, is in the rear.

absorb about 60 per cent. of all the graduates of Osgoode Hall, can convince himself that the legal profession would suffer much, if he decided to evade it. But "give us men for the ministry," comes the cry from the tablelands and foothills of the West, where a nation is in the making, "100 men and more each year." "Give us men" comes the cry, intensified a thousand-fold by centuries of ignorance and superstition and waiting from the non-christian nations—"10,000 men and more" for the unoccupied and hopelessly undermanned fields. And what is this life to which these voices call us?

A CALL TO LEADERSHIP.

The ministry is a life of leadership. The cry of the age is for leaders. In business, politics, education, everywhere, the need of the hour is men of vision, of grasp, of constructive statesmanship, of forcefulness and decision, of resoluteness and indomitable energy, but no sphere of life opens such stupendous opportunities for skillful leadership as the ministry of Christ among the nations. In rural hamlet, in growing town, in cosmopolitan centre, the minister is the most widely

this socializing process, to be the spokesmen for the tolling, men, over-burdened and distressed women, and hopeless, helpless little children, who are being ground under the iron heel of the unrighteous competition of modern industrialism, who are manacled in body, dwarfed in mind and contracted in soul, by an iniquitous order of society into which they are born, where nine-tenths of the wealth and its consequent comfort, convenience and culture is owned by one-tenth of the people, to be a Revolutionist without being an Anarchist, to be a Labor-leader without being a Dynamiter, and to insist with all the strength of an inspired manhood upon the application of the Sermon on the Mount,—this surely is a generalissimo's task. Steadily, the Apostle of Church and Labor for all America, so firmly believes this that he has given up his roving commission in the American Presbyterian church that he may demonstrate amid the wreckage of New York, the power of the preacher, and his place in the reorganization of the social order.

His is a leadership in *World-Evangelism*. Vol. 5 of the Edinburgh Conference Report says, in effect, "Where the

with love and tenderness and helpful ministry, and in their days of plasticity mould them into Christian citizens. His task may carry him across the great sea, where China and Japan are turning their backs upon the altar-shrines of their ancestors, to lead them up the altar stairs of the eternal Christ, to a vision of Him, who is the light from the world, from which vision, they shall descend to work out themselves all the problems in an awakening national, social, moral and religious consciousness. He may have the privilege of standing in the thin line of modern Livingstons, who win the African from his Fetichism, and turn back the all-conquering millions of Mahomet's faith, or of burying himself in the unoccupied fields, where the Crescent and the Cross battle for final supremacy as the religious ensigns of the race. Of a truth this is a task for heroes.

The ministry is a *life of unselfishness*. F. B. Meyer says: "The ministry is the only vocation in the world that consists in being something. It may manifest itself in various ways; it does not consist in anything else." If then, the fundamental principle of advancement in the kingdom of God is that "He that loseth his life shall save it," the minister has more opportunities for self-effacement, and for consequent soul-expansion than any other man. Whether he stands in the pulpit remembering that he is but the oracle of God, or by the bedside of the dying man, speaking words of com-

fort and of hope; whether he brings the message of eternal life to the sin-saturated denizens of the slums, or leads his people in a well-marched crusade against vice, he has more opportunities than any other course of life affords, to be like Jesus Christ, who came not to be ministered unto, but to minister.

The ministry is a *life of supreme satisfaction*. I once heard Mr. S. J. Moore, the leading Baptist layman of Toronto, tell a company of 800 men that the greatest single experience of his whole life was the leading of one of his Sunday School girls to Jesus Christ. She afterwards became an unusually successful Salvation Army Captain. There is nothing comparable to the ecstatic thrill of joy, which comes of being a saviour to somebody else. The minister knows that the interests over which the majority of men spend their time, banks, offices, exchanges, stores, factories, though built of structural steel and reinforced concrete, will crumble and decay; but he that builds something into a human soul has made a contribution as ineffaceable as the fact of God itself. His life and life-work are the greatest and the most consummation when might shall become historic, and death itself will die, when "Out of the darkness of night, the world rolls into light. It is day-break everywhere," and in the celestial radiance of that sun-kissed morning the Sovereign Lord of all shall acclaim him as, "*My fellow-worker.*"

Relation of the League to Mission Work

J. M. SOUTHCOTT, EXETER, ONT.

MISSIONS are no afterthought of God, but a forethought of God; not a human accident, but a divine plan, conceived in eternity, to be executed in time.

When we speak of missions we think of the oft-repeated words, "Go ye into all the world," "like disciples of all nations," "Preach the Gospel to every creature;" we think of the constitution of the Church itself, which is essentially missionary in character; we think of the appalling need of the world, where hundreds of millions of our fellow-men are in darkness and in the shadow of death, and we ask, "What is the relation of all this to the Epworth League?"

"Missions!" what is it? A mission of any kind implies service,—something to perform, certain business to transact,—and in this case it is service for the Master. No part of the League is a monopoly of missions. The salvation of the world must have the co-operation of the Church with all its branches; for it is not alone men and women for preachers and teachers that are needed. This is but a single item. Missions employ science, learning, skill, and every discovery. Invention, labor and capital. Bibles, religious books and tracts, are needed by the million; and these demand scholars, authors, manufacturers of paper, leather and type. We must have schools, colleges, foundries, factories, and skilled mechanics in every line, contributing to the equipment for the work. Religion cannot perform its heavenly mission without impressing earthly business into its service. Thus in God's highest aim,—the salvation of all mankind,—He makes all branches of Church and State contributory.

There are three serious problems which confront all Mission Boards and Committees, viz.: How to obtain a sufficient number of qualified persons for the work; how to obtain the necessary money to adequately support the work and the workers; and how to impress all Christians with the importance of

effectual, fervent prayer for this great enterprise.

The League must seek to grip the Young People and impress upon them that they have a share in winning the world to God. It should be a recruiting ground from which shall come the best and the best workers to supply the needs of our General Board and W. M. Society in their various mission stations.

Until a few years ago the missionary forces of the youth lay dormant. They have not been fully aroused yet. It has simply been discovered that the energy of our young manhood and womanhood is a powerful missionary agency waiting to be utilized by the Church. Some may think lightly of youth interested in missions forming bands for united prayer, or contributing the weekly offerings to spread the gospel; but in these latent forces lie inspiration and hope for a better future. The majority of those who have devoted themselves for missions have received training and inspiration in some such Society as the League.

We need men and women for the work, but we need money. While the young people do not form a great financial agency in the Church, yet the giving to the Forward Movement total many thousands of dollars every year. This represents real sacrifice on the part of some, and yet many young people are not doing what they might. Some may think that they hear more about the money part than anything else, but why should our churches lack money for this work? The Christian men and women of Canada have the wealth of the land at their disposal. As stewards, we must give an account of our use of money. The contribution—less than two cents per week per member—is not worthy of the Church to which we belong, not worthy of the land in which we live, not worthy of the Christ whom we profess to love.

Many have not realized the need, for they have never taken time to study the conditions or consider what is the Lord's

will concerning them. One of the greatest privileges of missionary enterprise is that it gives to all an opportunity to share in the work. When Leaguers do not realize their privilege, their givings are in accordance. The Missionary Vice-President at the head must lay the work at heart and keep continually pushing it, or the missionary spirit of the League will become lax. Set a standard at which to aim and have something definite to work for. Your Leaguers can be educated to give and pray for missions, and we refuse to use this power until we have a satisfactory philosophy to explain it, it is an insult to our Lord and Saviour. Prayer sets in motion forces controlling, guiding, and changing the course of lives and actions. It is the mightiest force in all the universe.

Prayer is the Christian's most effective weapon. Satan may outwit us, he may outwork us, but he cannot stand against true prayer. Jesus was too practical a leader, and the burden of this world's sin and sorrow bore too heavily upon Him, to leave any room for doubt that it will forward the interest of the harvest to obey His command, "Pray the Lord of the Harvest to send forth laborers, because the fields are white already to the harvest, and He needs His followers to spend valuable time in praying for laborers. He knew that in so doing they would recruit the ranks. Many are the instances all down through the ages where the response to prayer has been immediate and abundant. Prayer has removed obstacles, opened pathways, solved problems, brought down rich spiritual blessings, opened purses and signed checks, called the workers into the ranks, and sent them into the harvest fields.

Apart from the general petitions for world conquest, it is a great help to have some special petition for some corner of the field. Dr. S. D. Gordon says: "A man can go aside to-day and shut the door and as truly spend half an hour of his life in India for God as though he were there in person." The Exeter District have their own missionary, Rev. A. E. and Mrs. Johns, and our prayers are as of much concern as our money. If they are backed by praying Leaguers there will not be much need to worry for the wherewithal to clothe and feed them. If the interest of the spiritual is manifest, the material will be provided for.

"THE fundamental contribution of every man is a change of his own personality. We must repent of the sins of existing society, cast off the spirit of the age, correct our social wrongs, have faith in a higher social order, and realize in ourselves a new type of Christian manhood which seeks to overcome the evil in the present world, not by withdrawing from it, but by revolutionizing it. . . . If this new type of religious character multiplies itself, the world will change; they will change the world when they come to hold the controlling position. They will outlive the mature years. They will give a new force to righteous and enlightened public opinion. They will apply the religious sense of duty and service to the common daily life with a new motive and directness."—Rauschenbusch.

The Modern City

REV. DR. J. H. McARTHUR, ERIN, ONT.

This is the first of a series of articles based on the text-book "My Neighbor," written by the Rev. J. Woodworth, Superintendent of All Peoples' Mission, Winnipeg, than whom no one is better able to speak with thoroughness on the questions treated in the book. The writer, in preparing these articles for the Era, is at a loss to know just how to treat them so as to serve the best interests of the League. To give them just how they would be of no value to those who have the book, and to those who have it not it would be a poor substitute. A couple likewise would be alike uninteresting and unsatisfactory. The question is not what would the Leaguers like, but what would be of most service to them. It is not the intention of the writer to save our Leaguers from the necessity of study by preparing for them a cut-and-dried-topic which they can pick up and read at a moment's notice. Nor is it the intention of the writer to prepare something that may be taken as a substitute for the text-book. No matter how interesting or uninteresting these articles may be, the Leaguers will still need the text-book in order that they may at all adequately treat the various topics. Whether he may succeed or not, the writer thinks that it should be his aim, first, to render some aid to those who prepare the topics for the meetings of the League; secondly, to create a desire for further information such as he may obtain from the text-book and other sources; and lastly, to impart in an interesting manner some useful information to the general reader.

THE two most important developments of our Canadian national life, which create the two most pressing and most difficult problems of the Canadian Church are: First, the large immigration to this country; and, secondly, the rapid growth of our cities. In a former volume, "Strangers Within Our Gates," Mr. Woodworth called our attention to the importance of our immigration problems; in the present text-book, he, in a sympathetic spirit and in a masterly way, calls our attention to the very grave importance of our city problems. The author deals with the various problems created by the city life of our modern civilization, and suggests such remedies and readjustments as will tend to the Christian development of our national life.

There is undoubtedly an attraction in

"THE first city was built by the first murderer, and crime and wretchedness have dwelt in the city since, but the city is to be redeemed. Every generation might have said with the Psalmist, 'For I have seen violence and strife in the city; mischief also and sorrow are in the midst of it;' but when John in apocalyptic vision sees a perfected society, a Heaven on earth, it is holy city, which inspires his prophecy: 'And there shall in no wise enter into it anything that defileth; neither worketh abomination, or maketh a lie; and in it there shall be neither sorrow nor crying; neither shall there be any more pain, for the former things are passed away.'—Strong.

city life, especially for certain classes. City life means shopping, sight-seeing, and all kinds of excitement. Country life, it is said, is too slow. Those who fall to appreciate the genuine privileges of country life are too eager to surrender them in favor of the uncertain privileges of city life. They agree with the sentiment expressed by Browning:—

"Had I but plenty of money, money enough and to spare,
The house for no doubt, were a house
in the city square."
Ah, such a life, such a life, as one leads at the window there."

But the man who is thus attracted by the lure of the city soon becomes disillusioned. The novel sights and sounds become familiar. The higher the buildings the less the sunshine; the bigger

the crowds the less fresh air. He soon begins to long for "God's out-of-doors," with the perfume of the flowers and the singing of the birds. City life has got him by the nerves. He has had a glimpse behind the scenes, and has learned that all that glitters is not gold. The struggle for existence has become almost intolerable, and he cries out:

"Oh, God! that bread should be so dear,
And flesh and blood so cheap,"

and yet,

"Stitch! Stitch! Stitch!
In poverty, hunger and dirt."

One of the most striking characteristics of the city is the contrasts which it presents. Fine buildings, beautiful parks, large stores, magnificent churches, interesting museums, great concerts, splendid pageants, fine clothes, gay entertainments, pleasure, beauty,—all these are there; evidences of wealth and power and thought and culture and religion. But there also are to be found flippancy, vulgarity, low cunning, foppishness; unhealthy human forms, painted, padded, dyed, chignoned; madly contorted, bad blood, bad manners, and worse morals; unmistakable evidences of the depravity of human kind. The good

"IT is fruitless to attempt to turn a modern society back to conditions prevailing before power machinery and trusts had revolutionized it; or to copy public institutions adapted to wholly different social conditions; or to postpone the Christianization of society to the millennium; or to found Christian communitarian colonies within the competitive world, or to make the organized church the centre and manager of an improved civilization. The force of religion can best be applied to social renewal by sending its spiritual truth along the existing channels of relations of men to direct them to truer ends and govern them by higher motives."—Bauschensch.

and the bad, the rich and the poor, the cultured and the ignorant, the Christian and the criminal, are in most striking contrast. On the one side of a brick wall men are praying, on the other side men are gambling.

Another characteristic of the city life is its complexity. Our developing civilization is one complex whole. The city is the centre of our social system, the index of our social development. As Oliver Wendell Holmes says: "The axis of the earth sticks out visibly through the centre of each and every town." The cities are the nerve ganglia of our social life. The complex system of our Canadian civilization embraces every man, woman and child within our borders. We are members one of another. What affects one affects all. What one member does affects the interests of all. For the ills and injustices which come upon one through his being a member of this system, every other member is in part responsible. Desire it as we may, we cannot get away from our share of responsibility for the weal or woe of the most distant or the most obscure member of this system which we call our Canadian civilization. All lines of this complex system converge towards the centre, and that centre is the city.

In rural life each family is to a large degree independent of the world. Of course he is not altogether independent. He must make his occasional trips to the great mill, the blacksmith shop, the post-office, and the country store. But in city life there is almost a complete interdependence one upon the other.

