



THE CANADIAN EPWORTH ERA

Vol. XVII.

S. F. BARTLETT Editor
W. M. BRIGGS, Publisher

TORONTO, MAY, 1915

WESLEY BUILDINGS
TORONTO, ONTARIO

No. 5

THE NEW WESLEY BUILDINGS

SOON after this paper is issued the Annual Meeting of the Central Section of the Book Committee will be held. This will, in all probability, be the last meeting of this important Committee in the present

Wesley Buildings, so long known as the Headquarters of the Methodist Book and Publishing House, on Richmond and Temperance Streets, Toronto. The new buildings have been illustrated frequently in these columns during the course of construction, and we have pleasure in presenting to our readers some of the latest pictures available. These were taken during the early part of April by the Editor, and show the present stages of the work. On this page we give an end view of the main entrance hall. It was not completed when the picture was taken, but was far enough advanced to show the beauty of its design. The door to the right communicates with the Book Room retail store, the passenger elevators are to the left. When this hall is decorated it will be very attractive indeed. The buildings throughout are quite in keeping with this picture, and taken altogether they comprise one of the finest structures in the whole city. On the next page will be seen a picture of considerable historic interest. Here for years the old printing plant and book store stood, and the older generation of Methodists may remember the ancient sign. In remodelling the front of this building last fall, the old-time sign was exposed—the first time for many years—and we thought it worth preserving. The contrast between the former house and the present new one will be very evident by comparison of

the pictures on pages 98 and 104. The latter gives a fair idea of the new block; but a better one will be available when the pile is completed and occupied. Already moving is well under way. On page 103 is shown the first of the large presses to be put into commission. Page 107

shows another section of the pressroom, with some of the other presses under erection. Moving these immense machines without materially interfering with business is no small undertaking. In fact the transference of the House from its old home to the new is a very large undertaking. But before another issue of our paper reaches our readers this will likely be effected, and the new quarters be fully occupied.

The progress during the past twenty-five years has been very marked, not only in the growth of business, but in the wonderful development of machinery, so that, both without and within, the whole equipment of the Book Room is entirely different to that existing in the early days. The exterior appearance of the building is impressive, but to an intelligent visitor who thoughtfully roams through the various departments noting the successive processes of manufacture the interior is even more so. We hope to present other views of the new House as time progresses, so that our readers who have enjoyed those already shown may follow the structure through to its final completion. When in the city, do not fail to visit the new premises, and you will be amply rewarded by the sights you will see there. Already the corners of Queen, John and Richmond Streets are becoming very well known for the magnificent Buildings thereon.



VIEW OF STAIRWAY IN MAIN ENTRANCE HALL
NEW WESLEY BUILDINGS, TORONTO

REPRESENTATIVE MEN OF CANADIAN METHODISM

Asbury and Coke, Pioneer Bishops

LITERARY TOPIC FOR MAY. LESSON: 1 TIM. 3.

FREDERICK E. MALOTT.

HE who neglects history cannot read Providence. The deeper meaning of events is hidden from him. He remains always a child. All history has value for the man who would know the world in which he lives and the forces at work in society. To understand the present we must probe the past. "History is philosophy teaching by example." History reveals God's method of working in the world. The history of the Church in its development along varied lines, is a proof of the manifold workings of Providence in the religious development of mankind. It proves that God raises up men in every age for the special tasks that arise out of the needs of the age. These we call "Epoch-making men," because they mould the age in which they live. They shape it. They stamp it with a different character from that which it would have had if they had not lived. From time to time such men have appeared. History gives us the record of their deeds.

In a former series of articles we traced the course of Church history by singling out the men who turned the tide

names of *Asbury* and *Coke* are placed first in the series, not because they were the first to preach Methodist doctrines and form Methodist societies on this continent, nor because they belong, strictly speaking, to the Canadian Church. They belong to American Methodism. But Canadian Methodism in its earlier history is so closely linked up with Methodism in the United States that the two branches cannot be entirely separated.

These men are given a first place because they organized the Methodist Episcopal Church, by amalgamating the scattered Methodist Societies of the United States. They gave these societies a constitution. They made Methodism in America "a Church." The Methodist Episcopal Church of Canada was for a time a branch of the American Church and, even after its connection with the Church in the United States was severed, it continued to have a separate existence until all the Methodist bodies in Canada were merged into one in the Union of 1883.

Methodist preaching was first heard in America when Wesley's colleague, Whitefield, toured the colonies and prepared the way for the lay evangelists who formed the first societies. But Methodism was in the air. "The forces of the great movement flew across the wide Atlantic like burning sparks blown by the wind." This new field in which Methodism was to win its greatest triumphs, was both like and unlike the field in which Wesley worked with such marked success. The character of the population in many parts was similar to that of the great industrial centres of England and Wales. These new settlements were rough, and the institutions of civilized life were only partly established; but, unlike the British field, the population was sparse and widely scattered. New York and Philadelphia, two of the most populous cities on the American Continent to-day, were then mere towns. "Social life was in its crudest form; industrial life was only beginning to stir; the very institutions of religion, over large areas had yet to be created." The growing of Indian corn and tobacco was regarded as the supreme business of the settlers. Religion and education in the newer settlements were as yet pushed very much into the background. Even in the older settlements, where the government had been, under the Puritan settlers, almost a theocracy, religion had declined until it had ceased to be a power making for righteousness. The time was favorable to the new movement. The fields were ripe unto the harvest, and Methodism, under God, had raised up men for this great field.

It was long disputed whether Methodism began first in New York or in Maryland. It is now conceded that priority must be given to the New York society. To a little group of Irish Palatines, of whom we shall have more to say later, belongs the honor of giving Methodism a foothold in America. Whoever visits New York should go to old John Street Church, built on the site of Philip Embury's chapel, erected in 1768. This is now a sort of shrine for pilgrims, a museum of Methodism. Here many of the relics are kept that link up the present with the past and remind us of the men into whose labors we have entered. The names of Barbara Heck, Philip Embury and Captain Webb, will always be remembered while American Methodism endures.

Almost simultaneously with the work of Embury and Webb in New York, Methodist preaching began in Maryland, where Robert Strawbridge, an Irish carpenter from Drumsha, exercised his gifts and found fruit of his labor. Even as early as 1768 an appeal reached the English Conference for help for Maryland, where many were being awakened by the preaching of Strawbridge. An urgent appeal came also from New York, and at the Conference of 1769, two men offered themselves for America. These men were Richard Boardman and Joseph Pilmoor. With these men was sent a gift of £50 to aid the infant societies in the New World. The British press spoke scornfully of this new scheme of the



THE OLD BOOK ROOM, KING STREET EAST, TORONTO.

of events into new channels and under God made history. These we gathered widely from the whole field of Church history, narrowing down, first to the Western Church, then to the Protestant Church, and closing with the great founder of that branch of Protestantism known as the Methodist Church.

We now propose to deal with Canadian Methodism and to trace it through the century and a half of its history, by grouping the leading events of that history around the names of the men who did the most to mould its character. The

Methodists, and hinted that the Wesleys were ambitious to become Bishops and were preparing themselves a place in the overseas dominions. Thus was the purest of projects misunderstood. But Methodism was fulfilling its God-given mission and could wait for recognition. Two years later the British Conference sent another pair of missionaries, one of whom was destined to be a bishop, both in name and in deed. Meanwhile a noble band of lay evangelists were spreading Methodist doctrine throughout New York, New Jersey, Pennsylvania and Maryland.

Boardman, on his arrival, drew up some regulations regarding the work of the preachers and their remuneration. This was the beginning of what was afterward the Book of Discipline. Two years of successful labor followed; but the societies, scattered over four states, were so many disconnected units. Boardman had neither initiative nor executive powers equal to the task of organizing them into a Church. The man who was destined for this task was still in England in the ranks of Wesley's itinerants.

At the Conference of 1771 five more men offered to go as missionaries to America. Two of these were accepted, Richard Wright and Francis Asbury. Of Wright little is known. He never attained any prominence. But it was an epoch-making event when Francis Asbury was sent to America. One historian of Methodism has said that Francis Asbury was certainly the noblest gift England ever bestowed on her children beyond the Atlantic. To him, more than to any other of its preachers, American Methodism owes its form, its spirit and its vast achievement.

Francis Asbury came of an intelligent peasant family in the parish of Handsworth, in Staffordshire. He was born August 20th, 1745. He was carefully nurtured in the religion of the Established Church. At an early age he was apprenticed to a button maker, whom he served for six and a half years. At the age of thirteen he was converted while listening to one of Wesley's preachers. At seventeen we find him preaching in his father's house. Later he became a Methodist preacher, and worked under John Wesley for five years. That great man was distinguished for his power to perceive the innate qualities of men. He saw that Asbury was not an ordinary man, and when the young itinerant offered himself for America, Wesley gladly accepted him.

Asbury was warmly received on his arrival in Philadelphia, in Oct., 1771. He found, all told, 316 members in the Methodist societies, but these were widely scattered over what are now four states. Leadership was lacking. Already the missionary spirit had been lost by many of the preachers. They wanted to settle down in churches already established instead of pushing into the newer settlements where the most crying need existed. The newly-arrived missionary resolved to combat this spirit. He wrote in his journal: "I am fixed to the Methodist plan. I have not the thing I seek—a circulation of the preachers to avoid partiality and popularity." New life was at once infused into the movement. Within a year the membership was doubled. Asbury was an example to all. In spite of the bitter, winter weather, to which he was wholly unused, he pushed his work vigorously from the first. Rapidly new settlements were visited and societies organized. Under the inspiration of his example the other Methodist preachers doubled their diligence.

Rigid enforcement of the rules in the societies was a point upon which Asbury laid special stress. This he had learned from John Wesley. He writes in his journal: "While I stay the rules must be attended to. I cannot suffer myself to be guided by half-hearted Methodists." Small though they were in numbers, he did not hesitate to purge these early societies of unworthy members. In New York they cried out against his discipline, saying he would preach the people away and destroy the work; but their fears seem to have been groundless.

In October, 1772, one year after Asbury's arrival, John Wesley wrote, formally appointing him head of the American Societies. Asbury was now twenty-seven years of age and was the youngest of the preachers, but he was the natural leader of them. Boardman amicably acquiesced in the appointment. The newly-appointed "assistant," as Wesley called him, now made a tour of all the territory thus far

occupied, noting the good work and correcting irregularities. One thing that he had to cope with proved almost too much for him. The Maryland Methodists clamored for the sacraments at the hands of their own preachers. Strawbridge had yielded to their wishes. Asbury opposed this irregularity. Like John Wesley, he had no other thought than that the Methodists were a society within the Church of England, and that as lay evangelists, the Methodist preachers had no authority to administer the sacraments.

In 1773 two more men were sent to America by the British Conference, one of whom, Thomas Rankin, was put in Asbury's place. Perhaps Wesley had heard of the irregu-



PART OF THE BEAUTIFUL NEW ENTRANCE TO THE BELLEVILLE METHODIST TABERNACLE, RECENTLY ERECTED.

larity of Strawbridge and wanted discipline more rigidly enforced. Asbury continued, nevertheless, to be the ruling genius of the movement. The first Conference of American preachers was called by Rankin soon after his arrival. It met in Philadelphia in 1773. Ten men composed that Conference. Not one of them was an ordained minister. "They were simply lay evangelists, poor in purse, unlearned as the early apostles, but they burned with apostolic zeal to spread the power of godliness in a land of spiritual death." At this Conference 1,160 members were reported. The question of the right of the Methodist preachers to administer the sacrament came up, and at each succeeding Conference it was discussed, but it was not finally settled until, in 1784, the American societies were constituted a Church.

Meanwhile the Revolutionary war broke out. It was a trying time for the Methodist preachers. Being of English birth and members of the Anglican Church, they were suspected of having Tory sympathies and of being British spies. Unable to pursue their work without molestation, all the English preachers but Asbury returned to England. He felt it was his duty to remain at his post, and it was well for Methodism that he did. But for his heroism and his tact these infant societies would have been broken up. It was not only a trying time for him, it was also a time of danger. In spite of his expression of sympathy with the colonists he was suspected of British leanings. He was often threatened. Once he was arrested, and on more than one occasion attempts were made to kill him. But he continued his itinerant work, taking up again the task of superintending the

work after the departure of Rankin. The hostility of the Maryland authorities drove him into exile. For two years he remained in Delaware.

The ranks of his itinerants were recruited now entirely from among the colonists. Some were unfit for a permanent place in the ministry, but they did a useful work. Others were destined to become leaders in the ever-increasing mission fields. These men often lacked education, but they had an experimental knowledge of true religion. One of these itinerants, a man named Gatch, was assailed by an Anglican clergyman for teaching the doctrine of the new birth and for extempore praying. Gatch replied that for his own part he knew that he had been born again and as for the prayers, when Peter was sinking he did not go ashore for a Prayer-Book, but cried, "Lord save, or I perish." Such witty replies often saved the day for the Methodist preachers in the frequent attacks made upon them. Even during the war a great wave of revival swept over Virginia. The societies continued to multiply and to increase in membership, notwithstanding the withdrawal of the experienced men who had returned to England. Some one remarked on the opening of a new chapel during war time, that it was foolish for the Methodists to put up so large a building, for after the war was over, he was of the opinion that a corn crib would hold them all. But when the war was ended it was found that the membership had grown to 15,000. There were false prophets in those days.

The problem of providing for all the religious needs of these people now became acute. There was not an ordained minister among the 83 men who were in the work at the close of the war. Many of the Anglican clergy from whom they had been accustomed to receive the sacraments, had returned to England. Many of those who remained were unspiritual men. The time had come for a radical step. John Wesley had taken the whole case into consideration. The Bishop of London had refused to ordain a man for the Methodist Societies in America. Under the circumstances Mr. Wesley felt that he was justified in exercising a power that he had long been convinced he and all ministers possessed, the power to ordain when necessity arose.

The necessity had arisen. Wesley was in his 81st year. Provision must be made for the perpetuation of his work after his death. It had never been in his mind to found a Church. But now he took the step that afterwards led to a full and final separation from the Church of England. He appointed Rev. Thomas Coke Superintendent of the societies in America and gave him a Bishop's ordination. With the aid of Coke and a clergyman named Creighton, he ordained Richard Whatcoat and Thomas Vasey as ministers for the work in America. Coke was authorized to ordain Asbury as soon as he should reach America. Asbury was to continue as Superintendent also. Together they were to ordain such men from time to time as they should judge to be fit and proper persons for the work of the ministry.

Thomas Coke was almost as great a gift to America as Asbury. He was one year younger than Asbury, and he lacked the experience that thirteen years in the colonies had given his fellow-superintendent, but he had enjoyed advantages that helped to compensate for this lack. His father was a man of means, and Coke had received a university training at Oxford, from which he graduated with the degree of Doctor of Laws in 1775. He was ordained as a clergyman of the Church of England, but he was soon ejected from his parish at South Petherton because he was "tainted with the Methodist heresy." At once he flung himself passionately into the Methodist work under Wesley. From the very first Wesley gave him positions of trust. He was a strong preacher and a man of fine executive ability. In 1782 he was made President of the Irish Conference. And in 1784 he had committed to him the most momentous work that could be given to a human being, the work of organizing a new Church.

On his arrival in America he was at once received with the utmost cordiality. His scholarship, his orders, his appointment by Wesley won him a standing not accorded even to Asbury. His tact, his zeal, his personality gave him power and prestige, but he never became, in any sense, the rival

of Asbury. From the very beginning these two men who so profoundly influenced the religious life of America, became the closest friends.

It was early in November, 1784, when Coke landed in New York. Asbury was touring the Delaware circuits. Coke and his company at once set out to find him, preaching as they went in true Methodist fashion. Just as Coke had finished a sermon in one of these Delaware chapels, Asbury walked into the chapel. Coke's account of this meeting reads, "After the sermon a plain, robust man came up to me in the pulpit and kissed me. I thought it could be no other than Mr. Asbury, and I was not deceived." Asbury's journal has its record of the meeting: "I came to Barra's chapel. Here to my great joy I met those dear men of God, Dr. Coke and Richard Whatcoat. We were greatly comforted together."

At once Dr. Coke unfolded the plan for the organization of the Methodist Episcopal Church in America; but nothing was to be done hastily. A general Conference was called at Baltimore for Christmas, 1784, to lay the matter before the preachers. While messengers were making this known to the men in the distant fields, Asbury was making full use of Dr. Coke. Between preaching and baptizing and talking over plans for the future, his time was fully occupied up to the very meeting of the Conference.

Space would fail to tell in detail all that was done at that epoch-making meeting. Sixty Methodist preachers, the oldest still under forty, met in that memorable Conference; but few of them, perhaps, realized, as Asbury did, that they were making history. Coke presided, but Asbury was still the ruling spirit. His ordination, first as deacon, then as presbyter or elder, and finally as Bishop, was the first business. It was simply the public recognition and confirmation of what he had been in fact from the very first. Not until the preachers had declared by their votes that they wished him to continue as Superintendent would he accept Wesley's appointment. A week was now spent in formulating Discipline and nominating and ordaining preachers. Coke frankly admired the American preachers. He found them a body of devoted, disinterested men. Three of the men who were in that notable company, linked it up with our Canadian Methodism. These were Wm. Black, Freeborn Garretson and James O. Cromwell, whose labors in Nova Scotia marked the beginning of the Methodist movement in the Maritime Provinces.

To tell the subsequent story of the labors of Coke and Asbury would be to trace not only the rapid growth and wide extension of American Methodism, but of British Methodism as well. Coke by no means confined himself to one continent. He could have said, as John Wesley did: "The world is my parish." From the very beginning of his career he burned with missionary zeal, and was constantly planning for missionary effort in foreign fields. In 1784 he drew up a plan and raised funds for the society that afterwards became The Methodist Missionary Society. His career rivalled Wesley's. He was as unweary in travel as either Wesley or Whitefield. He crossed the Atlantic eighteen times, took a leading part, as we have seen, in organizing The Methodist Episcopal Church, and planted that large group of Wesleyan missions in the West Indies, which became the admiration of the whole Protestant world.

