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## HOW TO MEET THE NEED OF MISSIONS

MISS FREEMAN, PAULINE AVENUE LEAGUE, TORONTO

WHEN one surveys the enormous task involved in making Christ known to the world, and realizes the inadequacy of human agencies in performing this task, one's first impression is that the church is totally unable to discharge its responsibility. But the next impression is that Almighty God is able, and that the church must be led to avail itself of His limitless resources. Missionaries, native workers, leaders of missionary activities on the home field, while they differ as to plans and methods, are absolutely united in the conviction that the world's evangelization is a divine enterprise, that God's Spirit is the great Missioner, and that only as He dominates the work and the workers can success in carrying the knowledge of Christ to all people be hoped for. They believe that God gave the missionary impulse to the early Church, and that to-day all true missionary work must be directed and sustained by Him.

If the teaching of love to God, and love to our neighbor were practised by all Methodists, old and young, the missionary needs would soon be met. Very soon there would be no dark continent, no child widows in India, no Chinese provinces begging for the gospel, no human life sacrificed to appease the wrath of some heathen god, nor any stranger within our own gates suffering neglect.

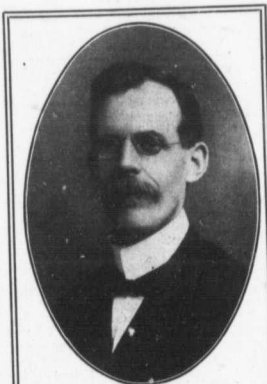
There are in the world approximately 1,500,000,000 souls, of whom 1,000,000,000 have not yet heard the gospel. The campaign will yet be won, and Jesus crowned as king "from the rivers unto the ends of the earth," but victory lingers. If we would evangelize the world in our day we must get a fuller, more constant, more commanding realization of the personal presence of Christ. "He that abideth in me, and I in him, the same bringeth forth much fruit: for apart from me ye can do nothing."

It is a decisive hour for the non-Christian nations. Far-reaching movements, national, social, and religious, are shaking these nations to their foundations. These nations are still plastic. Shall they set in Christian or pagan moulds? Their ancient faiths and social orders are being weakened or abandoned; shall our sufficient faith fill the void? In Jesus alone is there ample remedy for the sins of the world. He has gone forth to the rescue and a great fight is on. All who name the name of Christ are borne into battle, and upon each the command is binding, "Go and preach." We have looked upon Mission work as work for men who were es-

pecially called of God, but we must realize that it is a fight in which we must place ourselves and all that God gives us.

"If once all the lamps that are lighted  
Should steadily blaze in a line,  
Wide over the land and the ocean  
What a girle of glory would shine.  
How all the dark places would brighten,  
How the mists would roll up and away—  
How the earth would laugh out in its  
gladness  
To hail the millennial day."

To hail the millennial day."



REV. DR. ENDICOTT

The General Secretary elect of the Foreign Department of the General Board of Missions, and successor to Rev. Dr. Shore, resigned. The Canadian Epworth Era right royally welcomes our experienced missionary to West China to his new office, and wishes him great success.

Our duty is plain. How shall we accomplish it? The motto of the Forward Movement, "Pray, Study, Give," comprehends our whole duty to the world.

We should pray. Prayer has paved the way to every victory that has been won by the Church, or by human souls, since God made man in His own image. Prayer links the human with the divine. It is the most universal power possessed by

Christian man. Power in prayer requires neither eloquence nor learning. Faith is the key. Every grave crisis in the history of the extension of Christianity which has been successfully met has been met and triumphed over because of the faithfulness of some of Christ's disciples who tarried in the secret places of the Most High. How can we reach up and get Eternal Life, and then bring it down to meet the world's need, except by prayer?

Pray that you fall not in your duty, but may be found as true missionaries wherever God calls. Pray that the whole Church at home may be awakened to a sense of its responsibility. Pray that the Christians and workers in foreign lands may be sustained by the power of God, and richly blessed in the work they are trying to do. Pray for the Lord of the harvest to thrust forth laborers into His harvest, and then listen to learn if He answers, "Behold, I send you." Pray, "Thy Kingdom come," and then with all your powers strive to do your part in the Kingdom's establishment. True prayer for missions makes the one who prays a true missionary.

If we would learn to meet the needs, we must study. Mission study is the key to missionary interest. Study helps us to reach intelligent conclusions regarding the world's need of Christ. It creates a desire for personal missionary service. It compels recognition of personal responsibility for the evangelization of the world.

What shall we study? The Word of God, that we may discover His purposes for the world. Then we should study the real meaning and needs of foreign missions, so that we can more intelligently do our duty towards them. We should study that we may know, and know that we may do. No one ever threw his whole soul into an enterprise of which he knew nothing. Until our knowledge of missions is definite, we shall never be as enthusiastic, or as earnest, as we ought to be.

But prayer and study are incomplete without something else. No matter how they may be carried on, if they do not lead to personal sacrifice they are like the fig tree that brought forth nothing but leaves. The blessed privilege of giving, whether one can give little or much, enables one to become a real missionary. Money is portable life, and when it is cheerfully and prayerfully given with the object of extending the Gospel, it becomes one of the truest expressions of love to God and man. It requires life,

## Our Leaguers and Recreation

A Paper read by Rev. W. H. Stevens, at the Montreal Conference E. L. Convention.

time, thought, to make money; therefore money is condensed life. If we cannot give our whole life, it is our duty to give as much of our life as we can afford, and to give it systematically, even as God gives to us the days, and the months, and the years. The world will never be won for Christ by the spare cash, neither by the far ends of our hands and services. Christ demands a whole-hearted surrender, and if we are true followers of the Man of Galilee, we shall give ourselves and all that we have and are, to be used for, and by Him. The field is the world, and to those of us who remain at home, as well as to those who are sent abroad, the call comes to work for Christ, and to meet the needs of suffering and dying men.

Shall we then, in view of the whole world's need of a Saviour, and the especially great need of the Christless nations, believe that Christ's command to disciple all nations is equally binding upon all His followers? Shall we look upon the open door now before the Church as a call to deeper consecration and increased zeal in the world's evangelism? Shall we say, "Trusting in the power of God, and in the promise of Jesus, 'Lo, I am with you,' we give ourselves unreservedly to Him, to be used, however, and wherever, He may see fit. We promise to do, by prayer, and the consecration of our means and our lives to Him, all that by His power we can do towards winning the world for Him.

This will mean more money, more missionaries, more converts, and to the whole world, a new revelation of God and His will. It will mean added power to the Church of Christ, and a deeper trust and peace for all God's children. It will mean to each soul a sense of comradeship with Him who went about doing good, and who, by giving Himself for others, found, not only that life again, but also new life for the children of men. "But whose hath the world's goods and beholdeth his brother in need, and shutteth up his compassion from him how doth the love of God abide in him? My little children, let us not love in word, neither with the tongue, but in deed and truth."

### Missionary Objective for Leaguers

In his address on this subject at the Montreal Conference Epworth League Convention, Mr. I. Hillard, K.C., outlined and emphasized the following four points, which are well worthy of acceptance and realization in all our Epworth Leagues:

1. Every member fairly informed of Missionary Literature.
2. Every member taking part once a year, at least, in the League Missionary Meeting.
3. Every member contributing financially to a given annual financial Missionary Budget.
4. Every member feeling the Call of the Master to give the Gospel to every creature.

To what extent is your League endeavoring to realize such an Objective as this? Every Second Vice-President, whether of the Conference, District, or Local League, should aim at making these four essential points actual throughout all our work. There would be no slacking of interest, no vague or indefinite prayers, no lack of money, and no shortage of missionaries. If Mr. Hillard's ideal were real, and surely there is no excuse for it not being so. Keep it before you for actual practice, and be satisfied with nothing less.

HAVE YOU A REAL MISSIONARY OBJECTIVE?

RECREATION is an elastic word of wide significance. Sometimes it means that which entertains, at once resting the faculties, and giving rise to pleasurable sensations. Sometimes it is in the way of diversion, which in word or gesture partakes of the nature of the witty or humorous—it may be the imitation of the peculiarities or idiosyncrasies of another.

Again it implies helpful exercise which, while it is free from the consciousness of toil, tends to recreate and stimulate one being. In considering the subject, "Leaguers and Recreation," we may accept the term in its broader significance, as comprehending all that pleasantly and restfully engages the attention, and results in richer fullness of life energy.

Rightly understood, there should be nothing but downright sympathy with all helpful forms of amusement, entertainment and recreation. All tollers need it, and it is the duty of society to see that all shall have ample opportunity for its enjoyment. Carlyle is credited with the remark that the "man who can laugh is not wholly bad." The playful, mischievous spirit is strong evidence of a healthy nature. Not less, but more recreation is what the world needs. Be it understood, however, that, in its recreation, and not dissipation or degradation of energy. Anything degrading in character does not recreate and should not amuse. In a wholesome life there will be nothing but contempt for what is debasing in its nature or tendency. When one takes pleasure in beholding the lewd and wanton it is an evidence that the animal is gaining ascendancy, and has usurped the place of our rational powers of thought and appreciation.

If amusements are permitted that do little more than train their patrons in vice, it is a serious reflection on our common Christian religion and citizenship.

Participation in amusements should be as the breath of Heaven. Every function of one's nature should gather inspiration in their presence. It should be regulated in quality and quantity.

### GAMES

In the consideration of a question of this nature one naturally thinks of "Games." Those may be divided into three classes. Games of strength and skill, games of chance and skill, and games of chance pure and simple. For games of mingled strength and skill, such as lacrosse, football, baseball and hockey provided they are played under proper conditions in an honorable spirit, and not to excess, there can be nothing but commendation. They train the hand. They train the eye. They train to quickness of the movement. They train to almost instant balancing of probabilities, and they train to swift and definite decision. Indulged in, in moderation under reasonable surroundings, they tend to make men. The Monks and Ascetics swung to the extreme in viewing the body as an encumbrance, while the materialists have erred more seriously in regarding the body as an instrument of pleasure. The body is God's temporary residence for the human soul.

"Not in the world of light alone.

Where God has built His blazing throne;

Nor yet alone on earth below,

With belted seas that come and go,

And endless Isles of sunlit green  
Is all thy Maker's glory seen,  
Look in upon thy wondrous frame."

The Apostle Paul's statement is positive, "bodily exercise for a little is profitable." Was it not W. J. Dawson who gave us a bit of nutshell philosophy when he said: "Most vice is the result of suppressed peripatation." And another eminent theologian said, that of two questions he was inclined to ask a young man, the first was: "Do you pray?" and the second, "What is your game?"

We have in Canada the best outdoor games to be found the world over. They tend to develop that contempt of pain and danger which has ever been the mark of the true hero. Our national games, however, cannot be said to be free from attendant evils. This is sincerely to be regretted. However, if National Athletics have at times run low, it is simply because of the intrigues of a vile crew of parasites and gamblers who have their fingers on, and who care nothing for national honor so long as their own greedy souls are satisfied. "I never gamble, remarked a sane and good citizen. "I never gamble, for two reasons. If I won, I should feel like a thief, and if I lost I should feel like a fool." All praise to those Christian men and women who are practically demonstrating that it is the function of the Christian manhood of Canada to project into the athletics of our land such a measure of the Christian spirit as will speedily banish profanity, brutality, gambling, and the injurious wholesome sport, thereby raising all manly and healthful exercises to such a plane as will secure for them the highest possible favor.

Some of the greatest leaders in the present-day Christian world have been great athletes, notably; J. E. K. Studd, of Oxford; Robert E. Speer, of Princeton; and Stagg, of Yale.

The first was a foremost oarsman, Speer, great in football, and Stagg, a first-class baseball player.

Martin Luther is said to have possessed a physical development that would have enabled him to have thrashed any three of his theological opponents, John Wesley believed and practised wholesome and stiff exercises. And one of the best loved members of this Conference was still young enough to walk twenty miles on his own legs, and looks to-day as though he will be able to keep up the record when he enters the nineties. The lesson of all this, he who runs may read, viz: to get the maximum of service out of the human machine you must keep it in repair by regulating it according to the laws of health.

### INDOOR GAMES

When one approaches the question of indoor games he finds that their name is legion. A pastime that is at present attracting considerable attention and is in the nature of a kind of craze is "The Moving Picture Show."

There are assuredly elements in its favor. I have known of Principals of Schools advising pupils to take advantage of certain representations of great historical battles.

The travel scenes exhibiting the physical, commercial and social conditions of European and other countries are not only beneficial but informing. The "Durbar Picture" were undoubtedly a spectacular representation, in color, of oriental life, and military splendor, sur-

passingly beautiful and real, giving, in one evening, ideas of India that otherwise could only be obtained at great expense by means of travel or through the avenue of wearisome reading.

For these and kindred reasons one can see that the "Moving Pictures" may be of useful service in the life of the community. On the other hand, there are undoubtedly dangers in its wake. It has been shown by specialists to have injured the sight by strain put upon the muscles of the eye. I am told that statistics have been given, showing that a number of candidates have been rejected in certain examinations because of defective sight occasioned by continued attendance upon this popular pastime.

Then again the pernicious influence of the reading of "Dime Novels" on the part of boys, to use a phrase of Charles Dickens is said to be repeated in the "Blood and Thunder" and "Death and the Lightning" character of many of the representations. The existence of a Board of Censors in almost every Province, and the testimonies of Detective Agencies as to causes of stealing on the part of young lads, are sufficient to remind us that the "Moving Picture business" as a public influence is none too good. It

stoops of the houses near the archways of doors. Finally the officer said, "you ought not to do that. You ought to know better than to walk there at night. These are just the places where men lurk to spring out upon you. Walk out near the curb and keep a space between yourself and those places. There are two advantages in doing so. In the first place you have time to get ready for your assailant, and in the second place you have a chance to sound an alarm."—Now Mr. Speer's point is that men and women deliberately walk along the moral cellar ways of life and maintain associations and acquaintances that leave no margin for preparation or alarm. "In the matter of amusements," declares the writer, "there are scores of people with no margin, who are so overland and bound down, that they have neither wit nor strength left for real living." For the soul's highest safety, for the deepest good of man's deapest life, one must adopt the principle of liberal distance from the line.

Horace Bushnell, the great Boston Divine, spoke of certain popular forms of amusement, "as contrived possibilities of license which belong to high society when it runs low." And in view of the

Pitiful to the weak, yearning after the erring;  
Stern to all forms of wrong and oppression;  
Yet most stern to himself—  
Who being angry yet sinned not,  
Who lived in the presence of God here,  
And passing through the grave and gate of death  
Now liveth unto God evermore."

Note.—At the suggestion of Mr. Stevens, the Convention unanimously adopted a resolution setting forth its mind on the matter, as follows:

Moved by Rev. G. S. Clendinning, seconded by Rev. Thos. Brown, and resolved, "Taking cognizance of man's social nature and in view of the many social pleasures that solicit the patronage of our members, this Convention reaffirms its belief that as a rational being man is social, and declares that the gratification of the desire should therefore tend to intelligence, grace and character. We hereby enjoin upon our members that they make the League a social centre and continue to prosecute with determination and vigor a propaganda in favor of a social life in the commun-



A GROUP OF DELEGATES TO THE MONTREAL CONFERENCE E. L. CONVENTION, HELD AT CORNWALL.

will certainly be the duty of the civic life to agitate until every objectionable feature in connection with this popular pastime be eliminated if we would safeguard the heart and head of young Canada.

We are told that this is an age of invention. I once heard the late M. H. Hodder, the great London publisher, say that "Love is inventive." Ought not the Christian manhood and womanhood of this country labor and pray and confidently expect that there will be discovered a greater variety of popular amusements entirely devoid of objectionable features, positively elevating in their tone, and tending to purify all human relations. As yet, it seems necessary that Christian organizations shall warn their members against the questionable practices in so-called public and private amusements. Robert E. Speer records an social life. Robert E. Speer records an experience that aptly illustrates the attitude our loyal "Leagues" should assume toward questionable popular amusements. A friend of Speers, who worked down town in New York, had occasion to remain at his office until after midnight. Walking home he overtook a Police Officer with whom he was acquainted. The business man kept in close to the

practices in the social pleasures of Canada, one feels that this estimate of Bushnell's written long ago is tragically true.

"What then," it may be asked. "No society at all?" "None of that kind assuredly." Solitude were better. But does not the league believe in social life? Undoubtedly, unquestionably the league does. In a social life, however, that is rational and reasonable.

This includes the organization of walking or outing clubs, for the study of botany, geology, or mineralogy, or for purposes of health. Baseball, tennis, snow shoeing, and all wholesome outdoor and indoor recreations and pleasures. Following after such principles, the league may hope to embrace and continue to produce in membership a type of life characterized in the lines of Mrs. Kingsley's dedication of her exquisite biography of her husband.

"To the loved memory of a righteous man  
Who loved God and truth above all things;  
A man of untarnished honor,  
Loyal and chivalrous, gentle and strong,  
Modest and humble, tender and true;

ity that befits the Christian conception, that extols intelligent conversation, studies in sociology and civic life, history and kindred literary pursuits; a social life that scouts extravagance and immodesty in dress, which makes character rather than wealth or social prestige the standard of merit, that finds rest and recreation in those rational activities and enjoyments which violate no law of physical health, foster no criminal passion or propensity and imperil no young life; a social life which, while it lightly and pleasantly engages the attention, will ennoble the soul, will chasten and hallow the nature, will dignify the personality; a social life which iterates and reiterates that men need all their mind and strength for loving God and to do man's work in the world."

#### Duplicate Slides for Sale

Plain lantern slides from negatives in our office may be obtained in any number at the rate of 15 cents each or \$1.50 a dozen, carriage extra. To any responsible person we will willingly send any slides desired, from which to make a selection, the balance to be returned, express paid. Address the General Secretary.

## What Our Young People Should Read

From a Paper at the Montreal Conference E. L. Convention, read by Miss Bessie Durand, Winchester, Ont.

THE subject, namely, "What our Young People Should Read" is a very broad and comprehensive one. One which is most important in this age of progress, and one which demands our immediate attention because of the results, that must be either for good or evil.

Never before has there been greater activity than at present among the American people to own and to read good books. This desire is not confined to any class, and it exists with almost the same intensity in the country as in the cities and towns. The reading habit has become almost universal, and the school days apparently stopping, when the child leaves school, extend far into the adult life of the individual. Home reading must furnish the essential basis for all the extended reading and education after one has finished the work in school and has entered upon that broader sphere of activity in the industrial, commercial or professional occupations of life.

In the earlier stages of life we can do much to mould the thoughts and lives of those who may be under our care, while at twenty-five we are told that our habits

tion must have a realization. And so I think it is to the interest of the mothers and the fathers to be so exceedingly interested that those whom they are caring for will have in their possession reading that will be most beneficial. It has been remarked that to broaden the life without despoiling it, is only to weaken it. So we must exercise the greatest care in our choice of reading, because even in this, happiness will come in striving, doing, loving, achieving, conquering always something positive and forceful.

A few contend that there is too much reading, that is the question that is suggested by the Librarians' Conference, which took place at Bournemouth. Bacon says that reading makes a full man, but it must be reading of the right kind. There is a vast amount of reading—some of it good and solid, but a great deal of it is shallow and does not really store the mind and mature it. We are told that more silence and more reflecting over what we do read is what we require.

So enormous is the number of good books in the world that it is beyond human possibility to know intimately more

easier to look at a man's uniform than to talk with a man's soul."

Two sorts of people avoid reading; those with very little intelligence, and those possessing such unusual intelligence and originality, that their minds keep busy without external stimulus.

Rarely has a busy man or woman the time to peruse the whole of an author, however famous. Sometimes, too, many read just to be able to say that they have read. (The desire for attainments often outruns the reputation for attainments.) One young lady who said she had read Shakespeare was asked if she was familiar with Romeo and Juliet. She replied that she had often read Romeo, but that Juliet was somehow always out of the library when she called for it.

It is always well to make notes as we read. Some day after your notes have become a little voluminous, it will interest you to glance over them. You will be surprised at their richness, and nearly every item will appeal to you with greater zest than when you placed it there. Each that was more or less original at first, will now sweep your thought further on, while nearly every more registry of some one else's ideas will now compel your mind to bring up ideas out of its own depths.