Before a man in the city gets his breakfast he must have secured the ser-

VICES of the milkman, the butcher, the baker, and a score of others who in turn are directly dependent upon commission agents, express companies, railways and so forth. City life is like a spider's web, pull one thread and you pull every thread. If an accident occurs on the railway line, all the business on the line is

"THE ministry, in particular, must be careful of the teaching functions of the pulpit to the pressing questions of public morality. It must collectively learn not to speak without adequate information; not to charge individuals with guilt in which all society has a share; not to be partial, and yet to be on the side of the lost; not to yield to political partisanship, but to deal with moral questions before they become political issues and with those questions of public welfare which never do become political issues. They must lift the social questions to a religious level by faith and spiritual insight."—Bauschensch.

"tied up." If the electric power falls, the business of the city is "tied up."

What we need to-day in the face of our present social and national development is of necessity, that we have a sense of cosmic movements, but we need a cosmic conscience. We have developed a national consciousness, but we now need a national conscience. Our social life has become so complex and so much a matter of necessity, that unless we develop or create a national and social conscience our developing civilization will prove to be our undoing. A wreck occurs on the railway and a fireman is buried into eternity. Who is responsible? Our commercial and social system, of which we are members is responsible. Therefore we are responsible. That train was carrying goods to our town for which and for the transportation of which we wished to pay just as little as possible. The train was trying to make time. The railway was trying to save money and we were trying to save money. Who then was responsible? Between us and the unfortunate trainman that was hurled into eternity, there is a whole host of employees, employers, officials, dealers, business men, customers and so on. And where the responsibility is to be divided among so many we are

"THE religious sentiment can protect good customs and institutions against the hordes of ruthless greed, and extend their scope. It can create humane customs which the law is impotent to create. It can create the convictions and customs which are later embodied in good legislation."—Bauschensch.

apt to take our share very lightly. We read of the accident and then allow it to drop out of our mind without trying to realize that we are part of the complex system which brought it about. Who is responsible for the death of the man who died from the effects of the liquor procured over a licensed bar? Not only, nor yet mostly, the man himself. The government, the council, the commissioners, the tavern-keeper, the voters, all are responsible. When the responsibility for a man's death is divided among ten thousand people we are apt to think lightly of it. Hence we are in grave need of a social conscience.

"OUR complex society rests largely on the stewardship of delegated powers. The opportunities to profit by the wrongs that are treated as necessary with the wealth and complexity of civilization. The most fundamental crisis in past history and present conditions were due to converting stewardship into ownership. The case, under the new dispensation, Christianity should lend its help in scrutinizing all claims to property and power in order to detect and recall public rights and to recall the resources steward to their duty."—Bauschensch.

The Kingdom of Heaven: Its Inward and Outward Growth

Illustrated in Christ's Parables of The Mustard Seed and The Leaven.

REV. R. O. ARMSTRONG, M.A., B.D., VIBEN, MAN.

Foreword: In starting this work of Topic Exposition in these columns let me request your hearty co-operation and your prayers that the lessons may be made helpful to all who use them. I would welcome suggestions from the League. Our Manitoba Convention expressed its regret that more time was not generally given to the preparation of the Christian Endeavor topics in our Leagues. The First is our most important Department. Let us see that we spend as much time on it as on any other. It demands our best. I want to arrange my part of the work so as to provoke personal thought beforehand. We must study to show ourselves approved unto God." Then we may expect that our meetings shall produce results of the right sort.—R. O. A.

OUR lesson this month is from Matt. 13: 31-33, and is a study of two parables which are complementary to each other. The narrative of the Mustard Seed is common to Matthew, Mark and Luke; that of the Leaven is common to Matthew and Luke only. It will be interesting to make a note of the variations in the way each of the evangelists tells the parable. One member of the League might be detailed to make a report about this in regard to the Mustard Seed and another in regard to the Leaven. These topics will be made the more interesting the larger the number who take part.

WHAT IS A PARABLE.

Perhaps we should ask what a parable is, first. How is it distinguished from Proverb, Fable, Allegory? An Allegory is a moral or religious tale, which generally carries its interpretation along with it. As a short example we have the allegory of the Vine and the Branches in John xv. For a long allegory we have a notable example in Bunyan's "Pilgrim's Progress." Fables resemble parables very closely in form, but the latter have a more religious character. Fables generally convey lessons of practical wisdom or shrewdness. Parable and proverb are still more closely related; the parable is a kind of extended proverb. The fundamental idea in parable is that of comparison. It literally means "to throw beside," hence to compare two things.

CHRIST'S USE OF PARABLE.

It was used very skillfully by Jesus to "make known the mysteries of the Kingdom of God." Through the use of the parable he found a ready point of contact with people. Men understood natural laws and processes; Jesus showed them that the spiritual laws were analogous, because, for ordinary things they derived their authority from the same source—God. People were interested in stories just as we are. Jesus used these to make truth interesting to them. Compare the study of Philosophy and Theology as a science, with the teaching of a story conveying the same truths. By recalling the story we remember the truth. Then again some cannot help recalling the story even when the truth it conveys condemns them. "And without a parable spake He not unto them." Jesus set a good example.

Another word at this time is this — Do not press the interpretation of the parables too closely. Figures of speech will not stand that strain and were never meant to. There is always some great central truth that is being emphasized. We want to find out what that

is. Otherwise by asking what this or that stands for, we run our whole quest into the ground.

THE MUSTARD SEED AND THE LEAVEN.

In the parables of the Mustard Seed and the Leaven, we have a general lesson in the progress of the Kingdom of God in the world; in the one case extensively and visibly, and in the other intensively, and invisibly, except to the discerning eye of faith. One parable marks the outward progress of the Kingdom, the other an inward, spiritual transformation. Without demanding a literal interpretation we can, we think, infer from the parables a universal victory for the cause of Christ. The lesson of patience in answer to the cry of the human heart "when shall these things be," is taught in another parable. (Which?)

I have said that these parables are complementary to each other. One commentator puts the situation well, when he says, "Neither an extensive society of imperfectly sanctified men, nor a small society of men completely sanctified."



CHRIST TEACHING IN PARABLES.

find, answers to our ideal of what the kingdom should be." The two processes go forward together. Perhaps as human beings we like to see the numbers multiplying fast, but it is what numbers stand for that counts in the end. God wants quantity and quality, too.

The parable of the Mustard Seed indicates a great contrast between the beginning and the end, or the result. Christianity had a small and unassuming beginning, but has grown, as was predicted, to great proportions. We had at first, One—the Son of Man who came from heaven. Then came the twelve disciples, then seventy, then five hundred brethren, then three thousand were added to the Church, then five thousand; finally, Christianity began to count followers by nations. One member of the League might be appointed to point out (using a Missionary or other map of the world) the visible course of Christianity over the world down to the latest missionary movements of which we have trace. Well might we say, "fear not, little flock." A little one has become a great nation; one has chased a thousand and two put ten thousand to flight. This truth which applies to Christianity as a whole applies also to reforms such as Slavery and Temperance, which may be traced in an interesting way also.

In many ways Christianity has seemed

to be more a name than a reality. The Roman Empire adopted Christianity as its religion at one time, but the inner power was sadly lacking in the body politic. England and America are Christian nations, but we well know how far from living out the spirit of Christ they are. However, we see great changes going on. This is what the parable of the Leaven sets forth. There is an inner transformation—taking place. A hundred years ago the war drum was sounding between United States and Canada. We think that war is impossible now between these two nations. Why? Because of the leavening power of Christianity. Old ideals are passing, and yet "old" as taught by Christ—are slowly yet surely coming into vogue.

The world now quite generally accepts the doctrine of Christianity, but it has not so generally accepted its ethics. Does the teaching of the parable throw any light on the future in this respect? It certainly does. Just as there was a native vigor in the Mustard Seed and in the Leaven, so there is a creative power in Christianity. We are to teach the truth, preach the gospel, "sow beside all waters," and there must be favorable and discouraging, but Jesus teaches that there is a potency and a life in the truth, or the Kingdom, which will make it self-propagating. It goes on conquering and still to conquer. We must be faithful in the sowing, in the initial acts and trust God for the rest.

Passages that may be consulted: Isa. 42: 1-9; Psa. 72. Rev. 5: Rev. 19: 11-16. Hymns suggested: 734, 736, 739, 743, 746. (Methodist Hymn Book).

TOPIC CALENDAR

The weekly topics treated in this number are as follows:—

May 19th.—Joseph made known to his brethren. See article on page 107. The Foreword of Mr. Lennon's should be carefully studied. It is a valuable article in itself. The passage for study (Gen. 44: 14 to 45: 15) should be read several times by every Leaguer, and its content clearly understood.

May 26th.—The Modern City. Note what Dr. McArthur says about the text-book, and be sure that a number are in your League for use. The Scripture lesson is Jer. 18: 1-17. Inserted with the article on page 104 are a few suggestive extracts which might be quoted in the meeting.

June 2nd.—On page 105 you will find the first of Mr. Armstrong's articles on the Parables. Study it closely after having read the parables in Matt. 13: 31-33. The leader will find the article suggestive of present-day lessons, and should have no trouble in presenting the subject attractively. Keep the Pledge to the front in this meeting.

June 9th.—The article of Mrs. Stephenson on page 106 should stir the blood of every young Methodist, and awaken afresh the heroic spirit that moved the noble men of whom we study this week. The record of Indian missions is one of unimpaired bravery and endurance. Further printed information may be secured from Dr. Stephenson, Methodist Mission Rooms, Toronto. Write him for all missionary supplies

Some Heroes of Canadian Indian Missions

MRS. F. C. STEPHENSON.

"A king once said of a prince who, fell,
"Taller he seems in death";
And his words ring true, for now, as
as then,
It is after death that we measure men."

JAMES EVANS,

THE APOSTLE OF THE NORTH.

When William Case, the father of Indian Missions in Canada, discovered James Evans teaching a few white children in a log schoolhouse, he found a man he coveted as a missionary to the Indians, so it was with great satisfaction that in 1825 he appointed him as teacher to a tribe of Ojibway Indians at Rice Lake, near Cobourg, Ontario.



REV. JAMES EVANS.

land on the Reserve was wild and uncultivated; there were no buildings, so his first work was to build a mission house and a school. The Indians lived in wigwams.

Within a year he succeeded in winning as pupils fifty wild Indian children; he mastered the Ojibway language so that he was able to translate the Scriptures; and his report of the attainments of his pupils, after this one year's tuition, would be highly creditable as the result of advanced methods of teaching with pupils whose home environment supplemented the teacher's efforts. Not only was James Evans a successful teacher, but he urged upon the people cleanliness, thrift and industry as essential to Christian civilization. He was ordained in 1830.

While working among various tribes at different Missions in Old Ontario, he made a special study of Indian dialects and languages. He became proficient in Ojibway, and translated portions of the Scriptures, a Catechism and a number of hymns. In order to have these printed he spent all the money he had in going to New York and in paying for their publication.

In response to the call of the Far North for workers among the Indians of Norway House at the head of Lake Winnipeg, Evans was sent to that place in 1840. He took with him two young Indian missionaries, one of whom was Rev. Henry Steinhauer. Their work extended from Norway House on Lake Winnipeg to Edmonton at the foot of the Rockies. Over this vast territory Evans was Chairman.

The greatest contribution of James Evans to Indian Missions was the invention of the Cree Syllabic. While in older Canada, he had worked hard to give the Indians a written language which would be simple and comprehensive, but did not succeed. At Norway House he found himself among the Cree Indians of the great Algonquin race. As he studied the beauties of their language, he saw its possibilities. With a fair knowledge of shorthand, he reduced to thirty-six characters the different sounds of the language. Great was his joy and pride when he found that the characters stood the test of expressing conversations, and that hymns and the Word of God were better translated in Cree through "his signs" than through the ordinary alphabet. The delight of the Indians knew no bounds when

they found that after a few days' study they could read.

The first printing-press was very primitive. The type was made from old tea lead, the ink was soot and fish oil, the impressions were made on birch bark and moose hide. But before long, far and wide over the great North Land, beside camp fires, in wigwams and at Indian gatherings, Christian hymns were sung. Type was soon secured from the Wesleyan Methodist Missionary Society in England, and the old birch-bark hymn-books with their deer skin covers were replaced by neatly bound and well printed volumes.

A missionary in West China has successfully arranged a sign language for some of the tribes among whom he works. When he brought his manuscripts to our Canadian Mission Press in Chentzu to arrange for their publication, so much were the characters like the Cree that the resemblance was remarked upon, and no surprise was expressed when the missionary acknowledged that China owed a debt to the Hero of the North, for from the Cree Syllabic he had derived his inspiration and help.

Lord Dufferin said, when this sign language was explained to him, "Many have been honored by our nation by burial in Westminster Abbey whose service has not in any way equalled that of James Evans."

THOMAS CROSBY, D.D.,

PIONEER MISSIONARY TO THE INDIANS OF NORTHERN BRITISH COLUMBIA.

Among the British soldiers stationed at Hong Kong about the year 1850, there was a "Praying Band" led by a Sergeant who had come from the little town of Pickering, in Yorkshire, England.



REV. THOMAS CROSBY.

Among the friends he left behind in the Methodist chapel was young George Piercy, to whom he often wrote. The letters of the good Sergeant in China stirred the heart of that Yorkshire lad until he determined to go to China to win the people for Christ. Great was his faith. He went out without the pledged support of the Missionary Society, for at that time the Wesleyan Methodists had no mission in China, nor had they funds for opening one.

Piercy's address, at the farewell meeting given him in his home chapel, determined a little boy, who listened eagerly, into a hero-worshipper; and Thomas Crosby said to himself, "When I am a man I will be a missionary."

The Crosby family came to Canada and settled in Woodstock, Ontario. Here Thomas was converted and began active service for Christ as a Sunday School teacher and personal worker.

At this time he worked in a tannery, but gave up his evenings to study, for he had not forgotten his missionary purpose.

A letter in *The Christian Guardian* from the Rev. E. White, one of our pioneer ministers in British Columbia, in which he appealed for "classleaders and local preachers who will stand up for Jesus," led Crosby to decide to go to British Columbia. He was only a tan-

nery worker. How could he reach that far-off province? After he had thought and earnest praying the matter was settled. He borrowed the money, and soon found himself, at the end of a long journey, in British Columbia. He worked for six months before he was able to send back to Ontario the money he had borrowed. At last he was free to serve; he was appointed teacher of the Indian School at Nanaimo.

In six months he had learned the language, and won to Christ several of the scholars, one of whom was the eloquent David Sossalton.

While Crosby taught the Indians and worked among them, he studied in preparation for entering the ministry. In 1871 he was ordained by the Rev. Morley Funshon.