To personal labors he added financial ability and he is said to have raised more money for religious work than any Protestant of his time. His close connection with the British Conference, of which he continued to be a member, and his wide missionary activities took so much of his time that the bulk of the work in America fell upon Asbury. In eight years Coke spent an aggregate of only eighteen months in America, although he made five visits during that time. In 1797 and again in 1805 he was president of the Wesleyan Conference. During Wesley's closing years he had been his most trusted assistant. Like Wesley, he was "an ardent evangelist, a great administrator, and had a genius for managing men." But he had qualities that Wesley lacked. He had the gift of imagination. He saw with surer vision than Wesley, and much earlier, whereunto Methodism would grow. He has been well called "the Foreign Minister of

Methodism." He died at sea, in 1814, while on board ship, bound for India, whither he was going as a missionary.

Dr. Fitchet, has given us a description of this remarkable man. "Coke was of an ardent and generous temperament, with something more than a touch of natural genius. He was a Welshman, short-necked, short-bodied, big-brained; a gentleman, a scholar, a man of means. He had a personal fortune of £1,200 a year. He was twice married and each wife brought him a fortune. He was an arid High Churchman until through Wesley's writings he entered into the hitherto unguessed and unattained possibilities of religion. He had all the fire and glow natural to the Welsh genius, and, religion, for him, became at once an ardent spiritual flame—a rebuke to colder spirits. * * * * There is something almost dramatically opportune in the appearance of Coke. He was not only the exact man wanted, but he appeared at exactly the right moment."

Asbury survived Coke two years. The thirty-two years that followed the historic Baltimore Conference, of 1784, were spent by him in incessant travels and toil. Lowell might have said of him as he did of Washington: "He filled up his years with work done squarely and unwaisted days." "On the rough, vast floor of America he played the part of an Apostle without in the least suspecting himself to be one." In travel he outdid even John Wesley, for the conditions under which he worked were infinitely more difficult, and Asbury never enjoyed good health. Many a night was spent on the floor of a settler's cabin in fellowship with the fies, after a day of toilsome travel in the untracked forest. He began his labors without a penny in his pocket and his salary for the greater part of his life was less than £20 a year. He was a tall, thin, almost gaunt man; but his body had the toughness of steel. His was one of those minds that can find rest only in labor. He was designed for great work and was endowed with a restless instinct for it. As a preacher he was singularly practical and direct. There was a wonderful combination of severity and gentleness in his nature. He was more like John Fletcher, the saintly Swiss preacher, than he was like Wesley. He was in fact "An English and peasant version of that half-angelic Swiss."

Asbury suited the American character and the conditions of American life better even than Wesley or Coke. Like Wesley he was neat in dress, methodical in his industry, an incessant student and a tireless worker. He was never married, and often resented the claims that domestic ties put upon his preachers. This Staffordshire peasant, although he began his career without education, made himself a scholar, and mastered Latin, Greek and Hebrew. When we read that he travelled five thousand miles a year, preaching incessantly and spending three hours a day in prayer we wonder how he did it. He made an ideal superintendent. To his self-denying labors and wise planning the marvellous growth of Methodism is due. At his death, in 1816, Methodism had risen to a leading place among the churches of the United States. The whole territory lying between the Mississippi and the Atlantic seaboard had been occupied. Churches and Colleges had been built, Sunday-schools organized and Book Rooms established. Asbury is just coming to his own. He was too big to be appreciated by those who lived nearest to him. "But in the history of his Church, as God sees it and writes it, and will crown it, not many figures stand higher than that of the peasant bishop of Methodism in the United States—Francis Asbury."

REVIEW QUESTIONS.

- (1) What is the value of the study of history?
- (2) What branch of the Canadian Methodist Church, prior to 1883, had been a part of the American Church?
- (3) Describe the field in which Methodism began its work in America.
- (4) Name some of the earliest Methodist preachers in America.
- (5) Name the principal men sent to America by John Wesley.
- (6) Give a brief account of Asbury's earlier life.

(7) Give a brief account of his work in America from 1771 to 1784.

(8) Tell what you can about the first Methodist Conference in America.

(9) How did the Revolutionary War affect Methodism?

(10) What led John Wesley to ordain men for America?

(11) Give a sketch of Dr. Coke's character and career.

(12) Give an account of the General Conference of 1784.

(13) Describe Asbury's character and work.

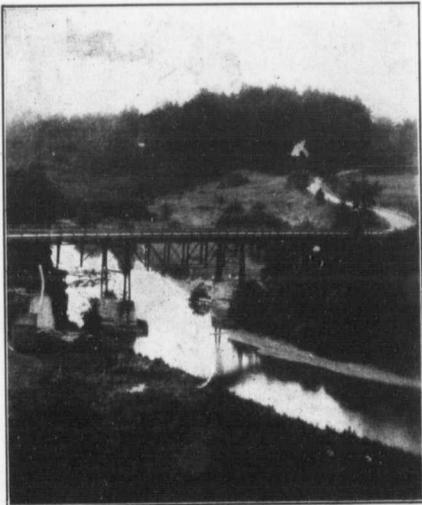
BOOKS OF REFERENCE.

History of the M. E. Church—Nathan Bangs. History of Methodism—Hurst. The Centenary of American Methodism—Stevens. Wesley and his Century—Fitchett.

Editor's note.—The foregoing article is the first of a series dealing with the same general theme—Representative Men of Canadian Methodism. These studies comprise the regular monthly topic for the Third Department of the Epworth League, but are of such common interest to Methodists as a whole that they may well be followed by other societies than the Epworth League, Clubs, Brotherhoods, Classes, Circles, and study them. We cannot promise as much space every month to even so engrossing a theme, but Mr. Malott will make the best possible use of each succeeding issue of this paper to give interesting and valuable information concerning the men who have given our Church its place in this land. Follow the series.

A Glimpse of Beauty

Humboldt was once deeply touched. He found a flower—and it was on the edge of the Vesuvius crater. Dust had settled in a hollow of the lava ashes. When the rains fell there a cupful of rich soil was ready. A bird or the wind



OVER THE ROUGE RIVER, NEAR TORONTO.

Amateur Photograph. By W. Ross Smith, Toronto.

had borne a seed and had dropped it in this soil on the crater's lip. And from it grew a sweet and beautiful flower. No wonder the great scientist was moved by a glimpse of beauty in such a place. In our pilgrimage we come now and then upon lives that seem utterly dreary. Their life-history is but desolation. Sorrow and sin have stripped them bare. Yet, if you will, even in these waste places in life you cause a flower to grow whose aroma and beauty will make you forget all the barrenness.

Canada's Share in World Peace

REV. S. T. TUCKER, B.A., B.D., ODESSA, ONT.

THE Ideal of World Peace is found in the Old Testament literature. The later prophets pictured a time of universal peace, based on right living, justice and equality. It is the predominant note in Messianic prophecy. The angelic message heralding the coming of the Christ said, "Peace on earth, good will toward men." The Kingdom of God, as proclaimed by Jesus, demands universal peace for its consummation. Does it not appear paradoxical, that the Christian nations are the chief participants in the bloodiest war of human history? How little we dreamed, that Christian civilization would ever be stained with the guilt of such a cruel war. If we look merely on the surface events, we will despair of peace, and doubt the real value of Christianity. Many are declaring that the Christian religion has failed to prove its teachings practical or to establish them in the social and political life of man. On further reflection, we note that this war is only the denser darkness before the dawn of a new and brighter day. It reveals the disastrous blunders of national and international life which must be remedied before we can hope for world peace.

We may classify all the wars of human history under three divisions,—political, racial and religious. World peace can be attained only when we have established common political, racial and religious ideals. This does not mean identity but unity in the midst of diversity. The same fundamental ideals will develop different results under varied conditions. Christian ideals will not produce identical forms among the Chinese and the Anglo-Saxons. They will enable each to fulfil his own life and civilization. But we note also, that when the spirit of Christianity comes in contact with any country, it awakens the spirit of freedom, justice and equality. The laws of human life are the same everywhere, and, under similar influences, there are developed corresponding forms of life and ideals. This is the ground of our hope for ultimate unity and peace.

Permanent peace is impossible under antagonistic political ideals. We cannot blend autocracy with democracy. Seligman says: "Universal peace can exist only when one country is so powerful that it dominates all the others—as in the case of Imperial Rome—or when the chief nations have grown to be on such a footing of equality, that none dares to offend its neighbor, and the minor countries are protected by the mutual jealousies of the great powers." This form of peace savors of the spirit of autocracy, and the principle of the survival of the fittest. We need to develop a truer spirit of fraternity than that based on fear, and a more Christian attitude of co-operation than that founded on mutual jealousies. World autocracy has been attempted many times, but has failed. No one man,—not even a Caesar, an Alexander the Great, or a Napoleon—can unite the world under an autocratic government. It is contrary to the law of human personality and would be a barrier to the fullest human development.

All great ideals have been tested by experiment before they were accepted. Christianity was founded on such an experiment. Jesus proved and demonstrated the possibilities of human nature in complete co-operation with Divine Providence. Have the principles of democracy been sufficiently tested that we can hope for a world democracy? There are various nations, composed of semi-

independent states or provinces. But the outstanding illustration is the British Empire. Here we have imperial unity in the midst of colonial diversity. "Whether in the individual, the family, the community, or the nation, wherever there is one life, we find different functions, and rendering different services; together with common aims, common sympathies, and common interests; in a word we find differentiation and integration." The British Empire has demonstrated the possibility of such an organic union. Although the colonies are self-governing and independent, they have shown themselves willing to share with the Mother Country the loss and responsibility of war. The whole Empire rallies to the attack of any part of it. This vital union of separate units into an Empire is beyond the capacity of the German mind. Here the Kaiser made his greatest miscalculation. Even his spies in every corner of the Empire mistook party divisions and local dissensions for unrest under imperial rule. One important element is lacking in the complete organic union of the Empire. It needs an Imperial Parliament in which every colony has fair representation. Is not this the model of a World Democracy, governed by a Parliament of nations in which the smallest nation shall have proper representation? Such a union would constitute a new world peace. "Not one depending on treaties, or skillful diplomacy, or mutual fear and equal preparedness for war, but on the common interests and sympathies, and on the mutual needs and services of a world organism, in which each nation is a member of a world body-politic."

The unit upon which such an Empire is founded is not every citizen an Australian, a Canadian, or a South African, but everyone a British subject. It must be an Imperial citizenship. This was made possible from the fact, that the whole Empire has been evolved out of common traditions and ideals. In order to have a World Union, there must be developed a cosmopolitan type of citizenship based on common ideals and principles. Where can such an experiment be worked out? Where can the various races, with their distinct traditions and ideals, be brought together and trained in the spirit and ideals of a world democracy? The people of all races are looking toward Canada as the home of freedom and equality. They are knocking at our door, asking for admittance, wanting to become citizens of our country. The Upper Canada Bible Society has translated the Bible, or parts of it, into over one hundred and twenty-five languages. Competent authority claims that it will be more than doubled in a century. We might reproduce the continents of Asia, Africa and Europe in our own country by allowing every nationality to form a nucleus of its own, separated from all others by religious traditions, social customs and native language. By such a policy of naturalization, we will never further world peace. Canada has the golden opportunity of blending all nationalities into one organic national life, and developing a cosmopolitan type of citizenship in which there will be no distinctions of creed, race or color. The various races have grown up in an atmosphere of exclusiveness and mutual suspicion, caused by ancestral traditions, social customs and racial prejudices. Under these conditions they cannot develop the true spirit of brotherhood and equality. When these same races come

to Canada, they live as neighbors, mutually bearing the responsibilities of citizenship. Here they prove that God "hath made of one blood all nations of men to dwell on all the face of the earth."

National life demands a threefold basis,—one Government, one language and one religion. Without a central government, the nation would fall to pieces in confusion. In a democratic country the unit is the citizen. The quality of the government, therefore, depends on the standard of citizenship. Our duty is not to force the foreigner into the local and native mould of Canadian citizenship. We should adjust our ideal to the various elements. This does not mean that we lower our ideals to their present status. Let us train and educate them in the ideals of true democracy. When they have become Christians, they will be the standards of democracy unknown to us. We should let our conception of citizenship grow and develop until it has become cosmopolitan in spirit and vision.

The nation that has two or more languages, opens the door for division and isolation. Language is the agency of all social relations. Nothing will more effectively break down the walls of ancestral tradition, racial custom and religious prejudice like one language. It develops common political, social and religious ideals. It would mean a national system of education, and would abolish social castes, placing every citizen on an equality irrespective of race and color.

National patriotism and religious loyalty have always been closely associated. In olden times every kingdom had its own deity. We have an illustration in the Old Testament of the close relation between patriotism and religion. When Jeroboam separated the northern tribes from Jerusalem, he found that he could not hold the people as long as they went to Jerusalem to worship. He decided to form a national religion. He made a mistake in establishing an idolatrous religion under an immoral priesthood. What should be the character of the national religion of Canada? It cannot be based on any of the denominational divisions of Christianity. It should be broad enough in its vision of human life to contain the germs of a world democracy, and deep enough in its estimate of human nature to eliminate all distinctions of race and color.

Christianity was cradled in the Hebrew religion. Jesus said that He came not to destroy but to fulfil. That has been the spirit of Christianity everywhere. She incorporated the best elements of the Greek civilization and gave them a fuller meaning. Upon the ruins of the Roman Empire there was established the organized Christian Church. It was Christianity that transformed the barbarous tribes of Britain into the vast Anglo-Saxon civilization with its spirit of freedom and equality. What shall be the outcome of the contact of Christianity with the Eastern countries no one is able to prophesy. It will require all these types,—Hebrew, Greek, Anglo-Saxon, Chinese, Japanese,—to reveal the universal character of the Christ. Have we consummated world peace when every nationality has been Christianized? They will still be independent, and somewhat antagonistic. This work of differentiation had to be accomplished in order to develop every phase of the interpretation of the Christ-spirit. The task of world-wide integration, necessary to the forming of a cosmopolitan ideal of citizenship, must then be attempted. It involves the blending

of all these political, social and religious ideals into one universal type. This can be accomplished only when they are blended in one national life. The experiment must be attempted in Canada. This tremendous task requires the education and training of these various races in the highest ideals of Christian citizenship.

Canada will then become the political, social and religious Mecca, to which all the world will look for guidance and leadership, and from which will emanate the forces and spirit that will bring world peace. The cosmopolitan ideals developed here will leave each of the separate civilizations, and gradually lift them up to the universal type. Then shall

be made possible the realization of the Messianic ideal when "the kingdoms of this world shall become the one kingdom of our Lord and His Christ." This Kingdom shall be a World Democracy in which every citizen shall have the Law written in his heart. "They shall teach no more every man his neighbor, and every man his brother, saying, know the Lord; for they shall know Me, from the least of them unto the greatest of them." Then shall be fulfilled the vision of world-peace, when "the wolf shall lie down with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatted together; and a little child shall lead them."

time we cannot acquit the men who have done these deeds because in many instances, in accordance with the principles laid down in the War Book, they have been done by order. There are things that decent men do not do even "by order." One is glad to know that the British soldier at any rate is incapable of such brutalities as are described in such harrowing detail.

One thing becomes more certain the longer the war lasts,—it is a War of Ideals. We are fighting for truth, honor, purity, and humanity; and we have opposed to us a spirit of treachery, lust, and barbarism. The world will be an intolerable place to live in until this thing of evil, this philosophy of the devil put forth in the name of Kultur, is destroyed never to lift its head again.

We are rapidly approaching the great crisis of the war. Of the issue, costly as it will be, we can have not a moment's doubt. But we feel intensely the need for Prayer,—prayer more incessant, prayer more passionately earnest than we have ever realized before. We must pray for strong self-control. Horror, disgust, and indignation,—even at white heat—we must feel, we ought to feel, but *not* hatred, save of the abominations we condemn. We must pray for a great faith, a faith that will look beyond the battle smoke, a faith that will see, though it be only on the horizon, the dawning of a new day. We believe that a new spirit will come over Europe, that after this manifestation of Antichrist there will come the Christ that is to be. A day of Brotherhood will dawn, when "men of

The Black Book of the War

Writing under the above caption, the editor of *The Guild*, the official organ of the Wesley Guild of British Methodism, says:—

"When a quarrel is for money, or for a strip of territory one can make peace without moral loss. To make peace when an ideal is at stake is an abdication; even to think of it is to be false to the voice which tells us that man is born for other things than to enjoy the moral and material heritage of his fathers."—M. Sabatier.

We have had white books, red, blue, yellow, and grey books, and now the *Daily Chronicle* has brought out, at the low price of twopence, "The Black Book of the War," being the full text of the Official Reports on German atrocities in France and Belgium.

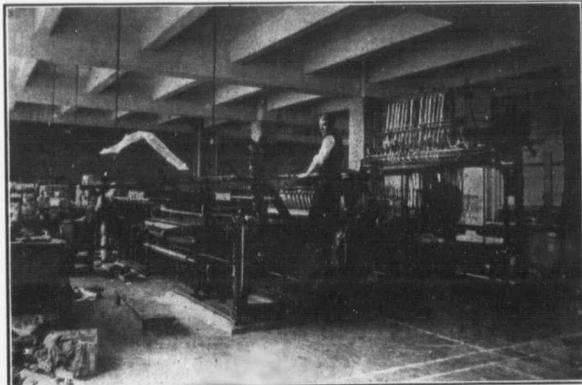
These stern and veracious records cannot be ignored. The book is by no means easy reading. Indeed, it is one of the most appalling documents ever published. It is terrible even in its restraint. The Commissioners, both French and Belgian, are men of high standing, and most of them of distinguished legal position. They have rejected all statements and narratives for which irrefutable evidence is not forthcoming. They have shut out from consideration all acts, however cruel and destructive, for which military necessity might be pleaded. The result is a story which will live like a grim indelible stain on Germany's honor as long as the world lasts.

Nothing can expiate these crimes. They are done and cannot be undone. The time will come when Germany will pray that they may be forgotten; but it will be generations before forgetfulness is possible. It must go down to history that in 1914 the men of Germany,—not the Kaiser alone, but the men of the nation, professional, industrial, artisan, serving as officers or privates in the most gigantic army ever raised by a single country,—put the atrocities of Attila and the vileness of the Turk into the shade, and inaugurated a carnival of fiendish hate and cold-blooded cruelty without parallel in the records of civilization.