Good books are like good compan-



CORNWALL METHODIST CHURCH, WHERE CONVENTION WAS HELD, OCTOBER 7 AND 8.

and characters are usually formed. The vital facts that concern each of us is the effect of the reading during those years when the minds are most receptive, and lasting impressions are made unconsciously. The setting of a standard is a most difficult task. Coleridge remarks: " 'Tis thine to celebrate the thoughts that make the life of Souls, the truths for whose sweet sake we to ourselves and to our God are dear."

This is a reading age, and Literature, we believe, is the greatest of the fine arts. Our young people will read, and it is our duty to see and guide that instinct in the right channels. It is no common, ordinary fact, but an ordinary common fact, that the young life is eager to know, and hence their knowledge must be self-satisfying. They anticipate, and this anticipa-

tion a few of them. Emerson says: "It is easy to count the number of pages which a diligent man can read in a day, and the number of years which human life in favorable circumstances allows reading."

We shall discover that there is required for reading, not time alone, but *method*. It was Samuel Johnston who once said that "reading with care one hour daily would make a man learned in five years." Temple Scott in his introduction to "The Friendship of Books" remarked, "we tumble over each other to get a glimpse of a commonplace man, riding on horseback, because he is said to be King of a country, or a great Captain of Industry, but when a real King of men sits with us at home we take the first opportunity to get out of his way. I suppose it is much

Jones; they have an effect on our lives and characters. Undoubtedly the first book is the Books of Books—the Bible. It must be read, not hurriedly, or haphazardly, but regularly, prayerfully and systematically. "Read your Bible," said Ruskin, in addressing the students at Oxford; "make it the first morning business of your life to understand some portion of it clearly, and make it your business to obey it in all you do understand. To my early knowledge of the Bible I owe the best part of my taste for literature, and the most precious, and on the whole the one essential of my education. The Rev. E. F. Copley tells us that no one can give more than he receives, and so life's task *first* of all is to gather, to learn to pile high with eager hand the treasure within.

We are told that McCauley was a great reader at the age of three, and that Mrs. Browning at the age of eight was as familiar with Homer in the original, as she was happy with her doll. It is a sad reflection, but a true one, that some of us know as much at the age of eighteen as we do in later years.

Among the greatest men of action we recall Frederick's love of letters, Abe Lincoln's passion for books, and Napoleon's travelling library. Among the politicians we think of Pitt's sofa with its sheet of thumbed classics, and of Fox exchanging with tears his books and his garden for the House of Commons with its strife of tongues. We could dwell also on the names of Walpole, Peel, Disraeli and Gladstone—the latter who is often spoken of as "The Christian Scholar in Politics."

Do we read and study and ask God's blessing that our minds may become a precious possession to man, and by its use we would be enriched, and God glorified? It was Wesley's counsel to "Do all the good you can, by all the means you can, in all the ways you can, in all the places you can, at all the times you can, to all the people you can, and as long as ever you can."

Emerson remarks, "It is easy to accuse books, but ones are easily found." The best are but records, and so it is for the most part they work no redemption in us. But it is true, there are the books which take rank in our life with parents and lovers and passionate experiences.

We owe to books those general benefits which come from highly intellectual action. So with mean people; live with them and you think life is mean, then read Plutarch and the world is a proud race. As whole nations have derived their culture from a single book—as the Bible has been the literature as well as the religion of the large portions of Europe—so perhaps the human mind would be a gainer if all the secondary writers were lost, because it is only in the best circles that the better information is gained. Emerson believed that "the scholar was a favorite of heaven and earth, the excellency of his country and the happiest of men."

"For wise men," Hillis remarks, "the joys of reading are life's crowning pleasures, books are our universities where souls are the Professors. Books are sometimes spoken of as mental machines. They enable the mind of man to reap in many harvest fields, and multiply the mental treasures." It was Milton who said, "The book is the life blood of the master-spirit."

We have books upon books, but apart from and above all others is the Bible. Alone it has civilized whole nations. It is the one book that can fully lead forth the richest and deepest and sweetest things in our own nature. Thayer well says that "for paths of narrative; for incidents that go directly to the heart; for the picturesque in character and manner; for copiousness, grandeur and closeness of reading; for irresistible force of persuasion and practical value, no book in the world deserves to be so increasingly studied as the Bible."

How important it is that great taste and care should be shown in making a careful selection for life is not "what we make it" so much as what makes us.

Carlyle thought that was our grand business in life, "not to see what lies dimly at a distance, but what is clearly before us."

As young people we may well give heed to the words of Dr. Hillis: "If any man be strong let him work; if any man be wise let him observe and think; if any man be happy let him help; and if influential let him sacrifice and serve." Without sacrifice there is no success. Doing is better than seeming, giving better than getting, stooping to serve better than climbing toward the throne. Then let us unfurl our Epworth League motto: "Look up and Lift up, for Christ and the Church." Henry Drummond in his book "The Greatest thing in the World," says "Thank God, that the Christianity of to-

## Convention Decorations for Leagues

Realizing the need for suitable and sufficient decorations for our League work, we recommended the expenditure of sufficient money to procure a number of suitable emblems, mottoes, and such like, for use at conventions and other League gatherings. The General Board authorized the purchase, and we have had a start made. These banners, etc., were used for the first time at the Cornwall Convention, and were then passed on to the London Conference Convention at Blenheim. Just how they helped make the Convention church at Cornwall attractive may be seen from the picture of the church on another page. The



ANOTHER CONVENTION GROUP AT CORNWALL, OCTOBER 7.

day is coming nearer the world's need." As Leaguers we must live to make its influence universal, as men's hearts everywhere resound with the call of the loving voice of God. In Him alone is abundant life for evermore.

"What do they know of life, who only see the form of things  
And not the heart?  
What do they know of love, who merely kiss the lips and cheeks  
And not the soul?  
What do they know of life and love to whom there never speaks  
The voice of God?"

"Tied to the sordid task of self, they see no vision bright  
And wise their lot.  
Bound by the sickly pride of self they miss the only prize,  
There is no gain.  
Sunk in the slush and dirt of lust bereft of true light  
They grope their way.  
Lost in the cave of hell's despair they have no open eyes  
To see their God.

"Be wise, and turning from the shape and size of earthly things,  
O seek the heart.  
Be true, and never merely kiss the rosy lip or cheek,  
But kiss the soul.  
Be calm, and living thro' the deeps of life, the angel's wings  
Shall round you come.  
Be good, and knowing well both life and love to you will speak  
The voice of God."

It has been impossible to publish in this number all the reports of District Conventions that have been held. A number of these are all ready in type, but are necessarily held over until our next issue.

mottoes were striking and much commented on during the sessions, and enquiries made as to their cost.

These are all the property of the General Board and at the service of any of our Leagues who may desire to use them. The only cost will be the express charges on the parcel to and from the Central Office. We desire to add to the number already printed, and will be glad to receive suggestions as to the matter. If you have some original thought-provoking sentence, short and to the point, that you would like to see used as a wall decoration, kindly send it to the General Secretary. And if the Epworth League will be a bit more generous in their annual offering to the General Fund, we will seek to provide much more abundantly for general use in this and other ways than has ever been attempted in the past. If you want the mottoes, write the General Secretary, and if they are not in use you are free to utilize them with your own flags and bunting in adding popularity and point to your various gatherings.

Reports have incidentally reached us of splendid Epworth League Anniversaries in many churches. This is as it should be. The local society is deserving of prominence, at least once a year, and pastors and presidents may wisely combine to give the League its most public publicity in the congregation as fraternal assemblies seek almost universally, annually. We shall be glad to receive items of interest from Leagues holding such anniversaries or rallies locally. Indirectly we know of numerous services of this nature in numerous places. We want first hand information, please. Send in your reports.

I cannot consent, as your queen, to take revenue from the sale of liquor, which destroys the souls and bodies of my subjects.—Queen of Madagascar.

## THE LEAGUE FORUM

### What Do You Think?

Inspiration is better than information.

Insight comes before foresight.

Short cuts in Christian work generally prove to be blind alleys.

A few good officers are worth whole shoals of poor ones.

The company a young man keeps will lead him either up or down.

Good workers seldom quarrel with each other.

Critics usually like to sit down when they talk.

Too many people in our day like to ride in the observation car.

If our Leaguers were judged by the same standards as a good business house, how would they be rated?

Pious sentiment will never build Churches or send out missionaries.

The demons, according to St. James, were thoroughly orthodox.

Consistency is the brightest gem in the crown of religion.

Lines of least resistance for policies, but the straight way of truth and righteousness for principles.

Your best opportunity is here and now.

The grace of God to be effective must be realized in our lives.

Holiness is vicarious.

False faith and formal works are both "dead" and ought to be buried.

Not what a man says, but what he does, counts in the markets.

I would rather meet a man with the faith of the good Samaritan than one with the faith of the Priest or Levite, even though not so scholarly or orthodox.

A man is getting right when he gets in to his own life to start reform.

How long since you made a good confession of your sins to God?

A man will see the world's need better when he sees his own right.

We won't succeed as Christian workers until we make our work our vocation—no resigning, and no whining.

Out of our deep spiritual visions flow the great enterprises and successes of life.

Peter was called "Rock." Rocks are most useful when properly carved and polished, set in place according to a plan, and when they stay in their place. What kind of "rocks" are we?

A man can't see the world's need rightly until he sees it through the Christ perspective.

The way to hold people is to interest them, and the way to interest them is to put some responsibility on them.

Timothy was one of Paul's best friends, and he gave him a big task!

The religion that will hold young people must have Christ for leader.

When God wanted a leader for the children of Israel he looked for a man with courage.

Faith is always the prime quality of heroes.

The New Testament does not recognize Christians who have no armour on.

A society that has good singing and poor praying is on the low level yet.

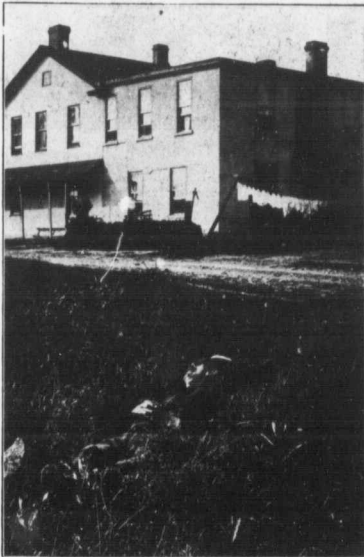
There is grace enough for everybody; it is the business of the Church to make it known and help dispense it.

The Lord's work cannot be done in a half-hearted way.

Happiness is not to be the end of life; it is a by-product.

"Ye are the salt of the earth." Salt is pungent, and not likely to be popular—yet people do not like to be without it.

## ABOLISH THE BAR



A PROHIBITION OBJECT LESSON.

The hotel-keeper has this man's money. Question: What has the man got in return? Figure it out.

The Bible is best explained through a practical life.

To a poor man an ounce of bread is worth a ton of good wishes.

People with low aims seldom fail.

Great faith is known by deeds rather than by knowledge.

Not orthodoxy or heterodoxy, but helpfulness, must be the test of a man's religion.

Trusting is better than knowing. Jesus trusted the Father, and left some problems unsolved.

Scripture is fulfilled when a man shows its reality in his experience.

No matter how high optimism lifts its head so long as it keeps its feet on the ground.

Christ and not the Church is to be the magnet that will draw all hearts.

Christianity speaks to men as men, not to rich or poor, races or creeds. Go after everybody, and especially the one farthest away.

Christ loves the poor, because he lived mostly among them. "Much food is in the tillage of the poor."

Glasses won't help a blind man to see.

The way to forget your own woes is to get busy helping others.

Every worker needs a vision similar to that Isaiah had when he saw a God that completely eclipsed human agency and places of worship.

A power like that Isaiah saw would do more reforming the world in a day than human agency could do in a cycle.

### Fear of Battle

Those who have been on actual battle-fields tell us that there is a point when fear almost overcomes them, but after a time all that is gone, and they glory in the fight. There is something of that feeling in connection with life itself. We shun hardship, and like ease. We like the crown but shrink from the cross. That view of life which makes it all rosy is false. There is to much of that talk. Give battle with evil, with low aims, and every form of wrong. As you do, you know there will be blows in return. Unpleasant things will be said. Some you thought were friends will prove untrue. Never mind, stand for the right. "Count it all joy when you fall into divers temptations." That is the soul meeting its environment. It does so with confidence, with the note of triumph ringing within. Drummond said: "Keep in the midst of life. Don't isolate yourself. Be among men, among things, and among troubles, and difficulties and obstacles." There is the same view of life. The majority of us are in hiding most of the time. We are afraid to give battle; afraid of criticism, afraid of gossip, afraid of failure. Take another, larger, view of life than that. Life is opportunity to fight for the Lord.

### "Early Rising"

Have you ever noticed how often the Bible speaks of the early rising of its heroes and men of success? There is a good story about Turner, the famous landscape painter, in this connection. He was asked by some Lord to come out to his estate and paint special pictures. Turner went and was soon ensconced in the best spare room. The next morning when he appeared he was asked what he would

like to do that day. "I would like to go fishing," was his reply. Three days after he made the same request. On the third day, however, the aristocrat reminded him, gently as possible, that he had asked him out there to paint, not for sport. "O," said Turner, "certainly, just come to my room and have a look around." With that he led the way, and showed his skeptical host some of his matchless work. Turner had been up early each morning working at his appointed task. At the time he appeared each morning he was ready for a day's recreation. Of course his host was not used to that.

There is a saying to the effect that it is possible to go ahead of the devil. The above illustrates the meaning here. If there is work of importance to do, get it in first. If you want to get ahead of the other fellow get up early. If you want a successful League next week start right in to plan and work for it now. If you want to get a good program for next spring and summer, now is the time to be thinking about it. In the Battle of the Nile, Nelson calculated that he could go one better than the enemy. He did so and won. The Lord's business requires haste. The Lord's work can be done best by the diligent. Fortune favors the early riser. Go ye.

### The Former Times

When people get tired of finding fault with the present, they go back to praise the former times. Things used to be done then! Fields look green far away. Some of us are willing to work anywhere but where we ought to. The former times will no more fit these times than your childhood clothes will fit your body. The world is growing bigger and it has new passions and desires. There are new demands to meet. Christianity is the religion of the present and the future. It is not by squaring ourselves with the past that we win, but by setting ourselves resolutely now to lead the hosts of the Lord into the land of Canaan. The best times are ahead. We must not look back plating for other times. God is living. He is here now. Consult Him. If your work is as serious as it ought to be you need not be ashamed to talk to your Lord about it.

### "The Business End"

The remark is often made that there is a business end to the Church. Too many speak of it as if they were afraid to let it be known. The Scripture warrants us in insisting that things be done decently and in order. It commands diligence in business and industry about our work. What would a good business officer conduct about their work? Some of them would be commended—the successful Leagues would show good methods. The poor Leagues *vice versa*. How would it do to ask a leading business man, or someone who is personally interested in business, to give the officers a talk on methods. It would stimulate the League not a little we may be sure. If Moses could learn something along this line from his "heaven" father-in-law, we need not fear learning too much from any creditable source. Welcome criticism. The poor chap is fire that tries things. The poor fellow is burnt out, and the talk will remain. Let the Executives of the Leagues meet often for consultation and planning. In a multitude of counsel there is wisdom.

*Crede*

## Christian Stewardship

A Paper read before the E. L. Convention, held at Stouffville, Tuesday, Sept. 16, by the Rev. John Petch, of Sandford and published at the request of the Convention.—Ed.

At the outset, the writer wishes to express his indebtedness to the "Christian Steward," a publication issued in the interests of systematic giving, and more especially to the late Dr. Sutherland, whose words on this important subject have not only colored his thinking but are often quoted in full in the body of this paper.

The Church of God, in every period of its history, has had its problems— theological, social, political and financial. These problems exist to-day and are as vital as ever. Indeed, the financial problem is of more importance now than at any time in the past. The rapidly-increasing wealth of our country, coupled with the urgent need of the Church for consecrated money to further its work, has given this question a prominence never before attained.

Through the work of the Association of Christian Stewards, organized about thirty years ago in the city of Toronto, there has been a general awakening upon this subject. Numbers of Christians are honestly asking, "What is my duty in regard to my money? What are the principles of Christian Stewardship as taught in the Word of God?"

There are those, of course, who think the Church should be silent on the question of money, and that the preacher especially should never say anything about it. But such objections are generally arising from a spirit that is worldly and centred from a spirit that should make way for all Christian hearts for that of consecration and service. Such persons need a new and different conception of their relation to what they possess. They need to learn that they are not proprietors but stewards of the property God has given them. Perhaps this is admitted in theory; but it is only in an unreal and poetical sense that they recognize that their all belongs to God. They think of what they have as theirs to do with as they please.

What the Association of Christian Stewards aims at is not simply to secure an increase in givings to the church, but a radically different conception of our relation to what we possess, or, as Dr. Sutherland has so well put it, the problem is the Christianizing of our conception in regard to money till it become a power for good. Money is accumulated power. It is stored-up energy. It is a great power in the world. Many things it can do. "It can exalt and it can debase; it can bless or it can curse; it can inspire the loftiest passions. It can minister to the deepest pity and sorrow and the angel of death may steal into the home to destroy peace and joy. It can quicken benevolence or arouse selfishness. It can make peace or proclaim war. Like the summer rain it can scatter blessings till the wilderness and the solitary place become glad, or it can scorch and wither like the breath of pestilence till human life become a desert." Money truly is a mighty power; but whether it shall be a power for good or ill depends on how we use it. It will work evil in your life; but hold it as a sacred trust from God and it becomes a power for good, to bless and uplift the world.

"The consecration of money to the work of God is the one thing upon which the evangelization of the world depends to-day. This could not be said of any former time. When the world's heathenism lay solidly entrenched behind the

superstition of the ages, money would have been powerless to open its barred gates or batter down its massive walls. When the Church of God has lost her sense of responsibility and the Master's command to preach the gospel to all the world had become a dead letter, mines of money would have no awakened ear for slumbering conscience nor power to see the great opportunity. At a time when those who longed to penetrate the regions of heathen darkness were few, large revenues would have been of little use." But now, with the heathen world everywhere open to the missionary, with the great church awake to the urgency of the great commission, with hundreds of consecrated men and women offering for service in the world's mission fields, the need of consecrated money is felt as never before; and it is this which gives point to the question of the stewardship of money.

What are the laws which regulate the use of money as taught in the word of God?

1. The Divine ownership of all. "It is a false conception that so generally prevails that what a man has is his own. The scriptural teaching is that it belongs to God." For example: Here is a man into whose possession considerable wealth has come. He regards it as absolutely his own, to do with as he pleases. He begins to consider what he will do with it; how he will spend it; he has no misgivings as to his right to dispose of it as he chooses. Just then, however, a man enters upon his meditation, and it breaks in upon his meditation, and he says: "The silver and gold are mine and mine the cattle upon a thousand hills." The man is startled and begins to ask, "Who said that?" And his conscience answers, "God said it." "But surely," he argues, "did I not work for what I have, and is it not the reward of my labour and mine to do with as I please?" But again the voice replies: "It is the Lord that giveth thee power to get wealth." That energy of muscle and nerve and brain by which you got all this was given to you of God, and no man has a right to say, "my power and the might of my right arm hath gotten me this wealth," nor has he the right to think he can do with it as he chooses.

2. The second law which regulates the possession and use of money is what is called the law of the tithe or tenth. How did Jacob happen to hit upon this law? It was a portion in his vow as Bethel. We may be sure it was not a random guess, nor was it a special revelation given at the time. Was it not rather the recognition of a universal custom with which he was already familiar but which hitherto he had failed to observe? But now when he stands in this heavenly vision at Bethel and his soul, hitherto unillumined, is inspired to better things, he vows that he will give God a tenth in recognition of his loving care, for which he hopes. When we read that Abraham gave a tenth of all he had to God, Melchizedek, priest of the most high God, we are not to suppose that he was the only one to do this. There is evidence to show that from the very dawn of history every people that had a religious system at all dedicated a tenth to God in recognition of His ownership and right to all. This practice was then evidently the custom of the ancients, and when the law was given on Sinai, the statute that "the tenth is holy unto the Lord" was not the adoption of a new principle but the incorporation of a custom as old as the human race.