The story of this work of Thomas Crosby is the record of a transformation from heathenism to Christianity in the lives of thousands of Indians on the Pacific Coast. Port Simpson in the early seventies was a leathen village; to-day a Christian community in a well-ordered town testifies to the work which Thomas Crosby began in 1871. The church of the Crosby Girls' Home, the many God-fearing men and women pay tribute to the carrying out of the life purpose of the little Yorkshire boy who said, "I will be a missionary."

HENRY STEINHAUER.

In the early years of our work among the Indians, when William Case needed money to carry on the work, he made frequent visits to the United States. On these occasions he took with him Indian boys and girls, who sang at the meetings he addressed. When visiting Philadelphia, a gentleman named Steinhauer volunteered to educate one of the boys. The one chosen was of the Ojibway tribe, born at Rama, Ontario, in 1820, and was one of the one hundred and thirty-two Indians baptized by Father Case at Holland Landing, June 17th, 1828. To this boy was given the name of Henry Steinhauer.

Under the supervision of Mr. Case he made good progress in his studies, and in 1835 was a student at the Upper Canada Academy, Cobourg, Ontario (now Victoria University).

Steinhauer began his missionary career as a teacher at the Credit Mission. In 1840 he went with James Evans to Norway House. After fourteen years of work among the Indians of the Lake Winnipeg District, he visited England in company with Rev. John Ryerson. He was ordained at the Wesleyan Conference, held in London, Ontario, in 1855, and was stationed with Thomas Wolesey at Edmonton and the Rocky Mountains.

Rev. John Maclean pays this tribute to Steinhauer: "If strong and beautiful lives of men won from sin and the depths of paganism are evidences of ability in a preacher, then Steinhauer was an able and eloquent preacher. During forty-five years spent as a missionary he saw many heathen become earnest followers of Christ."

"Steinhauer's work as a translator has been of untold benefit to the Cree Indians. He translated the Bible, beginning with the Psalms, to the end of the Old Testament, and from the beginning of Romans to the



REV. H. STEINHAUER.

Masterpieces in Hebrew Literature

REV. W. S. LENNON, B.A., B.D., COOKSHIRE, QUE.

FOREWORD.

The series of monthly literary studies in the masterpieces of Hebrew literature which forms a part of our Epworth League topic list for the Conference year 1912-13, and of which this is the first, will bring out a few facts which our Leaguers ought to bear constantly in mind in their Bible study. "First" that in our Old Testament study in particular, we are not only dealing with God's revelation of Himself to our race through the Hebrew people, but we are also dealing with a large part of a by-gone nation's extant literature, and moreover, this extant literature of the ancient Hebrews represents probably the very best literary productions of that remarkable people. He who knows his Old Testament well is no inconsiderable scholar, although he may have no knowledge of Homer, Aeschylus, Pindar, Virgil, Juvenal, Ovid, or any of the great classical writers, for he knows no inconsiderable part of the ancient world's literature that has touched and shaped our own literary tastes, and added to our store of knowledge. It would not be easy to exaggerate the influence of the Bible in fixing the literary taste of the leading nations of our day. In material it is a veritable library, for it embraces history, oratory, dialogue, drama, philosophy and poetry, and contains every form of human literary utterance from the simple, unadorned narrative to the exquisite lyric or the stirring epic.

The second fact is that, like the literature of every people, ancient or modern, that of Israel contained in the Old Testament can no presents to us productions of by no means uniform literary merit. It is safe to say that a godly part of Israel's early literature has perished; we are sure indeed that some of it did; and it perished probably because it was not worthy of being preserved. And it is probable too, that if they had been judged solely in accordance with literary canons of criticism there are parts of the Old Testament as we now have it that would have proved as ephemeral as the greater part of modern publications are bound to be. But, on the other hand, there are in the pages of the Old Testament some great passages, and indeed whole books, that quite apart from their inestimable spiritual and ethical value, no nation with any literary taste would "carelessly let die," over which, indeed, the modern literary world would pass in raptures, if by any chance they had been lost and were re-discovered in our day. All the Biblical selections to be studied in this series of studies belong to this class, but they do not by any means exhaust it. The list might have been extended into the hundreds, and perhaps some even greater masterpieces might have been selected. Those chosen are, then, selections marking for us some only of the high water marks of the Hebrew people's literary tides, and are to be studied by us in our monthly literary meetings, not parsimoniously for their religious teaching (although this cannot be overlooked completely), but as memorable literary productions.

The third and last fact to be noted as illustrated by this series of studies is that our Old Testament,—at least our modern Protestant Old Testament,—does not give to us ALL the extant literature of the ancient Hebrew people. The two closing selections of the series, ("The Strongest Thing" and "In Praise of Great Men"), are taken from the Old Testament Apocrypha,—a collection of Jewish writings produced subsequently to the Old Testament Scriptures, and

in some instances, long subsequently. Up to the time of the famous Council of Trent, (middle of the 16th century), the disposition showed itself even in the Roman Catholic Church to regard the books of the Old Testament Apocrypha as of somewhat inferior authority, but that Council finally gave them, with a few exceptions, an equal authority with the others in the Old Testament canon.

Protestantism, however, has not been disposed to be so generous. Latter placed the Apocryphal books in his Bible of 1534, after the Old Testament and prefaced them by a note to the effect that they were not equal to the Sacred Scriptures, but that they were nevertheless "useful and good to read." Up to the early part of last century it was customary to print them in our Protestant Bibles, in the manner of Luther, after the Old Testament, but with the separate heading "Apocrypha" (hidden). They will be found so published in editions of the Bible printed for by the Society for the Promotion of Christian Knowledge. The Anglican Church uses a few selections from them among its "daily readings," but does not use them in Sabbath services; nor are they relied upon by that church "to establish any doctrine." Our own church, in common with the other evangelical Protestant churches, does not use the Apocrypha even "for edification." Scholars, however, have made a diligent study of these books, and have been amply repaid in the amount of help gained from them in reconstructing the history of obscure periods of Jewish national life and thought.

OUR SELECTION FOR THE MAY LITERARY STUDY.

Joseph Made Known to his Brethren.
Genesis 44: 14; 45: 15.

Manifestly the Bible selection for our first literary study forms the climax of the entrancing history of the Patriarch Joseph, and is only seen in its full literary force as a part of the whole. It is not a piece of "fine" writing; "fine" writing never reaches the dignity of being considered a literary masterpiece. Indeed the first note to be made upon the story of Joseph revealing himself to his brethren is one concerning its *simplicity and naturalness*. There is not a word nor expression in it that is artificial or strained. The writer just describes in a plain and yet strong and beautiful way the continuing scene in the life-history of the young Hebrew who passes from slavery almost to a throne. The supreme test of literary worth is the power of a passage to challenge attention and to fix its forms of expression in the general reader's mind. Measured by that standard this passage is undoubtedly great: for it stands out as one of the most vivid narratives in the Old Testament, while a number of its sentences and phrases, once read, remain forever in the mind. For instance: "Wot ye not that such a man as I can certainly divine?"

"Let not thine anger burn against thy servant."

"If he should leave his father, his father would die."

"Ye shall bring down my grey hairs with sorrow to the grave."

"His life is bound up in the lad's life." (Notice the alliteration).

"Thy servant became surety for the lad."

"They were troubled at his presence."

"Be not grieved nor angry with yourselves";

end of the New Testament. He was well qualified for the duties of a translator, as he had not only a thorough grasp of the English tongue, but he was well versed in the Greek language, and, best of all, he possessed a deep insight into the genius of the Old and New Testaments, and of the latter was proficient in the Wood and Plain dialects, being interpreter for several years, and speaking these native tongues with a skill known only to those who have spent all their days in the native camps."

GEORGE McDUGALL.

George McDougall, the hero of Saskatchewan, as a college student was received on probation for the Methodist ministry in 1850, and appointed assistant to the then aged Father Case at Albertville Indian Mission.

His next field was among the Lake Huron Indians. He continued to work in Ontario until 1860, when he was appointed to Norway House and chairman of the Lake Winnipeg and Saskatchewan District. In 1862 he visited with his son John, the Edmonton District, and established a mission at Victoria, where, with his family, he settled in 1863, and began his great work for the Indians of Northern Alberta, which did not end until 1876, when he entered into higher service.

A friend said, when he looked upon his face lying still in death: "He was a devoted missionary and a truly noble man. Whatever we may say or leave unsaid, the name of George McDougall will be written among the 'immortal names.' That name is so deeply engraved upon the history of the Northwest and upon the hearts of its aboriginal races that the pen of the historian will haste to do it honor, and even the untutored Indian will hand down to his posterity the memory of an honest official, a zealous peace-maker, an unselfish friend, and, above all, an heroic minister of Jesus Christ."

REV. GEO. M. McDUGALL.

EDWARD PAUPANAKIS.

Our Indian Missions on Lake Winnipeg District will miss one of the most successful and faithful native workers of Canadian Methodism, for last year God called to his reward Edward Paupanakis, who, through the influence of Henry Steinhauer, was converted and gave himself to the work of uplifting the Indians in the Lake Winnipeg District.

The missionaries with whom he labored have from time to time paid tributes to his helpfulness, his sterling work and his Christ-like character. His influence was felt not only by the Indians, but by the white community, made up largely of Hudson's Bay employees.

It remains for someone to write a record of the life and work of this eloquent Indian preacher.

"With kindly eyes, salute God's world each day; with friendly hands help lift the ones who fall; with friendly thoughts, speak words of truth; with friendly hearts, believe there's good in all; with honest soul, seek friendship with thy God."



"God did send me before you to preserve life"; "To save your lives by a great deliverance."

"Haste ye, go up to my father."
"God hath made me Lord of all Egypt; come down unto me, tarry not."

"Ye shall tell my father of all my glory in Egypt."

"Thou, and thy children, and thy children's children," (a very fine specimen, both of alliteration and of telling repetition). The felicity of these phrases and sentences could scarcely be improved upon. The rhythm of some of them is really remarkable. But, apart from the excellence of its individual sentences and phrases, there is a "lift" to the whole narrative in this part of the Joseph story that amounts almost to a poetic rhythm, or that at least reminds us of the best kind of poetic prose, such as John Ruskin's descriptions sometimes evidence. The following arrangement of a few verses from the body of the passage may be quite artificial, but it will at least serve to bring out somewhat more clearly the vaguer aroma of poetry that clings to the passage:

"Haste ye,
And go up to my father,
And say unto him
Thus saith thy son, Joseph,
God hath made me Lord of all Egypt."

"Come down unto me,
Tarry not; and thou shalt dwell in
the land of Goshen.
And thou shalt be near unto me,
Thou and thy children,
And thy children's children,
And thy flocks,
And thy herds,
And all that thou hast."

"And there will I nourish thee;
For there are yet five years of
famine;
Lest thou, and thy household
And all that thou hast
Come to poverty."

"And behold, your eyes see,
And the eyes of my brother Benjamin,
That it is my mouth
That speaketh unto you."

Again, a great part of the literary force of the selection is due to the author's skillful use of "poised interest." The revelation of Joseph is mildly delayed in coming. We expected it several chapters back. Ever since he was informed that his aged father yet lived, (Chap. 42: 13), we have been expecting the revelation. When his brothers go home with their first supply of corn after Joseph had kept them for a time on the tenterhooks as accused spies, we wondered what Joseph was after, and why the secret was not yet let out. When "he looked into the face" of his younger brother, Benjamin, and we were told that "his bowels did yearn upon his brother, and he sought where to weep and he entered into a chamber and wept there," (Chap. 42: 29-30), and yet that "he washed his face and went out and refrained himself." We were conscious that we wanted that revelation to come, and wondered again why it came not yet. Now, such deferring of expected action in a vivid narrative keeps the reader's attention alive and keeps up his expectation,—provided of course that the delay in the action is not itself kept up too long, and provided also that the narrative as it proceeds is interesting enough in its subordinate incidents to carry the reader's mind along. Both provisions are observed in the story we are examining. The delay of the revelation is not overdone, and the author meanwhile carries his reader along, and

indeed, partially enlists the reader's sympathies on the side of the delay, by showing that Joseph has a purpose in remaining a little longer unrevealed. He is assuring himself that these brothers of his have risen above their wicked past,—that their old cruel jealousy of their father's favour is dead. So when Judah, the very one of the brothers who had suggested the heartless sale of Joseph to the Ishmaelites, stands manfully between young Benjamin and the dreaded slavery with which he is threatened, and pleads that the lad be allowed to go, lest the heavy message of his captivity should "bring down his father's grey hairs with sorrow to the grave," we feel that the revelation is just about due, and must soon arrive. When again Judah pleads in the earnestness of his devotion to the lonely heart-stricken father who awaits their return and to the young lad,—his father's new darling,—for whose safety he has become surety, "I pray thee let thy servant abide instead of the lad a bondman to my lord, and let the lad go up with his brethren," we feel that the final revelation has no further reason for delay, and we are not surprised when the author, with a literary master stroke, fixes our attention upon the struggle that has been going on in Joseph's breast, and shows us the



JOSEPH MADE KNOWN TO HIS BROTHERS.

pent up emotions that have been gathering volume all the while until they are no longer held in check. Joseph, he tells us, cannot "refrain himself before all that stood by him," but, hastily sending his Egyptian servants forth, he breaks into loud sobbing and tears as he makes the dramatic announcement, "I am Joseph."

The dramatic element, again, is very strong throughout the passage. It comes out in the aspects of the story already touched upon, but grows much stronger at the stage now reached. One can see the brothers standing for a moment, stunned by Joseph's announcement, and then can further see their faces, one on, in swift succession, first a look of almost incredulous amazement, and then, a look of that fear men feel when their long gone sin has found them out. Notice too how the narrator skillfully suggests this look of fear by the way in which he makes Joseph speak. He is not grieved nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. . . . God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So that it was not you that sent me hither, but God."

We have gone far enough now to discover that while it is always possible

to separate the literary style of a passage from the matter with which it deals, after all the greatest literary productions must always be great in their thought as well as in their style. The truth holds good in respect to this section of the Joseph story. It deals with great thought; it sets forth the tragedy of sin, and the high beauty of a forgiveness that does not begrudge itself; but most of all it declares for us in deathless words the truth, the knowledge of which made Joseph's own life great, namely, the truth of the immanence of God in human life. It is that truth Joseph utters in those words last quoted, and nowhere else, perhaps, in the range of Old Testament literature is the truth more strikingly declared.

"It was not you . . . but God." That truth, "accepted by the reason," made forgiveness easy to Joseph and charged the soul of the young "Lord of all Egypt" with a large and yet humbling consciousness that he was a "chosen instrument of the Eternal." The story of a life made great by that great thought when feelingly told is bound itself to be great. It was not literary skill alone, then, that made this story of Joseph and his brethren a masterpiece; rather was it the greatness of the theme that revealed and perhaps developed the "raconteur" and endowed him with the high literary power he possesses.