"On every side," write the French commissioners, "our eyes rested on ruin. Whole villages have been destroyed by bombardment or fire; towns formerly full of life are now nothing but deserts full of ruins; and, in visiting the scenes of desolation where the invader's touch has done its work, one feels continually as though one were walking among the remains of one of those cities of antiquity which have been annihilated by the great cataclysms of nature."

Fire, butchery, outrage, theft, mark the passage of the Germans from Ant-

werp in the north to the Vosges mountains in the south. The devastation has been deliberately, systematically, cunningly done. It has been proved to a demonstration that "the German army, in order to provide for 'incendiariism on scientific lines,' possesses a complete outfit, which comprises torches, grenades, rockets, petrol pumps, fuse-sticks, and little bags of pastilles, made of compressed powder, which are very inflammable." Of more ghastly crimes it is impossible to write. The heart aches to think of the thousands of grey-headed old men, helpless women and tender little children, who have been immolated as human sacrifices on the blood-drenched



ONE OF THE BOOK ROOMS IN THE NEW PRESS ROOM.
The first reading room in the new Press Room.

altar of the Moloch of Force. The only gleam of light in the pages of the Black Book is the evidence it gives of the courage of these poor French and Belgian peasants. "I can die for my country," said one brave lad who, innocent of any wrong or even resistance, was shot down in cold blood by three German soldiers.

Behind the Black Book is the German War Book, a translation of which has just been published, and in which the doctrine of "frightfulness" is taught on almost every page. The horrors for which Germany must be arraigned before the nations are not merely the results of passion or drunkenness, though the latter has been in evidence upon a colossal scale. They are premeditated, calculated, and systematic. At the same

goodwill" shall rule. We still hold fast our vision of the Golden Year, of the day

"When all men's good shall
Be each man's rule, and universal Peace
Lie like a shaft of light across the land,
And like a lane of beams athwart the sea,
Thro' all the circle of the golden year."

Whenever there is war there must be injustice on one side or the other, or on both. There have been wars which were little more than trials of strength between friendly nations, and in which the injustice was not to each other, but to the God who gave them life. But in a malignant war there is injustice of ignoble kind at once to God and man, which must be stemmed for both their sakes.—*Ruskin*.

What Are We to Teach Our Boys About the War?

IN a recent number of *The Boys' Brigade Gazette*, Captain Stanley Nairne, Edinburgh, has a very suggestive article on this important theme. So much that he says is so appropriate to all leaders and teachers of boys, that we quote the major portion of his article. After an introductory reference to the war in relation to the Boys' Brigade, he writes:—

"Our aim is 'the advancement of Christ's Kingdom.' Is it the same thing to work for that now as it was in the days before August, 1914? No thinking man will say that it is. On the one hand the advancement of Christ's Kingdom is a far greater and grander thing. We now see more clearly some of the moral issues which are at stake in a world where the good is always at strife with the evil, and the call to battle for the triumph of the good is more insistent than ever. Our boys cannot but be influenced for good by their living in the midst of such a struggle if only the issues are kept

which will last throughout their whole lives. If we are simply to ignore this or be content merely with saying the obvious to the boys about the war we shall fall miserably in our commission. There is also a danger lest, if we remain silent, our boys may receive impressions that will not help them either in their individual lives or in their future lives as citizens of the Empire.

"It is not difficult to teach boys about the glorious and romantic aspects of war. We can, in fact, almost leave that to the illustrated papers and to the inspiration caused by the sight of battalions parading to music in our streets. War is, to the boy, not much more than marching to music, winning the V.C., taking part in glorious bayonet charges, and killing enemies. Have we, however, told them of the other side of the picture? War in the future will only become impossible if the rising generation throughout Europe learn so much of the horrors of

have in it some moral equivalent for war, something which shows that in the Christian life there is a place for the same courage, heroism, self-sacrifice and adventure which we have in war. It is for this reason among others that the stories of great Christian peace-heroes are so important. Let boys know of Wilberforce and the abolition of the slave trade, David Livingstone and the opening up of Africa, Coleridge Patteson and his life given for the South Sea Islanders, Arthur Jackson and his heroic death in struggling against the plague in Manchuria, and countless other lives of a similar kind—and we shall have the moral equivalent—the Christian life in its war against evil calling for the same qualities as are called for on the battlefield.

"Can we help our boys to understand more clearly the moral and spiritual issues at stake in this conflict? Our opportunity in this is very great. A small boy has been bullied, a promise has been broken, a big boy has made up his mind that he is going to do what he likes with others because he is strong. We refuse to allow these things to pass unnoticed because they are morally wrong and the sentiment behind them entirely pagan. But in looking on ourselves as the administrators of justice, the defenders of honor, we must beware of being satisfied with ourselves. It will not help our boys to be good citizens to give them the idea that we stand for all that is good, and Germany for all that is evil. It is not that spirit that will win through; it is not that spirit that will find us at the end of the war a stronger and purer nation. Without the sense that as a nation we, too, have our failings and national evils, against which we have to fight, our boys may grow up into, and participate in, a national life that is arrogant, proud and indifferent to the evil in its midst. Let us by all means show our boys what Britain has stood for in the past—the rally of India and its colonies shows that our leaders have been wise and prudent in days gone by—but do not let us and our boys run away with the idea that there is no great evil in our own nation. The pertinent question, 'Are we worth fighting for?' has recently been asked.

"Love your enemies' is fundamental in Christian teaching. Was Christ a dreamer, or was His teaching practical? A boy has a right to wonder if teaching of this kind is really meant for modern conditions. We can meet the boys' questions, although some so-called religious papers do not seem to be able to love our enemies, and even the pulpit in places doesn't seem to believe that it is possible! For the practical working out of Christ's teaching on this subject one seems to have to turn away from the foolish pagan talk of many people at home and consider the 'Tomnies' in the trenches. They respect the enemy, they seem to show no malice, they even fraternize on Christmas day, and life would be much poorer without 'Kaiser Bill' as a butt for their mirth. Surely their spirit is Christian. Let us not be afraid to tell boys how great a people the Germans are, and how bravely they have fought. Such teaching only brings into greater relief the sin of their mad and foolish ambition. It also paves the way for the days to come, when we shall have once more to live alongside of the German people. These days will only be days of peace if we learn to respect each other. The Germans, with their 'Hymn of Hate,' seem to be doing badly as yet, but they, too, no doubt have a livelier respect for Britain than they had five months ago. What a great lesson in sportsmanship will be learnt if our boys get a right attitude to 'the enemy.'



THE NEW WESLEY BUILDINGS, FROM N.W. CORNER OF QUEEN AND JOHN STS., TORONTO.

clear before them. On the other hand, it is not so easy to hold up as an ideal before boys the essential qualities which go to the building up of Christ's Kingdom. Love, brotherhood, meekness, humility—are these really the things that count in the world? Christ taught us to believe that they were. Do present-day events teach that He was right, or rather that His teaching on these subjects was practical? How are we to teach boys about Christian brotherhood when Christian nations are at one another's throats? Is it true that such qualities as meekness and humility make a nation strong? In the same way, are these Christian virtues the things that count for most in the life of an individual? These questions can, of course, be quite satisfactorily answered, but we must face them if we are still to make Christ's teaching supreme to our boys.

"Boys will never forget this year, 1914-15, and impressions are being made

war that they will forbid it occurring again. It is not suggested that we should give to our boys blood-curdling pictures worthy of yellow press journalism. Let us try, however, to draw a picture of the havoc of war—ruined cities and villages, devastated homes, all the discoveries of science used by man to destroy his brother.

"But negative teaching is not enough. War makes its appeal to some of the very best qualities in a boy. In war he sees courage, heroism, and self-sacrifice; it is an adventure of the most exciting kind, for life is at stake at every turn. We know all this very well, and in times of peace we supply adventure stories, fictitious, if true ones are not available. Does our teaching of Christianity meet this side of the boy? Does not loving your brother often seem to the boy a much duller thing than fighting your brother and killing him? The Christianity we present to boys must, in fact,

"One other thought must be mentioned and has reference to our immediate duty. We have at present a great chance of getting our boys to learn that they are citizens, with a duty to perform to others. I don't mean that we should pour our boys in a flood into all sorts of fussy activity—'dear boys,' who help the ladies and are so self-sacrificing as to give time to sell flags, flowers, etc., in the streets! Work like this, is, of course, important, and teaches valuable lessons. It is not, however, everything, and in most cases it demands very little self-sacrifice. It is exciting, it helps boys to feel very important, and that they also are needed in the country's service. There are, however, bigger demands. It is the job that is 'feeding up' that we want a boy to do occasionally in these days. See, of course, that he does it. There are also the deeper demands of citizenship—the be cheery and helpful, especially in a home where the war has

brought anxiety and sorrow, to avoid exaggerated and foolish rumors, and, above all, to believe in God as willing to help all those who cry to Him in this time of need. Won't it help our boys to learn to pray if we ask them to pray for our soldiers in the trenches, our sailors on the sea, for victory for our cause? They will know for what they pray, and it may help them for the future.

"It is a great year in which to have the chance of helping boys. We ought not to let our opportunity slip. The above thoughts are suggested as a background for our work. The Bible class is pre-eminently our opportunity, whether it be by special talks or addresses, or illustrations used in ordinary lessons. In our talks with boys we will also have frequent reference made to the war. One single remark regarding it may help or hinder the development: of the boys' Christian character."

children righteous, that He is Eternal Godness and that His right name is Father.

Those nations were not great in a material sense, but they live to-day in the great truths they passed on to succeeding generations.

The brotherhood of man; that must be our battle cry as we take our place among the nations. And we must not merely say it, and point to it as a beautiful, desirable and distant aspiration, but hold it aloft as a possibility, make it a reality, and become ourselves object lessons to all other nations.

Our situation is God's voice calling us to this high privilege and destiny. Here are people from all the lands of Europe, by the tens of thousands. They have cherished old-time grudges, and ancient injustices have rankled in their hearts. Here they live side by side, and we must teach the old truth that "God hath made of one blood all nations to dwell together"; that the things we hold in common are infinitely more important than the things about which we differ. Love, happiness, health, kindness of soul, are the same in every nation, while nationality, race language, color are only clothing covering a soul which is everywhere one and the same.

5. *That to the Christian all duties are sacred.* A friend when asked why he had done a certain thing replied, "There are some things I do as a Christian and other things I do as a citizen." In that reply is found the explanation of the slow advance of the things for which the Church stands. Christianity must control everything or it will control nothing. "Whatever ye do in word or deed do all in the name of the Lord Jesus." Business is sacred. Only as I keep every business day holy can I keep the Sabbath holy. So the nation must be taught to realize that it is to do all to the glory of God. It ought to be "more afraid of wronging than being wronged" to use the words of Socrates, and stand before the world as a nation exalted by righteousness.

If we could only reach this viewpoint, how soon our unreasoning and unreasonable party prejudices would die. Men would no longer vote at the crack of party whip but, a sense of sacredness would surround the polling booth and men would feel at election time that as members of the body of Christ they were helping answer their own prayers. "My country, may she be always right, but my country right or wrong," would place us on a level with those institutions which defend their members even when proven that they are criminals. There would be a blind devotion that makes for barbarism, not for civilization.

6. *The great nation to-day is the one that renders most service to humanity; considering first not answers to God, but offending the weak and helpless, and putting emphasis on duties rather than rights.*

Poets and historians have too often bestowed praise upon the great empire building nations, regardless of what use they made of the empire. The nation will be greatest, not the one that has that gives most. The spirit of Jesus is to animate the nation just as it does the individual. The makers and administrators of our laws must consider themselves ministers of God. Paul teaches this in the thirteenth chapter of Romans.

The great work of the great nations is to help those nations that cannot help themselves. We have a beautiful illustration of this in the sacrifice of treasure and blood that Britain is making on behalf of the Belgians.

How do you like our Amateur Photographs? Why not help illustrate our paper yourself. Send along some of your best negatives.

The Church and Nation Building

CITIZENSHIP TOPIC FOR MAY.

Isaiah 53: 1-14.

J. H. HAZLEWOOD, D.D.

THE CHURCH.

The Catechism scarcely furnishes a full definition of the Church.

The Church is a development following its own inner law, and growing as a tree grows in the soil. Beginning with the idea that it was wholly tribal, with the clan for the religious unit, and a sacred symbol as the hall-mark of the tribe, its development may be traced through the passing centuries until the first Christians by their acts, if not by their words, gave the answer—a community of individuals joined by their own free choice and deeds in following Jesus.

Luther in the 16th century, as Paul had done in the first, proclaimed the Christian life to consist, not in the law contained in ordinances, not in slavish obedience to external rites and regulations, but in a joyous surrender to and trust in the God revealed to us in His Son Jesus Christ.

This Church, then, is not the state, nor is it, as some say, another name for modern civilization. It is, indeed, making the state, and making civilization; but the maker and the thing made are not the same.

This Church is the body of Christ. Many are seriously concerned about the second coming of Christ. That should not worry us. For all practical purposes He is here in His body now. He is "the head over all things to the Church which is His body." A member of the Church is a member of His body and, unless paralyzed, does His will. To do this is to make the "voice of the people the voice of God."

SOME TRUTHS THE CHURCH MUST TEACH THE NATION.

1. *Material things do not make a nation great.* Long bridges, sky-scrapers, big businesses, immense battlefields, mighty armies, great wheatfields, rich mines, do not constitute national greatness. These may be necessary to a great nation, just as the scaffold is necessary to the building, but the scaffold is not the building. Neither do material possessions constitute national greatness. The thing that will make a nation great is that which makes an individual great, viz., soul, character rather than things.

To have great possessions, but no character, no sense of honor, no justice, no lofty mission or destiny is to be small.

The mind is the standard of the nation as well as of the man.

2. *There must be a single standard in morals.* The philosophy that teaches that the nation is a new entity and not to be governed by the same moral code as the individual, is false and makes for disaster and decay. Nations must have souls, and the same standard of morals must guide the nation as guides the citizen. Germany has built its great military machine on the false theory, and as result a treaty became "a scrap of paper." Defenceless cities are destroyed and helpless women and children slaughtered contrary to agreements made by civilized nations concerning the manner of conducting warfare.

3. *The true patriot is one who is willing to live for his country.* Just now the cry is for men to risk life, and it need be lost in defence of our Empire. Not one jot or tittle shall be taken from the honor that is due our brave boys who go forth at our country's call to fight her battles. But the big battles are not fought with rifles and cannons and ships. The foes that would destroy us as a nation do not come from without, but are within. Our real enemies are the liquor interests; those who purvey vice and live on it; those who adulterate foods; those who buy legislatures, take bribes and receive graft; those who exploit for profit; those who conduct business on the level with pirates; those who defraud the people and the Government. These are the real enemies of Canada. We want men who will fight these foes. Lloyd George has said "We are fighting Germany, Austria and drink, and so far as I can see the greatest of these dead foes is drink." The patriotism of the future will stand for the saving of the nation from these real enemies and forget the old warfare of nation against nation in its fierce fight against these foes.

4. *Teach the nation the truth of the brotherhood of man.* That is the truth for which our nation must stand, the great truth that lies at the base of Christian Civilization. Every great nation has stood for some great truth. Greece taught the world that the search for the ideal is the one search worthy of human beings, and that the human soul is greater than whole universes of dead matter. Rome taught order and organization, under law. Palestine proclaimed the righteous God seeking to make His

PROBLEMS OF YOUTH

Under this head "Credo" will discuss and answer questions relating to the moral, religious, and spiritual life of young people. The most important questions are moral and religious—ethical. The purpose of the Epworth Era is to minister to the higher life of the readers. We like that term "higher life." That is what we want—higher life. We want to get to the better plane of living. We want to improve the type. In order to do that we must walk by faith and assurance. If the foundations were destroyed, what shall the righteous do? was the question asked by a religious man of the long ago. He saw our needs. We want to be sure of our foundations. We want to know the "way, the truth, and the life." Let us seek reality. In order to get at this or into this we must learn. In order to learn we must inquire. We must face the doubters and the doubts. We must grapple with illusions and mental spectres and slay them. We must "prove all things and hold fast that which is good." Though we are often perplexed in faith we must not forget to be "pure in deeds." Follow this page this year. If you have a question to ask, send it to the Editor and he will pass it over to "Credo."

How Do We Know the Bible is True?

Answers to questions of this kind you will understand must appeal to our moral judgment. They call evidence of this sort moral evidence. No matter how true the Bible is proved to be some people will not believe it.

Suppose we take the four gospels to begin with. You note in the first place that they talk about the same subject to a large extent. If the subject—Christ—they talk about were not a reality but a fiction, pure and simple, don't you; think the men who made up the story showed a wonderful ingenuity in varying their accounts? If the story is false don't you think they showed a marvelous skill in making their accounts agree so well in general? Now let us face the truth: it would be simply impossible for men to agree so fully in general, and yet vary so much in personal details with nothing but a falsehood to work on. The position is unthinkable and you need not be afraid to say so anywhere.

We know the Bible is true because it fits into history. We can look at it in this way as we look at Rome, or Greece. They are phenomena in the world drama of history. So is the Bible.

The Bible is true because it appeals to my moral nature. It does the work it claims to do: converts, enlightens, rejoices.

Why Should I Join the Church?

This is a very common question, asked in an "objective" kind of tone. We assume that you wish to live a Christian life and that you believe the Church is a good thing for some people to join.

You should join the Church because you can help it. It has helped you. Did you ever figure out how much the Church influence has meant to you? The Church is the "mother" who has carried you in her arms when you were not able to protect yourself. Now that you are old enough to help her and show your gratitude and appreciation of this you hesitate! Is that right?

You should join the Church because you should carry some responsibility in supporting it. You cannot do this on the outside in the same way you can within. If you do not join you mean that others might follow your example and we would have no organized Church at all. There

would be no way of carrying on Christian work in decency and order. You would be at the mercy of every religious tramp who chose to come along.