It is sometimes argued that the law

of the tithes was a part of the ancient Jewish code and was abolished along with that code. This contention is based upon a two-fold mistake, namely, that the law in question had its origin in the Mosaic code, and that everything in that code was abolished by the gospel. Both these assumptions are false. As already stated, the law of the tenth was part of a primeval law, and was only reaffirmed by Moses. Then as regards its supposed abolition at the coming of Christ, only those things in the Mosaic code which were purely typical have ceased to be, and then only through being lost in the large truths they were intended to typify. For example, the Passover Lamb becomes fulfilled in the "Lamb of God which taketh away the sin of the world," and the Passover supper itself into the "Lord's Supper." In this sense the law of the tithe is fulfilled in the larger meaning of Christian Stewardship in which not only is a tenth to be put aside for the work of God, but our entire possessions are to be regarded as a sacred trust from God to be wisely and faithfully administered. The law of the tenth finds its counterpart in the law of the Sabbath. Both date from the dawn of human history and both reappear in the form of specific precepts in the law of Moses. They are founded in eternal wisdom and righteousness and ordained in the best interests of the human race. If we read these precepts only in the letter they appear but an arbitrary claim upon one-tenth of our income and one-seventh of our time; but if we regard them in the light of a divine purpose, we see in them a wise and gracious provision to safeguard the welfare of man. Nothing better than the law of the Sabbath could have been devised to guard man's physical well-being, cultivate his spiritual nature, check the tendency to unbelief and maintain his sense of fellowship with God; and nothing better than the law of the tithe could have been devised to check the tendency to selfishness and avarice and to keep alive the sense of dependence upon God.

3. The third law which regulates the possession and use of money is the law of Christian Stewardship as taught in the New Testament. This law does not abolish the Mosaic code, but spiritualizes it and unfolds its broader meaning. We are to give as cheerfully, and with a cheerful heart. There is no bondage to the letter. "The tenth is the Lord's" might satisfy the sense of responsibility in Jacob or in the Jew of a later age; the Christian recognizes that "all is the Lord's—God's gift," which he is to administer wisely and well. We are not to stop at the Jewish standard. "Jacob had no church to support and no world to evangelize; we have both. The Jew had but the shadow of good things to come; we have the substance. The Jew had but a dim perception of redemption in type and promise; we have the reality in the finished work of the Son of God. They were constrained by law and precept; we are constrained by the love of Christ. The Christian recognizes that he has been entrusted with the use of his Lord's money. He keeps ever before him the thought of a coming day when he must give an account of his stewardship and when he hopes to hear the words, "Well done, thou good and faithful servant, thou hast been faithful over many things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

And is it not evident that this systematic method of giving to God's cause is by far the best? Appeals to sentiment have had their day. Denominational loyalty is with many no longer a sufficient motive. How much better to rest the motive of our giving on the plain teaching of scripture that "the tenth is the

Lord's." This alone will enable the church to meet the tremendous responsibility thrust upon her of evangelizing the world; this alone stems the rising tide of materialism that threatens her spiritual life. The love of money is the besetting sin of this age, and the remedy lies in convincing men that wealth is not a personal possession to be hoarded or squandered at will, but a sacred trust to be administered for the common good.

If the system of tithing were generally adopted it would revolutionize the whole system of church finance. Doubtful ways of raising money for the Lord's cause



REV. JAMES ALLEN, M.A.

The energetic General Secretary of the Home Department of the General Board of Missions is not a great admirer of the "camera man," and it was only by taking advantage of a chance opportunity that we got this characteristic picture of him. It was hurriedly taken one day in late summer when the Editor happened to meet Mr. Allen in Queen's Park as he was briskly making his way to the Legislative Buildings on business, etc. in no wise "posed" picture; but all the more truly does it show the clean-cut and matter-of-fact business air that is so thoroughly typical of the man and so characteristic of his official life and labor. The Methodist Church has no more competent or thorough-going officer than Mr. Allen.

would be abolished. Special appeals would be unnecessary and religious begging go out of fashion. The church's languishing enterprises would be quickened and missionaries sent to every part of the world. The church would no longer stand as a mendicant by the world's wayside, solliciting alms from every passer-by; instead, giving would be elevated to that plane of sacred dignity to which it belongs as an act of worship.

Finally, this scriptural method of giving would result in spiritual quickening and blessing to all concerned. "The liberal soul shall be made fat, and he that

watereth shall be watered also himself." Men would learn the truth of the words of our blessed Lord: "It is more blessed to give than to receive." Then we should discover that the more one gives the more he has. This is a truth which, though a seeming paradox, has been found to be a profound fact.

"A man there was, some called him mad,  
The more he cast away, the more he had."

Solomon put this truth in the form of a proverb: "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty," and our Lord says, "Give and it shall be given unto you, good measure, pressed down, shaken together and running over shall men give into your bosom." Paul declares, "He that soweth sparingly shall reap also sparingly, and he that soweth bountifully shall reap also bountifully." If all our leagues would but adopt this principle of giving, in the next generation it would have become the general practice of the church instead of being the custom of a few of God's people. May its general adoption be speedily effected, thus supply the measure whereby the world may more quickly and more effectually come under the sway of the kingdom of God.

## How About Your Era Agent?

Knowing the positive need of a local representative for this paper in every League, we have earnestly and repeatedly requested that an Agent be appointed in all Leagues, that through this agency subscriptions may be regularly expected. Not many have reported their action, and we do not know of other Leagues who are seriously considering the situation to actually save it. Apparently everybody, or nearly so, expects the paper to continue. But we cannot look for indefinite publication at a loss to the Book Committee, nor would any such loss be at all necessary if all did their part. This issue will reach a considerable number of new subscribers, but until there is a League Club list from the majority of our societies there seems little hope of putting the paper on a self-supporting basis. Will you not please consider that point of the standard bearing on the circulation of the paper, and give us your fair quota of subscribers soon? A year hence may be too late.

The General Secretary acknowledges, with much appreciation and many thanks, the numerous voluntary testimonies sent to his desk from Pastors, Sunday School Superintendents, and others regarding the Sunday School Rally Day Programme which appears to have given greater satisfaction than other previously issued. He will be thankful for practical suggestions from interested workers in reference to the service for 1914. Do not hesitate to send in your ideas and plans. We want to improve every year and in the multitude of counsellors you know!

There is a most gratifying spirit of enthusiasm already being shown in our Sunday School membership campaign. The half a million mark does not seem nearly as visionary or impracticable as might be supposed at first sight. When one sits down and quietly contemplates the vast constituency of Canadian Methodism on one hand and the momentous interests involved in the Sunday School work on the other, the number to be added after all. And it looks as if the whole church is going after them. Good!



## Great Stories of the Bible

## VII. Mordecai and Esther

Esther, Chapter IV.

TOPIC FOR WEEK OF NOVEMBER 16.

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

HERE are at least two points of especial interest in this fourth chapter of the book of Esther—the incidental note of the Persian King's selfishness in the words: "None might enter into the King's gates clothed with sackcloth," and the successful appeal of Mordecai to the young queen. One is tempted to deal with both of them. The first has a very fine parallel in the description given by Sir Edwin Arnold in his "Light of Asia" of the rules governing the "love's prison-house" built for the young Prince Siddhartha (Buddha).

"The King commanded that within those walls  
No mention should be made of death or age,  
Sorrow or pain or sickness. If one drooped  
In the lovely court—her dark glance dim,  
her feet  
Faint in the dance—the guttless criminal  
Passed forth an exile from that Paradise  
Lest he should see and suffer at her wee.

'Twas treason if a thread of silver strayed  
In tress of singing-girl or nautch dancer,  
Any every dawn the dying rose was  
plucked,  
The dead leaves hid, all evil sights removed.

A more modern parallel is afforded by the historical fact that when the finally unfortunate Marie Antoinette entered Paris in gorgeous pageant for her espousals with the French King, the blind, the lame, and the halt were kept out of her way lest she should see anything to drive away her happiness and joy. The writer has no space to deal with the reflections that readily suggest themselves in connection with this pictured selfishness, but if any of the leaders of this meeting of our League find themselves challenged by this part of our chapter, they will find some very helpful material either in Rev. Dr. Watkinson's sermon entitled "Transformed Sackcloth," or in that of Rev. Dimsdale T. Young on "An Old Persian Law Overlaid Still." Both sermons will reveal how very wise Mordecai was, in contrast with King Ahasuerus, when he refused to throw off his sackcloth and send to him, his sturdy soul having grasped the fact that no good ever comes of getting rid of the sackcloth if you have not first got rid of the sackcloth's cause.

The larger interest of the chapter, however, lies in Mordecai's correspondence with Esther, and that we now turn. Many of our readers are probably aware that the book of Esther has had two adverse criticisms launched at it. It is declared to be altogether unspiritual or secular in tone because it nowhere mentions the name of God, and on the other hand, its ethical standards are attacked because it records with seeming approval, or at least without any hint of condemnation, the bitter vindictiveness of Esther toward Haman, his family, and his supporters, when at last she gained the upper hand. There is possibly some justification for the first charge, although there are elements in this chapter, if nowhere else in the book, that seem far enough removed from secularity of tone. This chapter, like the rest of the book, may not mention the name of God, but it seems to the writer quite plain that the thought of God exists as a background thought throughout. Mordecai does not

mention the divine name, but it is pretty hard to read of his utterances, or of his actions, without detecting in them both the throeb of a pious heart. His conviction of a sure national deliverance is too deep to rest upon any other foundation than the usual Jewish foundation of trust in Jehovah. Esther likewise may make no direct reference to God, but when she makes up her mind to risk her life for her people's sake her pathetic request to the king to fast for three days from both meat and drink surely suggests a consciousness of God in her trembling breast, and a religious movement of her soul.

But whether or not the charge of secularity of tone can be sustained, the other charge concerning the low ethical tone of the book can only be fully justified as one that irrationally expects an Old Testament book to breathe at all times the purest New Testament spirit. Undoubtedly there are some things in Esther that might have been bettered from our Christian moral viewpoint, but there are great truths enough bodied forth in the final appeal of Mordecai to Esther to redeem the whole book in our eyes. Look closely at the appeal, and it will be found to present three potent facts which were not without their influence upon the susceptible heart of the young queen.

The first of these is the truth that her interests, and maybe her very life itself, are bound up with the interests of her people. In other words the great law of social solidarity (as we have come to call it in modern times), holds good even for her queenly life. It is to this fact of social solidarity that Mordecai calls Esther's attention in the words, "Look not with thyself that thou shalt escape in the king's house more than all the Jews." She is bound up in the bundle of life with her people, and what touched them would ultimately touch her. Mordecai probably spoke more wisely than he knew when he sent this message to the queen, but at any rate the evidence accumulates for us on every hand that some mysterious force unites lives that seem at first sight very far apart.

In our shallow selfishness it is very easy to say concerning the troubles and needs of another whose life does not patently abut upon our own, "They are no concern of mine; let him look to them," but in the long run they prove to be very much our concern. It may seem to us that we can effectively dissociate ourselves from those, let us say, who live on the other side of the earth, but our tattered and other things give the lie to our words. It may seem to us that the little personal concern how flagrantly the Mohammedan pilgrims may disregard the simplest laws of sanitation when they herd together by the hundreds of thousands at some popular shrine, but when a plague breaks out among them in consequence, and in due time takes its passage across the ocean in a trading vessel, we are disposed to change our hasty judgment, and to give heed to Mordecai's warning in a modern application, "Think not that thou shalt escape . . . more than" the others.

Or it may seem to us very fine reasoning to say concerning a menace such as that of the legalized liquor traffic, "It has never done me or mine any harm; why should I make myself busy against it, or draw down upon me its hatred?"

But when lives we love, or persons in whom we have trusted, or on whom we have built our hopes, are devoured by the raging monster, or when its menace casts a gloom over our own homes at last, then we awake somewhat bitterly to the fact that we are bound up in our brother's life after all, and that it would have been much better wisdom for us to have fought and to have destroyed the traffic for the other fellow's sake—for in saving him we would have saved ourselves, while in leaving him unaided to his fate we have only made our own pain more certain.

Leagueers, let us get it into our hearts that there is a bond uniting the very ends of the earth. We are one with our kind, and the selfish endeavor to disregard the fact that we are "bound up in the bundle of life together" will surely react to our own final disadvantage. Selfishness of any kind always outlives itself; it is out of sympathy with God's universe. Esther steeling her heart against her people pleading through Mordecai might for a time have enjoyed the pleasures of her high estate, but even though her personal life might not have fallen a prey to Haman's machinations, the blight of a damning memory would have been upon her soul and centuries of Jewish execration would have been her lot.

The second great fact on which Mordecai laid emphasis in his appeal was that if Esther failed to make the venture to save her people in their peril her big chance of moral glory would pass to another. The deliverance would be wrought out, but the glory of consummating it would fall to some one else. That is what Mordecai brings to her attention in the words, "If thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place."

Usually we are in the habit of listening to a very opposite kind of appeal from our Christian teachers. We are often told that the Eternal has appointed a way to each one of us his own, and that if we do not do them wrong we will in a sense remain forever undone. There is much truth in that too, but here Mordecai reminds us of something else that is equally true, namely, that the purposes of God are never really balked. We may refuse to lend him our aid in carrying them out, but they none the less get themselves finally done—by other hands than ours, and the glory that might have adorned our brows crowns some other more responsive soul.

Students of the Reformation rarely forget to connect upon the fact that the scholar Erasmus might have won Luther's crown of glory if he had but given full response to the call of God that sounded within him. He had his call to deliver the church from error and tyranny, and his selfish desire to win the scholar's calm and ease made him refuse.

The deliverance none the less came—but it is the name of Luther, not that of Erasmus, with which the story of the Reformation connects itself most. A paragraph from a recent sermon of Rev. Dr. Newell Dwight Hillis will illustrate the same truth. Says Dr. Hillis: "There came two boys in the West—one was Douglas and the other was Lincoln. Opportunity came to both to speak a word for liberty. The same sun shone upon both, the same truth fell upon the mind, the slave stretched out beseeching hands to both lawyers, but the light fell on soil, oh, how different! A day came when Stephen A. Douglas flung up his arms, realizing in his fever, that he had made 'the Great Refusal.' And he whispered, 'I have lost it! I have lost it!' But the great emancipator, under the same influences, had gained the immortal fate which his competitor had cast away." It

were wise then of us all to give heed as did Esther to that appeal, and let no man take our crown.

The final, and perhaps the most effective truth of Mordecai's appeal is that the prosperity that comes to the individual life has its cause and explanation only in the fact that God has thus equipped it for the doing of something He wants done. See how Mordecai states this truth: "Who knoweth whether thou art come to the Kingdom for such a time as this." That remark challenged Esther's memory to get to work, and it responded. She thought of the days not far distant from her yet, when she, a poor Jewish orphan girl, unknown and unthought of by kings and courtiers, had been dependent for her support upon the kindness of this cousin who came to her now with an appeal to play the heroic part for her people's sake. And the contrast between what had been and what now was awakened in Esther's soul the questions, "Why has God so highly exalted me? For what end came I here to these sumptuous palace halls?" Mordecai's remark itself gave her the answer. "For such a time as this." "Behind your splendid change of fortune, O Queen, stands God, and He has lifted you here to the throne for a purpose."

It was Esther's deep conviction that her cousin was right and that her exaltation had not fallen out by chance, that gave courage to her heart to send back to him the heroic reply. "So will I go in unto the king . . . and if I perish, I perish." It is when men feel keenly that opportunity (especially unexpected opportunity), spells divinely appointed and morally unavoidable duty that they get keyed up in soul for the doing of things that are heroic.

It is when men can whisper to Jesus, to their souls, "To this end was I born, and for this cause came I into the world," that they find it possible to turn resolutely away from the glamorous path of selfishness and climb the steep of self-sacrifice, and of ungrading ministry to others.

If we could only say with Mordecai's effectiveness of speech to the men within our Christendom to whom wealth has come far beyond their early dreams, when the Church of Christ is hampered in its beneficent missionary activities by lack of means, "Who knows whether thou hast come into thy wealth for such a time as this," we would have perennially full treasures, and the evangelization of the world in this generation would cease to be merely an enthusiast's dream.

Or if we could stand behind the man of lowly origin to whom civic or political honors have unexpectedly come, and whisper to him at the opportune moment when some great movement of reform was trembling in the balance, "Who knows whether thou has come into thy place and power for such a time as this," there would be fewer reform fights lost and fewer legislators and administrators with their fine records finally broken. Yes and if we could whisper something of the same sort effectively to every voter as he takes the ballot, the symbol of his kingship, in his hand, there would be a cleaner political life in our country, and a steadier movement toward moral betterment among our people.

Few of us have not been lifted into a kingdom. In other words, Providence has lifted most of us to positions we did not at first think possible. Have we honestly asked ourselves, "Why has this come to me?" or are we listening to the faint voice of God within us makes known some good that we may do from the vantage point of our providential position, and whisper, "For such a time as this?"

HAVE YOU STUDIED THE LEAGUE  
STANDARD OF EFFICIENCY?

## Woman Suffrage

TOPIC FOR WEEK OF NOVEMBER 23.

Acts 9: 36-43.

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

**W**E recommend that this topic be treated as a debate. It is a good opportunity for our Leagues to hold an open meeting, and make this debate the main feature of the programme. We have arranged the arguments for and against for this purpose.

### ARGUMENTS IN FAVOR.

Consider these under two main divisions—those based on right, and those based on expediency. Democracy, in contrast with other forms of government, is based on the principle of representation. We have been advancing step by step, by lessening the number of restrictions, and thus enlarging the sphere of representation. At first the nobles and gentry had the right to vote; then the farmer and laboring man followed. Now we have manhood suffrage with only the necessary restrictions for safety. But the ideal democracy demands a minimum of restriction, and a maximum of representation. This brings us to the question of woman suffrage. For the following reasons, democracy requires that we take a forward step, and give woman her vote.

The first right of woman to the franchise is the right of *natural function*. Woman takes an equal share with man in the propagation of the race, the formation and maintenance of the home, and the building up of the nation. It takes both to constitute the complete human nature. If man were complete in himself and could propagate himself, but cannot, therefore the total human nature requires man and woman—equal and complementary. This principle was foreshadowed in God's purpose and ideal of marriage. Husband and wife become one flesh, and that flesh is not merely masculine. In the home and in the nation neither can do what is the natural function of the other.

Politically, woman ranks with paupers, idiots and criminals—disfranchised. Man and woman need not be identical, in order to be equal in right and authority. The fact that the differences are complementary demands equal representation. It implies that, concerning every subject, each sex may have its own point of view. The truth lies in the mutual correction and the resultant harmony. Why not, then, give woman equal right to vote with man?

Woman has a right to vote, not only on the ground of natural function, but because she constitutes *one-half the people*. Government of the people, by the people, for the people, cannot be claimed, when one-half of the adult population have no voice in the government by men alone gives us rule by a class that is divorced from the rest by the unbridgeable gulf of natural function. This is more serious than the social distinctions that have determined the franchise in the past. To fail to recognize woman as a part of the people, who consent should be obtained, will ultimately be fatal to the permanency of democratic ideals.

Woman's right to the franchise is based also on the principle of *personal equality*. The strength of democracy lies in the emphasis on personal liberty and individual rights. There is no necessary for the fullest development of individuality. Self-consciousness, strengthened by personal liberty, produces a stronger social consciousness. But only one-half of the people have personal rights and equality.

Since franchise is the only means of political recognition, woman without a

vote is non-existent in the eyes of the state. It is much like an employee seeking privileges from a corporation, in which only shareholders have a right to vote. The employee has no legal status. Just so, woman has no political status. Is this just to the personal ability and human qualities of woman? Woman suffrage is the attaining of political consciousness by the womanhood of the nation. This is absolutely necessary to the attainment of complete individual self-consciousness.

Some say she has many "privileges" that should compensate her. The question is not how many privileges woman can have as a political slave, but how many rights as a political unit equal with man. She is prepared to face the consequences, and rely on the law of compensation to eventually re-adjust it. Woman is prepared, if necessary, to forego the lifting of the hat, and the proffered seat in the street car, if she is given recognition by the state. The queenly woman will still receive due respect and privilege.