Memories

Let us forget the things that vexed
and tried us,

The worrying trainings that caused
and let the soul fret;

The hopes that, cherished long were
still denied us,
Let us forget.

Let us forget the little slights that
pained us,

The greater wrongs that rankle
sometimes yet;

The pride with which some lofty one
deshonoured us
Let us forget.

Let us forget our brother's fault and
falling,

The yielding to temptation that
beet,

That he perchance, though grief be
unavailing,
Can not forget.

But blessings manifold, past all de-
serving,

Kind words and helpful deeds, a
countless throng,

The fault o'ercome, the rectitude un-
swerving,
Let us remember long.

The sacrifice of love, the generous
giving,

Where friends were few, the hand-
clasp warm and strong,
The fragrance of each life of holy
living,
Let us remember long.

Whatever things were good and true
and gracious,

Whatever of right has triumphed
over wrong,

What love of God or man has rendered
precious,
Let us remember long.

—Aton.

"THE force of the religious spirit
I should be bent towards assert-
ing the supremacy of life over prop-
erty, and the right to maintain
and develop life. It is unchristian to
regard human life as a mere instru-
ment in the production of wealth."
—Rauschenbusch.

OUR ROUND TABLE

"Ours is a country League. Our President is a middle-aged man who has been in office for six successive years. Do you think this wise?"

On general principles I should say, No! But I do not know all the circumstances. The Pastors during these six years must have had considerable confidence in the President referred to, if they would not have nominated him repeatedly. But I should fancy that it is "time for a change," no matter how good a man the President may be. There is danger of the older Leaguers unintentionally usurping the places of the younger people. I sometimes think it would not be a bad plan if we could create some office superior to President in the League. That was the sincere request of the League leaders at Port Simpson, B.C., when I met them in executive conference last summer. They wanted a higher office than President, so that when a man's term of office had expired he might be succeeded without being superseded. They did not like the idea of a man being degraded officially; but I tried to explain to them that the spirit and principle of the Epworth League is humility rather than publicity, service rather than show. Not only is turn about fair play, but a succession of officers is necessary to give experience and cultivate efficiency among the growing youth. Give the youngsters a chance, Mr. Middle-Aged President, wherever you live.

"Should the Epworth League so engross its members in local interests that they overlook the larger interests of the Church as a whole?"

Certainly not. Local loyalty is good, denominational loyalty is better, and loyalty to the world-wide Kingdom of God is best of all. Many people who are liberal in their support of enterprises within their own neighborhood are niggardly towards those they cannot see. This is selfish. The money people invest in the support of the local church with its various activities is necessary expenditure, just as the support of the public schools is necessary. People need the restraining and refining influences of the Church with its pulp and other ministries as truly as they need police or fire protection. Living would be very precarious in the best of neighborhoods if the influences of the Church were withdrawn. We should not therefore, count as money given to God what we expend for our own present benefit and betterment. For every dollar locally expended there are visible local benefits returned. Such money is invested for one's own good, and it brings dollar for dollar back to us in profits actually received from the expenditure. But it is different with money expended in great connexional enterprises. We see no present personal good, resulting from money spent in the evangelization of the immigrants, of China or Japan; but the profits accrue to the great universal Kingdom of Heaven for which we should all be praying, laboring, and sacrificing. Don't spend money on yourself and then flatter yourself that you have been giving so much to God. Cultivate a wide horizon, see visions of far-distant needs, give for results you cannot immediately see and will perhaps never personally know, and then you are truly Christian and not selfish. Too many of us live in a sphere altogether too narrow and too circumscribed, and are not half as liberal of our means in the cause of Christ as we flatter ourselves with being.

"How can we interest the older people in attendance on the League services?"

This is one of the questions referred to on the Editorial page. It was asked two years ago, and answered in this way by the then editor of this paper in the "Question Drawer" columns: "Invite them personally, and make them feel heartily welcome. Occasionally ask one of the senior members to give a short address, or to take charge of the topic. Determine that there shall be no lines of division between the old and young in the Church."

"How are we to reach and interest young men in our League meetings?"

This is another of those old-time questions. As long ago as Feb. 1899, it was asked and answered. Dr. Crews said of it in that issue of the Era, "Let the members of the League interest themselves in the young men of the neighborhood. Get acquainted with them. Give occasional social receptions, and make the regular meetings as attractive as possible without lowering the standard. Do personal work. Let those who know unconverted young men best, go after them and give them urgent and kindly invitations to attend the League services. When they join either as active or associate members, immediately give them something to do." If your League is looking for something both attractive and strong by way of programme, look up the report of the recent 200 meeting in Berlin and do not say that young men cannot be interested to come to a League meeting.

"What would you do about Committees that do not work as appointed?"

This is the third of the questions named on our editorial page. It deals with a problem as old as the League. I do not know that I can answer it better than the editor did thirteen years ago when he said, "Let the President hold the chairmen of committees responsible. Suggest work that ought to be done, and urge them to get at it. Remind and remind the delinquents until they realize the importance of the duty which has been assigned them. The President should always call for Committees to report in writing at the next business meeting. Verbal reports encourage carelessness."

"Should the President preside at every League meeting?"

Yes, if he wants to kill the interest of the members in the League; No, if he wants to keep alive their concern for its welfare. Yes, if he wants the whole thing to degenerate into a "one-horse" machine; No, if he wants it to become a co-operative society of willing workers. Yes, if he wants to do all the talking himself; No, if he wants to train the young people in public speaking. Yes, if he wants to make the meetings dull, dry, and unattractive to all but himself; No, if he wants to draw and hold the young people whom he is set to guide and train. . . . So I might go on multiplying "Yes" and "No" but why should I? No League is long prospering if it is a one-man affair. No meetings can long retain either freshness or vigor if one man or woman does practically all that is done at them. No President can make

a greater mistake or more quickly work ruin to his League than by keeping himself officiously too prominent. Better, infinitely better, let the young people do something themselves even though they are not thoroughly competent to do it well, than to do it all oneself. How can the League be a Training School for the young people of Methodism if they have no opportunity of being trained? Ask your President that if he is disposed to "do it all."

"Which would you advise, having the young people themselves take the topic or have some outsider take it? In our League very few young people ever have a chance to do anything, but some good speaker is invited to address us, and often it is on some theme of his own choosing."

The principle underlying this is stated above. The young people themselves should have an opportunity regularly to take part in the meeting. And for this very purpose have the regular Topics been chosen for them. I would not say that no outside speakers should be introduced into the League; but to use them at the expense and sacrifice of your own members is surely an unwise course to follow. And it is not the best plan surely, to let your meetings be wholly guided by the convenience or choice of an outsider, no matter how talented he or she may be. The plan of the regular topics is well defined. It relates to each Department to the others and to the work as a whole, and to ignore this is to break into the unity of the League. An occasional address on some special theme auxiliary to the regular topic would be good; but to substitute it is neither wise nor beneficial. Those Leagues are accomplishing the most whose Vice-Presidents are most alert in utilizing the talent of the members themselves, and to ignore these very persons who constitute the very life blood of the League, in favor of some outsider, is a sure way to weaken the influence of the Society as an Industrial School of Christian work. Give the outside speaker an occasional opportunity of instructing you on some of the vital themes confronting you in your work; but depend regularly on your own local talent for the major part of your topic studies and treatment.

"How can we have a successful Junior League when our Pastor is not sympathetic towards boys' and girls' work?"

You cannot. The Pastor who does not take a sympathetic attitude to work with the juniors, is surely bounded by a very narrow horizon and has a deplorable small outlook. The Junior League is his special care, or should be if he is true to the Standards and Principles of Methodism. Attention is called to this on our editorial pages; but unless a man can see the supreme importance of child-training for himself, I doubt any amount of argument or persuasion can induce him to do anything practically for the boys and girls of his charge. Lacking hearty fellow-feeling for them, he will fail to influence them by his words; but with a heart of love stimulating him to earnest endeavor, he will win a true army for Christ, and help stem the tide of ruin that is carrying so many away from the Church.

Amateur Photography

THE EDITOR

III. Selecting Your Subject

ONE common mistake made by beginners in photography is their too great haste to get a picture. Carelessness results, and the picture is crude and inartistic, not because it did not lend itself to better treatment, but because the would-be artist did not give it careful study and intelligent handling.

In selecting any subject for a photograph, the first thing to do is to examine it from the various viewpoints possible, and then set your camera accordingly. This takes it for granted that you want to make a picture, not merely expose a plate. It presupposes that you want the best results of which the occasion is capable under proper handling, and not merely a roll of film to take to the pho-

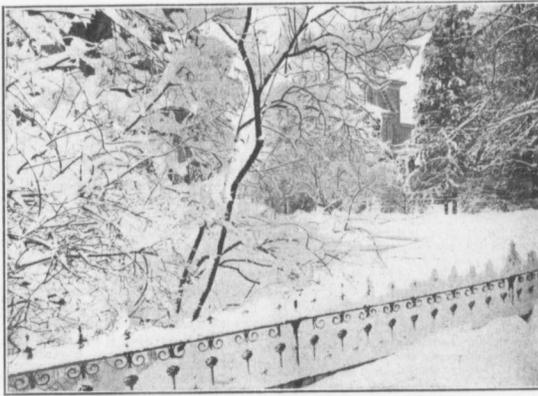
An ordinary exposure would have shown a very flat picture, and this, especially in winter scenes, one should seek to avoid. These pictures were taken right into the storm, and no harm resulted to either myself or my outfit.

Under ordinary circumstances, the lighting of your view, whether it be landscape or living group, has very much to do with the resulting picture. Always take time to study the light. Place yourself so that as little strong contrast as possible is made by bright sunshine and consequent heavy shadows. Sometimes, of course, you cannot help these contrasts. Looking at the group of the Toronto Conference Institute, on another page, you will see what I mean. But that was the

most apparent when I say something next month about portraiture. I write now of general work out of doors.

Having your view assembled after the most artistic manner possible, and in the most agreeable light at your disposal, you are ready for your exposure. A simple rule will be of value. It runs, "Expose for the shadows and let the high lights take care of themselves." Do not be afraid of this, for if you do not give your lens time enough to gather up what is in the remotest depths of your view you will have, what many photographs have, a sad lack of detail in the shadows. If it is a forest scene, you must get right into the darkest parts if you would have beauty in your picture; if it is a general landscape you will have a flat, featureless lack of depth and detail unless you deal fairly with your lens. It is wise, whenever you can, to stop your lens down quite considerably and lengthen your exposure correspondingly, rather than make a "snap-shot," as the beginner much too often does.

The one impression I wish to make in this paper is simply that unless you give time and thought to the selection and arrangement of your subjects you cannot expect to do more than the most mediocre work, and if that satisfies you, better sell or give away your camera, for it will be only a bill of expense to you and of little permanent pleasure to either you or your friends. But if you study your subject and treat it in each successive step intelligently, you will prove, as the years pass by, that your pictures are "a thing of beauty and a joy forever."



HOW WALMER ROAD, TORONTO, LOOKED ON MARCH 16TH.

tographer and "see how it will turn out."

Study the view before you and compose the picture so that it will appear to best advantage on your ground-glass, and I strongly advise every beginner to use this for focussing on, and not to depend wholly on the view-finder. The use of a tripod will greatly facilitate your work, for thousands of exposures are ill-timed in more ways than one, as we may see later. Of course, if you propose to trot around with your camera, simply to amuse yourself shooting everything and anybody, what I am writing now does not apply. But I hope better and saner actions for you all.

Your first aim should be, therefore, to get the most attractive and striking parts of your picture arranged to best advantage. Take, for instance, the two snow scenes shown herewith. You may recall that on the 16th of March there was a pretty general snowstorm throughout Ontario. It was exceptionally heavy in Toronto. During my lunch hour I took my camera out into the storm, and among a number of others, equally good, I got these two pictures. Both scenes are on Walmer Road and were taken from the sidewalk. But to get the perspective and depth of view that are seen, I arranged my camera within almost arm's length of the nearest foliage or the iron fence, and obtained the impression of distance by stopping my lens down so as to bring all parts of the scene well into focus.

only time, and the church front the only place, for this picture, and no friendly cloud came along with its timely veil to soften down the light. One is at the mercy of the elements sometimes, and the only thing to do is to make the best of the situation, even though the best results are impossible just then.

When, however, you have the choice of occasions, bear in mind that a lengthened exposure in a soft light will give far more artistic effects than a short exposure in direct sunlight. There is no better time for outdoor portraiture, whether of individuals or of groups, than in the early evening when the sun has gone down and the soft glow of the western sky is over the landscape. The group of young preachers, shown in connection with Mr. Beaton's article, was made on the steps of Victoria College, Toronto, at the close of a lecture late in the afternoon of a March day. The light was good, but the weather was cold and the wind raw, so that no attempt was made to carefully arrange the young men, who simply followed their own sweet wills and stood as they liked. One of them, you see, was in a hurry to move; but that is sometimes characteristic of Methodist preachers, so he is not to be blamed.

As a general rule, it is well to have the source of the illumination of your subject or view behind you. That is, do not place your subject with his back to the light. This for many reasons which will

Suggestions for Social Evening

While some of the members of the Social Committee may stand at the door and welcome the guests, do not forget that the majority of the Social Committee should be here and everywhere in the League room seeing that strangers are made acquainted with each other, before the regular programme commences. After the opening devotional exercises, let those present find partners by using the slips of paper which have been distributed, on which are written the names of characters whom we find associated with each other, such as Jacob and Rachel, David and Jonathan, James and John, etc. Make each person quote at least one remark he is supposed to have uttered in his earlier character. If he can't, make him put five cents into the League treasury, and find one within five minutes.

Another interesting game is to have quotations from Shakespeare and the Bible written out and planned up around the room. It will be surprising how few people will know which is which.

If you wish a progressive game, provide each couple with a paper and pencil, asking them to write three to five Bible names beginning with A. Those who finish first move on to B. Those commencing at one of the lower letters go on to the end of the alphabet and then begin at the top, so that each couple has a chance at all. For some letters you may have to lower the number required.

At refreshment time group the company together according to the books their Bible characters came from. In some cases several books may have to be combined to make a circle of sufficient size for conversational purposes.—Selected.

Make the Citizenship Department a Success

J. ERNEST ROBERTSON, ALMA, ONT.

EVERYTHING resolves itself at the end into a question of personality. Society, government or organization cannot do much for the re-vitalizing of Young Men's work unless there is a voluntary response in the personal life of those who are in close contact with the work.