Christ calls you to be His follower. His followers made the Church and are the Church. The organization is the most effective way of serving. Don't be odd. Don't be an observer. Get on the inside of things. Get in the game!

Can a Christian go to War?

At first we might be inclined to say, "No." But you cannot isolate acts like that and answer by rote. The question is very complex and difficult to answer in cold print.

In the first place I would say it depends on the war. What is the war about? If a man is satisfied that it is a war in the interests of humanity, that it is not of his own making, and that his country calls him to take up arms, it looks to me as if it was the "cup"—bitter as it is—that he is called upon to drink.

Some wars we all admit were justifiable, human nature being what it is. And we haven't reached the millennium yet. Some men we all recognize as good men of God have been in war and history places them in honor. Many of the world's greatest reformers were engaged in war on some occasions.

Questions like this will be decided in a comprehensive way. For example, would you sit down and see women and children mercilessly slain? Would you consent to lose your own or the liberty of others ruthlessly stolen away from you? Poor kind of manhood that! The teaching of history is that such a course is unworthy to the last degree. He who called Moses, Gideon, David and others to deliver their people from oppressors still calls men to do so. If laying down arms would have the desired effect without taking life we would be glad to do so, but oppressors are not all conquered in that way. It appears that the end of war is not yet.

Is It Wrong to Go Coasting on Sunday?

This question, of course, belongs to the winter season. It was asked when the coasting was real good. The enquirer was a clerk in a store. He did not get out much during the week. He had been on the "slide" already and there had been some "talk" about it. There were young ladies in the group, too. I turned these facts when I inquired why he asked the question.

He thought it was all right to enjoy himself, and that coasting was a good exercise.

My answer was along this line: There are some things lawful for us but not expedient. They offend the sensibilities of good people. Few people who seek to live consistent Christian lives would defend coasting on Sunday. There are, we know, extremists about some things along this line. Some people, for example, might not think a Christian should go coasting at all. But on the other hand the average sensible Christian man or woman would say, "Better not." Better to go coasting the Church would have to be neglected. And we cannot afford to do without the Church. It is not good to offend the tastes of the best Church people.

Beside this it is a good thing for us to restrain ourselves and not follow every inclination we have. There are other quieter and less offensive ways of taking needed recreation. Put some restraint on your life. The way of salvation is narrow and not broad. The broad way leads to destruction.

Is It Right to Read Novels?

You must make a distinction between novels and novels. If we "ask" and "seek" for a spirit of discernment it will be given us. We must learn to approve the things that are excellent.

Human nature is fond of novelty. A novel in a literary sense is the producing of pictures of real life more or less perfectly. They deal not so much with literal facts as with principles and imaginary cases. In this respect a novel is a work of art rather than a work of science. Novels deal with types. The Bible uses this method a great deal. Notice for instance Nathan's story to David ending with, "Thou art the man!" David saw himself in that story. So we see ourselves in some of the novels. Here is where we want to make a distinction; the self we see in some novels is not a better self, but a worse. We don't want to waste time on such. The story of the Prodigal Son and the parables search out all hearts more or less. So a good novel is a kind of parable or allegory. Read those in good repute. Let the best scholars do the testing. There are enough already tested to keep us busy reading for a long time.

Are People Born Wicked?

No, I don't think they are. "Lo, children are an heritage of the Lord." People may be born with a disposition to moral disease as well as a disposition to physical disease, but that does not make them wicked. Wickedness is a matter of the will. A man does not really sin until he consents to sin in the presence of an alternative. This old doctrine that all children belong to the devil has had its day and ought to be entirely discarded. But when we deny that they belong to the devil we do not mean to say that the devil won't get them if he can. It is the business of God's people to get ahead of the devil.

Children belong to the Lord, and should be trained for the Lord. They do not need to wander from the fold, they may. Very likely they will if they are not carefully shepherded. They should be taught that they belong to God, and for that reason do His will. The training will be a part of the regenerating process. "Sudden conversions" follow faithful sowing of the seeds of truth.

What Amusements Are "Innocent"?

Let wise old Dr. Channing answer:—"Innocent amusements are such as excite moderately, and such as produce a cheerful frame of mind, not boisterous mirth; such as refresh instead of exhausting the system; such as recur frequently rather than continue long; such as send us back to our daily duties invigorated in body and spirit; such as we can partake of in the presence and society of respectable friends; such as consist with and are favorable to a grateful piety; such as are chastened by self-respect, and are accompanied with the consciousness that life has a higher end than to be amused."

Credo

"What Does It Mean To Be a Christian?"

Mark 1: 16-20; 10: 17-21.

FOR THE FIRST MEETING IN JUNE.
REV. R. BAMFORTH, B.A., B.D.

TOPICS FOR THE FIRST DEPARTMENT.

We have announced and now remind all Presidents and First Vice-Presidents that the Monthly Consecration meetings throughout the current year are devoted to the study of Problems arising in the Lives of young Christians. Once again we strongly advise that every League shall secure a number of copies of "Young People's Problems as Interpreted by Jesus," and that the members be encouraged to study the twelve chapters contained in the book. These form the groundwork of our twelve monthly topics through the year. The Book Room will supply these books at 15 cents each post-paid to any address. The treatment given in these pages monthly will supplement the chapter under study in the text-book—*Editor*

We enter upon the discussion of "What Does It Mean to be a Christian?" with a mental review of what we said on the question of last month, "What is the Christian Religion?" The great truths, mental combats, spiritual struggles hotly waged and faithfully persevered in culminate in Christian triumph. The darkness is dispersed and the combatant has entered upon the field of victory. Then the spiritual gladiator receives the applause of the "great cloud of witnesses" and the "Well done!" of the Father.

One of the greatest pleasures of a faithful servant, is to know that his services are appreciated and satisfactory. So it is true of the real searcher after truth. When the discovery is made, and the problem solved, a sense of satisfaction fills the soul. Hence the grand truth of the Christian religion. "The path of the just . . . shineth brighter and brighter unto the perfect day."
But it is not with the question of the religion of a mature mind that we are to deal at this time, but rather with the initial steps, or in other words, to open the door leading into the most beautiful life—the *Christian life*.

It has been said that man is a religious being, and in support of this statement data has been produced from all parts of the world showing that from the stone which brings the bird, as food, to the feet of primitive man on through the most varying phases of objects of worship to the Most High God, man has been worshipping a god. Let us then take for granted the fact that human beings are religious, have implanted in their very nature a tendency to worship, and therefore it is of vital importance that that tendency to worship should receive proper attention and as far as possible correct training. As the bent given to the sapling gives it direction and position for the coming years, so the impressions made upon the youthful mind are lasting. A little care and correct teaching in the beginning is of a hundred times more value than when given in later life.

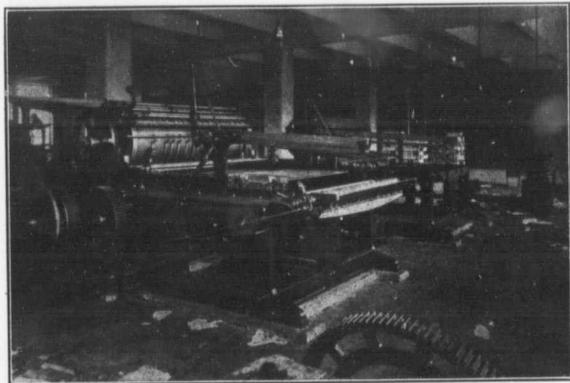
It is sometimes said, "Oh, they are only children, it does not matter now, but when they get older we will then give them sound teaching and better care." This treatment of a child's education is sometimes, erroneously, supported by Paul's expression, "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things." This conception of the young

mind, its capabilities and powers of assimilation is all wrong and very dangerous teaching. It is responsible for much of the aimless, purposeless and fickle life of to-day. Childhood is the time when first impressions are made, and first impressions are lasting. The Turk comes to the Western world to be educated; he goes back to his own country to use his newly-gained education; but the crafty cunning and double dealing of his early education make him a danger and not a help to his nation and people. If a farmer, in the preparation of a fresh piece of land, after all his toil in cleaning it and getting it ready for seeding, should become negligent in his selection of seed, he will have trouble for years fighting evil seeds and roots. This is most emphatically true in the case of the young. Therefore, it is of vital importance that all teaching should be accurate and as far as possible perfectly true. Teaching at this time must of necessity be primary in nature; but it must be true so that it can be

tion of impressions which will not stand close inspection. The writer has a very vivid recollection of some early teaching in the Sunday school; for example: "God keeps a great book in heaven in which He records every misdeed, word and thought, etc., etc." The effect of all this was to produce the conviction that God was a monster and could not be loved. He was simply waiting to punish. The result was that the writer suffered untold anguish as a boy and until the great light of "God is Love" drove away the darkness created by a false teaching. Start then with the teaching "God is Love," and build on that adding stone upon stone until the building is completed in perfection and the Father of all says "Well done!"

In the League you have a more select company, who by choice have already got some way on life's journey. Here also let the teaching be true and clear. Do all the investigating you like, but be sure your conclusions are correct or left an open question. Add to your first foundation-stone "God is," God is love, God is true, God is a rewarder. Ever keep the great facts uppermost.

The dignity of human beings is the freedom of choice, but this freedom carries with it great responsibility to man and God. Once the choice is made and acted upon there is no escape from re-



OTHER PRESSES BEING ERECTED IN NEW BOOK ROOM.

added to and not have to be removed. We readily see the limitation of impartation is controlled by the ability to receive. This should be constantly remembered in the Sunday school, the League and the home. No matter how true it is, and there is much truth in it, that the home is trying to place the responsibility for the moral training of its children on the state and Church, it can never be. It may have some measure of success, but nothing can ever take the place of the home. As in the past so in the future, the mind in search of truth is naturally more susceptible to the reception of truth and responds more readily to the lifting power of truth.

The Sunday school and the League are the two organizations within the Methodist Church which more directly have to do with childhood, boyhood, girlhood, and youth, so we will give our attention to these in relation to teaching and responsibility.

In the Sunday school nothing should be taught the child, boy, or youth, but what is true. By this I mean the crea-

suits. Hence it is clear we mould and fashion our own destiny.

With the golden thread of choice running all through life, think of another thread, seriousness; twist the two and you have a strong cord not easily broken in times of stress and strain.

The League must develop leaders. It does and will, and they shall be strong or weak in proportion to their assimilation of eternal truths: Love, Truth, Responsibility, and the strong cord of choice and seriousness. Most of us are followers, but we follow a leader, therefore there must be something in that leader which appeals to us. What is it? This is a question worth asking. Why? Because it reveals myself to myself. The first revelation is I am making a choice. I may not just see it that way at the time, but I am. I see embodied in my leader one or more elements which appeal to me. What are they? Make the further investigation fearlessly for yourself and you will soon find that the God you worship is closely allied to your likes, and that for which you are prepared to make the greatest sacrifice. As

you answer these questions, do you find your heart responding to the call of the Highest? Does the chord of duty find a responding vibration in your soul, the charm of truth a corresponding hunger; the truly heroic a responding "Here am I; send me?" Does the Master's invitation "Come unto Me" find a loving response in your soul? If so, rest assured that art not far from the kingdom, may more a friend of Jesus.

You have now reached the point when you are counted among the friends of Jesus, and the relation of friends is an intimate one. The questionings will now come to your own soul; sometimes of doubt, sometimes of fear, questioning for more light, but do not be discouraged. These are but the omens of better days, the beckoning to test, research, in-

About Being a Christian

A Familiar Talk With The Younger Members on the Topic

Many of you have asked what it means to be a Christian, and you have probably wondered whether or not you are one. To help you know what being a Christian is, let me ask you to see first what it is *not*. . . . It is not simply to "believe" something. We may learn many things from creeds, doctrines, catechisms, confessions, or histories, and yet not be Christians. We may believe what others have put together for our guidance or information and still not be Christians. We may accept as true and perfectly credible what we read about Jesus Christ in the New Testa-

who leaves Christ out of his mind, or heart, or conduct. It is a personal matter entirely, not simply one of creeds, doctrines, confessions or histories. Let us be clear on this. Knowing many things about Christ is not enough. Believing many things about Christ is not enough. Going to church, reading the Bible, saying our prayers, giving money to the Church of God, these are all right and proper; but they do not make a person a Christian. Doing the right thing, saying kind words, acting charitably, speaking the truth, paying our debts, being in all our ways upright and just,—these are all part of our duty, but they do not constitute a Christian. There can be no Christianity without Christ. We must never forget that.

There are just three things for us all if we would be Christians. They are very simple and plain. The first is the *assent* of our intellects. A Christian intelligently accepts the facts of Christ. He thoughtfully studies the claims of Christ and clearly admits them. He knows about Christ; but more, he knows Christ. This comes when you consider the second thing,—the *consent* of the affections. Plenty of people are satisfied to assent intellectually to the indubitable facts of the Christ of history, but they do not let Christ into their hearts, so He never becomes to them the living Presence of a happy experience. Our intellects are not supreme; neither are our affections; both must unite before we really appreciate Christ as Saviour and Friend. But there is a third thing,—the *obedience* of our wills. We must submit to His control over us. To know Him is good, to know and love Him is better still; but the knowing and loving will amount to little if we do not really and truly obey Him. "Ye are my friends if ye do whatsoever I command you," are our Lord's own words and they still constitute the one great standard and test of being a Christian. We can be Christians in no other way, by no other process, through no other means. . . . Because it is our own personal relation to Christ that determines our Christianity, being a Christian becomes a simple and easy matter. Do you ask *how* you may become one? Make up your mind to be one. Commence right now. In the easy confidence of prayer tell Christ that you want to belong to Him that you trust in Him, that you purpose to be His friend and follower, and that you will obey His will. He will help you understand what for you the words "Follow Me" mean. . . . That you are only a girl or a boy does not matter. He wants young disciples, and those who are His through a lifetime of study and service make the very best followers He can possibly have. *Now* is the time for you to start, and though you may live and learn and labor for many years to come, you will be as truly a Christian to-morrow as in twenty years time. You may become a wiser and more influential Christian as you grow older, but you will be as truly a Christian the day you really take Christ into your heart and life as on the day when, your earthly career ended, He takes you into His Heavenly Home in eternity. *Be a Christian and never anything else, because you can say "I am His and He is mine forever and forever."*—The Editor.



THE LADY OF THE LAKE.

Amateur Photograph. By Miss Ada Andrews, Delean, Man.

vestigation; temptations to greater conquest, the hand of God held out to lift you up to higher ground. Respond to every call divine and you soon shall say "My Lord and my God."

But how may I know when God speaks to me or when I am doing His will? Our fathers used many expressions, strange to some of us in the days of our darkness, and, personally, I often wished they would explain them, because they conveyed no real meaning to me. One expression was, "I feel Him in my soul." My question was "How?" My answer now is, because the divine emotion, produced by meditation on God, and the congenial comradeship, produced a sense of the divine presence. We may rest assured that when the soul is stirred to its depths with a yearning for light, love and truth, it is God speaking to us. We may also rest assured that if we fail to interpret into action those divine emotions, longings, inspirations, and godly resolves, we shall be left weak, helpless, despondent and unprepared for the greater revelation of duty and helpfulness. On the other hand if we find ourselves cold, selfish, unresponsive to the claims of mankind and of God, it is not from above but of the earth earthly.

In the British army and navy every soldier and sailor is a volunteer, and when exceptional work of great danger is about to be attempted special volunteers are called for. Why this method? Because better results are obtained; each man's soul is in his work. In the army of Jesus Christ volunteers only are received, and those only to whom the truly heroic appeals. The rich young man could not stand the test into discipleship and therefore missed the greatest opportunity of his life. Doubtless he went away to live his life with the constant knowledge of the fact, "I have failed. What I might have been, but alas what I am!"

ment and yet not be His disciples. Simply believing about Him or His does not make us Christians. . . . Again, it is not simply believing in God and doing what we think is "right." Of course a Christian will seek always and in everything to do right, but we may do what we judge to be right every time and yet not be Christians. Many people satisfy themselves with being as they say perfectly conscientious in what they do, and still they cannot be numbered among Christ's followers. . . . Again, it is not simply to be what is generally called "good." We may be truthful, kind, honest, upright and sincere in what we do and yet not be Christians. All these virtues accompany true Christian living, but they do not necessarily make a person a Christian. . . . Again, being a Christian does not imply that one has been *very bad* and then "converted." It does not make one any more a Christian to have been exceedingly wicked and then to have been wonderfully saved by God's grace than to have never lived such a sinful life as some people seem to almost boast of having done. God does not want any person to long practise evil and so become vile and wretchedly impure. . . . You will ask, "Well, what is it to be a Christian, then?" Look at the very name "Christian." A Christian is a Christian. Two persons are included—Christ on the one hand and myself on the other. It does not matter about the hundreds of millions of other people in the world. Being a Christian requires that Christ and I are personally on right terms. To be a Christian means that I have such a relation to Christ that I know Him as my Saviour, Lord, Friend and Exemplar, and that He knows me to be His confiding child and obedient disciple. He and I must be in right relationships or I cannot be a Christian, for no one can be a Christian

A Man on earth He wandered once,

All meek and undefiled;

And those who loved Him said "He wept,"

None ever said He smiled;

Yet there might have been a smile unseen,

When He bowed His holy face I seen,

To bless that happy child.

—Mrs. Browning.

To Every Man a Chance

ALBERT W. LAUFMAN.

GOD never made a man who had not some influence, and who is not in some way investing it, either for better or worse. In all of us there is a willingness to do good, and it sometimes takes but a small act or an encouraging word to bring to the surface the latent power that may have lain dormant within us. A kind and cheerful word has turned many a criminal from his path of sin into ways that led to happiness; and a friendly pat on the back and kindly words of advice will do more to arouse the manhood in the human breast than will harsh words and unkind treatment. Many a human derelict on life's ocean has been saved from a hopeless eternity by a friendly word or an act of kindness performed.

It was Franklin who said: "The noblest question in the world is, What good may I do in it?" We should all ask ourselves that question. In one of the slum Missions of an Eastern city is a motto conspicuously displayed, which reads: "Write a letter home to mother." The one who was responsible for those words will never know until he enters the life eternal the vast influence for good which they exerted.