Women claim that those who are taxed should have representation. The Anti-Suffragists admit that unmarried women and widows with property have a right to vote. But why should not mothers, who bear their fair share of the maintenance of the home, and the acquisition of the property, have a voice in the question of taxation?

Again, others claim woman should not have a vote because she cannot *defend* it. This is based on the supposed precedent that the right to vote is limited to those that can carry arms. Since it is the natural prerogative of man to fight and defend, therefore he should have the exclusive right to vote. But will true democracy permit of such restrictions?

Franchise has nothing to do with personal military service. The liability of men to service does not carry with it the right to vote. "The only force known to democracy is the organized will of the community in action—men and women." Are those that can carry arms the only ones that vote? "The ability to fight is the exclusive qualification for suffrage or it is not. If it is, the men who lack it ought to be excluded. If it is not, the lack of it is no reason for excluding women."

Besides, can man actually carry on war without the co-operation of woman? There are other forms of service indispensable to war besides fighting in the field. It is yet to be proven that woman is incapable of such service, or that she refuses to bear her share. Many women are more able to fight than some men and have been true warriors. "The idea that every voter must be able to fight his way to the polls, and, after he has done so, possess the physical ability to enforce the effect of his ballot, is a proposition that will not stand the test of any civilized country." The same argument holds as regards duty in police. To-day we see women appointed to the police force in some of our larger cities. In time woman will do her share in the responsibilities of citizenship.

Besides the arguments which prove woman's right to a vote, we wish to give some reasons why we think it is *expedient* for the woman to have the vote. Modern conditions have necessitated this struggle. In the following circumstances the only satisfactory solution is the enfranchisement of women.

Before the introduction of machinery industry was confined principally to the

home. We have no statistics to show how many women were engaged in it. But her work was represented by the head of the household. With the advent of machinery, industry was centralized in factories where every man, woman and child was put on his own responsibility, and paid wages. Women and children entered into a new public relation as wage-earners. Such questions as wages, hours of labor, and sanitary conditions of factories, as it touches women and children, cannot be intelligently determined by men alone. The constraining force of world progress has shaken the civilized woman out of the old lines of work, and out of the home, and compelled her to enter the new without preparation, or the means to secure it or the protection she needed and must have as the mother of the race."

The Anti-Suffragists claim that they stand for the preservation of the home and of motherhood. But it is the existing conditions that have driven woman into industry, and is now wrecking the home. Give woman a vote, and she cannot conserve the domestic life which she represent her own natural function—motherhood. Experience shows that woman needs the ballot to protect her interests as a wage-earner.

In former days the necessities of the home were controlled largely by the household. But now the laundry, bakery, etc., have become as public industries, free from the control of the home. On the one hand this has driven many women into industry, and on the other, lessened woman's prerogative in the home. Should not woman have a say in the question of pure food, of milk, and the control of the meat trust?

A proper division of labor in the home places woman as the housekeeper. Will not the same principle hold in regard to the city or state? The science of housekeeping wherever applied is a science, and state—is a woman's work, for which she has been fitted by centuries of training. Man is naturally indifferent to much of the civic and national housekeeping. "Town planning and the transportation problem are nothing more or less than housekeeping problems. Likewise the health department, tenement house inspection, street cleaning, etc., gain their chief interest and significance from their bearing upon the location and the character of the home." These problems have been clumsily handled by men, from the standpoint of business and industry. But fundamentally they have to do with the welfare of the home. Woman is best fitted to manage these matters, and exercise her talents through the ballot.

Formerly the education and training of the children were accomplished largely by the home, in co-operation with the Church. But now it is controlled by the state. Who knows better than the mothers and women teachers who the children should be educated and under what conditions they should receive it? To-day money can be obtained for the projects in which men are interested. But everywhere schools are suffering for lack of funds. "The extension of suffrage to women in Colorado has made it easier to secure liberal grants for education." The only legal way woman can control the public education of her children is by the ballot.

Discipline and training, which were formerly within the home, now become a public duty. Industrial schools, juvenile courts, etc., represent a public phase of this question. The modern problem of the delinquent boy and the wayward girl was not known years ago. Here is a sphere where the maternal instincts of a woman can shine. What has been done already is owing to the influence of women in public life. How much more effective if she had a vote.

There are two existing evils that woman can help to correct, if she receives her right to vote. In the first place, woman can demand equal moral standards for man and woman. At present she has no political refuge from the evils of the white slave traffic. She is absolutely dependent on the chivalry and privilege of men. Woman's suffrage is one of the most effective weapons by which this accursed trade and all kindred evils will be overcome. Also by the vote woman will be able to demand equal right to a minimum wage for the same work done.

#### ARGUMENTS AGAINST.

Woman Suffragists claim that woman has a natural right to vote. But men do not vote by right. The ballot has been agreed upon as one method of government. Franchise is not an inherent right, but an acquired privilege. Can any one have a natural "right" to anything in a political community? It is the gift of the state. Chief Justice Marshall says, "Whatever abstract arguments may be used concerning it, the fact remains that the granting of the franchise has always been regarded in the practice of nations as a matter of expediency, and not as an inherent right."

Others claim that woman should have a vote because she is the equal of man, and has equal authority in the home. But is woman absolutely equal with man in the home in order to maintain peace. Even democracy demands the majority to rule, represented by the Government. The integrity of the home is found only in the final supremacy of the man as the head of the household.

Is true democracy being realized by giving everyone a vote? Should we not demand a proof of fitness to vote? The efficiency of the government is not based on more voters, but better voters. The greater half of women have no political education. The true method of representation is to "enfranchise wisdom more than ignorance, experience more than inexperience." In that case men would be the class best fitted by training an experience to receive the ballot.

Man's work is closely related to that of government, while woman's is vitally concerned with matters in the home. "If women would have to-day an equal share in the financing of great enterprises, in the management and running of the manifold factories, in the great commercial establishments; if women could share the hard labor in all the different trades with men, then and only then would it be just and in accordance with the principles of self-government to give an equal share in the government of the country. But as long as men are morally and legally compelled to support the woman the government should not bear the responsibility."

Representative government is based on the consent of the governed. When all voters are men, the minority submit. But if a good percentage of the majority are women, and the minority refuse to submit, how would they be compelled? In the state, like in the home, there must be a supreme authority, and that must be reduced to physical force in the final test. Since women cannot carry arms, they should have no vote. "We know that is the last resort, the final arbiter of the settlement of questions between men or nations is force. This is the main reason why women have been excluded from political responsibility."

The progress and permanency of our civilization depend on the fact that woman attain her highest function as motherhood. For the following reasons we claim

that woman suffrage would not tend to this end.

Woman Suffrage emphasizes the principle of individualism to an extreme. The individual is not the unit of society, but the home. "We maintain that the health of the nation is in the health of the individual. The entrance of woman into the political field would increase the alienation of woman from the duties of the home, for which she is naturally endowed, both physically and mentally." The more women become possessed of the ambition to go into public activities, the less they want to build up a home. "Suffrage will not help make our existing homes more stable, or imbue the young women, who become inoculated with its precepts, with the ambition to start one of their own. The social and economic independence of woman tends to the disintegration of the home and of society."

Woman as the child-bearing half of the community should be protected and provided for. The husband is legally and morally responsible to support the family and protect it. The woman has no legal obligation. The independence of women for social and economic independence is contrary to her natural relation to the home. The very purpose of marriage is found to be altered by this tendency.

Suffragists claim marriage to be an "economic partnership," which implies absolute independence between the sexes, not only as to income but also as to obligation. Woman suffrage would deprive man of the obligation to support the woman. Either she must go out and work for her living, or depend on the State. In the one case she cannot do it, and in the other case, as mother and wife. In the other case, the sanctity of the home is invaded by public interference. The ideal home is not built on "economic partnership," but on mutual love and dependence. Marriage is based on the functional differences of husband and wife, not on the equality of both. The emphasis on the economic and social equality in marriage is one of the chief causes of divorce. Some suffragists call a mother a "privileged parasite." Such language is vicious and bad. The parasite is the woman that marries to get all the money she can for a good time, but will not bear her fair share of the duties of the home in motherhood. Woman suffrage does not tend to a proper division of labor, nor justly recognize the differentiation of sex. These two elements necessarily go together. One of the principles of evolution is the increasing differentiation and specialization. The higher the civilization the more differentiation of sex, and the increasing division of labor. "Out of this evolution has come protection on the one side, and dependence on the other, with mutual aid and mutual care. Out of the man's protection of the family, and the woman's care of the family, have grown all government, all arts and all sciences."

Since differences of sex are necessary to the continuation of the race, we should not force upon society customs that destroy these differences. "Many suffragists propagate the new doctrine, that women should awaken from their lethargy, and take part in life; that there is and should be no difference between man and woman, and that woman should try to eradicate every trace of such differences that may exist between the sexes. The Suffrage Movement is resulting everywhere in the adoption of man's standard of usefulness for women. The ideal woman does the same work as man, becomes a political and economic opponent and destroys in every way the differences that exist between man and woman." The demand for nature upon fatherhood is to go out and earn the living for the family. But upon motherhood nature has placed the respon-

sibility to remain at home and care for the children and the household. Too many outside interests for the woman must inevitably result either in neglect of children or in a definite refusal to bear children."

The suffrage movement claims that woman should enter into politics and industry as the social, political and economic equal of man. But wherever woman enters industry, we find the social conditions *degenerating*. The strain of industrial activity, and its accompanying social influences, weakens the maternal instinct of woman, and unfits her for its responsibilities.

Besides, the entrance of woman into the wage-earning class has unquestionably lowered the wages of men. By our system of "free competition," the supply exceeds the demand, and wages have been lowered below a living wage for men. This necessitates many young men remaining single. Also many young women are, consequently, compelled to earn their own living. The economic crisis that has forced woman into industry, and made home-making a financial impossibility, is developing immoral tendencies in social life. It is admitted on every hand that one of the chief helps to the White Slave Traffic is the present economic crisis.

We are not denying woman the right of an equal chance in industry. The question is not so much right as the expediency of it. Is it expedient, in the interests of woman herself as well as the nation, that she compete with man on the labor market? "If we have woman worked, over-worked, exploited, we shall have woman robbed of those ethical instincts, those heroic powers of endurance, that capacity for motherhood, to which civilization owes more than to capital or to invention or to physical resources. Society has vastly more at stake in the conservation of women than in the conservation of men."

Besides all this, what influence will the entering of woman into industry have on the *ideals* of life? It means a fight between man and woman. Is this the ideal condition for our social life? Disaster will follow such a course. Man will lose his respect for womanhood, and the chivalrous spirit will be reduced to a minimum. The motto, "Ladies first," does not refer to the superiority of woman, but expresses the fact that man does not expect woman to take part in the struggle for existence, but to be protected and provided for. When woman seeks to enter into this struggle in competition with man, she makes herself repulsive to him. He does not want to fight with woman for his living.

By this method the most inspiring ideal of life will be lost—*love* and *mutual dependence*. But the suffragists say: "We demand our full share of all labor, and will take nothing less."

When woman becomes a wage-earner, the State must train and care for her children. The children run the streets untrained and uncared for. The State must provide some institution for their care. But no institution, no matter how good, can take the place of home and mother.

"While suffragists are talking about the passing of the home, and the dawn of an era when baby-gardens shall precede kindergartens, and the State shall take care of the child, experts agree, that what the child needs more than sanitary conditions is mothering, and that the morals and health of the child are safer in a poor home than in a good institution.

We want more of the home-made child and less of the street-made. If the women think they must go into politics, in order to make the street a safer place for their children, we ask in all honesty, who made the street child? The increase of juvenile

crime is one of the most shocking signs of the defect of our civilization. It is due largely to the lack of home-training, and the substitution of public instruction for parental discipline.

Some might ask, if women have no vote, how are they to exercise any influence? Social and political reforms are attained more by the *educating of public opinion* than by voting. Here woman finds her most fruitful sphere. She builds the individual character, by which society is reformed.

"Women stand to-day for the duties of a broader moral and social life, apart from the spectacular duty of exercising political power under stress of political ambition—an undivided body to create a scientific and trained public opinion."

For woman to exercise her influence by becoming a political partizan, instead of through the quieter avenue of home and society, seems to be fatal to all the cherished traditions of home. At present the vote of the best men is re-inforced by the undivided and unpartisan influence of the best women. But if you give woman universal suffrage, you throw open the gates to women—good and bad—and they will become partisans in the political strife.

## Outline Suggested Programme for a Thanksgiving Meeting

LISTED FOR NOV. 30.

THE EDITOR.

*Opening Exercise*.—Psalm 100—All standing and reciting the Psalm together.

*The Lord's Prayer*.—In concert.

*Hymn*.—Canadian Hymnal, 473. Church Hymn Book, 105.

*Quotations*.—(To be memorized and repeated by Leaguers.)

"God is glorified not by our groans, but by our 'Thanksgivings'; and all good thought and good action claim a natural alliance with good cheer."

"A lady applied to the eminent philanthropist, Richard Reynolds, on behalf of a little orphan boy. After he had given liberally, she said, 'When he is old enough I will teach him to name and thank his benefactor.' 'Stop,' said the good man; 'thou art mistaken. We do not thank the clouds for rain. Teach him to look higher and to thank Him who giveth both the clouds and the rain.'"

"As flowers carry dew-drops trembling on the edge of the petals and ready to fall at the first waft of wind or brush of bird, so the heart should carry its beaded words of thanksgiving; and at the first breath of Heavenly favor let down the shower, perfumed with the heart's gratitude."

"It's O my heart, my heart,  
To be out in the sun and sky!  
To stand and shout in the fields about,  
In the balm and the blossoming.

"Sing loud, O bird in the tree!  
O bird, sing loud in the sky!  
And honey-bees blacken the clover seeds;  
There are none of you glad as I.

"The leaves laugh low in the wind,  
Laugh low with the winds at play;  
And the odorous call of the flowers all  
Entices my soul away.

"For O but the world is fair, is fair!  
And O but the world is sweet!  
I will sit in the gold of the blossoming  
mold,  
And sit at the Master's feet.

At present, women are organized only for the purpose of the best reforms. The evil forces are not organized. But let every woman become a voter, and the worst type will organize with man for selfish ends. "To have one great section of the community out of the turmoil of political machinery, out of personal contact with the forces that most arouse passion and prejudice, is to give that section immense weight and influence in spreading public enlightenment. This is woman's supreme opportunity to-day."

We must make a distinction between the fundamental principle of the enfranchisement of woman and the modern Woman Suffrage Movement. The latter mixes it up with the economic equality of man and woman, and the eliminating of all differences of sex, and division of labor. The real principle of enfranchisement does not necessarily carry with it the equality of woman with man in every sphere of life, nor necessitate woman taking up man's work in every department. The Suffragists are hurting their own cause by these indications. They may seem necessities of our present day tendencies, but not the real argument for suffrage.

"And the love of my heart would speak  
I would add in the Holy rim,  
That the lips of the blossom more pure  
and meek  
May offer it up to Him.

"Then sing in the hedgerow green, O  
thrush!  
O skylark, sing in the bine!  
Sing loud, sing clear that the King may  
hear,  
And my soul shall sing with you."

*Hymn*.—Canadian Hymnal, 348.

*Quotations continued*.—(To be recited rather than read.)

"Thanksgiving looks up with every breath and sees God as Father, from whom all blessings come. Thanksgiving is praise. The heart is full of gratitude. Every moment has something in it to inspire love. The lilies made Jesus think of his Father, for it was He who clothed them in beauty! The providence of our lives, if we rightly think of it, is simply God caring for us."

"Thanksgiving is a quality of all noble and unselfish life. No man is so unworthy as he who never cherishes the sentiment of gratitude, who receives life's gifts and favors and never gives back anything in return for all he gets."

"Thanksgiving has attained its rightful place in us only when it is the part of all our days and dominates all our experiences. We cannot gather all our year's thanksgivings into any brightest day. We can not leave to-day without thanks and then thank God to-morrow for to-day and to-morrow both. To-day's sunshine will not light to-morrow's skies. Every day must be a thanksgiving day for itself."

*Scripture Lesson*.—Selected from Psalm 107.

*Prayer*.—By the pastor.

*Hymn*.—Canadian Hymnal, 341; Church Hymn Book, 89.

*Quotations concluded*.

"And we, to-day, amidst our flowers,  
And fruits, have come to own again  
The blessings of the summer rains,  
The early and the latter rain;

"To see our Father's hand once more  
Reverse for us the piteous hour  
Of Autumn, filled and running o'er  
With fruit and flower and golden corn!

"Once more the liberal year laughs out  
O'er richer stores than gems or gold;  
Once more with harvest-song and shout  
Is nature's bloodless triumph told.

"Who murmurs at his lot to-day?  
Who scorns his native fruit and bloom?  
Or sighs for dainties far away,  
Beside the bounteous board of Home?"

"Thank Heaven, instead, that Freedom's  
arm  
Can change a rocky soil to gold,  
That brave and generous lives can warm  
A clime with northern loes cold.

"And let those altars wreathed with  
flowers  
And piled with fruits, awake again  
Thanksgivings for the golden hours,  
The early and the latter rain."

"Thanksgiving must be wrought into  
the life as a habit before it can become  
a fixed and permanent quality. An oc-  
casional burst of praise in years of com-  
plaining is not all that is required. Songs  
on rare sunny days, and no songs when  
skies are cloudy will not make a life of  
gratitude. The heart must learn to sing  
always. We must persist in being thank-  
ful."

"And I will trust that He who heeds  
The life that hides in meadow world,  
Who hanes your locks in crimson beads,  
And stains those mosses green and gold  
Will still, as He hath done, incline  
His gracious care to me and mine;  
Grant what we ask aright, from wrong  
debar,  
And, as the earth grows dark, make  
brighter every star.

"I have not seen, I may not see,  
My hopes for man take form in fact,  
But God will give the victory  
In due time; in that faith I act.  
And he who sees the future sure,  
The baffling present may endure,  
And bless, meanwhile the unseen Hand  
that leads  
The heart's desire beyond the halting  
step of deeds."

Hymn.—Canadian Hymnal, 172.

Address.—Let the speaker, in a well-pre-  
pared ten minutes' speech, summarize  
the chief reasons we have for thank-  
giving to God.

He will mention briefly such subjects  
as our common Canadian heritage, with  
its immeasurable store of natural re-  
sources; the superabundance of material  
bounty with which the labors of the year  
have been crowned; our enjoyment of  
peace with our national neighbors; and  
all the blessings of friendly intercourse;  
our civil rights assured us by good gov-  
ernment and all the benefits of the flag  
that flies over us; the boundless store of  
Christian privileges which are ours be-  
cause of our forefathers' devotion to God  
and their children; our personal mercies  
granted us in the kind Providence watch-  
ing over us; and (especially appropriate  
to us as Epworth Leaguers) the unsur-  
passed facilities we enjoy for self-culture  
and a life of usefulness in the social  
world about us.—(A brief examination  
of such subjects may be suggested which  
be simple and will afford abundant grounds  
for congratulation among ourselves and  
for praise to God.)

Hymn.—Canadian Hymnal, 414; Church  
Hymn Book, 907.

Silent Prayer and Personal Thanksgiving.

Hymn.—Canadian Hymnal 182, or 180.  
Missa Benediction.

NOTE TO THE LEADER: This outline  
programme is given about as I would  
personally arrange it were I in charge  
of such a League meeting. If you  
start preparations in time, enlist

the assistance of a number of your  
members to render the quotations prop-  
erly, and put enough time and thought  
to the service, it will be exceedingly  
profitable. But you cannot get up this  
service, nor any other, in short order.  
Hurry has spoiled many a meeting.  
Therefore, start early, take time, give  
thought, unite forces, and go ahead! A  
few suitable decorations around the plat-  
form will be very helpful to your meet-  
ing.—Ed.

## Personal Interviews of Jesus

### VIII. With Inquiring Disciples: A Call to Prayer (Luke 11: 1-13.)

TOPIC FOR DECEMBER 7TH.

REV. J. H. McARTHUR, S.T.D., ERIN.