A call has been sent out for Leadership, real Leadership. Leadership implies that some change or re-organization is needed. What is needed, and where is the starting point? In the limits of this article the elements of the trouble and the remedy can be pointed out only in the barest outline. In the latter there is sure to be much difference of opinion, since even the very best of doctors will "differ," but open confession is good for the soul, and though our opinions may not find acceptance on the part of many yet, when right ideas do come, we believe our suggestions will meet with ultimate approval.

Of all the men in an organization of work for and with young men and boys, none has a greater opportunity of making a permanent contribution than the local leader. He is the very centre of the local organization, and upon him rests the opportunity of success, and the possibility of failure. His personality plus his training, all other things being equal, should bring success to his labour.

THE LOCAL FOURTH VICE-PRESIDENT.

A wise local Fourth Vice President will observe one of the basic laws of leadership, and approach work along natural lines. His approach to the inner life of his group will be through the avenue of common interest. Many leaders have failed by an unnatural approach to their problem. The task of the local leader is great, and the sacrifices are many, but the compensations that come to the man who is willing to give what he has of time, thought and energy, for the building of character, are beyond computation.

But the leader of the present day organization must know how. We have seen many excellent leaders fail, simply because they lacked training in the art of leadership. We quote Dr. Hepburn—"I have had to do with the physical training of men and boys for more than fifteen years. I have met men who have never played, and consequently they are the men who lack the very qualities of the normal boy in his games; they lack in enthusiasm, in spontaneity; in creative ability; co-operation in emergency, and in quick response to action. These qualities rarely attained in mature years are acquired in youth. The capability to feel intensely, to associate ourselves with others, to be original, is learned in youth." These are the prime requisites of leadership. Their attainment is necessary, but to the leader who makes this his goal there come unlimited blessings.

Yes, personality plus training certainly counts. Two years ago a young man attended a three-day training institute, conducted in one of the towns in his district. It was by no means an elaborate affair, simply a "getting together" of a few representative Christian young men who, under the direction of a secretary, were being trained for local work. He caught a vision of service and shortly afterwards came to the secretary of that institute, saying that he wished to organize a Bible Study and Citizenship Group. After talking over the matter and working the secretary promised to meet the group if he would get

them together at his home the following Thursday evening. When the time came twelve fellows were seated in the parlor. The secretary arrived, and after the plan was presented, every fellow voted to organize a group, and the man who had the vision was elected as leader. In a few hesitating words, because he was by no means an expert, he thanked them for the honour, and promised to do his best. He proved his promise. Recognizing that those fellows were a God-given charge, he began a co-operative study of "Leadership Methods," "How to Reach Men and Boys," "Organization" and such like. By Spring he had twenty-one enrolled in his group. Through his efficient and untiring efforts in self-training, together with a revival conducted in the community that winter, nearly every young man was led to a decision for Christ.

The following winter he re-organized his class, and although several had moved away he got a hold on new ones. The secretary, after visiting the class, and seeing his work, said, "He is the most efficient leader that I know in the work."

And this is within the reach of hundreds of young men already in Christian work. Filled with a vision of service and trained efficiently, the regeneration of the Church may be looked for. Is such a position in any community to be despised? No greater field presents itself to strong, virile men, than the

are making no attempt to discuss this in the present article. We have our own opinion of district executive officers, and present conditions in our districts stand as evidence of the work of these officials. But we do make an attempt at discussing the work of one executive officer, namely the District Fourth Vice-president. We are convinced that the Conference Fourth Vice-presidents, the District Secretaries of Moral Reform, and the Fourth Vice-presidents of the districts should work out a thorough plan of co-operation.

A successful organization requires close supervision and a regular report system. If these are lacking there cannot possibly be any co-operation. In order that the Conference Fourth Vice-president may come in close touch with the work of the districts he should insist on regular reports from each of the District Fourth Vice-presidents. His office should be the centre from which radiates that inspiration which will make district officers more efficient. He should make his plans for the Conference Summer School. These should include training for the Young Men of his department, and he should not be satisfied with fewer than one or two representatives from each district in his Conference. With these men around him he should work out a report system by which the local league would report regularly to the district, and the district to the conference league.



HOW WALMER ROAD, TORONTO, LOOKED ON MARCH 16TH.

leadership of the citizenship department in the local league.

THE DISTRICT FOURTH VICE-PRESIDENT.

Now the question is being asked, "Is the district executive anything more than honorary, and are the officers doing anything to assist leagues of the district?" We do not doubt that some are doing signal work, but in the majority of cases we are certain that nothing is being done, outside the arrangements for the regular annual convention. We

the Conference Fourth Vice-president could arrange with our colleges to have college teams sent out to the various districts. Two young men sent out from our college to each district would have wonderful results. These men would present the athletic and literary, as well as the religious side of the department, and in return would receive a knowledge of the needs of the young men in towns, villages and country, to whom they will minister in years to come. At the District gatherings and the Summer School, these men could do effective

A Little Girl and a Big Society

REV. W. E. HASSARD, B.A., B.D.

work. To the Conference Fourth Vice-president falls this task.

In every district are to be found Christian business men who are willing to give time and money to the development of a Young Men's work in the Church. At a District Institute such men could do excellent work in presenting plans, and discussing ways and means with representative young men from the various Churches in the district. A Christian physician could take charge of a health discussion, community hygiene, personal hygiene, ventilation and the like, outlining ways in which this could be presented by the representatives to the people of their communities. A business man could present a number of live questions to be discussed by young men who intend entering business life, pointing out just "what kind of man is wanted," and throwing out warnings and showing where temptations often lie.

These are only examples of how strong, Christian business and professional men could be tied up to service in reaching young men and boys. The conducting of such an institute, should be part of the work of the District Fourth Vice-president. If he has a vision of possibilities, such as are presented above, of seeing young men and boys reached for the Christian life, and with average ability backed up and guided by pastors, and directed by a live Conference Fourth Vice-president, we believe genuine results for the Master are sure to follow.

You who are busy in this old world, take warning. The world is going at a break-neck speed, and undoubtedly if we wish to make our mark we must keep up with it. But "What will it profit a community if it gain the whole world, and lose its boys and young men—or what will it give in exchange for its boys and young men?" And listen—your duty as a citizen of this fair Dominion, demands that you do your best to bear your own burden, and at the same time assist your brother to bear his. Are you doing this? Are you really getting ALL there is in life for you? Is your God more glorious and larger every day? Does the young man who is your neighbor know your God?

Two Gods

SAM WALTER FOSS.

A boy was born 'mid little things,
Between a little world and sky—
And dreamed not of the cosmos,
A Round which the circling planets fly.
He lived in little works and thoughts
Where little ventures grow and plod,
And paced, and plowed his little plots,
And prayed unto his little God.
But as the mighty system grew,
His faith grew the circling spheres;
The cosmos widened in his view—
But God was lost among his stars.
Another boy in lowly days,
As he, to little things was born,
But gathered lore in woodland ways,
And from the glory of the morn,
As wider skies broke on his view
God greatness in his growing mind;
Each year he dreamed his God anew,
And left his older God behind.
He saw the boundless scheme dilate,
In star and blossom, sky and cloud;
And as the universe grew great,
He dreamed for it a greater God.

There is a word in the English language, the first two letters of which signify a male, the first three a female, the first four a great man and the whole a great woman. He, her, hero, heroine.

"Now, what do you know about that?" Frequently this question is asked these days without much application, but in the matter that we are about to deal with it is exceedingly pertinent.

"Surely a Society might be formed for the purpose. But if for Wales, why not for the Kingdom? Why not for the world?"

Spoken Dec. 7th, 1802.

Place.—Counting House of Mr. Jos. Hardcastle, at Old Swan Stairs, near London Bridge.

Occasion.—The Committee of the Religious Tract Society had met for breakfast.

he smiled when it was like sunshine that goes to your heart and warms you right through.

The three weeks until school started went like three months. When once started, however, it was not long until Mary was able to read and write. Then a Sunday School was started, and one day Mrs. Evans was reminded of her promise. Arrangements were made that Mary should come on Saturdays and read her Sunday School lesson. The very first passage that she studied was "Search the Scriptures." At once the purpose was resolved upon; "I must have



BIBLE SOCIETY'S COLPORTEUR IN ALBERTA.

Speaker.—Rev. Jos. Hughes, of Battersea, in reply to an appeal by the Rev. Thos. Charles of Bala. Mr. Charles had just made a request of the Committee to supply the people of Wales with the Scriptures in their own native tongue. Prior to this date many Bibles had been given, but whole districts were still without. People were very poor. The ordinary price of a Bible, eighteen shillings, was too high. Especially after the great spiritual awakening of 1791-3 the scarcity of the Scriptures had been keenly felt. The S. P. C. K. had in 1799 issued an edition of 10,000 Bibles and 2,000 Testaments, but by April, 1800, every copy had been sold.

In the same year in a valley under Cader Idris, in the parish of Llanfihangel, there was a little Welsh girl of sixteen who had long loved the Word of God. When she was eight years of age she manifested such delight in attending a meeting held in a Methodist Chapel that no one seemed to object to her presence even if she were the only child attending. A Mr. Evans remarked one evening as he placed his arm lovingly around her, "Well, the Lord has need of the lambs as well as the sheep." Mary Jones (for such was her name) had a great desire to read and this desire was intensified one day when Mrs. Evans told her that as soon as she learned she might come over to her house to read the Bible which she possessed. It was not until two years had passed that Mary had an opportunity to learn.

One day her father entered their home with the delightful news that a school was to be opened two miles away. He told how the Rev. Thos. Charles was going through the country establishing schools for poor children. Mary wanted to know what this great man looked like. Her father answered that he could not describe him, but that he had a big forehead that looked as if there were no rooms to let back of it, and that his face had nothing so very special until

a Bible of my own. I must have one if I have to save up for it for ten years." Into a box made by her father the farthings and other coins fell. Six years passed and then there were enough to buy a Bible. In the spring of 1800, Mary arose early one morning and in her bare feet walked nearly thirty miles to the little village of Bala. The following morning she called at the home of the Rev. Thos. Charles. Here her story was soon told but great grief was hers when she learned that the consignment of Welsh Bibles, received from London the year before, was sold out months ago. However, a few had been kept for some friends. To make matters worse the Society which had hitherto supplied Wales with the Scriptures had decided not to print any more.

By such information Mary broke down and her tears so worked upon Mr. Charles that he felt that he could not do anything but give her a copy. Noticing the great eagerness with which the girl received the Book, he remarked to a friend that such a sight made him determined to spend his powers in making it possible for others to have the Word of God.

The girl's story was only an illustration of the terrible sense of spiritual death all over the land because of this famine of the Bread of Life. Then came the repetition of the story in 1802, and on March 7th, 1804, the British and Foreign Bible Society was started with a subscription of \$3,500. Mr. Charles was not at the first meeting, but great was his joy when he learned that the first resolution of the Bible Society was to bring out an edition of the Welsh Bible for the use of Welsh Sunday Schools. His delight was greater still when the first consignment of the Bibles reached Bala in 1806.

Mary Jones, or Mary Lewis, as she became in later years, was always a great friend of the Bible Society. She made it a point to divide the money

made from the sale of the wax she got from her bees between this and other good causes. She died in Dec. 1866, aged 82 years. Her Bible was bequeathed to the Rev. Robert Griffiths, who in turn left it to Mr. Rees. Afterwards it became the property of the British and Foreign Bible Society, in whose museum at 146 Queen Victoria St. London, England, it may be seen at any time.

From a small acorn may grow a mighty oak. When the Society was organized the Bible was published in less than fifty tongues. To-day this big Society is publishing the Bible in over four hundred and thirty-two languages. Up to the end of March, 1911, it had published and distributed over 239,000,000 copies. During 1911 it spent \$1,245,475, and issued 6,975,886 copies.

Postcard Competition for Juniors

When you have read Mr. Hassard's splendid article put on your thinking-caps and see if you can find out why Mary Jones was so anxious to get a Bible. Then fix on some good reasons why boys and girls of to-day should carefully read God's Word. Write the five of these reasons that you consider the most important, on a post card, and mail to me, 35 Richmond St., West, Toronto. To all who send what they think *very* good reasons I will send a nice book giving the story of Mary Jones and her Bible in full. The cards must be mailed to me before June 1st, and the age of the writer should be stated on each one. Let everybody take hold, for the larger the number of books I have to send out, the better I shall be pleased. The best answers may be printed later in this paper.

S. T. Bartlett.

A Terror

Not many weeks ago at a League meeting in a Western city, the speaker of the evening was quite late, and to fill in the time until he arrived several additional hymns were sung. The President asked someone to suggest a hymn, and the old favorite "Peace, be still," was called. As it was being sung the speaker arrived, and as the hour was getting late he was called upon for his address after a couple of verses of the hymn had been sung. At the close of the speech, the President simply announced that the last verse of the unfinished hymn would be sung. Imagine the situation when the first line rang lustily out, "Master, the terror is over."

Of course the ludicrous side of the speaker's position and the predicament into which the President had innocently gotten himself were at once seen, and the good-nature of the audience preserved a state of "peace," but that President will be more careful in future to see that his hymns have no double meaning.

A teacher asked her class to draw a picture of that which they wished to be when they grew up. The pupils went diligently to work with paper and pencil, some drawing pictures of soldiers, policemen, fire ladders, etc.

They all worked hard except one little girl, who sat quietly holding her pad and pencil in hand.

The teacher observed her and asked:

"Don't you know what you want to be when you grow up, Ann?"

"Yes, I know," replied the little girl; "but I don't know how to draw it. I want to be married."

The Junior League

I. Its Place and Superintendency

MISS AGNES BUTLER, BRANTFORD.

THERE is no work more arduous, and at the same time none is more interesting than work among the children. There is a widespread belief that every child is born with talent for something, or, as one writer puts it, "Nature fits all her children with something to do." It is the duty of the Junior League to develop this talent among the boys and girls, to train them, and send them out into life men and women who will help lift this old world nearer to God.

PLACE AND PURPOSE.

The Junior League is a part of the Church, its chief purpose being the care in the Church, and for the Church, of the children growing up in our churches. The Junior League has rightly been called the "Drill Shed" of the Church, where the members are trained in Bible study and Church history, and where the workers have a chance to develop in the child a Christian character and train them for the practical and social life of the Church. We are to teach the boys and girls that they are not their own, that Satan is their enemy, and, as such, must be given no room in their lives. That God asks of them, in return for His great Gift, to think their hearts' best love, and their lives' truest service, in the Church, League, school, home, or wherever they may be.