The old mother was dying. For weeks she had lain on her bed of pain surrounded by her loved ones, and the end was near. In the humble home nestling in the valley she had lived and reared her family, and now she was to leave it. By the side of the bed sat her life's companion and comforter, himself old and feeble, and the tears coursed down his furrowed cheeks as he held the limp hand and looked at the fevered brow of his wife—the mother of his children.

They had moved her bed to the window so that she could gaze once more at the towering mountains over which she had roamed when a girl. The beautiful Blue Ridge mountains of North Carolina had always been her home, and she had never yearned for the life and gaiety of the city. The grandeur and solitude of these wonderful manifestations of the Master Hand had always fascinated her.

"Don't worry, James," she said feebly; "I know God will not separate us for long."

"No, Martha, it can't be for long," replied the old man, "but I know the sorrow that is in your heart."

"Yes, father, you know what is worrying me. Who will take care of our boy?"

"God will look after him, mother. He has never failed us yet."

The mother turned her head and looked up into the saintly face of their old minister. "You knew our boy, Reverend Hoffman. You know he is not guilty of that crime of which he was accused."

"Yes, Mrs. Blake, I know Harold is innocent. That has been proven. He only got in with bad companions. We know that those guilty of that assault are now behind bars. The money was all found on them."

"If he ever comes back and father and I are both gone, you will take care of him?"

"I will always look after him as I would my own son," replied the minister.

"I could die happy if I could only see his face and press his hand once again," she said.

James Hoffman wiped away the tears that came to his eyes, and the broken-hearted father bowed his head in silent grief.

A few days later the faithful mother passed from earth. On her face was a smile. As they carried the lifeless form to the little burial-grounds and placed it in the narrow grave, they realized it was not she they were leaving there.

A short time after Mrs. Blake's death James Hoffman was transferred to a Northern city to take up mission work. It was one of his duties to visit the police-court hearings, and give aid to the unfortunates gathered there.

One morning he was at his post of duty, giving a kindly word of encouragement, and in some cases tendering financial aid to all who needed it. The hearings were about over and almost the last man had appeared before the bar when he heard the magistrate announce in a stentorian voice the name "Harold Blake."

He looked up and saw the young man who had been entrusted to his care. The worn clothes, the thin, dissipated face and unshaven beard could not disguise the fact that it was Harold—the boy whom he had known during better and happier days.

James Hoffman went over and greeted his friend with brotherly kindness. The young man was both surprised and ashamed at being seen by one who knew him, and hung his head. The minister found that he had been arrested for begging, and promising the magistrate that he would look after him, paid Harold's fine and led him from the building.

When they reached the street the

At the close of the meeting the audience fled out, leaving the two friends to themselves. The minister came down and, putting an arm around the boy, they kneeled in fervent prayer. He realized the sad duty that lay before him. He knew that Harold was not aware of his mother's death. At the close of the prayer they rose to their feet. Harold pointed to an inscription in a neat gilt frame hanging on the wall behind the pulpit.

"Reverend," he said, "do you see those words?"

"Yes, Harold, my boy," he replied, in a trembling voice.

"I have not written to my mother since I left home," said the lad. "I was afraid to let anyone know where I was. But I am going to write a letter home to-night. I don't care if they do find me. I am innocent of any wrong-doing. The truth will come out."

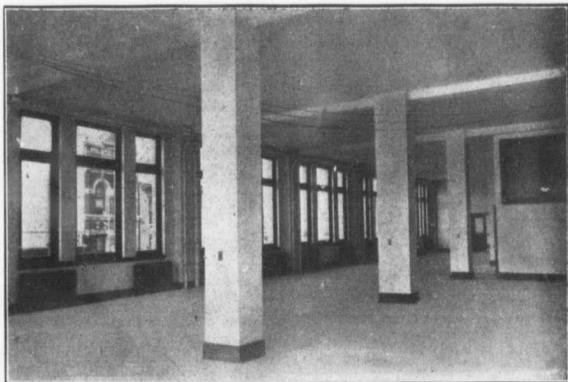
The minister put an arm lovingly around the boy. There were tears in his eyes as he looked at Harold. He was all unconscious of the great sorrow that had befallen him.

"Harold, you can go home," he said. "They have found out the truth. The guilty ones have been caught."

"I thank God!" he said. "I knew they would find out I had nothing to do with that crime. If I could only find work for a few days so I could get back."

"You are going back to-morrow, Harold. I will get you a ticket. Your father needs you."

"Father needs me!" exclaimed the boy. "Yes, he needs me, but not as much as mother. She has depended on me so much since father has got old."



PART OF WHOLESALE SECTION IN THE NEW WESLEY BUILDINGS.

minister reached in his pocket, produced a bank-note and gave it to the boy.

"Harold," he said, "I will not say anything now. Take this money and get some new clothes, a clean shave and something to eat. I am preaching around at the Mission. I want you to come to-night. I want to talk to you."

"I'll be there," replied the boy, "you can count on that."

That evening the little Mission was fairly well filled. Harold came in and took a seat in the rear. Attending religious meetings was not new to him, for from his earliest youth he could remember taking his mother's hand and accompanying her to the little meeting-house. James Hoffman went back and took the lad up to a front seat, telling him to remain after the services.

"Your mother doesn't need you any more," said the minister in an almost audible voice.

"Mother doesn't need me?" repeated the lad, in an awed tone.

"No, Harold, it is your father needs you now. I am going to tell you something, lad. God help you to bear it. A great sorrow has come into your life."

"My mother is dead!" he cried, the sad truth dawning on him. "Why did I leave her? I would have taken any punishment just to be able to see her again. Oh, why didn't I write to her!"

"She is better off, lad," replied the good man. "She was too frail for this earth and God took her home. But you have another chance, Harold. From this on shun evil companions. Go home and comfort your old father during his last

days. Serve your mother's God as she taught you to do and you will see her some day in the Happy Land. She is waiting for you there."

"I will," replied the broken-hearted youth, the tears streaming down his cheeks. "I will always remember her teachings. I will prove they were not in vain."

The next morning Harold started on his long trip into the Southland. James Hoffman went with him to the station, trying to comfort and prepare him for the ordeal that would confront him at the journey's end.

On the little porch of his humble home an old man was sitting. The fragrance of spring flowers and new foliage scented the air. The bee hummed merrily as it flitted from blossom to blossom, gathering the treasured sweets, and on the branch of a towering maple a golden-throated mocking-bird poured forth its notes in joyous thanksgiving. Spread out before his view were range upon range of towering mountain peaks, the wonderful works of the Almighty Father.

But the old man saw not heard none of these. He was thinking of his missing boy and the broken home. Finally he raised his bowed head and peered down the road. A man was approaching. He watched him as he came slowly along and paused at the gate. Then he saw him come into the yard, stop a moment, and start toward the porch. As the figure drew nearer the aged father recognized his son. He rose to his feet and advanced to the steps to meet him.

"Harold, my boy! my boy!" he cried. "I knew God would answer my prayers. I was sure he would send you home."

Harold embraced his father, and the two entered the house. He went upstairs and found his sister. When she saw him it was too much for her tender feelings, and she burst into tears.

"Brother," she sobbed, "how glad I am you came back! Father has watched for you every day since you left."

"Yes, Blanche, I'm back," he replied. "Forgive me for the suffering I have caused you."

"We forgive you, Harold. Try to comfort father. He is heartbroken since mother left us. I have had a lonely time since then."

The boy could scarcely talk for sobbing. "I'll never leave you again," he said. "These mountains suited mother and they're good enough for me."

He went downstairs and entered the little sitting-room. His father was sitting in his favorite seat gazing vacantly at the floor. As Harold entered he looked up. "Come here, my boy," he said, "and tell me all about yourself."

Harold sat down on the lounge and looked at his father. Then his eyes wandered to the opposite side of the table and he saw the old familiar armchair, but it was vacant now. The loving form would never again occupy the sacred spot. He got up and, crossing over to his father, pressed a kiss on the palsied lips, but not a word was said. Words could never be spoken that would convey their thoughts.—*Pittsburgh Christian Advocate.*

Take my word for it, if you had seen but one day of war, you would pray to Almighty God that you might never see such a thing again.—*Wellington.*

Knowing the right and true,

Let the world say to you,

Worse than it can:

Answer despite the blame,

Answer despite the shame,

I'll not baffle my name—

I'll be a man! —*Carly.*

MISSIONARY TOPICS

PROGRAMME SUGGESTIONS.

Our Country and Its Missionary Opportunities

FOR THE JUNE MISSIONARY MEETING.

MRS. F. C. STEPHENSON, TORONTO.

No country ever had so much advertising as Canada has had. Our Government has published in many languages, for distribution in many countries, the opportunities which our land offers to all comers. The agents of steamship companies have told of "the land for the people" which lies at the end of a voyage on one of their boats. The railroad companies have made Canada known even to Canadians, and are sending abroad evidence of the wealth of our resources with every train which rushes over the iron roads to the ocean ports. Moving pictures and lantern slides in the hands of competent lecturers enter largely into our publicity campaign. The most efficient agency, however, is the new comer, who personally visits and brings his relatives and his old home neighborhood to come and see and share. Our immigration returns show what the response has been. From Europe, from Japan, and from China, many of our new citizens have come. Thousands of our neighbors to the south have moved over the border line to become pioneers a second time. From the British Isles our own kinsfolk have found their way to our Dominion.

Has the response to our world-wide invitation overwhelmed us? Can we weld into our national life all who are coming? *Who are we?* Who did Canada in this year, 1915? "We" speak 110 languages; "we" come from many lands; "we" are U. E. Loyalists; "we" are members of a proud race who were here before the pale faces came; "we" are of the families, who in the pioneer days, began Canada; "we" have come out of a civilization which boasted of a literature and culture when the British wore skins and painted their bodies; "we" are brown-skinned, but Britain's ally;—"we" are the people of this great Dominion in the year, 1915, and from us will go abroad to many lands the invitation to join us in our land of opportunity.

The real resources of a nation are not lands or forests, or mines or fisheries, or anything else material, but the men and women upon whom depend the character of its national life and the use of its material resources. To uplift into Christian citizenship the men and women of our Dominion is a missionary opportunity great enough to tax every existing agency which is a kingdom force; to enlist the help of every citizen who values the future of his country, and to demand from every Epworth Leaguer a pledge of service that Canada may become a Christian nation.

Our missionary opportunity does not lie wholly within the bounds of our own Dominion. Other lands have a claim on us. We must contribute our share of both men and money that the kingdom of God may find its way into the struggling world of men and nations who are now struggling toward the Light.

We speak of the Church and the work it is doing. If you, as an Epworth Leaguer, are not doing all you can or should do, the Church is not doing all it can, for you are a part of the Church which is only a multiplication of its individual members.

The subject this month lends itself to impersonation as part of the programme. The impersonations may include:

An Agent of the Bible Society, who will tell of the peoples in Canada for whom it prepares Bibles. (Send to the Upper Canada Bible Society, College Street, Toronto, for a copy of its report, free).

Our Home Missions, represented by a *Secretary of the Home Department of the Methodist Missionary Society*. The Missionary Report, the Minutes of the Conference (borrow from your minister) the Missionary Bulletin (25 cents a copy; \$1.00 a year), the Missionary Outlook, The Guardian, The Wesleyan, The Methodist Recorder, will provide information for this impersonation.

City Missions, represented by a *Worker in the Fred Victor Mission, Toronto*. (The Report of the Methodist Mission work in Toronto will be sent free).

French Missions in Quebec may be presented by impersonating *Prof. Villard, Principal of the French Methodist Institute, Montreal*. (A report of the Institute will be sent free for use in this programme).

The European Foreigners in Canada and Our Work Among Them may be represented by a *Secretary of the Home Department*. (Information may be obtained from the Missionary Report and reports of Fred Victor Mission, Toronto; All Peoples' Missions, Winnipeg; and Montreal; the Missionary Bulletin, and our Connexional papers).

Other impersonations may suggest themselves as the Missionary Report is studied.

The Map Talk may be made one of the most interesting, instructive, and inspiring numbers of the programme.

If the Debate is given, the Committee should urge thorough preparation.

If the League meeting is held on a week night, introduce one or two patriotic songs. Hymn 903, Methodist Hymn Book, is a prayer for our Dominion.

Place on the blackboard a statement showing the amount given for missions by each Conference, and the amount each Conference received from the Mission Fund; see page lxviii of the Missionary Report, 1913-14. The number of Home Missions and missionaries for each Conference, pages lxxii; 495-532, Missionary Report, 1913-14. The number in your church who gave to missions last year; the number of your membership; the amount your church expended on itself. See Missionary Report, under Conference and District, and Minutes of Conference (borrow from your pastor).

SUGGESTED LITERATURE.

From the Department of the Interior, Ottawa, a small atlas, containing valuable information, as well as maps; also immigration literature, will be sent free. *"My Neighbor"* and *"Strangers Within Our Gates,"* by Woodworth (40 cents, paper; 60 cents, cloth), will be found in many Sunday schools and Epworth League libraries. These books give information regarding our immigration problems. The Missionary Report, Minutes of the Conference, and the Connexional papers are valuable in preparing this programme. "5,000 Facts on Canada," by Frank Yeigh, 25 cents. "Can-

ada's Opportunity at Home and Abroad," by N. W. Rowell, 5c.

Order literature from F. C. Stephenson, Methodist Mission Rooms, Toronto, Ontario.

SUGGESTED PROGRAMME.

Hymn.

Prayer.—That as a Church and as individuals we may recognize our opportunities for missionary service.

Scripture Reading—Mark 4: 1-20.

Map Talk—Our Resources; Where Our New Citizens are finding homes.

Solo.

Impersonations.—Three to five minutes each.

Hymn.

Address.—Why Must We Have Home Missions?

Debate.—Resolved: "That the Methodist Church is doing all it can to meet its missionary obligations in Canada."

Announce the subject and plans for July Missionary meeting.—"Canada's First Inhabitants—What are we doing for their descendants?"

Closing.

How the Gospel Was Brought to Britain

Psalm 100.

JUNIOR MISSIONARY TOPIC FOR MAY 23.

While there is no authentic history of the introduction of Christianity into Britain, there are many legends about it. One of these tells how St. Paul visited Britain and preached Christ. Another records that thirty years after the Ascension, Philip the evangelist, sent Joseph of Arimathea with eleven others to introduce Christianity into Britain and to abolish the heathen worship and barbarous rites of the Druids. Soon after these pioneer missionaries landed in Britain they obtained permission to settle in that part of the country which the Romans called Avalonia, and the Saxons, Glassbury-byrig. This place, still known as Glastonbury, is about twenty-five miles south of Bristol. Glastonbury is one of the most interesting towns in England. On the road leading to the town from the station may be seen a stone which marks the place where a beautiful thorn tree is said to have sprung from the staff of Joseph of Arimathea. In this old town the first place of Christian worship in Britain is said to have been erected. It was made of wicker work, but was soon replaced by a more substantial building.

While these first missionaries are credited with introducing Christianity into Britain, it is thought by scholars that among the Romans who found their way to Britain were many Christians, and that these spread the Truth. An old inscription has led some to believe that the wife of one of the Roman Generals, while resident in Britain, taught her servants the truths of the gospel, and the members of her household, and that the whole circle of her acquaintance thus became evangelized.

Bede, the earliest historian of Britain, states that in 156, A.D., Lucius, King of Britain, became a Christian and wrote to the Bishop of Rome asking him to send teachers of Christian truth.

In the second century Tertullian records "That those parts of Britain which were inaccessible to the Romans are become Christian." In the third century, Origen stated that even before his time Christianity had been planted in Britain. In the fourth century the record of the trial of Athanasius mentions

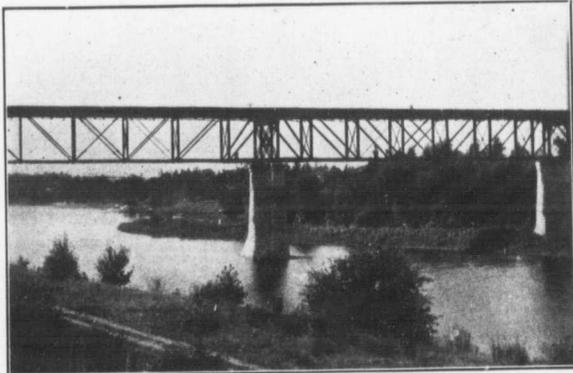
that bishops were present from the Isles. This is evidence that regulated churches had been established.

Rome began to lose her power, and at the beginning of the fifth century withdrew from Britain. For about fifty years the Britons were left to themselves, then the Jutes, the Saxons and the Angles began to come. As they came they conquered. Christianity receded with the conquered Britons as they were driven into the mountains of Wales, retired toward the borders of Scotland, or took refuge in the flourishing monasteries of Ireland. The Anglo-Saxons were not disposed to worship the God of a conquered people, and the Britons in turn made no effort to make Christians out of their pagan conquerors.

Again from Rome came missionaries, and the story of their coming is full of interest. One day in the Forum at Rome, Gregory, afterwards Pope, saw three beautiful golden-haired boys offered for sale. He asked, "Who are these? where did they come from?" When told they were Angles, he said, "They are fair enough to be angels." He found that they were from Britain and that they

from their pagan conquerors. A meeting between the British and Roman Christians was arranged, and Augustine demanded submission to the Church discipline of the Romans. The British bishops would not consent, and decided to put Augustine to a moral test, "If he be a man of God he will be meek and lowly in heart." If he is haughty and ungentle he is not of God and we may disregard his words." They decided if he arose and welcomed them with meekness and humility when they arrived at the meeting, they would obey him. Augustine sat as they drew near, unbending dignity, and the Britons refused him as their Bishop.