JESUS was engaged in the act of  
prayer in the presence of His dis-  
ciples, who were so impressed by  
what they saw and heard that one of  
them asked him, saying, "Lord, teach us  
to pray as John also taught his disciples."  
What was it that impressed the disciples,  
—with they saw while looking upon Him?  
or what they heard while listening to  
Him? Which made the greater impres-  
sion upon them—the spirit of His prayer,  
or its subject matter? The subject matter  
of His prayer, the spirit in which it  
was offered, the attitude. He assumed,  
all alike, would be interesting to  
them as they are to us. They would  
be impressed with the subject-matter of  
His prayer, which, doubtless, cor-  
responded to the central theme of His  
preaching—the establishing of the King-  
dom of God among men. The great pur-  
pose of His life, the central theme of His  
preaching, the subject-matter of His  
prayer, all had their motif in the King-  
dom of God. The central petition around  
which all others cluster in the first half  
of the model prayer which Jesus here  
gave to His disciples, is, "Thy kingdom  
come." They would be impressed, too,  
with the spirit of His prayer—the spirit  
of trust and affection with which He ap-  
proached His Father, and the spirit of  
earnestness that pervaded His applica-  
tions. Also the altruistic spirit that  
shone out both in His prayer and in His  
life would have its effect upon their in-  
quiring minds. And in addition to all  
this there would be the recognition of the  
unexcelled beauty and strength of His  
character.

To the disciples' request that He would  
teach them to pray Jesus willingly ac-  
cedes. But how will He proceed? How  
will we proceed? Perhaps the ritualist  
would answer that request by giving a  
set form of prayer couched in beautiful  
language. The non-conformist would em-  
phasize the spirit of earnestness with but  
little attention to the language or form.  
Observe the Master's way.

1. He gives us a model prayer.  
This is only a model which is not to  
be slavishly followed, and to which any  
additions may be made so long as they  
are in harmony with it. Consider some  
of its features:—

(a) The prayer is offered to God who  
is recognized and addressed as Father.  
(b) It consists of two main parts; the  
first pertaining to God's glory; and the  
second to man's need. God's glory comes  
first, which is in harmony with the dic-  
tum of Jesus, "Seek ye first the kingdom  
of heaven."

(c) The first part is missionary in  
character, and refers to the extension of  
God's kingdom and the doing of His will  
throughout the whole world.

(d) The second part, referring to man's  
needs, embraces the whole realm of life—

the physical life with its daily needs; the  
moral life with its experience of sin and  
pardon; the religious life as seen in man's  
dependence upon God; and the social life  
as seen in the fact that the petitions of-  
fered recognize others as well as oneself.

(e) There is no "I" in this prayer.  
The pronouns are *Thy, thy, thy, and us,*  
*us, us.* All selfishness in thought and  
motive is excluded.

2. He teaches the need of persistence in  
prayer by the parable of the hospitable  
host begging bread. The circumstances  
on the part of His neighbor friend are  
such that the prayer would not be granted  
except for the persistence of the suppliant.  
The time is inconvenient; it is midnight,  
and the neighbor friend is in bed, his  
children are with him, and he is not of  
his mind to put himself about to oblige his  
needy neighbor. On the other hand, we  
may suppose that the character of the  
host is such that in ordinary circumstan-  
ces he would not think of disturbing his  
neighbor at such an unusual hour. He  
might be the last man likely to put his  
neighbor to an unnecessary inconveni-  
ence. So far as his own needs are con-  
cerned he would be willing to suffer  
rather than trouble his neighbor at that  
hour. But here is a case of extreme neces-  
sity. It is not his own need that presses  
him, but the need of another. His duty  
bound as an Oriental host to show  
the ordinary courtesies of hospitality to  
his hungry guest. He has nothing to set  
before him, and so he is forced to beg  
from his neighbor friend. He presses his  
case with importunity, but back of the  
importunity there is the deep sense of  
urgent need, and the spirit of dependence.  
If we fail to see these two things we miss  
the lesson of the parable.

Notice the strength and the irresisti-  
bleness of this parable, and the different ele-  
ments that contribute to it—the host, the  
guest, the hunger, the having nothing,  
the bread at the midnight hour, the friend,  
the importunity. Leave out or change  
any one of these elements and see how  
the parable is weakened. What a wonderful,  
and resourceful, and powerful artist Jesus  
was!

This parable is followed by an epigram-  
matic saying which shows that persis-  
tence may be carried to the highest pos-  
sible point—ask, seek, knock; and when  
thus pushed to the end the certainty of  
the answer is assured.

The lesson for us to learn is not so  
much how to be persistent, as to how to  
obtain a sense of urgent need, and how  
to realize our utter dependence upon God.  
Prayer is more than the expression of a  
wish, or the request for a favor; it is the  
expression of a deep urgent need in the  
spirit of dependence.

3. The ground of prayer is found in the  
tender relation between father and child  
(vv. 11-13). Here are three factors: the

father who loves his son as himself; the son who naturally depends upon his father; and the bread, the most essential need. No one is so much looked up to in the spirit of trust and dependence as a father; no one is so much loved as a son; no need is so essential as bread. The ground of prayer is found in the natural, tender, affectionate relation between father and son. Hence prayer is natural and effectual. The father gives to the son what he needs, because he loves the son and the son trusts him, and because it is his duty to provide for the son, and the son's privilege to depend trustfully upon him. Above all things the father gives that which is essential to the life of the child—bread. This being true of our earthly parents who are evil, how much more is it true of our Heavenly Father who is supremely good. In the love of the earthly father for the son, there is room for error, for tardiness, for inability to perform; but in the love of the Heavenly Father there is no room for these defects. His love and wisdom and power transcend all earthly fathers and friends. "Any cry out of any need for any good He will surely heed."

#### HELPFUL HINTS FOR THOUGHTFUL TEACHERS.

1. Notice the power of the Master's example. Jesus influenced His disciples more by what He was than by what He did or said. He incorporated in His own life the principles which He taught. The truth was made so attractive to the disciples as they saw it embodied in His life and character, that they came of their own accord to learn from their Master.

2. Jesus taught out of His own experience. He knew the meaning of that great model prayer, for it was His own prayer in His own; he knew the meaning of persistent prayer, for He had prayed all night; He knew the love of the Father, for He experienced constant communion with Him; He knew the certainty with which prayer would be answered, for He had never been refused; He knew the meaning of what He taught in the surest of all ways, by having experienced it. He was able to talk of things divine from a personal knowledge of them because He lived in communion with the Father.

3. Jesus maintained His spirituality. He lived in constant spiritual communion with the Father; He practised the presence of God; He walked in the consciousness of His Father's smile and approbation; and He maintained His spiritual power by saying "Yes" to God for whatever He asked and by spending time with Him.

The methods of one's activities is one question; but the methods of one's life is another question, and more important. We may master the details of a noble calling, and still fail because we lack the noble life. "The secrets of being lie deeper than the secrets of the trade. The methods of the life lie under the methods of the activity." It is important to know the methods of Jesus' teaching, but to know the methods of His life is more important.

How did Jesus maintain His spiritual life and character? Not without attention. He took time to use the ordinary means of grace to raise and keep His life up to the highest level possible. This was one reason why He sought the spiritual uplift that came to Him through baptism at the hands of John. This was why He made it a custom to attend the services of the synagogue. This was why He was such a faithful student of the Scriptures. This was why He sought so frequently the opportunity which the solitude of the mountain and the wilderness afforded for prayer and meditation.

## Our City Missions

TOPIC FOR WEEK OF DECEMBER 14TH.

1 Cor. 13.

BY MISS CORA C. SIFTON.

ONE of the marked features of our national life during the past few years has been the rapid growth in population owing to the great increase in immigration. At first our immigrants came largely from the British Isles. They spoke the English tongue and in religion and customs were one with the people among whom they had come to live. These conditions have not continued, however. As Canada has become better known, she has drawn from wider and wider fields for her immigrants, until now a very large proportion of those coming to our shores are non-English-speaking and of diverse customs and religions.

With the coming of our immigrant population there has been a notable increase in the growth of our cities. This is a condition not peculiar to Canada alone, but has been observed almost everywhere. Not only are many of our new citizens finding their way to our cities, but hundreds of young men and women from the rural districts are entering the factories, the shops, the departmental stores and the offices of our large cities.

The rapid growth of the cities and their mixed population have created many problems for the Church—problems which have proved very difficult of solution. As the population has increased, the tendency has been for the well-to-do to leave their homes in the central part of the city and seek the suburbs. The character of the districts thus vacated has rapidly changed. They have become boarding-house centres for the "homeless" young people who have thronged to the city, or areas where the foreign population congregates.

With the advance of this class of population, there has been in many instances a retreat of the Church. The supporters of the Church have moved to the suburbs; those who have taken their places are unable to provide for its upkeep, and the building is sold or torn down to make way for the advance of commerce.

Happily this is not true in every case. Many a church has held her ground and is doing a noble work among the people around her—not along the old lines solely, but in ministering to the social and physical as well as the spiritual needs of the congregations. These churches are known as "institutional" churches and their work is varied in the extreme.

A development along similar lines has been the city mission. This has become a recognized feature of our work as a Church. Already we have the Fred Victor Mission, which for many years has carried on such a splendid work among the English and foreign population of Toronto; All Peoples' Mission of Winnipeg, which grew out of the love and helpfulness of one young woman; and All Peoples' Mission of Montreal, which at the gateway of the Dominion seeks to lend a helping hand to the many who are coming as citizens to this new land. While these are the most extensively organized missions of our Church, work of a similar character is being carried on at many other centres. At Brantford, interdenominational mission work is being done among the foreign population, and the Methodist Union of that city contributes to its support. At Vancouver, steps are being taken to organize a city mission. At Fort William, North Bay, and other places, work is being carried on among the Italian immigrants. Doubtless as the work develops, city missions similar to the three named will be organized in many of these centres.

A day at the Fred Victor Mission is very interesting. Though the work in each differs somewhat in detail from each of the others, yet in its broad, general lines it is the same, having for its object the uplift and development of the people to whom the mission ministers. The methods followed are adapted to the location in which the mission is situated.

A day at the Fred Victor Mission in Toronto is crowded with incident. Here we cannot do better than quote the superintendent, Rev. S. W. Dean, as he speaks of its manifold activities:

"We will suppose it to be a winter day when all departments are running.

"We believe 'an ounce of prevention is worth a pound of cure.' Hence, everything possible is being done to interest and direct the minds of the children and young people. With reading-room, gymnasium, manual training and athletic clubs for the boys; for the girls, kitchen garden, gymnasium, cooking school, other branches of domestic science, Junior and senior girls' clubs, sewing classes, elocution and Bible classes, there is something that appeals to all whom we can reach. And we do not overlook the truly vital thing, the salvation of the soul. These agencies act as very good bait for the Gospel hook, so that in Bible classes and Sunday School, Sunday morning and evening children's services many are led to Christ and noble moral ideals.

"The employment bureau in the inquiry office answers appeals for men to do odd jobs about the homes of citizens, or a man may be wanted to go to the country to some farmer, or mayhap the inquiry is for female help, either of a temporary or permanent nature. In case of the men we send from our wood regiment or family applicants to fill these positions, and from lists always on file in the office women are furnished to those wishing help.

"Meantime, across the hallway will be found one or other of the superintendents, answering correspondence or receiving calls from people in all manner of difficulty, and from all parts of the city. It may be the wife of some drunken husband, with whom she has borne as long as she possibly can, or the mother of a wayward boy, or perchance the husband of a deserting wife, or a heartbroken father, weary with the search for work which cannot be found, while hungry children await his home-coming only to be disappointed.

"All these people have to be helped with counsel or material aid, and that in such a way that instead of being pauperized they must be elevated and helped towards self-respect.

"On Thursday afternoon at 2.30 mothers and children will be found gathering in large numbers in the Assembly Hall. What all have come you would possibly see one hundred and eighty or one hundred and ninety mothers seated in groups of twelve or fifteen around large tables. In the midst of each group is a worker, who seeks to engage them in profitable conversation and instruct in simple or complicated sewing. The children, possibly sixty or seventy of them, have been taken to a large room downstairs where they are entertained with kindergarten exercises by young ladies from our best city homes. Upstairs the proceedings for the afternoon have been opened with singing and prayer; and when an hour has passed in sewing and conversation, the president will likely introduce some leading pastor or Christian worker to address them on some theme of domestic or

Christian interest. Prior to this, however, three groups have been permitted to pass into the clothes room where at merely nominal prices they obtain the clothing which our friends so kindly send to us.

"No sooner has this meeting dismissed than a small company of men appear, broom in hand, to sweep the floor after removing the tables, and prepare for the weekly 'free supper for homeless men.' This meeting starts at 7.30 p.m. but long before the hour the men will be found lined up out on the street waiting for the doors to open. The refreshments, consisting of a spiced loaf and large mug of steaming hot coffee are now served by one of the Epworth Leagues of the city, who provide this feast. Then follows a red-hot evangelistic service.

"These are the special meetings of one day in the week. But while these are in progress, remember that two nurse deaconesses have been ministering to the suffering, whilst two other deaconesses have been visiting the sick and dispensing Gospel truth and comfort wherever time and privilege permit.

"In the summer time the Gospel wagon carries its message of glad tidings to many who would never otherwise hear it.

"The Fred Victor Mission is a happy combination of activities, combining all the essential features of the Gospel Mission, the Institutional Church and the Social Settlement."

All Peoples' Mission, Winnipeg, differs from the Fred Victor Mission in the character of the people whom it seeks to help as well as in some of its methods and ideals. Its work is very largely among non-English-speaking people, and kindergarten, social and educational clubs and classes for girls and boys, gymnasium and baths, libraries, night schools, concerts and lectures, women's meetings, men's associations and people's Sunday meetings, are carried on, as well as what may be called more definite religious work. Services in many foreign tongues are conducted and an effort is made to bring the newcomers into a vital knowledge of Christianity.

All Peoples' Mission, Montreal, though not so long established as the other missions, is doing good work and influencing for good the lives of many of the foreign population of our greatest Canadian city.

Such in brief is an outline of the important work that our city missions are doing. It is missionary work of the highest type, and should demand our fullest sympathy and support as young people, for its object is the making of a united Christian Canadian citizenships.

### Lanterns and Slides

We have only room for a very few lines this month in reference to our Lantern and slide department. This will, however, remind you that we are at your service for an evening of travel, or for a social and literary programme, with a splendid lantern illustrations, whenever you desire.

They are at your service according to your needs, complete or partial, including everything for an evening's social or literary entertainment; or if you have a lantern, the slides alone. The rental for everything complete, either for electric or acetylene projection, and whatever set of slides you prefer is \$2 and express charges; for slides alone \$1.

Again we must say that we do not supply distinctively Missionary sets. These may be secured from the Forward Movement office. Nor do we keep a stock of slides illustrative of current Sunday School lessons. These are a speciality of Mr. John Stokes, of the West Toronto, whose catalogue is very varied and may be had for the asking. If you order from him he will give you satisfaction in his line.

## The Junior League—Our Unworked Mine

A Paper read by Mrs. Burton, at the District E. L. Convention at Lucan, Ont., and printed by request.—Ed.

**A** MINE, in the usual sense, is a source or store of anything precious. What an apt figure of the little child—a young life—a human soul—the greatest and most precious thing in the world.

Someone has said, "Within the soul of every child, in our homes, in our schools, or in our streets, there is a moral force lying hidden on which utterly opposite eternities hang."

Jesus sanctified childhood, and revealed its almost unlimited possibilities by becoming a little child.

A mine is something to be worked or developed. If the miner wants gold, silver or precious stones he must work. It is only the way he can hope to obtain them.

So, unlike some of the lower animals, whose instinct is sufficient guide, the child must be taught, trained, developed, if his life is going to count for anything worth while. God wants our co-operation. He depends upon human labor to discover and cultivate the latent power of the children entrusted to our care.

Jesus has commanded us to feed His lambs. It is not the will of our loving Father that one of the little ones should perish. No, not even the little homeless wanderers of the street, for He loves them all, and has made provision for them as well as for those in Christian homes.

suitable for them; that furnishes them with the best equipment for their nurture; and that favors every department of work that has for its object the preparation of the young for the highest type of Christian life.

The history of the Christian Church shows that in proportion as the instruction of the young has been accorded to the place which our Lord assigned to it in His original plan, has substantial progress been made in the extending of its membership, and in the knowledge and practice of God's word; and just in proportion as the training of the young has been neglected has the church failed to retain her vital power.

A noted pastor said, recently, that the most efficient workers in the church today are those who were converted between the ages of ten and fifteen. Yet, strange to say, we find some men and women, leaders in church work, who discourage the children coming into the church on the ground that they do not understand. If Christ's injunction to "feed my lambs" be obeyed by those who are entrusted with them, spiritual knowledge will grow with their years.

Christian workers everywhere are awakening to the fact that early consecration means unspeakable enrichment for the church of God. No other form of Christian effort brings such immediate,



BOYS NEED THE CHURCH, AND THE CHURCH NEEDS BOYS.

Often the most unpromising piece of ore contains the richest treasure. We do not know how valuable the life of any child may become until we have brought him under the influence of the children's Saviour.

A great artist painted a picture of Christ and the little child. He made the child so noble-featured, full of brightness and beauty, standing there as a young prince brought from some painless occasion. This was artistic, but not probable. It is not likely that Jesus sent for the best trained child in Galilee. He, doubtless, called some little one at play in the market place, or wandering among the crowd, the first one He saw, and we He took him gently by the hand, and we not hear Him saying, "Do not despise this little one, but, with all your energies, influence him for good; help him to make a good citizen. Win him for God, open to him the gates of heaven. Feed my lambs."

For the sake of the child himself, no effort should be considered too great. No time deemed wasted, if the object be to help him develop his powers and faculties to the fullest extent, and to get the very best life for him here and hereafter.

That church will be the most successful that recognizes the possibilities of her children and that does the most to welcome them; to teach and train them; that arranges services (including sermons)

such large and such lasting results as work among children. They are more easily led to Christ than adults, and are more likely to stay converted.

They have not so much to unlearn as those grown old in sin and therefore make better Christian, and longer terms of service are before them.

The future of our nation depends upon the character of the training which the children receive.

When should we commence to develop this rich mine of ours? Now is the only time. If we do not stake out our claim and get to work at once, there are many unprincipled miners who will step in and rob us of the opportunity.

If the home and the church do not work this mine for God and for humanity, the evil one will work it to the destruction of the child, the home, the church and the nation.

Some weeks ago a neighbor called us by phone about ten o'clock at night. She had a night-blooming plant that had a single large white flower, most exquisitely formed, and very beautiful. There was no time to lose, if we would see it in its perfection we must go at once; before morning the petals would be folded up and withered, never again to open. As I looked upon that blossom I thought what an illustration of the shortness of time given us for shaping the lives of the

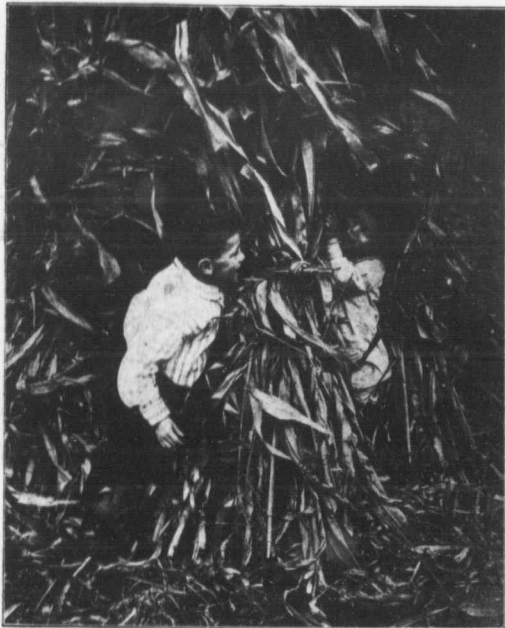
young. Only once in a lifetime are they so easily impressed.

How quickly our boys and girls become men and women and our chance of winning is lessened with every year that passes.

The children of to-day are the men and women of to-morrow, and within them lurk wonderful powers, which shall be developed, and manifested and felt some day in the home, in the church and in the nation.

Those of you who have read "Rebecca of Sunnybrook Farm" will recall the passage where Emma Jane Perkins expressed surprise that Mr. Adam Ladd should raise his hat to them and they "only thirteen." "It'll be five years yet before we are are ladies," she said.