While the Junior League is essential to the work of the Church, it bears a more vital relationship to the Senior League, of which it is rightly called the "Feeder." The Junior League is to the boys and girls what the Senior League is to the young men and women. No Senior League can be a really good and growing society without regular accession to its membership by the advancement of its Junior members. If we, as a Senior League, are not gaining new members from our Junior League, we are working along wrong lines. The Senior Society is always losing members by removals, and the Juniors are necessary to fill up

The Senior and Junior Leagues are not separate societies, but are one and the same society, divided into two departments. We should realize that the Junior department is the training-school for the Senior department, and, when we help the Juniors to rely upon themselves, they will be more fitted to perform the duties that will devolve upon them when they pass into the Senior grade. Go after the boys and girls, get them into the Junior League, train them in usefulness, then graduate them into the Senior League.

If we have enthusiastic Juniors, we will not fail to have enthusiasm among the Seniors. The Senior is a very important man to the freshman, and the Senior Epworth League can do much to influence the Junior for good.

Young people who have not been accustomed to nor interested in the work of the League cannot be expected to show ability in its work; but the boys and girls who have grown up amid League associations may rightly be expected to take the place of the adults who from various causes leave the home society. The hope of the Senior society is in the boys and girls. We have often heard it said that too many Juniors in the Senior League tend to drive away the Seniors. Any increase from the Junior League should meet with nothing but approval from the Seniors, who should remember that the League is as much for the boys and girls now as it was for them five or ten years ago.

The League is pre-eminently a young people's society, and, as such, should be managed by young people. Keep your League young by looking well after the girls and boys. The children, trained now in the Junior League, mean an impetus and growth in church activities among the Seniors in the future.

THE SUPERINTENDENT.

So much of the success of the Junior League depends on the Superintendent,



IMMIGRANTS AT ST. JOHN, N.B., RECEIVING BIBLES FROM THE SOCIETY

the gaps. Do not worry over those gone, but rather bend every effort to gain the growing girls and boys for the League, and aim to give them the right training, so that when they, too, should leave the home church, to take their places in the world, they may carry with them that which shall be a help, before God, in their new field of labor

we cannot afford to pass that officer by unnoticed. A Junior League Superintendent myself, I realize fully the difficulties that lie in the pathway of all Junior workers. But when we think of the possibilities and far-reaching results of our work, we can only look up into the face of our Heavenly Father and thank Him

for the glorious opportunities that are ours.

The Superintendent should be one who trusts in Christ as her personal Saviour, who has taken to Christ as her Master fully resolved to do His will. And behind these, and operating through them, is the impelling and sustaining spirit of love. Without this divine Grace in our hearts work among the Juniors will be discouraging and burdensome. Let love be the motive power. Only through love will we win our boys and girls to the League, and eventually to Christ.

What can the Superintendent do to make the League successful?

1. Pray for the success of each meeting. Our Saviour needed to pray before any hard task. God soon fades out of the life of a person who ceases to pray, and what would your leadership be without Christ in your lives?

2. Study the Word of God. Teaching the Bible means more than just talking about it. The Bible is the Book of Life, and until it becomes a vital book to the leader she can never properly teach it to her Leagues.

3. Study and read good books. Be thinking of, and planning for, your League seven days in the week.

4. Persevere. Remember that she who endures to the end is the successful one.

There is no work that requires more patience, more system, more thorough preparation than this work. Let the preparation be thorough and conscientious, for to appear before a body of Juniors unprepared is disappointing and fatal so far as interest and attention are concerned. You may be ever so lax and hurried in your preparation for a Senior meeting, and courtesy, if nothing else, will command on their part attention and quietness, but the children will not give attention or keep order through a dull meeting. Work that is worth while calls for careful planning, study, and much time in arrangement. Place your whole mind into the planning, and your whole life into your illustrations, and success will be yours.

The mastery of any study or work is not easy, but if the will be strong enough a certain measure of success will be attained. In doing effective work for God we must want to and will to, and if the wanting and willing be strong enough we need fear no failure.

The Superintendent who wishes to be successful should—

1. Be in her place at least fifteen minutes before the opening of the meeting, with a neatly made out programme, ready to greet her Juniors as they come in.

2. Be on the lookout for the new member at her first meeting. If the meeting attracts she will want to come again. Speak to the new member before the opening of the meeting if possible. Place her beside someone she knows, or one who you know will treat her kindly.

3. Remember there is nothing like a pleasant word to bring out the best there is in a child. Beware of fault-finding; a word of praise will do more to invite a child to do right than a reprimand. No matter how mischievous a child may be, there is always something good that we can commend.

4. Converse often in a friendly way with her Juniors. If necessary lend them good books. Interest yourself in their every-day lives—in a few words, be the friend to all.

It is a wise Superintendent who gains the co-operation of the parents. Some of the girls and boys come from homes where the name of Jesus is never heard except in flippant speech or in profanity. Visit the homes, talk of the little ones, ask the mother's help in your mutual service of love for the child. Invite the parents to visit your meetings, and, as they see their children at work in the church they cannot fail to be interested. And, above all, when sickness or bereavement enters the home, let them be as-

sured of your sympathy. A sacred bond, uniting you to that home is thus formed, never to be broken.

There are, I know, many difficulties in the way. So much to be done, and so little time in which to do it. So many grown people to satisfy, and so many little ones to be kept busy. But let us not grow discouraged. Remember that God cannot use to so great advantage a discouraged worker. No one who easily yields to discouragement can expect to win much, but she who fails only to try again is sure of success. Are you about to surrender, discouraged Junior worker? Don't do it! There is One who is watching over you, who seeing your faith unshaken will give you the needed blessing. The triumph over little things makes great things possible. The following story is told: A lady stood one day on the bank of a stream watching a little boy learning to skate. He had fallen

several times, when the lady called to him, "My boy, you are getting many bumps falling on the ice; come, take off your skates and let us watch the others skate." Brushing away the unweleome tears, the little chap replied, "I didn't get new skates to give up with, I got them to learn how with." We want Junior Superintendents who, though the bumps of discouragement be many, will realize that they have a League to learn how with, not to give up with.

Our work as Superintendents is the steady, quiet dropping of the seed, the watering and tending, and, hardest of all, the waiting for "the blade, the ear, and the full corn in the ear." To few of us will be given to see the outcome of the work of to-day. But faithful, persistent labor in this, as in all other work done in the Master's name, will surely have its reward.

(To be continued next month.)

An Hour On Parliament Hill

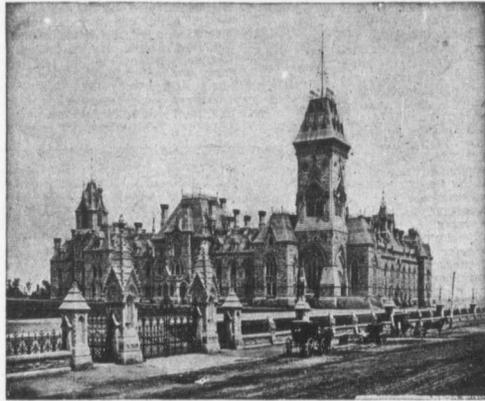
REV. F. L. FAREWELL, B.A.

While in Ottawa, March 24-27, on Sunday School Institute work, the General Secretary, Miss Wathen and the writer had the privilege of spending a morning hour in the House of Commons. Miss Wathen was soon taken in charge by Mr. Loggie, the member for her native county in New Brunswick, while the General Secretary and I ensconced ourselves just above the press gallery, where we were soon joined by Mr. Frank A. Carman, the son of our General Superintendent and press representative at Ottawa of the Montreal Star.

Of course our eyes immediately sought out the leaders, Borden and Laurier. We

ernment and for Mackenzie King, at one time the rising hope of the younger Liberals of Ontario. It is said he may return by way of West Kent. Time will tell. Meanwhile Lemieux, the antagonist of Pelletier, Graham, the hero of South Renfrew and desk-mate of Sir Wilfrid, Oliver, Deland, Guthrie, Pardoe, Macdonald, Knowles, and many others, are still there, all contributing to a strong, lively, fighting opposition.

The government ranks do not appear to be worrying. There is no indication of a Conservative-Nationalist split. In fact it is stated that the government is preparing to do and, indeed, has partly ac-



THE EAST BLOCK, PARLIAMENT BUILDINGS, OTTAWA.

saw the former only for a moment for he shortly flew with Lewis to the lobby. But Sir Wilfrid remained throughout. Although defeated and with broken ranks, he is still the cynosure of all eyes from the gallery. He certainly carries his years well. Defeat, apparently, has not dampened his ardor nor lessened his optimism. One wonders whether behind all the adroit movements of the session there has not been the dream of repeating the "come-back" act of Sir John A. Macdonald in 1878. Physically and mentally he looks the part. But that is for Canada to say.

One looks in vain for Fielding and Paterson, the "wreckers" of the late gov-

ernment. The House is in committee of the whole

The House is in committee of the whole

discussing a uniform weight of a bag of vegetables, onions, artichokes, beets, etc., for all the provinces. Although a dry subject, considerable enthusiasm is aroused. David Henderson, of Halton, informs the House that his county grows beets so large that two and a half of them will make a bushel. Whereupon Mr. Foster suggests that they must be "dead-beats." The discussion takes a humanitarian aspect and the members agree "pro" and "con" as to whether a grocer boy can best handle a bag weighing 75 or 90 pounds. The question evidently was as weighty as either bag might be to the same grocer boy and was postponed for further consideration until the following day. Oliver has something to say on the Western grain blockade and Col. Hughes seeks to advance a militia bill. The navy, the Manitoba boundary bill, the tariff commission, the highways bill and other contentious matters are in abeyance. Even Lemieux and Pelletier have occasion to exchange a civil word.

And so the morning hour quietly passed. And yet one could not but feel that there was an opportunity for many of our younger Christian men to play a prominent part in legislation and in the administration of law and so make a contribution through politics to the realizing of the great end, the bringing in of the Kingdom. And for this the citizenship department of our Epworth League should stand.

Health Alphabet

- A is for *Adenoids*, which no child should own.
 B for *victim Breathing*, to give the lungs a rest.
 C is for *Cough*, which we should not neglect.
 D for the *Dentist*, who finds tooth defect.
 E is for *Evils* of foul air and dirt.
 F is for *Fresh Air*—too much cannot hurt.
 G is for *Games*, where boys and girls play;
 H is for *Hardness* gained in that way.
 I is for *Infection* from foul drinking-cups.
 J is for *Joy* in the bubbling taps.
 K is for *Knowledge* of rules of good health.
 L is for *Lungs*, whose soundness is wealth.
 M is for *Milk*; it must be quite pure.
 N is for *Nurses*, your health to insure.
 O is for *Oxygen*, not found in a crowd.
 P is for *Penicils*—in mouths not allowed.
 Q is for *Quiet*, which sick people need.
 R is for *Rest*—as part of our creed.
 S is for *Sunshine* to drive germs away.
 T is for *Tooth-brush*, used three times a day.
 U is for *Useful* health rules in the school.
 V is the *Value* of losing the head and toes.
 W is *Worry*, which always does harm.
 X is *Excess*—indulge in no form.
 Y is for *Youth*, the time to grow strong.
 Z is for *Zest*. Help the good work along.
 —The Survey.

The Antiquity of Glass

The oldest specimens of glass, says an authority on curious information, are traced back from fifteen to twenty-three hundred years before Christ. These are of Egyptian origin. Transparent glass is believed to have been first used about seven hundred and fifty years before the Christian era. The Phoenicians were supposed by the ancients to have been responsible for the invention, and the story will be recalled of the Phoenician merchants who, resting their cooking pots on blocks of natron or subcarbonate of soda, found that the union, under heat, of the alkali and the sand on the shore produced glass. There is little doubt, however, that the art of glass-making originated with the Egyptians.—*Exchange*.

Junior Topics

MAY 19.—ZEAL, A SECRET OF SUCCESS. Acts 22: 3, 4.

Many examples of zeal might be given taken from the Bible or history. A story might be told of the zeal of the Crusaders. The story of Stephenson and his first locomotive would be interesting. Lessons from the life of Dr. Grenfell and his great work on the Labrador coast might be applied to illustrate the topic. From Amos Wells' book, "156 Children's Sermons" we have taken and rearranged the following: Many years ago there was a good and brave man who said, "I have fought a good fight, I have finished my course." If the children do not know who said those words, tell them a few facts about Paul, until they discover whom you mean. Then tell them that Paul, looking back over his life, compared it to a racecourse or a journey, and that many of the events which had occurred we might call mileposts along the way he had come. Stretch a tapeline across the table to represent Paul's course, that is, his whole life of zeal and endeavor. The mileposts made of cardboard or wood. The first milepost, we are sorry, is an ugly black one. Tell the story of the stoning of Stephen. The next milestone is a beautiful golden one. Tell the story of Paul on the road to Damascus, of the great light, and his obedience to the heavenly vision. In chronological order other mileposts may be set up. Use a sky-blue one to represent his call as a missionary, a silver-colored one for the call to Macedonia, a grey to represent the stoning of Paul. A milepost painted to resemble iron will remind us of the sermon of Paul among the temples of Mars' Hill. A post painted like iron will represent the prison and chains at Rome. The last milepost might have a green wreath placed on it to represent the goalpost. Have the Juniors learn and repeat the entire verse, the first words of which we have given above.

MAY 26.—LONDON TO BOMBAY, AN INTRODUCTION TO INDIA AND ITS PEOPLE. Psalm 72: 8-19.

It will be impossible in the space allotted to us to give in detail a description of our journeyings month by month, as we accompany our Juniors in their trip to foreign lands. From May to October we will visit in India. The Superintendent will not be able to prepare adequately for the Missionary Meeting without previous study, and an intensely interesting book is available, "Young Methodists on Tour in India," upon which our studies are based. Wherever possible the Juniors should be given some home work to do. While picture cards are obtainable to illustrate the trip, the Juniors should be encouraged to cut from papers, magazines, picture books, etc., illustrations which may be pasted on cardboard and used from time to time to emphasize the habits, dress, customs, religious rites, etc., of the people. Tourist tickets may be made from paper or thin cardboard, if not printed in the regular way, upon each of which have every member write his or her name. The conventional arrangement of the chairs may be changed for travel. Have not only the map of India upon the wall, but ask each Junior to draw at home a neat map of this country, and with pencils in the meeting and colored stickers they can mark their various stopping-places. From the part of Canada in which you live you can take the Juniors along railway or in boats until you reach the ocean liner which is

to carry you all to England, and you might spend a short time in that old city, London. Then tell them why you thought of going to India. Tell them of the preparations for the trip, and that the big boat which is to carry you across the seas is called "Imagination." A knowledge of geography may be obtained as you ask the Juniors to bring you a story of the way leading to the Mediterranean on the map of the world before them.