All this happened long ago, when our ancestors were laying the foundation of our nation. "How the gospel came to Britain" is not of so much importance to us as "How the gospel will go from Britain." Around the world our Empire stretches, and wherever there is darkness or need there is a call to the Britisher to send the gospel, that the need may be fully met. Let us not forget that our people were once heathen, and that we must share with others all



C.P.R. BRIDGE OVER THE GRAND RIVER, GALT, ONT.
Amateur Photograph. By N. W. Zinn, Galt.

were heathen; and did not rest until he succeeded in sending the gospel to their country. In 596 A.D., Gregory sent Augustine and forty monks to England to convert the Saxons, and to establish the Roman Church in Britain. While journeying thither reports of the fierceness and savagery of the people to whom they were sent reached the company of missionaries. They at once appealed to Gregory for permission to return home, but this was not granted. They reached Britain and landed without opposition. Messengers were sent to the king of Kent, who received them in the open air, for he mistrusted that they would exert magic. The king knew something of Christianity. His wife, Bertha, had become a Christian in her home in France, and had brought with her to heathen England her priests and spiritual advisers. Before long the king accepted Christianity, and Augustine established himself as first Archbishop of Canterbury, where to-day is shown a part of the little church where Bertha, wife of the king of Kent, was baptized.

The British Christians, away in Wales and Scotland, heard of Augustine and his success in converting the Saxons, and Augustine knew of these Christians who had withheld the blessings of the gospel

the blessings of the gospel of the Lord Jesus Christ has brought us.

Note.—The helps, suggestions and information published here are intended for the superintendent. Missionary hymns, recitations, curios and pictures, should be used to supplement this material, but care should be taken that anything used has a direct bearing on the subject for the month.

SUGGESTIONS.

If a map of the world, showing the British possessions, can be obtained (it may be possible to borrow one from the day school), it should be used to show Britain's opportunity and her responsibility for "World Evangelization." Make reference to the present war to emphasize that Britain is fighting for world liberty, freedom and for the protection of those weaker than herself. A map of the Roman Empire in the apostolic age includes Britain, and will be found in many Sunday schools; if your school does not possess one have an outline map copied from one in a Bible.

"What is the secret of England's greatness?" an African prince asked Queen Victoria. For reply the queen presented him with a handsomely bound Bible and said, "This Book contains the secret of England's greatness."

The Opportunity of the Country Church as Related to the Young People

REV. G. S. CASSMORE, B.A., LOWVILLE, ONT.

THERE are two conceptions of the relationship of the Church to city or country, to her young people. One is ecclesiastical, the other humanitarian. Two paths open up before her feet. Following one, she will relate her activities to their spiritual welfare, in the narrowest interpretation of the term; seek to secure their names on her membership roll and endeavor to fasten their gaze on the radiant battlements of the Eternal City. Turning into the other pathway, she will be controlled in all her work by the spirit of the words that the ancient Roman so finely used and so miserably embodied, "Nothing human is foreign to me," and honestly comprehending some of the needs of the young

doers." The increased prevalence of disease exerts a debilitating effect on its victims, but it will not be questioned that a strong constitution is essential to successful leadership in these days. The figures of the death rate by age in the registration areas of the United States sustain the idea advanced above.

	Under 1	Under 5	Under 25-34	Under 45-64	Under 65
Cities . . .	184	59.7	9.1	24.3	90.9
Country . . .	117	34.	6.8	15.7	76.8

Unquestionably, living is more healthy in the country. Controlled by the Christ-like motive of service, the country church should fearlessly assert the value of living in the country. Recently

during his presidential campaign, professors of rhetoric sat at his feet. His two-minute speech at Gettysburg field is immortal. When he fell on death before the assassin, in the enjoyment of the highest honors of his nation, the incomparable courage with which he had walked the exhausting path of duty, coupled with his magnificent intellectual ability, commanded this sincere eulogy from a former opponent:

"Yes he has lived to shame me from my sneer.
To lame my pencil and confute my pen,
To make me own this Head, of Princes peer,
This rail splitter, a true born King of Men."

More eloquent and convincing evidence of the worth and capacity of the young man in the country can hardly be given.

The susceptibility of the young people in the country to religious influences will not, I think, be questioned. Line upon line, we have been informed that between 75 per cent and 90 per cent, of the leaders of the Church came from our rural districts. A social interpreter of the message of Jesus has asserted that of the twelve companions of our Lord eleven came from the open spaces of the country and one from the "Jerusalem set"—and he betrayed Him. "The Circuit Rider's Wife" is the story of the married life of a solemn, God-fearing Methodist preacher and a vivacious, alert-minded English Church girl. At last, wearied with his many labors, William died. His widow made an excursion to her former home. Many of the features of city life were repugnant to her, so she determined to return to the country, "where the people had souls and knew God." Two ideas issue from all this. The country church, through her leaders, can perform a helpful service to those who cluster around her altar rails by continually proclaiming the undeniable values of life on the open farm and in the tranquil village, and the country church should be dominated by the enthusiastic faith that she has a magnificent opportunity in the development of the latent talents, intellectual and moral, of the youth of the families of her membership.

In the practical undertaking of this work it is a good principle of service that the best help is self help. The youth of the rural districts may be "spoon fed" in the meeting of their needs by having everything done for them. But that method is not calculated to produce the best results. It would be vastly better to organize the young people of the community to satisfy their own needs and solve their own problems. One of the surest ways to this end is to first indicate that there are lacks and profound needs in rural life. There is a rural problem but it is not at present distinctly apprehended in any wide sense. The officials of the rural church, or failing them, the officers of the young people's organization should arrange for a local conference on rural work. The assistance of the country agricultural representative should be secured. Others, in the Church or in the agricultural colleges, who are interested in the betterment of rural life, should be invited. In some adequate way the lacks of country life—it is not perfect, but it is better than city life—and the methods, sane and adequate, of meeting these lacks should be brought before the minds of the community. Then, intelligently and wisely, they may set about working out their own salvation, without the fear of failure or the trembling of ignorance.

(To be continued.)



NANAIMO LAKE, B.C.

Amateur Photograph. By Thos. S. Jemson, Nanaimo.

people will earnestly endeavor to incarnate in her relationship to their lives the principle of Jesus that He so completely exemplified, "I am among you as one that serveth." In the words of a respected college teacher, the latter "is the correct view." The Church in all her activities should stand for man, and as far as lies in her power, endeavor to develop a clean, pure, strong personality in all that come within the touch of her influence.

In her young people, the country church has an opportunity for worthy and profitable service. At a banquet in New York, held not long ago, it was discovered that 90 per cent. of five hundred of the commercial leaders of the United States were born in the country. The city youth sometimes possesses sufficient physical vigor and mental capacity to bring him to leadership; the country boy, always. The leaders in the work of the country church should believe in the innate and fine ability of the rising generation. In regard to physical ability, Professor Gillette has shown us that 19.9 persons die of typhoid fever in the rural districts of the United States to 21.4 in the urban centres; that smallpox is exactly twice as prevalent in the city as in the country, while scarlet fever claims more than three times the victims in the crowded wards of the large cities than in the open spaces of "God's out of

I was in the home of an able and eloquent minister who "had done so very well" in securing an invitation to a city church. His parsonage was jammed into a long line of similar dwellings. The side windows were darkened by the black walls on either side. All of God's sunlight that entered came by way of the front window. The rear of the room was dark, and the electric light burned in the dining-room. Like the blaze of a meteor across the midnight sky, the truth flashed upon my mind. "This is not the life." No stupid and blinded interpretation of the facts can prove it so. Leaving the question of physical benefits, it must also be asserted the young man or young woman in the country possesses latent intellectual capacity that only requires development to lead to magnificent influence with his fellows and noble power for their abiding good. Of Abraham Lincoln, the farmer ambassador to the Court of St. James, Mr. Choate, writes, "Nothing could be more squalid and miserable than the home in which he was born. His father, ignorant, needy and thriftless, together for himself and family, was ever seeking to better his unhappy condition without success by moving on from one dreary scene of desolation to another." Mr. Lincoln gained his education only by surmounting terrific obstacles. But as he went up and down in the country

The Leadership of the League in Community Recreation

REV. EDWARD S. BISHOP, CALGARY.

THE subject of Recreation is one which in some form or other intrudes itself into every programme which has to do with the welfare of young men and women, especially from the Christian standpoint. The play penalties constitute such a large factor in the normal life of every youth that it must be reckoned with, and no programme which contemplates the highest good of young people can afford to ignore it.

On the other hand this problem is one of the greatest of the practical problems which have to be faced by any movement or organization which is striving to influence young people along Christian or morally uplifting lines. It is along this line of least resistance that most of the temptations of young men and women come, and it is by reason of the perversion of their play life that young people in such preponderating numbers are put almost entirely beyond the range of Christian influence altogether. A familiar recipe for rabbit pie begins with, "First, you catch your rabbit," and the Church has been able to influence young people as a class so slightly because it has failed utterly to gain any access at all to whole ranges of them, and the reason for this in turn is because their love of play in its various forms has alienated them completely not merely from the Church but from its allied institutions. This is not to claim, of course, that the Church has entirely failed, for that is simply not true. Every Christian church that is at all alive has its young people's organizations and activities which have varying degrees of success in reaching and influencing young people and when we gather up the aggregate of these organizations throughout Canada and the United States, as represented for instance in the great International Conventions of the Epworth League, Christian Endeavor, Baptist Young People's Union and the various Brotherhoods, and movements, it constitutes an imposing army and testifies impressively of the Church's energy in this direction. But if we could visualize to ourselves that other army of young people, entirely out of range of even the most indirect Christian influence, it reminds us that our measures are as yet very far from adequate and that we have still a long way to go before we master the problem before us. And even of those whom we speak of as "reached," who are nominally enrolled in this so-called "army" of Christian young people, how many are really gripped by the power of Jesus Christ and are led through these agencies to seriously try and shape their careers after the pattern of the self-denying Man of Galilee; the Christ whose passion was "others" and whose outlook was the world? And even to these again we might add that discouragingly large groups of young people who "leak out" from the training and influences even of our best Christian homes and our most active young people's organizations into lives that are thoroughly worldly and indifferent, and in not a few instances actually antagonistic to Christian institutions. It is when we fairly face these facts that we begin to realize what a serious challenge is this young people's problem and that it is as yet largely an unsolved riddle. This presentation of the case is not intended to be a pessimistic

depreciation of the endeavors of the past or the present; far from it, for we are confirmed optimists. These efforts have amply justified themselves and vindicated their authors, but they are manifestly inadequate to cope with the whole problem, and no matter how valuable they have proved themselves to be we certainly cannot, in the face of such facts, sit down and be satisfied with what we have done and are doing.

The relation of all this to our present discussion is just this, that when you begin to probe into this problem to ascertain why such multitudes of young people are entirely beyond the reach of Christian influences, why the Church's efforts with those within its reach have been only measurably successful, and why so many slip out in spite of all that is done to hold them to the highest things, we, curiously enough, find that this self same thing is at the root of all these difficulties, namely, the amusement or recreation problem in one or other of its many forms. Obviously, therefore, this problem challenges us to a more thorough-going investigation than it has yet had at the hands of the Church, for a more satisfactory solution of this would automatically solve many of our

for the recreation life of the workers,—mostly young people, has, as a matter of fact, been accompanied for the most part with a complete ignoring of these needs. We have built up big cities and called them great and then discovered that we had stupidly forgotten to provide for recreation. We cared more for the products than the producers. We organized for work but not for play, and we forced even the children into streets and alleys to find outlet for their God-given play instincts, and then proceeded to pass police regulations to prevent them from enjoying themselves, and posted big, burly policemen at the corners to arrest them if they really began to play (ninety-five per cent. of our children, we are told, have no provision made for their play), and then treated them very much as ordinary criminals if they tried. No less than seventy per cent. of juvenile crime in New York is traced directly to love of play.

(To be continued.)

"Adhere—To Stick"

To get over the hill—make the last hard pull. Otherwise all the other effort has been thrown away.

If a box needs twenty nails, he is foolish who thinks to quit after driving nineteen.

Beauty is not all of one sort. The beauty of the bulldog is in his facilities for hanging on.



THE CITY OF HULL FROM PARLIAMENT HILL, OTTAWA.

Photograph by the Editor.

other problems. And I think it safe to state that this particular problem has, in the past, proved to be a peculiarly baffling one to the Church, judged at least from the standpoint of its results. Surely any small gleam of light on it would be welcome.

Several modern tendencies have headed up in the present situation in this regard, that must be borne in mind in any effort to understand it. The modern drift of young people and population generally to the cities and the change in the general character and conditions of labor in these industrial times, which, consequently, call for more provision

The man who knows when not to quit is first cousin to the soldier who doesn't know when he is beaten.

The postage stamp is not very big, but it carries a hundred times its own weight by just sticking to it.

The busy bee gathers no moss.

The man who was hanging over Niagara by his fingers had no chance to let go for a better hold.

No Christian can sing "Beulah Land" if he has to be converted over again every winter.—*Epworth Herald.*

SEND TO THE OFFICE FOR OUR LANTERN LEAFLET.

JUNIOR TOPICS

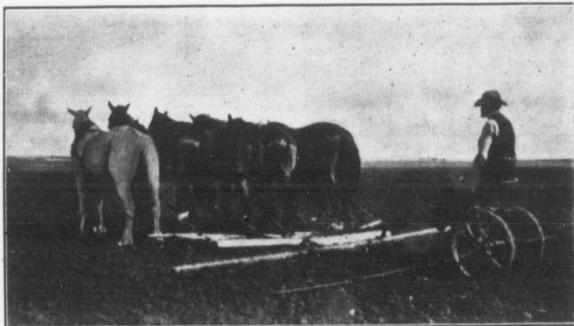
MAY 16.—LIFE AT EPWORTH RECTORY. Deut. 6: 4-9.

The study of the life of John Wesley is a very important one for the juniors, and if made interesting from month to month will be one from which they will learn a great deal about early Methodism and its founder. We are to begin our study by learning something of the early life of Wesley—that part of his life which was spent at Epworth Rectory.

On the 17th of June, 1703, in the quiet little town of Epworth, in Lincolnshire, England, John Wesley, the founder of Methodism, was born. His father, Samuel Wesley, was rector of the parish of Epworth and it has been said that his mother, Susannah Wesley, was one of the world's greatest women. She was

through fire, but escaped unhurt except for a few slight burns on her hands and arms.

One child, however, was still missing. Little John was fast asleep in his bed, having been forgotten in the midst of the general alarm. His father, discovering his absence, made several attempts to pass the flames but was compelled to retreat before their fury. Suddenly, the lad was seen at the window shouting for help. There being no time to fetch a ladder, one tall man mounted the shoulders of another, lifted the boy from the window and lowered him within reach of those below. Just as he did so the burning roof fell in and dashed the chamber where John had been sleeping to the ground.



FARMING MADE EASY.

Amateur Photograph. By W. J. Ruston, Lemberg, Sask.

beautiful in character and disposition as well as in looks, and was a model mother to her large family. Altogether there were nineteen children in the family but six died in infancy.

Epworth was not a very pleasant place in which to live. The people were rough and ill-mannered and many of them hated the rector for his plain speaking. They burned his flax, stabbed his cows, injured his sheep, broke the dams at night to flood his fields and even set fire to his house in the middle of the night when all the family were asleep. I am going to tell you about that fire.

It was one wild, stormy night in February, when John was six years old, that the fire broke out. Betty Wesley, a little girl of twelve, was awakened suddenly by the noise of the fire and with the stinging smoke. Right over the bed there was a burning hole in the roof and bits of blazing thatch were falling on the counterpane. Out of bed she jumped, and running down the long, narrow passage, she awakened her father. In a few moments the household was aroused and one after another were hurried downstairs and over the garden wall to a place of safety. Mrs. Wesley had a narrow escape. Lost in the blinding smoke she tried again and again to reach the door and three times was driven back by the flames. When at last, wrapped in a thick cloak, she rushed through, she had literally to wade

Then it was that the rector gathered wife and children round him, and said, "Come neighbors, let us kneel down; let us give thanks to God, He has given me all my children; let the house go, I am rich enough."

After the fire Mr. Wesley was urged by his friends to leave Epworth, but nobody with the Wesley blood in his veins was capable of being driven away from any such cause. He would not desert his post because he had hardships to contend with.

The rectory was soon rebuilt and the new one was larger and more comfortable than the old. Here, John Wesley, with his brothers and sisters, received his early education from his mother. The children were never troubled with lessons till they were five years old. But on the fifth birthday the very first task was to learn the alphabet. There was no play, no birthday treat, until this was done. From that time they were expected to spend a portion of each day in the school-room. At the second lesson, the Bible was opened, and the child was taught to spell a part of the first chapter of Genesis. Mrs. Wesley declares that, after three months' practice in this manner, the children could read as well as many who pass for good readers. Yet, they were merry children and there was no lack of fun at the rectory.

But the time soon came when John must leave his home in order to enter

more fully on his studies. At the age of eleven we find him bidding adieu to the rectory and its inmates and entering Charterhouse School. Here we will leave him for the present, and next month will learn something of his school and college life.—H.M.B.

MAY 23.—See page 111.

MAY 30.—EMPIRE DAY. Psalms 67, 101.

Make this an open Union Meeting with the Senior League.

We would suggest that the service take the nature of a patriotic study of our flag. Patriotic songs will be sung and the poem suggested below might be recited by a junior. To arouse interest a review of the nations engaged in the war might be taken up, and their flags shown if possible. The boys may have war-buttons to display.

In describing the union of the different flags to form the Union Jack, it will be necessary to draw each on the board in the proper colors, and to show the flag of Great Britain and Ireland as the result of the Union.

The following facts will assist the leader:

At the time of the crusades the warriors of different countries wore crosses of different shapes and colors upon their coats. These became known as "Jacks." It was from the combination of the three national jacks of England, Scotland and Ireland that the Union Jack has grown.

The flag of England was the Cross of St. George. It was a red Greek cross on a white ground. A Greek cross is formed by the intersection of a horizontal line and a vertical line (+).

The St. Andrew's cross of Scotland was a white saltire on a blue ground. The letter (X) will explain the saltire. In 1606, when Scotland joined England, these two crosses were united to form the "Union Jack" of Great Britain.

The St. Patrick cross of Ireland was a red saltire on a white ground. In 1801, when Ireland joined Great Britain, this cross was added, and we have the "Union Jack" as we see it to-day.

Diagrams of these crosses and illustrations of the union may be found in the High School History of England, page 443.

The flag of England is not only seen flying in the British Isles, but it floats o'er Canada, Australia, India, South Africa, and numerous small countries and islands. It is the emblem of freedom, justice and religious protection.