"Never mind," answered the philosophic Rebecca. "We're the beginnings of ladies now."



HIDE-AND-SEEK AMONG THE CORN.

Now is the only time given us for this important work.

I wish we did not have to put in that other word—*unworked*.

When we think of an unworked mine we think of something that is practically useless, unproductive of anything that adds to the wealth of the nation. We think of the great coal beds, gold fields and diamond mines that may still be unworked and of no present service to man.

We shall consider whether or not the subject expresses a true state of affairs, and when we have convinced ourselves of existing conditions, shall we arouse with renewed energy to the task before us?

Have we as a church been developing our mine—the Juniors—to the fullest extent? Have we used the most up-to-date machinery?

You say the home is the place where children should receive their Christian

training. Of course it is! There's no other training that can altogether take the place of that received in the home. The greatest influence exerted upon a child's life is the influence of the Home—up to a certain age.

But all homes are not *Christian*, and we also know that there are so-called *Christian* homes where there is little or no religious instruction, where the example of the parents is not all that it ought to be; where work and money-making crowd out even the family altar, and sometimes encroach upon the Sabbath day to such an extent that in some seasons the children cannot go to Sunday School, because there is not time left to get them ready. And even if the home is one where Christ reigns supreme, we believe that it alone cannot develop a perfectly moulded character, and fully equip for the highest type of Christian citizen. The child's interest

Sunday School; that three of the five never unite with the church or make any visible sign of being right with God."

If this estimate is correct, there is great need for earnest thought and prayer; and we Sunday School teachers should gladly welcome any agency that will attempt to do for the children many things that we are not able to accomplish in the short time allotted to us in the Sunday School session.

\* \* \*

When our Church made provision for the organization of Junior Epworth Leagues, it put within our reach machinery which, if properly used, will to some extent solve the problem of the boys and girls.

There is no antagonism between the work of the Junior League and that of the Sunday School or of the Mission Band, which latter might well be made a department of the League. The Sunday School may be compared to the prospector who stakes out the claim and discovers the treasure; the Junior Epworth League, to the manufacturer who prepares for usefulness. It is the work of the Sunday School to teach the truths of the Bible; that of the Junior League to put this teaching into practice by training for Christian work.

In the Sunday School we seek to make impression; the Junior League gives opportunity for expression.

Charles Dickens, that good friend of the young, said, "Help the children to grow by their own activity."

We claim that the Junior League is eminently fitted for this work if judiciously used.

Its membership is made up of girls and boys between the ages of six and sixteen, that most important period of life.

There are nearly 1,200 children in Methodist Sunday Schools on the Exeter Diocese of Junior League age, and we have two societies, instead of twenty or thirty.

In the London Conference there are but 65 or 70 Junior Leagues. Is our mine "unworked" think you?

So long as we have Senior Leagues we ought to have Junior Leagues to feed them, and if there were more of them, we would not find it so difficult, as we often do, to find capable persons for the offices of the Senior League.

If you have no League at all and not enough young people to carry on one, organize a Junior League, and you will soon have both.

It would be a good plan to have a fifth vice-president whether you have a Junior Society or not, and when there is a fifth meeting in the month, prepare the boys and girls to take the whole service. They will surprise you.

A bond of sympathy and helpfulness may be formed between the two Leagues by having the seniors take some part in the children's meetings.

Seek the co-operation of the parents and invite them to some of the meetings.

A few things we should seek to develop in our Juniors are:

*Spirituality*; reverence for God's house; knowledge of and love for His word; principles of right living; temperance and self-control; a strong missionary spirit; appreciation of good literature and music; sobriety; patriotism; and intelligent loyalty to Methodism.

Some points common to the "Miner" and the Junior worker are: Preparation, perseverance, patience, progressiveness, and a willingness to *plod*. There is no room for discouragement in the vocabulary of the Superintendent who would be a successful "Miner" among the boys and girls, the most valuable of all the resources of our country.

If we do our best for them, we do our best for the homes of the future; for the Church and for the nation.

in things outside of the home must be awakened.

Some say the Sunday School is all the machinery we require. There was never a period in the history of the church when so much prominence was given Sunday School work as at the present time.

It has been described as the "nursery of the church," and there is no doubt the church is largely made up of those who have been Sunday School scholars; but notwithstanding the splendid work being done by this organization, the question arises, are we doing all we can to hold the children for Jesus Christ?

Dr. Torrey says that, "although we have our Sunday Schools and other organizations for the training of children in the knowledge of the word of God, there is not that definite work for their conversion that there should be."

It has been estimated that "only one of five is brought to Christ while in the



## Junior Topics

MISS C. G. WALLACE

NOVEMBER 23.—THE HINDU.—Matt.  
19: 13-15.

Last year you will remember we studied the book "Young Socialists on Tour in India." A review will be helpful in connection with our topic.

Bishop Thoburn in his book, "The Conquest of India," says: "The people of India have not descended from a common ancestry, but are a heterogeneous mass of tribes, races and tongues. Their diverse origin and the size of the country make it possible to write of them only in a general way. Customs that prevail in one section will probably be unknown in another." The three chief religions are Hinduism, Mohammedanism, and Buddhism. The line drawn between the Hindu and the Mohammedan is very marked. As we in Canada understand the word "Home," such a word is not known in the vocabulary of the Hindu. In India the worth of womanhood has not yet been fully realized. We are glad that much is being done by our faithful missionaries and workers for the girls and women of that land. The Hindu brings his wife to his father's home where she is under the rule of the mother-in-law. A Hindu wife, possibly a dear, sweet little girl, is not permitted to eat with her husband. If out for a walk she must trudge along with the India-to-day, however, is one of the most encouraging fields for Christian service. In all its history the land was never more responsive to the Christian appeal. If Henry Martin and William Carey—or Mr. and Mrs. Judson—were permitted to return to India to-day, they may carry off and be refreshed by the wonderful answers which God had given to their prayers. India's home life is so closely connected with heathen superstition of the grossest kind that it is a great hindrance in the way of national progress. The missionaries have an important work among the poor and degraded who, learning of and to love Jesus, are being lifted out of the depths of ignorance. In the schools much good is being done. Patient, self-denying women are visiting regularly the Zenanas where dwell hundreds of the girls and women of India. Into the dark lives of the benighted one rays of sunshine are finding their way, and the light of Christianity brightly shines where once was darkness and gloom. How many of our girls will study about India and its people so that, learning of its needs and its possibilities, they may carry off and send to the girls and women there the tidings of great joy? How can we in the homeland hasten the Christian Conquest of India? Upon the blackboard write the words—

"Expect great things of God."  
"Attempt great things for God."

Tell of the work of Carey the missionary.

Would Christianity at home be richer or poorer if such men and women as we have mentioned had not gone to the Hindu?

Have we any of these people in Canada?

Where are they principally? What is being done for them?

"The Little Hindu Cousin" is an excellent book for boys and girls. Ask the boys and girls to bring each an interesting fact concerning India. It is difficult for us free, happy Canadian girls to realize the misery and degradation of the position of our sisters in India. There are some energetic souls who work hard to uphold the rights of women in Canada,

but if they would change places for a month with an Indian lady, even of very high rank, they would be content with their own lot in the future.

NOVEMBER 30.—BULLETINS FROM THE TEMPERANCE WAR.—Rev. 13: 1-8.

Essays by the Juniors may be given as well as a talk by the superintendent. Alcohol is a poison. Alcohol is a fraud. Alcohol establishes a craving for itself. Alcohol shortens life. Alcohol hinders athletic success. Alcohol hinders business success. Alcohol makes criminals. Alcohol leads to evil companions. Doctors warn against alcohol. "The saloon is the first place a policeman goes when he is in search of virtue." "There is no known substance that will more positively destroy the growth and impair the vigor of the body than alcohol." "It would be better for the public health if all the breweries and distilleries were shut up." "Boys long to be heroes. There is great need of heroic boys to fight the drink evil; boys who can say a loud strong NO when urged to drink poison beverages. To resist foolish companions is harder than to rush into battle with a crowd."

Thomas Edison, the great electrician, said: "I never use alcoholic liquors. I always felt I had a better use for my head."

Judge Ben B. Lindsey: "I believe that every boy and girl should be taught to avoid liquor in any form, as he would be taught to avoid poison in any form. The consumption of liquor, no matter how small a quantity, when taken in the form of beer, wine, whiskey, etc., is simply another method of slowly poisoning the body."

Dr. Wilfred T. Grentell, the Labrador missionary:

"Within twenty years among seafaring men, largely in the Arctic waters, has absolutely convinced me that alcohol is not essential as a stimulant or food. It is far and away the most serious danger the seaman of this country has to contend with."

John Burbank, the famous California plant wizard, said:

"To use liquor is to the nervous system like placing sand in a watch; it wears it out rapidly, making it a worthless, useless thing."

"Reasons for opposing license":

1. The saloon never empties almshouses and prisons, but fills them.
2. It never makes happy families, but miserable ones.
3. It never diminishes taxes (with all its saloon revenues), but increases them.
4. It never protects our property nor personal safety, but endangers them.
5. It never builds up the Church, but peoples the prisons and jails.
6. It never protects a man, but robs him of his money, his family, his happiness, his good name, his hopes and all endearments of life.

DECEMBER 7.—A MIND TO WORK.—Neh. 1: 2, 3, 4; 13-28.

"We behold all round about us one vast union, in which no one can labor for himself without at the same time laboring for all other people."

Two gardeners who were neighbors had their crops of early peas killed by the frost. One of them came to console with the other. "Ah!" cried he, "how unfortunate! Do you know, neither, that I tuncate? Do you know nothing but fret ever since. But you seem to have a fine, healthy crop coming up. What are these?" "Why those are what I sowed immediately after the frost." "What! coming up already?" said the neighbor. "Yes," replied

the other, "While you were fretting, I was working."

BLACKBOARD.

Hold up your right hands. Here is a picture of a strong right hand. To help us to remember to pray for those who yet walk in darkness, let us put the word "pray" on the thumb of the right hand. But we might not pray for our prayers. How shall we know what they need most unless we read and study about them? So we put the word "study" on the first finger. Then if we really desire that these needy ones shall hear the story of Christ's love, we must not only pray and study, but we must help all we can by giving our nickels and dimes to send teachers and to build schools and homes; so now we can put "give" on the second finger.

We must not give our money only, but we must give our time; we must lift somebody's burden with our hands, and run on God's errands with our feet; we must "work" for Jesus. That word goes on the third finger. If we do all these things for Jesus, and for love of his children, we shall be so busy and happy about it, we shall want to tell our friends about it. We will write "talk" on the little finger.

Now what we have on the fingers of our strong right hands—pray, study, give, work, talk. Say them over again to be sure that each word is in its place, and then every time we touch that thumb it will remind us to pray, study, give, work, and talk about our Father's children all over this wide world; for He loves them all, dear children, and wants them all to know about Him and to love Him, too. Let us do everything we can to send them the glad story, not with our fingers only, but with our whole hand. "Whosoever thy hand findeth to do, do it with thy might!"—Adapted from Chalk Talks.

DECEMBER 14.—THOSE WHO HAVE NO CHRISTMAS.—Matt. 25: 40.

The mothers made garments, shirts, aprons and many other needed articles. The grandmothers knitted stockings, the fathers gave dollars, the girls dressed dolls, the boys made useful toys that an array we had in the school-room as we saw the things heaped upon the platform. The merry voices were heard as the boys carried hampers filled with good things into the room. The sweet-faced deaconess soon marshalled her forces and everybody was busily engaged. With a happy smile she made a life is a double joy to receive from you all, for you so enjoy giving to brighten the lives of those who would have no Christmas but for you."

Earnestly and speedily each one worked until basket after basket was directed, ready to be delivered where directed. Merry hearts, cheerful countenances, loving deeds, a spirit of peace, forbearance, forgiveness. All these are in harmony with the season's teaching. As Christ came to us to ensure the eternal happiness of all His children by the gift of Himself, so for His sake, should we make a point of sacrificing something in order to render a poor home, even one child, the happier at Christmas time. Join together, dear Leaguers, and provide a Christmas dinner in some cottage. Buy a holiday garment for a little one who needs a shawl. Buy a toy for another lad who lacks some of the luxuries you have. Address a few cards to your friends and relatives. The very name of Christmas suggests delightful pictures to the minds of those who can recall many such seasons spent in bright homes, with the happy festival meals and the fitting observance. When friends young and old have been wont to gather, and where amid innocent fun and mirth they re-

joined in the Glad Day. Only those who know Christ really have Christmas. Are there any lands where they do not have Christmas? While many in our own land may celebrate Christmas, if they have not our Christmas Gift in their hearts, they do not have real Christmas joy. Let us remember that it is more blessed to give than to receive and that we can carry out the Christmas spirit all through the year, helping to bless all those who have no Christmas peace, joy and love.

### How the Preacher Won the Boy's Heart

"Oh mother, I have had a perfectly splendid time," said a small boy, as he came in from the street.

"Why, where have you been?" his mother asked.

"Oh, I have been to a fire."

"A fire?" exclaimed mother. "And didn't I tell you you must not go to a fire alone?"

"Yes, but," the little fellow replied,

## Boy Scouts and Girl Guides

REV. F. LANGFORD, B.A.

THE accompanying photograph illustrates a new effort on the part of the Summer School workers of Saskatchewan. At Oxbow, when the summer school met July 22-29, these boys and girls assembled too, for a week in camp. The boys' camp was under the direction of Rev. E. G. Sanders, B.A., of Carnduff, and the girls' camp under Miss Bolton, of Oxbow. The activities during the week were along Boy Scout and Girl Guide lines, and to say that the young folk in the picture enjoyed their sojourn in camp is to put it mildly. Whether they were playing games, learning to swim or row, scouting, attending song service, or listening to addresses, they were receiving an education that should make them finer and more manly men, better and more womanly women.

At Lunaden Beach, similar work was done, but the details differed somewhat. The boys assembled for the week July

religious education of boys and girls, a change was apparent in the personnel of the Scout Council. Now the majority of the commissioners are men who are interested primarily in religious education, and the Scouts of the province are being trained in the principles of Christian citizenship.

In these days of peace movements, when so many of the leading educators of the land are convinced that the highest patriotism is not in the line of armies or military organization, it would be a pity that the Scout movement, which is explicitly stated to be non-military, should be confused with the Cadet movement, which is directed and encouraged by the Department of Militia of the Dominion. We who are training boys as scouts are not trying to make soldiers out of them, but good citizens, well trained and efficient for good service of the country in the infinitely finer and



BOY SCOUTS AND GIRL GUIDES AT SUMMER SCHOOL.

"I didn't go alone. I was standing on the sidewalk when the engine tore by, and I was looking after it when a man came up and said, 'Little boy, would you like to go to the fire?' And I said, 'Yes, sir, I would.' 'Very well,' he said, 'let's go.' He took my hand, and we went to the fire and had a great time and saw everything there was to be seen."

"And who was it?" asked the surprised mother.

"Oh. He said he was the preacher at the church down the road."

So the minister had won another heart—the heart of a little boy. It took a little bit of his time, and it took him out of his way. But his time was not his, but his Master's, for just such uses as winning little boys; and he was never out of his way while he was in the way of serving his Master.—*The Young People's Magazine.*

Tommy: "Pa, what is writer's cramp?"  
Pa (who writes): "It's being cramped for money, my son. All writers suffer from it."

28 to August 4th. The summer school was held August 4 to 12, and the girls' camp was held August 12 to 19. The writer of this note was in charge of the boys and Rev. Ernest Thomas and Mrs. Thomas took charge of the girls' camp.

The Saskatchewan workers believe most heartily in the educative value of the Boy Scout and Girl Guide movements, and are convinced that when the activities promoted by these organizations are under the guidance and control of Christian workers, and more especially when they are organized in connection with Sunday schools or churches, they can be made the means for reaching, holding and educating along lines of truest manhood and womanhood, boys and girls in their early and middle teens. Three years ago the Scout Commissioners of Saskatchewan were nearly all militia officers, and unfortunately the splendid Scout movement was thought of as an adjunct to the militia department. But as soon as the church workers showed their willingness and capability to use the momentum of the movement for the

more necessary arts of peace. And we are convinced that the work of ministers and Sunday school teachers among adolescents would be made vastly more effective by a study of the Scout Movement, which makes direct appeal to the life of the normal boy, and so is one of the greatest educational movements of this or any other age.

Who says that the press of Canada is "sport crazy"? Who says the press of Canada is uninterested in religious movements and meetings? Note: The *Cornwall Standard* devoted four full columns to a splendid report of the recent convention of our Montreal Conference Epworth League, and less than half a column to the great inter-league World's Championship Baseball matches. A significant fact, isn't it?

Said lonely little Harold: "I just wish I was two little dogs, so I could play together."—*Youth's companion.*

The greatest battles in life have to be fought alone.

## WHAT OUR LEAGUES ARE DOING

### Woodstock District

The nineteenth annual convention of the Woodstock District Epworth League met in the Drumbo Church, on the afternoon of October 2nd.

Addresses were given during the first session by the President, Miss Allan, W. J. Crews. All the addresses were thoroughly enjoyed. Miss Shortt is to be commended for the way in which she handled her address on "Talents." For one so young she did remarkably well, and is deserving of all praise.

Mr. J. W. Bryan's solos enlivened the afternoon session. The evening session opened with a song service. The two addresses of the evening were given by the Rev. W. K. Allan and Rev. S. T. Bartlett, General Secretary. Mr. Allan's address was on Home Missions, and Mr. Bartlett on Foreign Missions. Both addresses emphasized the needs of the two fields. Beautiful and appropriate music was rendered by the Quartette, Mr. Bryan, and Miss Allan, during the evening.

Friday morning's session opened with a quiet hour at 9.30. At 10.15 Rev. Mr. Bartlett brought before the convention the new Standard of Efficiency for Epworth Leagues. It is a standard that is worthy of the consideration of all League workers. Following this address, the Rev. G. A. Smith, of Woodstock, gave an address on Christian Stewardship—"Things to be Done to Solve the Financial Problem of the Church." He brought out many good points, and the discussion which followed will, we hope, prove beneficial to many.

The afternoon and closing session of the convention opened with song and prayer. The Rev. Mr. Bartlett took up the greater part of the afternoon with two addresses, one, "The Value and Methods of Study Classes," the other, "What We Can Do." Both addresses were practical and enjoyable. A beautiful duet was sung during the afternoon by Rev. Mr. Hurlbert and Mr. Hilton King, in fact, extra good singing characterized the whole convention. The convention closed with the singing of "O! Be With You Till We Meet Again." We think all went home feeling that they had had an inspiring time.

The officers for the ensuing year are: President, Rev. W. K. Allan; W. J. Crews, Woodstock; President, Mr. J. W. Bryan, Woodstock; Vice-Presidents: (1) Mr. Hilton King, Hickson; (2) Miss G. Candell, Oxford Centre; (3) Miss Mary King, Platteville; (4) Mr. Wm. McCaffery, Woodstock; (5) Miss Clara Sims, Platteville; Secretary, Miss B. Newton, Woodstock; Treasurer, Mr. Chas. Barr, Drumbo.

CHAR. F. BARR,

Reporter.

### Alliston District

The first annual Convention of the newly-constituted Alliston District, in the Toronto Conference, was held in Woodstock on Friday, September 19th. In the absence of formal organization, a program of social affairs, headed by Miss Wilson, took the responsibility of preparing for this gathering of Leagues. The program of the evening embraced by the new district were represented at the Convention. The Conference Executive was represented by Rev. E. E. Pugsley, who addressed the Convention in the morning on "Our Purpose in This Convention," and in the afternoon on "The Hill Difficulty." Mr. Pugsley gave a number of practical suggestions in these addresses, as well as during the business discussions of the Convention. The Rev. J. P. Westman, Field Secretary, proved an agreeable and valuable representative of the programme. He contributed an address at each of the three sessions, the subjects being: "God and I," "In the Furnace," "Our Unworked Mine," and "The Call of the Home Field." The address on the "Junior" was particularly suggestive, and could not but call attention to this most promising field of work. The service rendered by these two speakers just referred to were evidence of the wisdom of the Central and Conference Offices in sending representatives to the Convention. Rev. J. W. Fox gave an address on "The Call of the Community to the League." His address also contained many valuable suggestions as to the work which our organized young people can and should do.