The start having been made, we arrive at length at the Gate of the East, Port Said. Much interest is manifest as we watch the barges nearing our vessel, from which the Arabs come to bring us coal. Arab traders, too, climb to the top of the masts of their boats until on a level with our deck, and offer for sale their trinkets, Maltese lace, old weapons, fruit and sweets. Finding that the "Imagination" would remain several hours at this port, we go ashore to see the town, which we find quite modern. We notice the Arab women with strips of material covering all the face except the eyes. We got a snapshot of one, believing her to be a Mohammedan, many of whom we expect to see in India. Making our way to the Sallottah Rest we receive a cordial welcome from the missionary in charge, who tells us of the temptations which beset the men, and of the various services held, and helps in that fine institution to encourage them to lead better lives. On returning to the steamer we find the canvas hard at work scrubbing the decks, which had been blackened with coal dust, and many of us receive mail brought by another vessel. Soon we sail down the Suez Canal, a wonderful waterway cut through a desert, over the sands of which we could see Arabs with their camels moving to and fro. At night a great searchlight is turned on, enabling us to proceed with safety. We feel very hot as we enter the Red Sea, but look with interest upon the peaks of the Sinai range, and think of the Sacred Law and Moses, and wonder when it was that the children of Israel crossed over. Passing the coast of Arabia, we see numerous little villages where we know no missionary lives to tell the people there of Jesus, so many of whom follow the false prophet Mohammed. On our right lies Africa, where so many girls and boys know nothing of a loving Heavenly Father. On a Sunday we reach Aden, and the following Friday we find ourselves in Bombay, where some of the missionaries are waiting for us. From Dr. Stephenson you can obtain "Young Methodists on Tour in India" for 50 cents.

JUNE 2.—FIDELITY. Gen. 39: 3, 20-23; 51: 35-57.

Briefly tell the story of the early events in Joseph's life, leading up to the time when his courage and fortitude were manifest, in the midst of ill-treatment, the favorite son becoming a slave. By the falsehoods of his brothers he suffered much, but remained faithful to God and loving and kind to his jailers. Describe the palace of Pharaoh with all its luxury. Compare Joseph's conduct in prison with his actions while in the palace. Instead of becoming selfish and self-centred, what did he do? What his obedience and fidelity to do in our lives? Though we may not gain earthly riches, they can give our faithfulness be rewarded? Find passages of Scripture to illustrate this truth, and distribute to the Juniors at previous meeting to be committed to memory. To ten Juniors give slips asking them to answer the question, "What was . . . doing when God called to him?" whose references may have to be also given as a help.

Moses was busy with his flocks at Horeb. Saul was busy hunting for his father's lost beasts. David was busy

cairing for his father's sheep. Elisha was busy plowing with twelve yoke of oxen. Nehemiah was busy bearing the king's cup. Amos was busy following the flock. Peter and Andrew were casting a net into the sea. James and John were busy mending their nets. Matthew was busy collecting customs. Simon was busy persecuting the friends of Jesus. The idle or the lazy man is never called to any special work or service. The busy, faithful, hard-working boy will achieve great things some day. The honest, energetic bank clerk becomes manager. The faithful mechanic in the large foundry becomes president of the company. The little newsboy, who very early in the morning can be seen selling his papers, becomes a prominent lawyer.

The secret to success is faithfulness to right and to duty.

JUNE 9.—MINE AND THINE. Hag. 2: 8; Matt. 22: 21.

We should never forget that everything we do is closely woven with what others are doing. We too often forget to "play fair." The Superintendent can illustrate this truth in her or his own way, e.g.:—We sometimes play when lessons should be studied, we are found studying when the hours should be spent in sleeping, for God wants that our bodies should be healthy and strong, we forget that our time, our money and our work belong to God, and that He gives us those to properly use. During the time Jesus lived in Palestine there was much unrest among the people for the Jews were ever expecting a Messiah would come and free them from Roman rule. For all the benefits they received from Rome they had to pay tribute or taxes. For the free gifts from God to whom they owed their very lives, as well as every other good thing, they must do more than pay tribute; they must give of their best time and service. The following story will aptly illustrate the topic:

Many years ago a boy left home to seek his fortune. All that he had was tied up in a bundle which he carried in his hand. The only trade he knew anything about was soap and candle-making, at which he had helped his father.

As he trudged along the canal tow-path toward New York he met an old friend, the captain of a canal boat. The good man knelt there and prayed with him and gave him this parting advice: "William, someone will soon be the leading soap-maker in New York. It can be you as well as anyone. I hope it may be. Be a good man; give your heart to Christ; give the Lord all that belongs to him of every dollar you earn; make an honest soap, give a full pound, and I am certain you will yet be a prosperous and rich man."

The boy promised. He united with the Church, and out of the first dollar he earned he gave a tenth to the Lord.

Having a regular employment and being faithful and interested he soon became a partner. After a few years his partner died, and William became the sole owner of the business.

He now resolved to keep the rest of his promise to the old captain. He made an honest soap, give a full pound, and instructed his bookkeeper to open an account with the Lord, and to give one-tenth of all his income to that account. He prospered; his business grew; his family was blessed; his soap sold, and he grew rich faster than he had ever hoped. He then gave the Lord two-tenths and prospered more than ever; he then gave three-tenths, then four-tenths, then five-tenths.

He educated his children, settled all his plans for life, and then devoted all his income to the Lord. He prospered more than ever.

This is the story of Mr. William Colgate of Colgate & Co.

Book Shelf

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

5,000 Facts About Canada.

You have not secured a copy of the 1912 edition of Frank Yeigh's indispensable booklet, you will do well to invest 25 cents in one right away. Nowhere else can you obtain within anything like the same compass or at the same cost, such a wealth of information on almost every conceivable subject connected with our own country.

World-wide Bible Study. By C. S. Cooper. Published by "The Sunday School Times" Company, at \$1.00 net.

Mr. Cooper has become well known as the Bible Study Secretary of the Students' Department of the International Y.M.C.A., and in this volume he has clearly set forth the marvelous growth of interest in Bible study in all nations and the power of the Book in human life. The book is as interesting as a novel, and no person reading it can remain a pessimist regarding the popularity, power, and universal appropriateness of God's word. To such as are seeking to interest others in the study of the Scriptures this book will be exceedingly suggestive.

How to Preach. By Dwight Edwards Marvin. Published by F. H. Hitchcock, New York. Cloth; 86 pages.

In this suggestive book the author gives 27 short and helpful talks to Sunday School teachers on the attainment of excellence in their work. The style is clear, the manner of address paternal, the subject matter practical, and no Sunday School teacher can carefully read the chapters without having a higher estimate of the art of teaching and an eagerness to accomplish it with a larger degree of efficiency. It is a book which one may confidently recommend to every Sunday School teacher and particularly to the younger and less experienced in the work of class instruction.

The Voice of Praise, No. 3. Published by our own Book Room, Wesley Buildings, Toronto.

The previous numbers of this excellent collection of songs have had an extended sale. This, the latest issue contains a number of splendid pieces—solos, duets and choruses—suitable for any and all occasions when sacred music is required. This edition is sure to meet with a ready sale and will prove as popular as its predecessors. So highly do we think of numbers 56, 68, and 183 that we are seeking to make the necessary arrangements to incorporate them in our forthcoming Rally Day services to be held at all our Sunday Schools. The book is well printed, strongly bound and sells at 35 cents each, or 40 cents post paid, and at \$3.60 a dozen copies with carriage extra.

A Voice in the Night, and Other Stories. By Frederick Hall. Published by "The Sunday School Times" Company, Philadelphia. Price 75 cents net.

This book contains ten Bible stories, told in a most attractive manner. We gave it to a most intelligent lady, an experienced Sunday School teacher, to read. She opened up the Boy with the Lamp, and our opinion of the story was confirmed, when she said, "That's the best Bible story I ever read." We believe that such would be the honest judgment of the great majority of our readers if they had read the book. Get it and see. You will not be disappointed. The last story, "Friends in Waiting," was quoted in our last number in connection with the picture of Christ and the disciples at Emmaus. Read it again and you will see how luminous is the author's style. Of course, the contents of each story is of the highest excellence and quality.

The Student's Historical Geography of the Holy Land. By Rev. Dr. W. W. Smith. Published by "The Sunday School Times" Company. Price 15 cents net.

This book contains a mass of valuable material and is finely illustrated throughout by 100 pictures of Bible places and 35 maps. The maps are placed together as an Appendix to the main body of the book, and while excellent in themselves, are not as easy to identify by the ordinary student as if they had been inserted in place as called for by the printed text. A different arrangement would add much to the appeal of the book by facilitating its use in the hands of the student. It would be a good book for your library, nevertheless.

Religious Education in the Home. By John D. Folsom. Published by Eaton and Mains, New York. Price 75 cents net.

The three works, Home, Religion and Education, express the general purpose of the author in writing this splendid book. It is pre-eminently a book for parents, and its careful perusal, especially by young fathers and mothers will help materially to a practical solution of some of the problems which confront the religious instruction and training of children. The supreme value of the home in elementary religious education is clearly demonstrated, and the need of careful and appropriate treatment of the expanding minds and souls of the little ones is earnestly emphasized. We commend this book most heartily, and with unqualified praise.

Historical Charts of the Life and Ministry of Christ, with an outline harmony of the Gospels. By George E. Croscup, B.A. Published by "The Sunday School Times" Company, Philadelphia. \$1.00 net.

We believe this to be the best work of its kind published, certainly it is superior to any other of similar purpose we have ever seen. It is conveniently arranged for use, the chronological outline is complete and clear, the charts are most illuminative, and the dictionary of New Testament names is exceedingly helpful. The general introduction of this book into our Sunday Schools would be everywhere a material aid to both teachers and students. You cannot invest a dollar to better advantage if you want a really practical guide to the Life and Ministry of our Lord as contained in the Gospels.

Nayton: A Backwoods Mystery. By Theodore G. Roberts. Published by L. C. Page & Co., Boston. Cloth; 314 pages with illustrations in full color. Price \$1.25 net.

This book gives in the author's well-known vivid style, a record of certain startling and mysterious happenings that fill a back settlement in New Brunswick with horror and alarm, but which are all at last explained as promoted by the sly and stealthy movements of a madman in the neighborhood who had been released as cured from an asylum some time previously. It is a book with a particular attraction to entertain with an exciting story and in this it may be pronounced a success, for the author certainly realizes his purpose.

Chile and Her People of To-day. By Nevin O. Winter. Published by L. C. Page & Co., Boston. Price \$2.00.

This beautiful volume is uniform with some dozen other books by the same author, each dealing extensively with various lands and their peoples. The work is copiously illustrated with full page photographs upwards of 50 of which add much attractiveness to its pages. Every page of the country and its inhabitants is treated and colored map affords abundant helps in the study. The series of books to which this one belongs must not be confused with the ordinary run of travel or missionary books. These are in a class by themselves and both in content and mechanical make-up are super-excellent.

Love's Final Victory.

This book, written "By Horatio, An Orthodox Minister," sets out to prove the ultimate salvation of the whole human family. The author (unknown to us by name) thinks that he has written it because of "a special, divine illumination," and it is no business of ours to contradict him. But it is peculiar that while claiming to be "an orthodox minister," he closes his introduction by stating frankly that "it is surely time that the sad and sombre clouds of so-called orthodoxy should be dispelled by the rising beams of the Sun of Righteousness." Whether or not his argument dispels the clouds he reads, or as he fears in conclusion, "this maze of argument only bewilders you," we must leave the reader of the book to decide. For one, the writer is not convinced that Horatio's "special, divine illumination" is sufficient to bring all others into his light or to lead them to his conclusions.

Reasonable Biblical Criticism. By Prof. Willis J. Beecher, D.D. Published by "The Sunday School Times" Company, Philadelphia. Price

A careful study of this book will remove much unrest from many minds that have been more or less disturbed by the disquieting tendencies of much biblical criticism that has been unreasonable.

Sunday School and Epworth League Institutes

A series of institutes, primarily in the interests of our Sunday School work, have been held during recent weeks in eight of the civic centres of Ontario. For the most part the staff conducting the exercises comprised our Field Secretaries, Revs. F. L. Farewell and J. K. Curtis, and Miss Marion Wathen. The latter is a well known Sunday School worker and writer of note in some of the leading Sunday School periodicals of the day. The institutes, in order, were held at Owen Sound, St. Thomas, Woodstock, Niagara Falls, Catharines, Hamilton, Toronto and Ottawa. From the beginning to the close they were marked by great interest, and judging from the reports that have come to hand since, they were all of great practical benefit to the work in the cities where held.

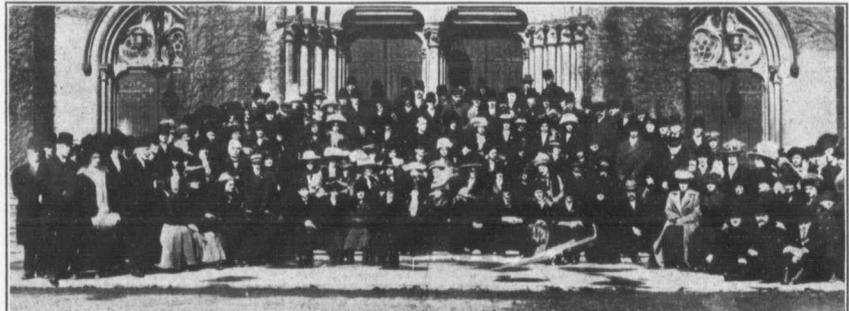
The most notable of these Institutes was held in the Metropolitan Church, Toronto. Connected with it was the Biennial Epworth League Convention of the Toronto Conference, which had been deferred from last October on account of the meeting of the Ecumenical Conference. The programmes at each institute differed widely from the ordinary convention routine. The sessions were devoted to intensive study of the principles and practices of Sunday School education and training, and were immeasurably superior to the usual convention address. Many expressions as to the value of these institute class studies have been received, showing that our people value the value of a serious study of correct and scientific methods of work among the young people.

It is impossible to give a detailed report of the Institutes in order. It was the

At the Toronto meeting, the following officers for the Conference League were elected: Hon. President, Rev. J. J. Ferguson; President, E. Nugaly, 66 Gloucester St., Toronto; Vice-Presidents, 1st, J. R. McIntyre, Dundalk; 2nd, Miss Cora Sifton, 79 Charles St. W., Toronto; 3rd, Miss Bertha Hamilton, Laurel; 4th, Rev. A. P. Stracke, 85 Weller Ave., Toronto; 5th, Rev. A. F. McKenzie, Fred Victor Mission, Toronto; Secretary, E. F. Benson, 25 Hillcrest Park, Toronto; Treasurer, D. A. McBride, 652 Manning Ave., Toronto.