THE UNION JACK.

"It's only a small bit of bunting,
It's only an old colored rag,
Yet thousands have died for its honor
And shed their best blood for the flag.

"It flutters triumphant o'er ocean,
As free as the winds and the waves;
And bondsmen from shackles loosened
'Neath its shadows no longer are slaves.

"It floats over Cypress and Malta
O'er Canada, the Indies, Hong Kong;
And Britons, where'er their flag's flying,
Claim the rights which to Britons belong.

"We hoist it to show our devotion
To our king, to our country, and laws;
It's the outward and visible emblem
Of advancement and Liberty's cause.

"You may say it's an old bit of bunting,
You may call it an old colored rag;
But Freedom has made it majestic,
And time has ennobled the flag."

—H.M.B.

JUNE 6.—THE BOY AT NAZARETH.
Luke 2: 40-52.

In the quiet village of Nazareth, amongst the hills of Galilee, Jesus passed His babyhood, His boyhood and His early manhood. Very little is known to us about Him for twelve years, excepting that "He grew and waxed strong in spirit, filled with wisdom, and the grace of God was upon Him."

When Jesus was twelve years old He went with Joseph and Mary to the Feast of the Passover at Jerusalem. A great many of the people of Nazareth went up together, it being a distance of about eighty miles. After staying seven days at Jerusalem the people returned to their homes. On their way home, after they had gone the distance of a day's journey, Joseph and Mary missed Jesus. At first they were not anxious about Him for they supposed He was among their many friends who were journeying with them. But, when, at the close of the day, He was found not to be in the company, they became alarmed and returned to Jerusalem, where at last, after three days, they found Him sitting in the Temple in the midst of the learned teachers of the law. These teachers held in the Temple classes for the young, and the Boy Jesus was there as a learner; but He was so wise in His understanding and answers that the learned men were astonished.

The mother of Jesus, when she found Him, rebuked Him gently, saying, "Son, why hast Thou thus dealt with us? Thy father and I have sought Thee sorrowfully." Jesus answered, "How is it that ye sought Me? What ye not that I must be about My Father's business?" Jesus meant His Father in Heaven, not Joseph.

Jesus returned to His home in Nazareth, with Mary and Joseph, and continued to live with and obey them as He had always done. Joseph was a carpenter, and no doubt it was in the carpenter shop that Jesus spent a good deal of His time.

Jesus lived at Nazareth until He was a man. We are told very little of His life during this period, but we know He was not idle; He was no doubt, preparing Himself for the great work He was soon to do. He improved and developed in every way, for we are told "Jesus increased in wisdom and stature and in favor with God and man."

The leader should note the fourfold development, and impress it on the juniors as that of perfect boyhood.

1. He increased in *wisdom*. This is illustrated by His visit to the Temple. He grasped every opportunity of learning all He could and improved all His time. The best time to learn is when we are young.

2. He increased in *stature*. Jesus took care of His body and did not do things that would stunt His growth and prevent Him from being big and strong. He knew He had to be well to do all the work that was ahead of Him. Boys and girls must take care of their bodies if they want to be strong men and women.

3. He increased in *favor with God*. He lived close to God and in such a way that God was pleased with Him. Let us try harder than ever to always do the things that please God.

4. He increased in *favor with man*. His quiet life in Nazareth was spent in friendliness with all. He was ever ready to help His father, His mother, and any who needed Him. He was so good and amiable that everyone loved Him. If we are unselfish and kind and think of the comfort and happiness of others we will be much happier than if we think always of ourselves. To have friends we must be friends and must show in our lives the Christ spirit.

JUNE 13.—ROCK OF AGES. Psalm 46.

In order to arouse the interest of the juniors in this hymn and its writer, it would be well for the leader to obtain a picture illustrating the hymn. If this is not possible, an appropriate story as to what a rock, in the ocean, means to the shipwrecked traveller may be told, and from this the real significance of the hymn can be presented to the juniors and will prepare them for an interesting study of the author.

The following facts will be a help to the leaders:—

Augustus Montague Toplady, the author of "Rock of Ages," was born in 1740, at Farnham, England. He was educated at Westminster School, and Trinity College, Dublin. When he was sixteen years old, while visiting with his mother in a little village in Ireland, he attended an evangelistic meeting held in a barn. At this meeting he was converted.

Of his conversion the author says: "Strange that I, who had so long sat under the means of grace in England, should be brought right into God in an obscure part of Ireland, midst a handful of people met together in a barn, and by the ministry of one who could hardly spell his own name. Surely it was the Lord's doing and is marvellous."

At the age of twenty-two he was ordained and became vicar of a parish in Devonshire. He wrote many hymns, but is best known as the author of "Rock of Ages." Physically, he was frail; he was, however, full of enthusiasm and zeal. His fiery zeal wore out his body and he died at the early age of thirty-eight.

The occasion of the birth of the hymn is very interesting. Mr. Toplady one day while taking a suburban walk was overtaken by a thunderstorm and was forced

to take shelter under a cliff. There, between two massive piers of rock, he penned the hymn,—

"Rock of Ages, cleft for me,
Let me hide myself in Thee."

Hanover Epworth League

As to procedure in this flourishing League, the Secretary, W. E. Wilson, writes:—

"A regular feature of the monthly Citizenship meeting is our business session. Following the topic, reports outlining the preceding month's work in the various departments are submitted by the several vice-presidents, and the financial and general standing of the League reported by the Treasurer and Secretary respectively.

"March showed an increased active membership over February of four and the Christian Endeavor vice-president reported further additions in view. Mention was made of the splendid response to the monthly roll-call, as also of a helpful reply to an appeal for sentence prayers.

"The missionary givings of the League are retaining last year's high standard, and a newly-inaugurated Mission Study class meets each alternate week.

The Literary and Social Committee have had a successful month, St. Patrick's Day being celebrated with appropriate festivities.

"A feature of our Citizenship meetings was that outside speakers, who have experimental knowledge of the topics, have spoken to our League on Citizenship subjects. This has greatly added to the interest of the meetings.

"The Junior League is working well and



BOY SCOUTS' CAMP ON HISTORIC BATTLEFIELD, QUEENSTON HEIGHTS.

Amateur Photograph. By Reesor Laidman, Dunnville, Ont.

to take shelter under a cliff. There, between two massive piers of rock, he penned the hymn,—

"Rock of Ages, cleft for me,
Let me hide myself in Thee."

The hymn has been translated into many languages. One of the foreign dignitaries visiting Queen Victoria at her "Golden Jubilee" was a native of Madagascar. He surprised the queen by asking leave to sing, but delighted her, when leave was given, by singing "Rock of Ages." It was a favorite of hers and also of the Prince Consort, Albert of England, who repeated it constantly when on his death-bed. "For," said he, "if in this hour I had only my worldly honors and dignities to depend upon, I should be indeed poor."

shows much promise for the coming months. Increased attendance and interest will have their effect on the results.

"During the month, the attendance at our League has averaged thirty-seven, and we are looking forward to further additions to our membership. The League is, financially sound.

"Soon the semi-annual meeting of the League will arrange officers and topics for the coming half-year, and everyone looks with hope and confidence to a helpful season for 1915."

How much time he gains who does not look to see what his neighbor says, or does, or thinks, but only at what he does himself, to make it just and holy.—*Marcus Aurelius.*

Junior Exercises and Black-board Drills

Looking over some old-time exercises, used during the years of his pastorate, among the Juniors of his congregations, the Editor was recently reminded of a request received from a former Junior Leaguer for the reproduction of some of these as a stimulus to others now actively engaged in Junior work. The following may be suggestive.

The aim is to review Bible characters without any serious study of their records or achievements; simply classifying them as either "good" or "bad" among the persons named in the Book. This is how it may be done:

Call for the name of a good young man mentioned in the Old Testament. The probability is that, as in the case in mind, the name of Daniel will be given. Accept it. Write it on the board in large letters one below the other. There it is—D.A.N.I.E.L. Explain that we want now the names of some good and bad people alternately. Call for the name of some well-known "good" person beginning with D. Before the question is well asked, you will hear "David." Very well. Put it down, David. Next ask for the name of a "bad" character whose name begins with A. That may puzzle them a bit. But if you work around for awhile you can do a little historical review, and finally settle perhaps on Ahaz, or it may be on Athaliah. In the latter case you will have a splendid opportunity, in passing, to show the benefits of a good mother and the evils of a bad one. Write it down, A-thaliah. Proceed in this way, selecting from the many names suggested, a good or bad one as may be required in the case, according to the initial letter of your acrostic. In the end you may have this:

D avid
A thaliah
N ehemiah
I scarlot
E lijah
L ucifer

It will be a more thorough exercise if you have the requisite Scripture references consulted as you go along. As a change in the order, announce that the next week you will begin the other way, starting with some "bad" person's name and alternating accordingly. Such a method may give you this:

D athan
A braham
N ehuchadnezzar
I salah
E li's sons
L ois

Or instead of Daniel, the name first suggested by some bright Junior may be "Joseph." Working at that, you may evolve the following by the "good" and "bad" plan:

J oshua
O g
S tephen
E lymas
P eter
H erod

Reversing the order and following the "bad" and "good" alternately, you may work out:

J udas
O badiah
S apphira
E sther
F ilate
H annah

Such exercises as these may call forth all your reserve knowledge as a teacher, but they will do both you and your Juniors good, and if you have a general preparation beforehand and know just

about what you propose to accomplish, you will not find any serious complications in your way. Should you come face to face with some insurmountable difficulty, admit candidly that you "do not know," and set that same trouble, whatever it may be, as a question to be studied during the week and solved at the next meeting.

These outlines are only suggested to set you thinking. The best plans for you are your own. But the Editor knows, from many happy years of experience with the Juniors, that biography, history, geography, and all such kindred subjects can be taught both entertainingly and profitably by such a plan as the above suggests.

A Love Story from Shakespeare

Each player is given a list of questions to be answered. For example:

1. Who were the lovers? Romeo and Juliet.
2. What was their courtship like? Midsummer Night's Dream.
3. What was her answer to his proposal? As You Like It.
4. About what time of the month were they married? Twelfth Night.
5. Who were the ushers? The Two Gentlemen of Verona.
6. In what kind of place did they live? Hamlet.
7. What caused their first quarrel? Much Ado About Nothing.
8. What did their neighbors think it was? The Tempest.
9. What brought peace at last? The Taming of the Shrew.
10. What did their courtship prove to be? Love's Labor Lost.
11. What did their married life resemble? A Comedy of Errors.
12. What did their friends say? All's Well that Ends Well.

The answers to these questions, of course, are the names of Shakespeare's plays—Adapted from "Games," by Jessie Bancroft.

A Bookish Game

For Social Committees

The following questions may be answered by naming well-known books, and may make an interesting contest for an Epworth League social.

The questions may be written on a blackboard in sight of all, or be printed or written on sheets of paper.

Make the company work together in groups of four, and limit the time for answering the questions to ten or fifteen minutes. Have a committee grade all papers. A reward may be given to the winning group.

This reward may well be confectionery or something else that may be enjoyed by the whole party. Before the award is made, the questions with the correct answers should be read.

Here is a suggested list of questions and answers:

1. What house would you not like to live in? "The Haunted House."
2. What house would you prefer? "The House of Seven Gables."
3. If a woman of Asia could marry a titled husband, who would it probably be? "The Prince of India."
4. If you were very sick what would you want most? "The Country Doctor," or, "The Doctor."
5. A famous love-making? "The Courtship of Miles Standish."
6. If you were in Scotland, what lady would you look for? "The Lady of the Lake."
7. When night comes on whom do you want? "The Lamplighter."
8. When you are married, who may

perform the ceremony? "The Little Minister."

9. If you had lost your way whom would you need most? "The Pathfinder."

10. Who is dreading in war? "The Spy."

11. If in a great hurry to make a journey, what would you want? "The Right of Way."

12. What do most girls dislike? "Freckles."

13. A world traveller? "The Wanderling Jew."

14. By what is the British ambassador sent to this country? "By Order of the King."

15. A song heard toward the end of the year? "Christmas Carol."

16. A successful hunter? "The Deer-slayer."

17. What sees the most? "The Eyes of the World."

18. An important part in an orchestra? "The First Violin."

Some of these may be omitted, or others added, as the members arranging the evening's entertainment may see fit.—C. E. World.

Petrolia

One of the finest banquets ever held in town was given by the Epworth Leagues on March 8th, about two hundred guests being present. The Ladies' Aid provided the supper. Pastor Moyer acted as toastmaster. Rev. J. Macgillivray responded to the toast, "Our Empire." Rev. Mr. Bingham presented greetings from sister societies. Dr. Calder gave an excellent address on the work of local Leagues, while Mr. G. W. Thompson explained the work of the District League.

An address on "Summer School Work" was given by Rev. W. E. Millson, of Stratford. "The Aims and Achievements of Young Christians" was the subject of the address delivered by Rev. J. F. Knight, of Charing Cross. Musical selections were rendered by Messrs. Fisher, Erskine and McKinnon.

C. S. THOMPSON.

Peterboro'

The Epworth League of George Street Methodist Church being alive to the necessity for more missionary education and enthusiasm among its young people, had a moving picture missionary campaign for three days. It was a most successful effort, all the Sunday schools and Young People's Societies of the Methodist churches co-operating in the work. On the Sunday following Dr. Stephenson and Mrs. (Dr.) Kilborn addressed large gatherings. The entire campaign was of an educational feature, and not a money-making scheme, and only free-will offerings were asked to defray expenses. At the conclusion of the last lecture several members of the Official Board of George St. Church expressed their delight and profit in Dr. Stephenson's plan of using such splendid moving pictures to depict our missionary work.

C. S. THOMPSON.

Pauline Avenue, Toronto

For six weeks we had been running a contest to increase our membership. The League was divided, impartially, into four teams: White, red, blue and green, with two captains—a lady and a gentleman for each team. The rules of the contest were: Doors closed at 8.10 o'clock, and British fair play. The points were,—1 for each member present, 1 for each member ill, and 5 for each new member.

For the first three weeks the "Whites" steadily increased until they had 100 points more than any other team. Then

the "Reds" woke up, and in one meeting gained 80 points on us, so that last Monday night the enthusiasm ran wild. The "Reds" had a couple of points ahead of the "Whites" that night, but in the long run the "Whites" won by 31 points. We added about seventy new members to our League.

On the last night Rev. Geo. Smith gave us his illustrated lecture on South America. We have had a splendid year at Pauline, realising a 100 per cent. increase in every department, so that it is not much wonder that one of our members expects to be in "active work" in a few months.

A. N. COLWELL

Toronto East District

The Toronto East District Rally will be held in Berkeley St. Church, Thursday, May 13th, at eight o'clock. A large gathering of Leaguers of the District is anticipated. An attractive feature of the programme will be the final debate.

The Stockdale League of Frankford circuit during the past few months has been doing some excellent work, and the spirit of aggressiveness prevails. In January a Belgian contest was held which was most successful. This was followed by a spelling contest on Mark's Gospel. The Historical contest on 1st Samuel caused much Bible study among the members which was most helpful. At the close of the last contest the Executive furnished a treat of candy. Arrangements are now being made for specially attractive programmes for the summer months. If information is desired regarding any of the contests, the same will be gladly given by A. E. Wood, R. R. No. 4, Frankford, Ont.

Mrs. J. Cake, London, Ont., writes concerning the Epworth League of which she is superintendent: "On March 1st, our Junior League to the number of forty-two gave a very interesting Missionary programme for the Senior League, consisting of choruses, Missionary alphabet, readings, Mission study class, etc. The entire programme was presented by the Juniors and proved very helpful to all present. In November last the Junior League was reorganized with a membership of eight, and now there are about sixty enrolled and it is growing in interest. During the last month \$20 was collected for Missions."

The Sarnia District Executive recently held a profitable meeting at Lucasville where they organized a new Epworth League. The different members of the Executive present explained the work of the various departments. The League will no doubt be a great blessing to the community in which it is situated.

Religion is the root of honor; piety the only true foundation of patriotism; and the best defence of our country—a people nursed up in godliness—of such virtue, energy and high morale, that animated with a courage that raises them above the fear of death, they may be exterminated but cannot be subdued. It is not as some allege, our blood, with its happy mixture of Celtic, Saxon and Scandinavian elements, but the religion of our island—our Bibles, our schools, our Sabbaths, our churches and our Christian homes—which, more than any and all things else, have formed the character of its inhabitants; and to that, more than to the genius of its statesmen, or to its fleets and armies, Britain owes her unexampled prosperity.—*Dr. Guthrie.*

WHO WROTE THIS POEM?

The post-card contest which we are conducting in this column from month to month is growing of popular interest. Thirty-five splendid cards were received in answer to our March query. These came from many places, all the way from Newfoundland to far Western Canada. The winning card was that of D. P. Varnum, Edmonton, Alberta. Its content is given below. How much more could one expect on a post-card? See if you can beat it this month.

Our conditions are few and simple. Give your answer to the query at the head of the poem printed below, writing as fully as you please what you know or can learn about the author's life and works. All tips must be on a regular post-card properly mailed to the Editor so as to reach this office within a month of the date of this paper, i.e., before the first of June. Very nice book prize will be mailed to the winner. Ministers are excluded from this competition.

THE HOMES OF ENGLAND.

The stately homes of England!
How beautiful they stand
Amidst their tall ancestral trees,
O'er all the pleasant land!
The deer across their greensward bound
Through shade and sunny gleam;
And the swan glides past them with the sound
Of some rejoicing stream.

The merry homes of England!
Around their hearths by night
What gladsome looks of household love
Meet in the ruddy light!
There, woman's voice flows forth in song,
Or childhood's tale is told;
Or lips move tunefully along
Some glorious page of old.

The blessed homes of England!
How softly on their bowers
Is laid the holy quietness
That breathes from Sabbath hours!
Solemn, yet sweet, the church-bell's chime
Flows through their woods at noon;
All other sounds in that still time
Of breeze and leaf are born.

The cottage homes of England!
By thousands on her plains
They are smiling o'er the silvery brooks
And round the hamlet fens.
Through glowing orchards forth they peep,
Each from its nook of leaves;
And fearless there the lowly sleep,
As the birds beneath their eaves.