The final session was concluded with the Sacrament of the Lord's Supper, adminis-

tered by Rev. John J. Coulter and Rev. George Lawrence, and was participated in by a large number of young people.

The social side of the Convention was considerably assisted by the serving of refreshments, at both noon and evening, in the Sunday-school rooms of the Church.

The most important business discussion was over the missionary policy of the District, and plans were adopted, looking toward larger undertakings in this respect.

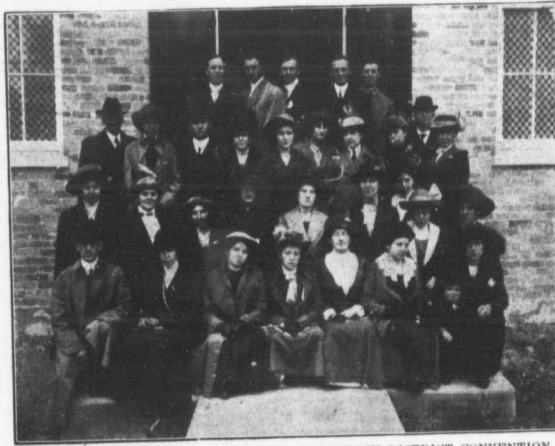
The following officers were appointed for the ensuing year: Hon. President, Rev. John J. Ferguson, B.A.; President, Wilson L. Kell, Cookstown, Ont.; Vice-Presidents, Mrs. Bradley, Tottenham; (2) Mr. Akitt, Creemore; (3) Mrs. Green, Thornton; (4) Roy Turton, Bradford; (5) Mrs. (Rev.) McEdden, Cookstown; Treasurer, Miss Emma Drennan, Alliston; Conf. Representatives, Rev. Geo. Lawrence, Bond Head; Agent for "Epworth Era," Rev. John J. Coulter, Cookstown.

Resolutions were adopted as follows:—  
(1) That this Convention feels that the Epworth Leagues of the Alliston District, in co-operation with the Leagues of the Bradford District, are well able to provide for the full support of Rev. D. Norman, Missionary in Japan, at a salary of \$1,400 a year. We now undertake to do our part

### Goderich District

The annual Convention of the Goderich District Epworth League was held at Holmville on September 22nd and 23rd. A large number of delegates was present, and the Convention was inspiring throughout.

The first day, the morning session was opened by the President, Rev. A. W. Barker. The reports of the district officers were then received. There was an increase of seventy-seven members in the district. The missionary savings of the District for the past year were \$1,077.48, which is an increase of 15 per cent over last year. At the afternoon session, the President, Rev. A. W. Barker, gave an address emphasizing organization, knowledge of constitution, co-operation, spirituality, and loyalty in League work. Rev. T. E. Sawyer, President of London Conference Epworth Leagues, discussed the question, "Our Purpose in This Convention." He said it was to link up all departments for service. Rev. J. E. Hunter, District S.S. Secretary, then gave the subject, "The Call of the Community, and How the Epworth League and Sunday School May Respond." Rev. T. E. Sawyer took up "The Hill Difficulty" and discussed the difficulties in Epworth



PART OF THE DELEGATES ONLY, AT WOODSTOCK DISTRICT CONVENTION.

in reaching that total of giving to the Forward Movement Fund.

(2) That the Missionary Vice-President of the District be asked to correspond with Dr. Stephenson, informing him of the objective we have set before ourselves, and asking him to consult the other Districts which have been assisting in the support leave the support of Mr. Norman to the Bradford and Alliston Districts.

(3) That, in order to reach this objective:

(a) Our District Executive seek to organize League societies where none now exist.

(b) As far as possible the Leagues of the District be gathered in the fall or early winter in group institutes which institute include the total membership of the Leagues of two or three circuits. At these institutes, our missionary objective be presented.

(c) The District Missionary Vice-President be requested to endeavor to have all our young people, not reached by either of the two previous methods, canvassed in their home church for support of this Missionary Fund.

(4) That the Secretary of our Convention be requested to notify the Bradford District Convention of our action.

League work: (1) Lack of enthusiasm; (2) Lifelines; (3) Too much organization; (4) Losing sight of our aim. The address "God and I" was given by Rev. F. H. Langford, Field Secretary from Regina.

At the evening session, Rev. F. H. Langford gave an address, "Personal and Team get ourselves in line with God's purpose and pastor and young people work together. He also spoke of the great work in our Canadian West. Mr. J. A. Irwin spoke on "Our Call to the Foreign Field."

The second day's proceedings were opened with a Bible Study by Rev. J. E. Ford, Chairman of the District, who urged the necessity of union with Christ. "The Junior—Our Unworked Mine," was ably taken by Mrs. (Rev.) A. W. Barker. The fullness of the children, and aids in the forming of character. The roll-call followed, and a large number of delegates taken by Rev. F. H. Langford. He said the solution was "to have capable leaders." Rev. H. Williams, "The qualities of a steward are diligence, confidence and faithfulness." Rev. T. E. Sawyer told "How to Turn." and "Make the Week Night Service Count," and suggested that all the League should be in the Prayer Meeting.

At the afternoon session, Miss M. A. Baile gave an address on "The Value and Methods of Study." The Epworth League Class is a mental stimulus and broadens our vision. The objects are: (1) To have leaders; (2) To have students; (3) To have a McCormick book the subject "Teacher Training." Rev. F. H. Langford dealt with the subject, "The Epworth League as a Department," showing the need that there is for the study of conditions all about us. The reports of the resolution of the executive committees were then received. "What We Can Do," was outlined by Mr. Langford in a study of the Epworth League. "What Shall We Try To Do," was dealt with by Mr. Sawyer.

Rev. W. G. McAllister, President of the London Conference, gave an address on "The Imperial Jesus," at the evening session.

The following resolutions were adopted: (1) That we express our sympathy with the move to bring on a vote for the bringing into operation of the Canada Temperance Act in the County of Huron, and we pledge ourselves to do what we can to help carry the measure.

(2) That at Epworth Era agent be appointed by each League to canvass for subscribers.

(3) That we recommend that sec. 281 of the Constitution be amended so that the representative of the Annual Conference on the General Board of Christian Education and Epworth Leagues be elected by and at the annual conference immediately preceding the general conference, and that resolutions occurring in the annual conference representative shall be passed by the ensuing session of the annual conference.

(4) That we accept the recommendation of the Conference Executive that, so far as possible, the District and other district secretaries shall remain unchanged from year to year.

The following officers were elected for the ensuing year: Hon. President, Rev. E. Ford, Goderich; President, Rev. R. J. McCormick, Holmesville; Vice-President, (1) Miss Bessie Elliot, Bell, (2) Miss M. A. Erratt, Auburn; (3) Miss G. Reid, Seaford; (4) Miss M. Clara, Clinton; (5) Mrs. (Rev.) S. J. Ailin, Clinton; Secretary, Mr. M. Trevartha, Holmesville; Treasurer, Mrs. C. M. Robertson, Goderich; and that representatives to Conference, Rev. A. W. Barker, Seaford.

J. W. BUTTON, Reporter.

## Owen Sound District

The annual convention of the Owen Sound District Epworth Leagues was held at the Methodist Church, Chatsworth, on Sept. 25th and 26th. The convention opened Tuesday afternoon with devotional exercises led by the President, Mr. Abra. The programme proved to be very profitable and practical. The first address was given by Mr. Robt. Dobbins, of Owen Sound, on "The Call of the Community." The League may Respond," Rev. Wm. Howard led in the discussion on "The Hill Difficulty: What is Yours?" in which most of the delegates took part.

Mr. Curtis, Field Secretary, gave good blackboard talks on "God and I," on "Love, Conservation, and Use of Human and Divine Resources," "Personal and Team Work in Evangelism," and "The Call of Our Call to the Mission Field." On Thursday evening Dr. Daniels gave a very forceful and inspiring lecture on "Our New Forces."

Friday morning sessions opened with "The Morning Service" which was led by Rev. J. R. Wilkinson, Holland Centre, followed by a paper by Miss Wiley, Wodehouse, on Junior League work.

Mr. Curtis gave a good talk on "A Study in Committees: What and How." This was followed by an address by Rev. A. E. Owen, Chatsworth, on "Christian Stewardship: Finding a Solution of Our Financial Problems." The subject, "How to Make the Week Night Service Go," was taken by Rev. J. R. Wilkinson.

In the afternoon Mr. Curtis ably dealt with the following subjects: "The Challenge of the Epworth League," "What We Can Do," "What Department," "What Shall We Try To Do," and in the evening a very inspiring address to the young people.

The last evening two Leagues drove down from Owen Sound. Reports show that two Leagues were organized in the district during the year, while we lost three on account of circuits being changed to other districts.

The following officers were elected: Hon. President, Dr. Daniel, Owen Sound; President, Mr. Edwin Abra, Chatsworth; Vice-presidents, (1) Mr. Will Wootton, Owen Sound; (2) Mrs. Thos. Troughton, Holland Centre; (3) Miss Florence Thos. Fleinton; (4) Rev. A. E. Owen, Chatsworth; (5) Mrs. Tephens, Erecade, Chatsworth; Secretary, Treasurer, Grace Belrose, Owen Sound.

GRACE BEIRINES, Secretary.

## Wingham District

The seventeenth annual Convention of the Epworth Leagues of Wingham District was held at Wingham on Sept. 17th and 18th.

The President, Rev. A. J. Langford, of Kincardine, in his opening address, showed us very clearly that there is a way apart from God, and that we need not only life, but a life of which our powers may be controlled. Unless we are controlled, something, it becomes a destructive force; so that if we must be controlled, we must be controlled something worth while. "This," he said, "is full of power, but we need to possess it." His words were the League is "fill the gap" between the Sunday School and the Church.

Reports of the Executive showed a substantial increase in membership and especially in Missionary givings. Wingham Epworth League having for its aim this year \$600.00. Six Institutes were held during the year and several "Mission Study" classes were organized. A new typewriter was sent to our Missionary, Rev. Geo. H. Haley, at Port Simpson, B.C.

The principal address was given by Mr. David Andrews, of Zion, on the "Call of the Community." He laid special emphasis on the need of assimilating the sports and amusements in our community, and the work of assimilating the foreigners into our community. Our Epworth Leagues must supply leaders for every department of Christian work.

Rev. J. F. Knight, London Conference Epworth League Secretary, delivered an able address on "God and I." He said that the Convention was not simply designed to give information, but learn how to put into action that we already knew. It was further intended to secure co-operation throughout the District, but learn how to put into action that we already knew. It was further intended to give power to individual Leagues. "Men," he said, are not mere machines to do a certain number of things. A man here to acquire a certain character, so as to be a fit associate for Him throughout all eternity. We need not only information, but inspiration.

His second address on "The Hill Difficulty: What is Yours?" was very practical, and he gave many splendid suggestions for the work of the Epworth League.

A splendid, inspirational address was then delivered by Rev. F. H. Langford (Field Secretary) on "God and I, or the Conservation and Use of Human and Divine Resources." There are three kinds of resources—Unrenewable, Renewable and Permanent.

Unrenewable and coal are examples of the first; human life, forests, fur and fish, of the second; and the wind, the sun or the ocean of the latter. He showed how these were being wasted, and how they could be preserved. Fire-rangers prevent forest fires; the forest ranger prevents forest fires; the moral and spiritual realm he drew attention to the same three kinds of resources.

If we have no innocence or purity are lost, they cannot be replaced.

"The bird with the broken pinion Never soared so high again."

Institutions and organizations, such as the Sunday School and Epworth League, are examples of the second kind. "Use them," he said; "when we need something better, we will make them." Method is only that which we work and we may be replaced.

The great permanent and inexhaustible resource is God; "God and 'you' can work wonders."

Tea was served in the school room of the church, which afforded a splendid opportunity for social intercourse and thus added to the fraternal spirit of the Convention.

Rev. J. W. Hibbert took charge of the evening session. After the inauguration of the new officers, and special music by Wingham Church two excellent Canadian songs were made.

Rev. F. F. Knight, in his address "Our Call to Home Field," showed us that there is the call of national service, and that the need of the foreigner, physically, intellectually, morally and spiritually, is a challenge to every Christian Canadian. Five hundred dollars (at five hundred dollars each), paid more to the Canadian Red Cross last year, than all the Methodists in Canada gave to missions. If we did not give too much to become Canadian citizens, how much is it worth to us to be of Canada? The God has given us a mighty gift and we owe it to pass it on.

Rev. F. H. Langford delivered a very logical and practical address on "The Call to the Foreign Field." He stated that, although more than eighty-five per cent. of our foreign work has been done by Anglo-Saxon people, it is a fair apportionment. In every case, heathen nations have become civilized with the help of the work on account of association with Anglo-Saxon people. To the natives of India, Japan, China, Tibet and Africa, the work seemed wonderful. They copied their

speech, manners and customs, everything but their religion. They lost faith in what religion they had and their morals too, and they turned off before they saw the light than now.

Geographically as well as historically, it falls on the Anglo-Saxon to do this work. The greatest world movement is about the Pacific Ocean and that is where we live.

There is a call to our Leaguers, in the side of the task, for heroism and sacrifice as well as sympathy. On Thursday morning a splendid paper was read by Mrs. J. W. Hibbert, on the "Junior Leagues." Our Union Leagues. Splendid addresses were also given by our two visitors, Rev. Langford, speaking on the "Fourth Dept.," and "What We Shall Try to Do." In his closing address the latter reminded us that we had been absorbing as "sponges," the Kingdom of God had given in our hearts since we left home.

While the attendance was not as large as we had anticipated, the service were all deeply impressed by the genuine spiritual atmosphere which prevailed at every session. The need of an aggressive evangelistic spirit in our Leagues. And we were all impressed by the fact that the Epworth League does not exist for the sake of the Epworth League alone but for the advancement of the Kingdom of God.

Rev. A. R. Kellam took charge of the "Committee on the Epworth League." He well-chosen words prepared the hearts of the convention for the sacrament of the Lord's Supper, which was administered by the chairman of the district, assisted by all the other pastors who were present.

The following officers were elected: President, E. A. Hammond, Wingham; Vice-presidents, (1) Rev. G. W. Rivers, B.A., E.D., Gorrie; (2) Rev. Howard, M.A., Brussels; (3) Miss J. Harrington, Ripley; (4) F. R. Howson, Esq., Wingham; (5) Rev. A. J. Langford, Kincardine; Secretary, J. Stemmson, Esq., Ethel P.O.; Con.-Rep., Rev. J. E. Cook, Huvela.

STANLEY R. JOHNSON, Reporter.

## Napanee District

The Epworth Leagues of the Napanee District in convention in the Methodist Church, Newburgh, on Sept. 25. A goodly number of delegates were present. The local secretary, Mr. J. W. DeMille, in the basement of the church, so that the delegates and those interested in the work might have the opportunity to get together.

Rev. Mr. DeMille conducted the devotional exercises of the morning session, after which the President, Mr. D. A. Nesbit took the chair.

Some time was spent discussing other Young People's Societies, such as Mission Bands and Y. W. C. A.

In the afternoon the President, D. A. Nesbit, in his address spoke of the lack of spiritual enthusiasm and its danger.

"Our purpose in this Convention" was the subject taken by Rev. Mr. Tucker. Many young people are not seized with the heroic side of Christianity. Twenty years ago there was no lack of young men for the ministry, and now the demand is far greater than the supply.

"The Call of the Community and how the League fits in" was the subject of the subject introduced by Rev. Mr. Rowland. The call is imperative, the Epworth League is a Christian League, and it must answer and tries to get them.

There is no other way but for every Epworth League to get down on their knees, and ask God to lay on us this burden. There is nothing that we can do to help men but the power of Jesus Christ.

Rev. M. E. Sexsmith showed that the Epworth League is not a mere organization, where the surplus energies of the young people might be turned into a proper and useful channel.

"The Hill Difficulty: What is Yours?" was the subject of a Round-Table talk conducted by Rev. Mr. Rowland. It was a general discussion of Epworth League work, and the majority of those present took part.

Rev. Manson Doyle, Field Secretary for Manitoba, gave an address, taking as his subject "God and I," on the Conservation and Use of Human and Divine Resources.

We speak of the great resources of this country as combined with that of others, but in nothing that we do, we are so far as that is in "The Holy Spirit of God."

At the evening session the President called upon the Secretary for the report of Business Committee, which was given by

Hon. President, Rev. J. P. Wilson, Napanee; President, Rev. C. W. DeMille, Newburgh; Vice-President, Rev. J. W. DeMille, Napanee; (2) Miss Florence Wager,

Enterprise; (3) D. A. Nesbit, B.A., Nanaimo; (4) Ralph Sexsmith, Nanaimo; (5) Grace Richardson, Essexport; Secretary Rev. Mr. Sharp, Robson; Treasurer, Miss Violet Hall, Nanaimo; Representative, D. A. Nesbit. Hon. Mr. Rev. Mr. Doyle gave an address on "Personal and Team Work." When Jesus was on this earth although He preached to multitudes His work was personal and His ministry was direct. After a short Song Service the report of the Resolution Committee was adopted as follows:—

1. That we recommend that as far as possible every young people's organization in the district should conform to the Constitution of the Epworth League, and be called an Epworth League.

2. That each District Vice-President issue a circular letter to their own department of the Local Leagues.

3. That this Epworth League Convention be reported by the Secretary in the two Nanaimo papers and in "Canadian Epworth Era."

4. That we believe the great need of our work among young people is definite decision for Christ, and we recommend that the District Executive be requested to draft a plan for a definite, organized campaign by the Leagues and pastors this fall and winter.

5. That we urge upon the pastors and League officers of District and Local Leagues the great benefit of placing in their hands of our young people, the "Epworth Era," and advise a systematic campaign to this end in every League.

6. That a vote of thanks be tendered the Newburgh Epworth League for their kind and hearty hospitality.

7. That a vote of thanks be tendered the retiring officers for their faithful services in office.

Rev. M. E. Sexsmith spoke of the League as a band to look up and lift up the Christ and the Church. To do a good work there were three things necessary, Love, Grace, and Money.

The President spoke of Rev. J. K. Smith, our missionary in the North-West.

"Our Call to the Home Field" was the subject of an address by Rev. Mr. Doyle. He gave an illustration of a diver at work. While the diver performs his task, all depended on the man who held the ropes. While it may not be possible for us to go to the North-West, it is our duty to hold the ropes, with our money and with our prayers.

Prayer followed, after which it was pronounced by Mr. George W. Gibbard and seconded by Rev. Mr. Rowland. That the Executive endeavor to make arrangements so that the Epworth Leagues of the Nanaimo District may support Rev. J. K. Smith, missionary among the Indians in the North-West.

The motion was carried unanimously. Immediately after the benediction was pronounced Rev. C. W. DeMille called the newly-elected officers together to arrange for a campaign of the district in the interests of the Forward Movement.

This closed our first and most successful Epworth League conventions ever held in the Nanaimo District.

DELBERT SEXSMITH, Secretary.

## Strathroy District

The Nineteenth Annual Convocation of the Epworth Leagues of the Strathroy District was held in the school room of the Methodist Church, Petrolia, on October 1-2, 1913. The local Leagues were fairly well represented, and the programme given was an excellent treat. The local talent were assisted by Rev. J. K. Curtis, of the District; Rev. J. F. Knight, Secretary London Conference Epworth League; Rev. W. G. Connolly, of Fernough from Japan; and Rev. E. Nockell, of Chatham.

The Committee on Resolutions and Plans presented the following report, and it was passed upon by the Convention:—

(1) Resolved that, in order that the District Epworth League Executive may be informed of the conditions of the local Leagues of the district, the District Vice-President write a chain letter to the vice-president of the department of the local Leagues, who he represents. The first letter to be read to the president, who receives the letter reads it and adds thereto a statement of his department, with suggestions he wishes to make, and forwards both to the next local League vice-president, who should read it and add his ideas, and forward to another vice-president. At last, the letters will reach to the district vice-president who started it out.

(2) Resolved that we recommend that ministers give one Sunday at least annually to furthering the interests of Young People's Societies.

(3) Resolved that district league officers formulate a programme for a district Epworth League Evangelical campaign, under auspices of District Epworth League Execu-

tive; that this shall be distinctly a young people's movement, for which they shall be held responsible, the parties in every case counselling and advising, and thereby seeking to insure the movement to a successful issue.