At the Toronto meeting particularly, there were several special features of note. The demonstration of a meeting of the Committee of Management of the Sunday School as given by Superintendent Tory and his staff, of the Sherburne Street Sunday School, was a striking illustration of the possibilities of exact and systematic business management, and the sittings of the Commission to investigate the problems of the rural church were not only greatly enjoyed, but contained matter to which we shall direct the careful attention of the church generally in a subsequent number of the "Era."

The Editor would be very remiss if he failed to express the utmost satisfaction which he and many others have felt, and concerning which many have spoken and written to him, in the splendid work done by the leaders in these Institutes. Mr. Farewell amply proved the confidence placed in him as a most capable educationist, and to the hundreds who met him for the first time, Mr. Curtis became a brother beloved for his earnestness and his visit to Ontario did both him and the friends here much good, and his present campaign in Newfoundland will be stronger and more fruitful for his experiences in the Central Conferences. Of Miss



GROUP OF DELEGATES AT TORONTO INSTITUTE TAKEN AT CLOSE OF ONE OF THE MORNING SESSIONS.

The author is a well-known Hebraist of acknowledged scholarship, and his treatment of the subjects under consideration is easily followed by the ordinary Sunday School teacher who may be quite incapable of following the involved and intricate mazes of many a so-called specialist. In the twenty-two chapters comprised in the book, Dr. Beecher deals with about every phase of biblical criticism, and makes clear many aspects of the whole question that may have troubled the average student of God's Word. This book should be in the library of every young minister and be read with equal care by all our thoughtful Sunday School teachers and Epworth League leaders.

"Preludes and Interludes." By Amory H. Bradford, D.D. Published by Thomas Y. Crowell Company, New York. Cloth, 107 pages. With portrait. \$1.00 net; postage 10 cents.

This book contains some thirty messages on fundamental themes connected with the Christian faith. They were prepared by the author at the close of his forty years' pastorate, and are sent forth to a wider constituency than his own congregation comprised, to convey light to enquiring minds, and to strengthen doubting hearts in the essential beliefs of the Christian religion. The book is full of helpful and hopeful themes and well qualified to accomplish the purpose of its author.

General Secretary's privilege to attend throughout the institutes at Toronto and at Ottawa, and no more earnest or intelligent bodies of workers have ever come to his notice than those in these two cities. He believes that at all the others the same characteristics obtain.

The eminently practical nature of the exercises may be well illustrated by the simple fact that at the Toronto Institute at the close of a series of studies conducted by Mr. Farewell on "The Sunday School," twenty-four young people took written examination of the course. Of these, all but one were graduates of the institute, and part of the Canadian First Standard Teacher Training Course. It was thought by some that the exercises would not be willing to take a written examination, and while only a few did so, there were enough of them to effectively demonstrate the effectiveness and thoroughness of the work done.

The attendance at these Institutes, notwithstanding the inclement and often zero weather, was good; in many cases better than one might reasonably expect. Just how the Toronto Conference young people responded by their actual presence may be judged by the group photograph which we were able to secure at the close of the one morning session when the weather was fine. There were actually too many of them to appear well in the size photograph taken, and as earnest as they were, sincere a lot of students as one could meet in the length and breadth of this country.

Though the numbers in attendance at the other Institutes were not as large as at Toronto, the same spirit of strict attention to business was manifest throughout, and from beginning to end the evidence of a deepening sense of the supreme importance of Sunday School and Epworth League work was very manifest.

Wathen's excellent services only commendation has been heard. She won all hearts by her advocacy of the elementary grades and gave equal evidence of thorough acquaintance with the problems of all departments of the modern Sunday School and its work.

Just such institutes as these, necessarily on a small attendance of fifty and sometimes seventy, and great interest is taken by the members in the League's welfare. The Consecration Meeting is one of the best attended during the month. The pastor is deeply interested in all his young people endeavor to do, and they are trying to follow his advice as earnestly as they can. "Win our Christ." The correspondent writes, "Our young men are an inspiration to our League. We have no trouble in keeping them interested when we have heard concerning other Leagues."

The College Avenue League, Woodstock, Ontario, with an attendance of fifty and sometimes seventy, and great interest is taken by the members in the League's welfare. The Consecration Meeting is one of the best attended during the month. The pastor is deeply interested in all his young people endeavor to do, and they are trying to follow his advice as earnestly as they can. "Win our Christ." The correspondent writes, "Our young men are an inspiration to our League. We have no trouble in keeping them interested when we have heard concerning other Leagues."

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Regina District SUNDAY SCHOOL AND EPWORTH LEAGUE CONVENTION.

REV. S. L. W. HARTON, REGINA.

About the middle of the month of March is the usual time for holding the Annual Convention of the Sunday Schools and Epworth Leagues of the Regina District. A message from the Missionary authorities in Toronto, that Dr. and Mrs. Bailey Kelly, who had been appointed as the representative missionaries of this District, would be passing through Regina February 24th, and March 1st and sailing for China March 6th, was the cause and occasion of the calling of the District Convention in the Metropolitan Church, Regina.

Though this Eighteenth Annual Convention was not large in numbers, it was strong in helpfulness, every session being bright and interesting. The moments were not allowed, with Mr. W. H. Hindson, President of the District, in the Chair.

The Cradle Roll, Adult Bible Class and Home Department came under interesting review in the first session. The Cradle Roll was spoken of as the most important branch of the church to-day, and of its relationship to the church of the future. The bases of the church are large possibilities. A question asked by Rev. T. J. Wray, who led the discussion, was, "Should this department Bible Class, was, 'should this department reach out after the community, or should the community reach out after the department?' The relating of the vital topics of the day to the principles of the Word of God, and the question of the relationship shown to be essential to the success of an Adult Bible Class, was in the discussion said; this work, as one in the discussion said: 'We must train leaders or fail. The sick and "shut-ins," was emphasized; and the necessity of placing the responsibility for this work on the shoulders of others than the Pastors, because they are already overloaded with work, was pointed out.

"Interesting" is hardly a strong enough word to describe the second session—the Sunday School and Mission: Interest, Information, Money, Results," spoken to by Rev. A. E. Elliott, was the first subject, presented in an able address. Interest in missions, he contended, was to be created in the mind of the child by making an appeal to the sense of the "Wonder Worker"—"Hero Worship," and "The Challenge of Sacrifice"; and which could be made more effective from the story of missionary endeavor. Some missionary information forces itself upon the casual reader of the magazine to-day. Besides this, the biography, history and romance of missions—of which the magazine is an unlimited library—is fundamental. Missionary giving should be systematic and an act of worship. The results should be the consecrating of lives to missionary service, with its consequent reaction upon the Sunday School in spiritual uplift. In discussion, the value of a missionary treatment of the Sunday School lesson, the field of missionary operations, and the help of using pictures, charts and current magazines.

The indefatigable and indispensable Field Secretary of Sunday Schools and Epworth Leagues for Manitoba and Saskatchewan, Rev. J. A. Doyle, in a glowing, speaking on "Teacher Training: What it is and how to do it." Mr. Doyle pointed out the not only public schools, but practically every vocation, now demanded training. He told us of his month of service in the International convention of four years ago: "None but trained teachers in 1914," and of how well the Sunday School forces of North America were climbing towards this objective. The value of the course in Teacher Training was splendidly brought out by Mr. Fraser told the convention in a crisp and interesting way how he taught his Teacher Training Class.

An instructive round table conference under the caption "Teacher Training" was conducted by Rev. D. H. Wing, Gen-

eral Secretary of the Saskatchewan Sunday School Association.

The third—the evening—session was presided over by the Rev. C. H. Cross, President of the Conference, whose opening address, the burden of which was "of us we fall" made a deep and serious impression. Mr. and Mrs. Kelly, the outstanding missionaries to be supported by the District, because of delay in railway connections, could not attend. Though the evening programme had to be carried out without Dr. Kelly's address, interest in the convention did not flag.

Rev. S. L. W. Harton gave an address on "China." He spoke of the turmoil of the nation to-day, and of the work which was at once the most recent and most marked event in that turmoil, the revolution in China, leading to the establishment of a Chinese Republic. He referred to the history back of it, its characteristics, and to some of the heavy responsibilities that would fall on the shoulders of the new Government; but most of all he emphasized the great opportunity for effective work in connection with the Christianization of China, now lay at the parting of the ways, between the passing of the Empire and the building of the Republic, between the break up of the old and the coming of the new China.

"Missionary Responsibility as a District," was the title of the paper read by Miss Helen Henderson, in which, after a review of the history of the movement of the Forward Movement from its beginnings, and referring to effective methods of missionary work in Sunday Schools and Epworth Leagues, she pointed out that the Regina District for the last Conference had 14 Epworth Leagues and other young people's societies, with 331 active and 150 associated members, and to this was to be added a Sunday School force (not including the Cradle Roll) of 1,200. The total membership of the District's ability and endeavor" which all conceded it did not.

Next morning the convention showed that it was taking the matter of its missionary obligations seriously when, in an hour of practical work, it set its goal for the next year, five cents per week per member of the Epworth Leagues and five cents per month per member of the Sunday Schools throughout the District. The next morning on the Friday morning session—the fourth session—was a masterly paper read by Miss Goldie Traynor, on the subject of "How to make the Home Department a Real Force." By resolution it was unanimously decided to refer to the Board of Christian Education to give a place in the columns of the "Epworth Era," and on this account it will not be reproduced in the present report.

"Planning Programmes and Working Plans" was the subject of a discussion led by Rev. S. L. W. Harton. The leader said that while recognizing the value of the topics indicated on the topic cards issued from the Head Office of the Epworth League, it was unwise to use these as a crutch to lean upon. The recognition of the individuality and the power of initiative in a League and its membership was something essential to a strong organization, and that in the mind of a good League executive would map out its own programme with suitable conditions constantly in view. A splendid debate in which sides were taken both for and against this position was most enlightening and helpful.

The convention was concluded with its fifth session, held on Friday afternoon when the subject was "Citizenship Department of the League" was spoken to by two interesting addresses: Rev. S. W. Byles speaking on "The League's Relation to the Home Community," and Rev. Prof. Hugh Dobson of Regina College on "The League's Responsibility to the State." Many unusual good and practical suggestions were given in these addresses.

Professor Dobson urging particularly that not only school children, but that the public trials be held for the discussion of the important but the most serious issues of the day, in relation to which we are involved as citizens, should be discussed in the League under the Citizenship Department in Mock Town Councils, Boards of Trade and the like.

After this Dr. and Mrs. Kelly, who had been just arrived a short time before, were introduced, and spoke briefly in appreciation of the fact that they were to be supported in China

by the Sunday Schools and Epworth Leagues represented in the convention.

Then followed the deeply impressive and spiritually effective fellowship meeting and communion service with which the Regina district convention always closes. "We partook of the sacrament, guided in our thought by Rev. H. T. Lewis, Pastor of the convention church, in praising God, nearer God. One touch that was given, although unintentionally, to the fellowship meeting, its its improvement. After Dr. Kelly had testified of his love for the work of God in the League, it was now going, a delegate arose, filled with emotion that could not be controlled, and said with tears: "In saying good-by to our missionaries to-day, it makes me feel as if I want to go too—and dropped back to the seat unable to say more."

This report should not fail to mention the splendid support provided by the Epworth League of the Metropolitan Church in the Young Men's Club Rooms, during the interval between the afternoon and evening sessions of the first day of the convention; nor the splendid organ selection given by Mr. W. H. Buckley, organist of the church, and the beautiful rendering by Mr. Norman C. Kirkland, soloist of the church choir, both of great interest to the public meeting held on the evening of that day.

The officers who were elected for the ensuing year were: President, Rev. C. H. Cross, B.A., B.D., President of Conference; President, Miss Helen Henderson, Regina; Vice-President, Mrs. Gray Traynor, Condie; 2nd Vice-President, Miss H. Moore, Qu'Appelle; 3rd Vice-President, Mrs. Gray Traynor, Condie; 4th Vice-President, Rev. Prof. H. Dobson, Regina; 5th Vice-President, Miss A. E. Elliott, Chamberlain; Sec.-Treas., Mr. George Kinread, Regina; District Representative, Rev. A. E. Elliott, Grand Coulee.

Southern Alberta Epworth League and Sunday School LETHBRIDGE CONVENTION.

REV. R. T. HARDEN, STAVELY, ALTA.

"Splendid!" "The best yet!" Such were the expressions passed around at the closing of the Southern Alberta Epworth League and Sunday School Convention in Wesley Church, Lethbridge, on March 6th and 7th. Fifty-five delegates were present from the Lethbridge, Macleod and High River Districts. A number of delegates from the City of Lethbridge attended the

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Smiles

An excellent story of the endeavors of a teacher in an infant school to convey to her pupils the use of the hyphen is told. She wrote on the blackboard the word "Birds'-nests," and, pointing to the hyphen, asked:

"What is that for?"

A short pause, and then the smart youngster of the class piped out:

"Please, ma'am, it's for the birds to roost on."

In a church which could be named, the pastor was desirous of bringing about in a tactful way some improvements in the mid-week service, and announced for a subject, "The Ideal Prayer-meeting." A number of helpful suggestions had been made, when one brother, knowing to be harmless as a dove, if not wise as a serpent, got up, and said:

"I think everybody should come prepared to say something, so that no time should be lost except that which is taken by the pastor."

As he was known to be a great admirer of the pastor, the gravity of the meeting was somewhat disturbed.

"Do you think it would be wrong for me to learn the noble art of self-defence?" a religiously inclined youth inquired of his pastor.

"Certainly not," answered his pastor. "I learned it in my youth myself and have found it of great value during my life."

"Indeed, sir! Did you learn the old English system or Sullivan's system?"

"Neither. I learned Solomon's system."

"Solomon's system?"

"Yes, you will find it laid down in the first verse of the fifteenth chapter of Proverbs: 'A soft answer turneth away wrath.' It is the best system of self-defence of which I know."—Selected.

"I'll bet you anything you like," said Jones to Brown, "that you can't spell three simple words I'll give you within twenty seconds."

"I'll take it on. What are they?" said Brown.

"Well, here goes," Jones said, as he pulled out his watch. "Believe."

"B-e-l-i-e-v-e."

"Receive."

"R-e-c-e-i-v-e."

"Wrong," said Jones.

"What," exclaimed Brown. "I've spelt the two words you gave me correctly. I'm certain I'm not—"

"Time's up!" Jones said triumphantly. "Why didn't you spell the third word—r-o-n-g?"

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