The free, fair homes of England!
Long, long, in hut and hall,
May hearts of native proof be reared
To guard each hallowed wall,
And green forever be the groves,
And bright the flowery sod,
Where first the child's glad spirit loves
Its country and its God!

AWARD IN THE MARCH CONTEST

The post-card to which the prize was awarded contained the following—

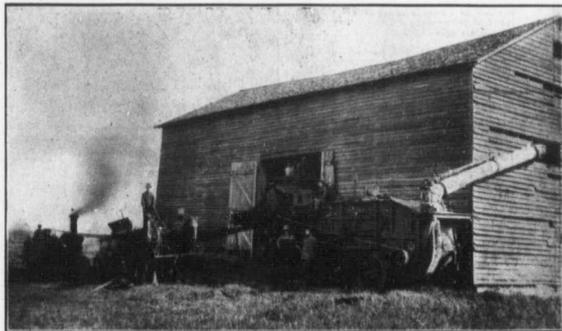
"Thomas Campbell.

"Thomas Campbell, the author of 'Ye Mariners of England,' was born in 1777, at Glasgow. He attended the University of the same city, where he distinguished himself by the excellence of his Greek poetical translations. Upon graduating, he commenced the study of law at Edinburgh; but instead of applying himself to this study, he wrote his popular poem, 'The Pleasures of Hope.' He then went to Germany, where he visited the scene of the battle commemorated in the famous poem, 'Hohenlinden.' Other renowned poems, written or suggested at this time, are, 'The Exile of Erin,' 'The Battle of the Baltic,' and the first poem mentioned above. In 1809 'Gertrude of Wyoming' was published, and ten years later he wrote his essay, 'Specimens of British Poets,' which proved that he possessed an admirable prose style. In the following year he became editor of 'The New Monthly Magazine'—a position which he occupied for ten years. To this paper he contributed several poems, among them being 'The Last Man.' A few years later he was elected Lord Rector of the University of Glasgow, an office which he filled for three years. During this time, his wife to whom he had been married in 1803, died, and henceforth both his physical and mental vigor declined. He died in 1844 at Boulogne, France, and was buried in Westminster Abbey. Besides writing many poems, Campbell took an active interest in several enterprises—the emancipation of Greece and of Poland, the foundation of the Polish Association, and the establishment of London University during his later years. But his best poetry was written earlier in his life. Of his poems, those which have won for him the greatest renown are his war songs, which have scarcely been surpassed in the language.

"D. P. VARNUM,

"105 60-83rd Ave., Edmonton, Alta."

The above card was received at our office on March 30th, the writer wisely having taken all necessary time to prepare it as fully as possible. Other excellent answers were received, but none of them were equal to that given above. Try again! Do not be in a hurry; and do your very best if you want to win.



AT THE OLD BARN.
Amateur Photograph. By Rhea Snyder, Troy, Ont.

Brighton District

The twentieth annual convention of Brighton District Epworth Leagues was held at Smithfield. The afternoon session was opened by devotional exercises, conducted by Rev. W. S. Boyce, Smithfield, the President, Mr. Thos. Fritz, presiding.

Addresses of the District Officers on the various departments of League Work were very instructive and beneficial. It is always encouraging to hear the reports and addresses from these officers on the different phases of their work.

Helpful addresses were delivered during the sessions of the convention by the following: Revs. W. P. Rogers, W. S. Boyce, R. A. Delve, W. J. H. Smith and W. Elliott.

The Secretary-Treasurer's report shows the District in a prosperous condition. Out of twenty-one Leagues sixteen reported in full. The accounts for the past year being all settled to date, there was a balance on hand in treasury of \$9.36.

The newly-elected officers are as fol-

lows: Hon. President, Rev. W. P. Rogers, Trenton; President, Thomas Fritz, Brighton; Vice-Pres. (1) Miss Ada Cochrane, Colborne; (2) Roy Brown, Colborne; (3) Miss Alice Dorland, Wooler; (4) Percy Macklam, Brighton; (5) O. A. Leake, Trenton; Con. Rep., Rev. R. A. Delve, Wooler; Sec.-Treas., B. J. Philp, Hilton. B. J. PHILP.

Toronto Conference

The Toronto Conference Epworth League Executive is busy arranging the preliminary details of the next biennial Convention. It is altogether probable that the Convention will be held in November next in Toronto, as that month has received the most favor in the replies received to letters sent out by the Executive. It is the intention of the Executive to make the Convention the best that the Conference has ever had both from the standpoint of efficiency and delegations from every district. Mr. Tresidder will be pleased to receive suggestions from Leaguers as to what they consider ought to be specialized

on the Convention programme, or to hear of any ideas which writers may consider would add to the interest of the coming Convention.

Dr. Johnson laughed at Lord Kame's opinion that war was a good thing occasionally, as so much valor and virtue were exhibited in it. "A fire," said the doctor, "might as well be considered a good thing. There are the bravery and address of the firemen in extinguishing it; there is much humanity exerted in saving the lives and properties of the poor sufferers; yet after all this, who can say that a fire is a good thing?"—*Boswell*.

Land of our fathers! precious unto me,
Since the first joys of thinking infancy,
When of thy gallant chivalry I read,

And hugg'd the volume on my sleepless bed!

O England! dearer far than life is dear,
If I forget thy prowess, never more
Be thy ungrateful son allowed to hear

Thy green leaves rustle, or thy torrents roar.
—W. Wordsworth.

Safe and Advantageous Investment for Young People

YOUNG Man: Young Woman:

Wouldn't you be a good deal better off and better satisfied—provided you could be absolutely certain of its safety—if that hundred dollars, or three hundred, or five hundred, now lying in your bank yielding only 3 per cent. interest was bringing you 5 per cent.?

Of course you would.

Wouldn't it be well worth while, then, considering the investing of your savings in the short term debentures which have been issued by The Methodist Church to aid in the financing of the new Publishing House now being completed at Queen and John Streets, Toronto?

A Few Points to Think Over:

Our Methodist friends in Canada have already purchased over \$560,000 worth of these debentures, many of them investing further sums after their first purchase, and we have yet to hear of one dissatisfied investor.

Your money will be quite as safe as in the bank, safer, indeed, since the Methodist Church has authorized this issue of debentures. The investment is absolutely safe.

You may invest any amount in even hundreds from \$100 up by purchasing debentures in denominations of \$100, \$500 or \$1000, as few or as many of each as you wish.

All the Debentures bear interest at 5 per cent. per annum, interest payable anywhere in Canada every six months.

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

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

Address:

WILLIAM BRIGGS

Book Steward

Methodist Book and Publishing
House

TORONTO



A section of one of the manufacturing floors of the new Book Room—note the size, the steel and concrete construction and the splendid lighting. This room, which will house the Bindery, is 100 feet wide by almost 200 feet long.

**Around the World from
Bowmanville**

Short stops of ten minutes will be made at the following stations, which represent leading points of interest along the "Scenic Line of the World."

Beginning 6.30 p.m., Special Cars will leave the Grand Central Station, Methodist Church, Bowmanville

MONDAY E.V.G., MARCH 29, 1915

THE FUNVILE, FROLICVILLE AND FANCYVILLE RAILWAY COMPANY
WILL RUN SPECIAL NAUTICAL TRIPS OVER THEIR RECENTLY CONSTRUCTED OVERHEAD AIRMAIL LINE AROUND THE GLOBE

with flags and flowers indicative of the countries represented. The young people taking part were attired as typical sons and daughters of the different nations. As Ireland, Canada, England, Scotland, China and Japan were in turn visited, one was reminded of some of the outstanding features of the country and characteristics of its people. From the attendants some of the products were received and enjoyed.

During the evening a splendid musical and literary evening was rendered. The strip-ticket used on the occasion was about 16 inches long. We have illustrated it in reduced form, but with sufficient clearness to give other Leagues a practical idea as to procedure in the case.

True bravery is shown by performing without witnesses what one might be capable of doing before all the world.—*La Rochefoucauld.*

LANTERNS AND SLIDES

We have had a busy season, and our outfits have been in almost constant use. Many generous testimonials have been received, bearing witness to the popularity of our service in both lanterns and slides.

REMEMBER

Whatever you may need in this line, either for purchase or for hire, your own Central Office can supply you at the least necessary expenditure and with the largest measure of satisfaction.

SEND FOR OUR LANTERN LEAFLET.

Address—REV. S. T. BARTLETT, Wesley Buildings, Toronto.

CANADA.

In this delightful "Land of the Maple" the choicest brands of Syrup may be seen pouring forth from the native trees.

ENGLAND.

Here the most delicious Plum Puddings appear and disappear like mushrooms that spring up in the night.

SCOTLAND.

"Land of brown heath and shaggy wood, Land of Short Cakes and Porridge Food."

IRELAND.

Where praties grow in the ground and buttermilk flows from the kine.

CHINA.

Land of promise, the land of hope, the land, how great!—much greater yet to be.

JAPAN.

A people light of heart and gentle word, dainty in all their ways; a pleasant land with clustering blossoms and the song of birds and children's laughter heard on every hand.

Cars will be vestibuled, brilliantly lighted by electricity and drawn by radium motor engines of unlimited speed.

Lunch counters and refreshments at each station.

Doctors, however, are not provided on the train, but if you have the grip it may be checked by the baggage master. The Conductor will not punch your ticket. Punch is strictly prohibited on this road.

The Company will not be responsible for cattle killed by the carelessness of the passengers in throwing crackers out of the windows.

The Porter is the car-pet and must have his tax.

If you cannot crack these jokes then call on the brake-man.

During the return trip (if there is anything of the passengers left to return), an interesting programme of characteristic national songs and recitations will be rendered in the palace car.

FARE FOR ROUND TRIP,
TEN CENTS.

Refreshments at each Station
at 5c. Extra.

Conductor Please Retain this Slip.

A delightful social evening was given recently by the Leaguers and their friends in the school-room of the church. "A Trip Around the World" proved a great attraction, and many purchased tickets advertising the places along the route. The school auditorium was prettily decorated

Helpful Books

ON THE

Topics for 1915-1916

POSTPAID

Freeborn Garretson

A Pioneer of Methodism
EZRA S. TIPPLE 30c.

Barbara Heck

A Tale of Early Methodism
W. H. WITHROW 75c.

Egerton Ryerson and Education in Upper Canada

J. H. PUTMAN \$1.25

The Apostle of the North

Rev. James Evans
E. R. YOUNG 60c.

George Millward McDougall

The Pioneer, Patriot and Missionary
JOHN McDOUGALL 75c.

John Wesley

His Life and Work
REV. M. LELIEVRE 50c.

Young People's Problems

As interpreted by Jesus
WILLIAM B. FORBUSH 15c.

Robert Morrison

Pioneer Missionary to China
W. J. TOWNSEND 50c.

Robert Moffatt

THOMAS J. COMBER 50c.

James Chalmers

WM. ROBSON 50c.

Sankey's Story of the Gospel Hymns

85c.

The Story of the Hymns and Tunes

BROWN & BUTTERWORTH \$1.65

The Methodist Hymn Book

(English.) Illustrated
JOHN TELFORD \$1.50

The First Century of Methodism in Canada

2 Vols. J. E. SANDERSON Ea. \$1.25

What a Christian Believes and Why

C. F. HUNTER 60c.

OTHER BOOKS THAT LEAGUERS SHOULD HAVE IN THEIR LIBRARIES

Junior League Hand-Book

Devoted to Junior League Methods of Work REV. S. T. BARTLETT 35c.

Practical Plans

A Book of Epworth League Methods REV. A. C. CREWS 35c.

Social Plans for Young People

For Pleasure and Profit C. F. REISNER 85c.

Senior and Junior Topic Cards now ready, each 75c. per 100

WILLIAM BRIGGS

29 Richmond St. W.

PUBLISHER

Toronto, Ont.

THE Canadian Epworth Era

Published Monthly in the interests of Sunday Schools and Young People's Societies of the Methodist Church.

Subscription Price: 50 cents a year. A Club of six, \$2.50. The Paper will not be sent after term of subscription expires.

Subscriptions should always be sent to the Publisher, WILLIAM THOMAS, Wesley Buildings, Toronto, Ont. All other matters concerning the Paper should be sent to the Editor, Rev. S. T. BARTLETT, Wesley Buildings, Toronto, Ont.

OFFICERS OF THE GENERAL BOARD OF SUNDAY SCHOOLS AND YOUNG PEOPLE'S SOCIETIES

The General Superintendents.

General Secretary. REV. S. T. BARTLETT, Wesley Buildings, Toronto, Ont.

Field Secretaries. REV. F. L. FARWELL, R.A., Toronto, Ont.; REV. J. K. CURTIS, B.A., Sackville, N.B.;

REV. MANSON DOYLE, B.A., Winnipeg, Man.; REV. F. H. LANSFORD, B.A., Regina, Sask.; REV. J. P. WESTMAN, Calgary, Alta.

Treasurer. DR. W. E. WILMOTT, 96 College St., Toronto, Ont.

Smiles

Can you keep a secret?

"Lottie tells me that you told her the secret that I told you not to tell anyone."

"Oh, isn't she mean! I told her not to tell you that I told it to her."

"Yes, I told her that I wouldn't tell you if she told me, so please don't tell her that I told you!"

The little girl who was visiting at a neighbor's house was being entertained by taking her out and showing her the horses.

"Here's one of them," she said, "that coughs and hangs his head and has watery eyes, just the way daddy's horse did last summer."

"What did your father do for his horse?" asked the owner of the afflicted animal. "Do you remember?"

"Oh, yes," said the little girl. "He sold him."

A sturdy little Lancashire lad went to a recruiting station to enlist.

He was much disappointed, according to *London Tit-Bits*, when the officer told him he was too small and too young.

"Can't you find me some job in th' army what I am big enough for?" anxiously asked the lad.

"No, I can't, I'm sorry to say," replied the officer.

As the lad turned sorrowfully away he said:

"Well, don't blame me if th' bloomin' Germans lick t' lot on yo'; that's all!"

His mother was taking Standish to town in celebration of his sixth birthday. From the deck of the ferry-boat she pointed out the Woolworth Building.

"That, my dear," she said, "is the highest building in the whole wide world."

Standish permitted his eye to pass along the sky-line, over the grain-elevators of Jersey City, the heights of Weehawken, the spires and lofty towers of Manhattan. Finally it settled again on the Woolworth Building and rested judiciously upon its summit.

"Mother, you're right," he said. "It is."

CHILDREN'S DAY

MUSIC for the Sunday School and Church. Two new services with brilliant music and new recitations. Price, postpaid, 10c per dozen.

FILED. Sample copies of the above services with catalog, describing C. S. Cantatas for the S. S. and the Choir, also other Choir and S. S. music.

ROSCHE'S RECITATIONS, DIALOGUES AND DRILLS FOR CHILDREN'S DAY No. 8. (new 1915.) Price 10c per copy. The No. 1, 2 and 3 for 50c.

ROSCHE'S JUNIOR CHURCH CHOIR No. 2. (new) 20c, postpaid. Very fine. Money back, if not pleased.

GEO. F. ROSCHE & CO., CHICAGO, ILL. 337 W. Madison St. New York City, 23 N. William St.

TOO EXPENSIVE

Advertising space is too expensive to admit of our telling here why we guarantee total abstainers who insure with us more for their money than is guaranteed by any other Company or Society granting Life Insurance.

Our business is of the highest class and our reserves are on the strongest basis required by law.

Any desired information will be sent on receipt of a postal card giving address or letter of inquiry addressed—

H. SUTHERLAND, President,
Equity Life Assurance Company of Canada,
Confederation Building, Toronto



Dunlop Traction Tread

Doughty Patent Process An Exclusive Dunlop Feature

Dunlop Traction Tread Bicycle tires, like the rest of the Dunlop bicycle tire family, are made by the Doughty Patent Process.

No other tire-maker in Canada can use this patent.

That means Dunlop is the one bicycle tire so made that you can be absolutely sure of uniformity of construction year in, year out.

See Your Dealer

B106

THE Alexander Engraving Co.

352 Adelaide Street West
TORONTO

Will supply Churches, Leagues and Sunday Schools with Cuts for Illustrating Programmes, Church Reports, Topic Cards, etc. First-class work at moderate prices.

ELLIOTT
Business College

Yonge and Charles Sts., Toronto

Stands in a class by itself for superior business training: positions secured for many students; no vacation; enter now; Catalogue free.

MANY YOUNG LADIES

(the number increases every year) find that

ALMA COLLEGE

is just the kind of school they have been looking for. It is NOT ONE of THE MOST EXPENSIVE schools, but it is ONE of THE BEST. It stands for health, inspiration, refinement, vigor, sincerity and good sense in the education of girls and young women.

For CATALOGUE address

PRINCIPAL WARREN, St. Thomas, Ont.

A STANDARD EDUCATION

Over 60 years ago we selected for our standard—Thoroughness in every branch of education. The proof that

Albert College

has lived up to that standard is attested by over 5,000 graduates. There are three things that make our students successful in the courses they select—

First, Congenial Surroundings
Second, Practical Courses
Third, Efficient Teachers

Write to-day for our illustrated, descriptive calendar and terms.

Albert College
BELLEVILLE - ONTARIO
An Envious Record for 66 years
E. N. BAKER, D.D., Principal



Ontario Ladies' College

and Ontario Conservatory of Music and Art, Whitby, Ont.

Ideal home life in a beautiful castle, modelled after one of the palatial homes of English aristocracy.

The latest and best equipment in every department, backed up by the largest and strongest staff of specialists to be found in any similar college in Canada. Sufficiently near the city to enjoy its advantages in concerts, etc. and yet away from its distractions, in an atmosphere and environment most conducive to mental, moral and physical stamina. Send for new illustrated calendar, to

REV. J. J. HARE, Ph.D., Principal.

3½%

ALLOWED ON

SAVINGS ACCOUNTS

We especially solicit accounts with Out-of-Town Clients, offering special facilities for Depositors by Mail.

CENTRAL CANADA

LOAN & SAVINGS COY.
26 KING ST. E., TORONTO