(4) Resolved that the district Epworth League Executive visit local Leagues to inspire and help them and also any circuits that will have visits, with a view to organizing an Epworth League.

District officers for 1913: Hon. President, R. H. D. Moyer, Petrolia; President, P. A. Gault, Watford; Vice-Presidents, (1) Miss M. Waugh, Watford, (2) Dr. H. M. Calder, Petrolia, (3) Miss Mabel Richards, Melbourne, (4) Wm. Cowan, Strathroy, (5) Miss N. Dowdall, Petrolia; Conference Representatives, Rev. A. E. Jones, Strathroy; Secretary and Treasurer, G. W. Thompson, Petrolia.

THOMAS A. GAULT, Secretary.

## Uxbridge District

The Epworth League Convention for Uxbridge District was held at Stouffville on the 15th and 16th of September. Almost all the Leagues of the district were represented and reported progress, especially in missionary givings. At the district meeting, billeting, etc. were carefully attended to by the pastor in his usual brisk and businesslike manner. The entertainment by the Stouffville people left nothing to be desired.

The addresses were a high order, being practical as well as enthusiastic and inspiring. Rev. C. E. Manning, Field Secretary for Missions, gave us a vision of the world movement to our shores by immigration, and the problems confronting the church to-day. Our young people must meet the need by consecrated service to the educational and spiritual development of these incoming thousands in order that we may have a nation exalted by righteousness, whose aid is in great need.

So impressive and convincing was Mr. Manning's address that we resolved on the spot to do more for home missions even

though it should mean the lessening of our support to the foreign work. But when we frankly spoke of the foreign field, the ready harvest in many lands waiting the reaper; the challenge to us to go, or if not to support those who go, we felt that here, too, we must not do less, but more.

In discussing the relation of the pastor to the League the Rev. Thos. Leggott said: The pastor is an important factor in League development. He must give a wholehearted sympathy, attend the meetings not as a duty, but as a privilege and means of grace. He must not do their work, but stand by them while they do it. And he will find that he is helped himself while helping the League.

The Rev. H. Wellwood, in speaking of the community and the League, said: Our motto, "Look Up and Lift Up," stands for the world's need and our own possibilities, then vision harnessed means service. Our rural communities are a purifying stream to the city life.

The Challenge of Citizenship was taken up by the Field Secretary, Rev. Mr. Doyle. The challenge of the present commercial and political condition of our land centres around the Golden Rule, "love one another" in the larger sense. God is calling us to a public conscience for public life. The guilt of large corporations so often goes unpunished. We need a conscience dealing with public life. Epworth Leagues must not be bound by party ties. The citizenship department affords the opportunity for creating a public conscience.

In speaking of "The Junior—Our Unworked Mine," Rev. H. L. Partridge said: Every individual should be actively associated with some branch of the Christian church—it is his right, not duty or privilege. Rev. Mr. Doyle said of committees, all Leagues do not need the same committees. Have only those you need, but have all you need, and see that they work.

A paper on Christian Stewardship by Rev. J. A. Petch was heartily approved, also a paper on "The Junior Congregation," by Rev. P. A. Jourdan.

Rev. T. Laidlaw, after speaking on the importance of choosing the right vocation, showed how the League organization may

## WESTMORELAND AVENUE EPWORTH LEAGUE, TORONTO.

The photograph of this happy looking group shown herewith was taken by one of the members at the annual picnic of the Westmoreland Senior Epworth League on Monday, August 11th, at Centre Island, Toronto. They were having a good time when out together.

The Westmoreland League has been in commission all summer, meeting every Monday evening. A supply of fans suitably printed were purchased for use during the very warm evening. This has been the practice for a number of years, and is much appreciated by the members.

In addition to the regular meetings, the Canadian Endeavor Department has conducted several services at the Yonge Street Mission on Saturday evenings. Helping in these Mission services has been the means of a great blessing to the League and to the members individually. This line of service will be continued during the coming fall and winter.

The Missionary Department has held open-air meetings every Friday night at the Italian Mission on Dufferin street, north of the C.P.R. tracks.

Last year the League raised \$600 for missions. This year they confidently expect to raise \$800. The Missionary and Mite Box system is used for collecting the greater part of our missionary offerings. A study class is working through "Our share in China."

The Literary Department is planning a series of special evenings of debates, etc., with a view of developing the ability of the members in public speaking. The Citizenship Department has under way a number of meetings at which men and women prominent in public life will give addresses on Civic Administration and relative social questions.

The Junior League is flourishing, having held regular meetings during the summer. It won the Banner at the West District Rally last spring. On Monday evening, 29th September, the Juniors took charge of the Senior League service. A rare programme was given in the form of a drama, together with vocal and instrumental selections.

The continued faithful support and co-operation which the Executive receive from the members makes the foregoing somewhat big programme quite practicable.

help our young people in this matter. Good discussions followed these addresses.

The music furnished by the Stouffville choir and soloists helped much to make the Convention the success it certainly was.

At the close of the Convention Rev. Jas. E. Wilson gathered up the threads and presented them to us in a neat little bundle to carry away.

#### RESOLUTIONS.

1. That this Convention believes that the constitution of the Epworth League should be carefully revised.

2. That we believe the Citizenship Department of our Leagues is destined to play a very important part in the education of our young people, in the principles of Christian responsibility for the faithful fulfilment of their duties as citizens. And that we think this department deserves more thoughtful attention on the part of our Leagues.

3. That steps be taken by the District Executive for a systematic campaign of all our Leagues for the increased circulation of the Epworth Era.

4. That we, as a District League, enter heartily into the plans for the International Epworth League Convention to be held at Buffalo, July 2-5, 1914, and promise to make an effort to send a good representation from our District League.

5. That we recommend to all Missionary Committees of our local Leagues the

Brampton, addressed the Convention on "Our Possibilities," giving to the Leagues a high ideal, but one to which they could attain, if desired earnestly. He took as the divisions of his subject (1) The Spiritual Life of the League, showing that if we forget the unseen there can be no results. The greatest forces in life, as in nature, are the unseen forces. In (2) Wider recognition he gave the work of the League in its literary aspect, the study of the Bible, and in its poetry, of the home problems that confront us, whether in town or country. By his third division, "Greater Service," he showed how the League should keep abreast of the times, that we should not wait for people to come to us, but should go to them and convince them that we should grapple with the problems of the day, whether the Temperance question or the Immigration problem. The Rev. Mr. Brown, of Brampton East, closed the Convention with a short, inspirational Consecration service.

The officers elected were:—

Hon. President, Rev. J. A. Long, Weston; President, Mr. T. H. Graham, Inglewood; Vice-Presidents, (1) Miss E. Pearson, Meadowdale; (2) Miss L. Kee, Brampton; (3) Miss Lennox, Weston; (4) Dr. McLean, Woodbridge; (5) Mrs. Smallbridge, Huttonville; Sec., Miss M. Reynolds, Brampton; Treas., Mr. S. Deeves, Brampton; Conf. Rep., Rev. C. Warren, Malton; S.S. Sec., Rev. C. Belfry, Huttonville.

Foreign Field, giving many interesting incidents from his own experience. Rev. M. E. Conran, B.A., of Hamilton, gave us much practical instruction in the study classes.

The Thursday evening service was purely evangelistic, opening with a song service. Rev. J. Conran preached a searching sermon, calling for a complete consecration of his hearers, and setting forth the cost and the reward of such consecration. After the sermon an altar service was held in which a large number knelt for a more complete endorsement of the Spirit. A helpful testimony meeting followed and a close one of the most helpful and inspiring convocations ever held in the Simcoe District.

Representatives of representatives of the Leagues and the executive officers, were so convinced much is being accomplished by our young people, though there is room for improvement along all lines. The following are the newly appointed officers, Hon. President—Chairman of the District, President—Rev. J. Culp, Port Dover.

Vice-Presidents—(1) Mr. Charles Stackhouse, St. Williams; (2) Miss Laura Rockford; (3) Miss Ada Riedell, Garnet;

(4) Mr. M. H. Legett, Hagersville; (5) Rev. W. H. Gardner, Simcoe. Executive Representative of District on Conference Executive

—Rev. J. C. Warren, Malton. Sec.—Treas.—Miss J. C. Nickerson, Simcoe.

Resolution: That the convention memorialize the Canadian Young People's Societies to authorize the preparation of a suitable book for tabulating and keeping on record the statistics of each district.

### Montreal Conference

The tenth biennial convention of the Montreal Conference Epworth League was held in Montreal, October 7 and 8. The auditorium was decorated for the occasion, and many mottoes were displayed on the walls, among them being the following:

"The Canada of to-morrow will be what we young people make her."

"We ought to care for the will."

"Go to those who need you most—mostly absentees."

"It is easier to be critical than to be correct."

"Do your duty and a little more."

"The aim of all living should be living for all."

"That which can be conceived can be achieved."

"What we might be is the measure of what we are."

Rev. D. T. Cummings, M.A., B.D., of Smith's Falls, opened the convention with a short, inspiring address. This was followed by devotional exercises, participated in by several of the visitors.

Rev. H. W. Garter, President of the Conference League, gave a resume of the work accomplished since the last convention four years ago. The sum of \$12,000 had been contributed, and while it might be said the conference was not increasing in quantity, it certainly was increasing in quality. The progress made by the Epworth League was shown by the following statistics: In 1903 there were 183 societies, 7,013 members, with \$3,365 as a total amount raised. Five years later, in 1908, there were 199 societies, 7,596 members, and \$3,887 raised. In 1913 there were 186 societies, 7,242 members and a total of \$12,411 raised.

He also stated that the young people raise \$54,000 annually through their own agency and that the great part of that sum is for the support of 118 missionaries on home or foreign fields, of which the Montreal Conference supports 12.

"The Function of the District League," was the subject of a splendid paper delivered by Rev. D. S. Garter, who had claimed that the District League did not live up to its privileges. He believed that the members of the League should be given the League a fair chance, and in this way the League's work could be accomplished. A good, lively discussion followed, led by Rev. George Stafford.

The General Secretary, in giving emphasis on the inter-relationship of the Epworth League work, telling in a most convincing way of the great need for or what might be termed "team work" now from the General Secretary down through all the organization of the local Leagues, the work all depended one upon the other. He advocated that every District League should report to the Annual District and every Conference League should report to the Annual Conference.

The afternoon session was opened with devotional exercises by Rev. Mr. Strike, of Morrisburg.

Three papers were then given on "Our Inter-related Young People's Work," as Misses M. E. Conran and M. E. Conran, W. W. Taber, "The Scout and Cadet Movement" by Rev. Thomas Brown, "The Brotherhood Movement" by Rev. Mr. Taber.

Mrs. Taber made a strong plea for the uplifting of the League along the lines of organization as laid down from the beginning. She claimed that the Sunday School, while it had its work to do, could not take



GROUP OF DELEGATES AT SIMCOE DISTRICT CONVENTION, AT PORT ROWAN.

weekly offering system for Forward Movement, and would suggest that the Executive arrange for a visitation of the Leagues in the interests of this department this year.

Officers elect: Hon. Pres., Rev. Joseph E. Wilson, E.A., L.L., President, Miss Playelle, Unionville; Vice-Pres. (1) Rev. Wm. Clements, Lemo-ville, (2) Miss Susie Nutting, Uxbridge, (3) Miss Winterstein, Sanford, Uxbridge P.O., (4) Mr. R. A. Purvis, Sunderland, (5) Miss Cloughton, Uxbridge; Secretary, Mrs. A. Patch, Sanford; Treasurer, Miss Ruth Annis, Whitelaw; Rep. on Conf. Executive, Rev. T. Laidlaw, Epsom.

MRS. J. A. PETCH.

District Secretary.

### Brampton District

On Monday, Sept. 22, the Brampton District Epworth League Convention was held in St. Paul's Church. Rev. J. K. Curtis, Field Secretary, gave a blackboard talk in the afternoon on "God and I, or the Waste, Conservation and use of Human and Divine Resources," and by questioning brought many into the discussion of this subject. Miss Lora Sifton, Toronto, spoke most interestingly on "The Hill Difficulty. What is Yours?" It was the wish of the Convention that Mr. Manton Wilson's paper on "The Call of the Community, and How the League May Respond," should be published.

In the evening Mr. Curtis gave an instructive address on "What the Department of the League Mean to us." Then Rev. J. Bruce Hunter, of Grace Church,

### Simcoe District

Simcoe District Epworth League held its eighteenth annual convention at Port Rowan, Ontario, and, in the beautiful new Neal Memorial Church. While the attendance was not as large as usual, owing to winter conditions, and the fact that Port Rowan is at the extreme south of the District, yet the spirit of the convention was excellent.

The Executive, in planning the convention, had two main objects in view, the Missionary and the evangelistic, and from the beginning to the end these were the outstanding features. The President, Rev. J. Culp, of Port Dover, struck the keynote in his opening address, "Our Purpose in this Convention," when he said, "Our great need is not more organization, but more of the Holy Spirit. The people everywhere are hungry and want to be fed." The convention throughout was inspirational rather than educational.

We had with us our energetic General Secretary, Rev. S. T. Bartlett, who gave us three most helpful addresses, and added much also to the interest and profit of the many discussions following the addresses on different subjects.

Rev. J. Truitt gave a most excellent address on "Christian Stewardship," and Mrs. E. M. Kitchen took up the subject of the Junior work. Mr. Joseph Chapman, of Nelles Corners, gave us acceptable service both in an address and the evangelistic features. The Thursday morning session was opened with an earnest consecration service at the altar, led by Rev. George Caldwell, S.T. Chairman of the District. Rev. George Shields, Chesapeake, returned missionary, made an earnest appeal for the

up the work of the League. So many avenues were open to lure the boys and girls to lesser things, that she called for a building up of the League to make it a beautiful avenue, as it has been, to lead them to better things.

Rev. Mr. Brown outlined the aims and objects of the Boy Scout Movement, showing that it was non-militant in its character, but aimed to make the boys useful citizens, training them to be obedient and able to take care of themselves and others. Concerning the Cadet Movement, he believed the authorities were making a mistake in taking boys from the militia. He did not believe that the Cadet Movement would injure the Boy Scout Movement for the reason that the moral atmosphere behind it was sufficient to make it lasting.

Mr. Haynor said that prayer and service were the two main features of the Brotherhood Movement. He believed that the Brotherhood could work in conjunction with the League in enlisting the help and sympathy of the young men.

Rev. S. T. Bartlett said that the General Board of the Epworth League, at its last meeting, officially expressed its approval of and sympathy with the Boy Scout Movement, but it did not express the same feeling towards the Cadet Movement. The Methodist Church in Canada was the first to give official recognition to the Boy Scouts.

Miss M. Staveloy of Montreal, gave a very interesting paper on "The Junior Epworth League Committee Work: Its Possibilities." Her message was intensely practical and brimful of enthusiasm. She urged strongly the value of committee work for Juniors, not only as a means of work for training the boys and girls.

The Round Table Conference, conducted by Rev. S. T. Bartlett, brought the afternoon session to a close. The principal question discussed was that relating to the Junior League and the care of the children of the church.

Before adjournment, the pastor, Rev. J. D. Richardson, M.A., announced to the delegates that the ladies of the congregation had provided a supper for them, the meal being served in the basement of the church.

Tuesday evening there was a very large attendance. The first speaker, Rev. J. H. Curtis, the field secretary, made a strong appeal to the people of the church on behalf of the Epworth League. As an organization it was well fitted to meet the needs of the young people. He outlined a programme of the different departments of the League and showed how they tend to develop an all-around, full-orbed young man or young woman.

"The Problems of the City" were treated by Rev. W. J. Smith, field secretary, Temperance and Moral Reform Department. The speaker treated the vivid picture of the conditions of the slums in our Canadian cities.

Wednesday morning opened with "Half Hour's Waiting Upon God," led by Rev. Melvin Taylor, of Gananoque. A very comprehensive paper on "The League and the Christian Stewardship: The Legitimate Claims of Tithing To-day," was read by Rev. W. H. Roney. He urged that the law of tithing was as strong to-day as in the Old Testament times, but he believed that its observance was dependent on the will of the individual just as we believed any religious observance to be to-day.

The Rev. W. H. Stevens took up the subject of "The League and the Home." The subject was strongly presented and was listened to with deep interest by all. Discussion on the subject was led by Mr. Frank Feden, of Montreal.

Miss Bessie Durant, of Winchester, read a cleverly prepared paper on "What Shall Our Young People Read?" Miss Durant described this as a reading age, and expressed the belief that the League was the greatest of the fine arts. The speaker stated that great care should be shown in the selection of reading matter.

An interesting discussion on this subject was led by Rev. S. T. Bartlett. Wednesday afternoon session opened with a song and prayer service conducted by Rev. Wm. Philip, B.A., B.D., of Inkerman.

"The Missionary Objective of the Epworth League," was presented by Mr. Irwin Hilliard, K.C., of Morrisburg. Mr. Hilliard emphasized the need of the League having a missionary objective, and showed how the objective can be obtained by prayer and study.

Discussion on the topic was led by Rev. Elwood Lawson. "The League as a Working Force in Advancing Applied Christianity" was handled in a scholarly manner by Rev. E. R. Kelly. Mr. Kelly went exhaustively into his subject and brought out many convincing points.

Miss L. A. Knapp, of Kingston, read a paper entitled "After the Convention,

What?" Miss Knapp dealt with what each department does in preparation for a convention; also the attitude of delegates while at convention. She urged the delegates not to attempt to report the whole proceedings, but to devote their energies to those points which especially concern their particular League. She made a strong appeal for the Christianizing of the young people. The young people's greatest hindrance was that they were content to be merely good and were not willing to go on to better things.

The closing session of the conference was held on Wednesday evening. There was a large attendance of citizens, and the programme was much enjoyed by all. It was a fitting close to so successful a conference.

The resolutions were as follows:—  
1. That a memorial be sent to the General Conference to arrange a suitable service for the reception of children and Junior Epworth Leagues.

2. That we accept the Christian principle of stewardship bound up with the spiritual prosperity of our people, and recommend the practice of tithing the income of our people may be led into the enjoyment of

a richer experience and more adequate social service.

Rev. Mr. Bartlett followed in an inspiring address, which was listened to with the closest attention. His subject was "The Propulsion of the Past as the Power for Present Consecration."

Rev. Dr. Wm. Sparling, of Ottawa, delivered an address on the subject, "The Committee of One." Dr. Sparling is a forceful speaker and handled his subject in a very convincing manner.

Personal greetings by several of the delegates brought a most successful convention to a close.

The election of officers for the ensuing term was held, and the following was the result:—

Hon. President—Rev. D. T. Cummings, M.A., B.D., of Smith's Falls, President of Conference.

President—W. J. Cairns, Ottawa. Vice-Presidents—(1) Rev. D. Mick, Montreal; (2) Miss Maud Johnston, Cornwall; (3) Miss L. A. Knapp, Kingston; (4) Rev. Thos. Brown, Ottawa; (5) Rev. E. R. Kelly, Carp. Treasurer—Rev. G. S. Clendinning, Kempsville.

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### Smiles

A boy who had been absent from school for several days returned with his throat carefully swathed, and presented this note to his teacher:

"Please don't let my son learn any German today; his throat is so sore he can hardly speak English."—*Everybody's Magazine.*

The teacher had set the boys this subject for composition: "What would I do if I suddenly came into possession of fifty thousand dollars?"

One little fellow, after chewing his pen for some time, returned a blank sheet.

"What's the meaning of this?" demanded the teacher.

"That," replied the precocious youth, "is what I'd do if I had fifty thousand dollars!"—*Epworth Herald.*

At the funeral services of an elderly dandy of Richmond, Va., the following colloquy was overheard between two aged Negroes:

"There ain't no use in talkin'," said Mose Barker; "Dick Williams, he was the most charitabest man dis town ever seen."

"I reckon dat's so," said the darky to whom Mr. Barker imparted this information. And he paused as if waiting for evidence on this point.

"Yessuh," continued Mr. Barker, "Dick Williams, he always owned a plug hat, and durin' my time I aint never heerd that Dick ever refused to lend dat hat to anybody."—*Judge.*

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