



THE ANADIAN EPWORTH ERA

Vol. XVI.

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W. M. BRIGGS, Publisher

TORONTO, OCTOBER, 1914

WESLEY BUILDINGS
TORONTO, ONTARIO

No. 10

THE EPWORTH LEAGUE AND ITS SILVER JUBILEE



THE Epworth League is the latest, not the initial, movement of Canadian Methodism to promote the highest possible culture and usefulness among the young people for whose particular benefit it exists. Long before 1889—in which year the Epworth League was organized—there were in operation various societies in the local churches for the promotion of the interests of the young folk of the congregations; but these were of varying types, and lacked both unity and strength in the connexional life. Mutual improvement societies, literary circles, reading clubs, singing schools, debating classes, and others of similar character, abounded and remained for a little while in the several localities where they were formed; but not until the Epworth League was introduced was there anything like a unifying connexional society for the practical training of the young people of Methodism in church work.

In the United States there had been a number of separately organized young people's societies at work for several years. In May, 1889, representatives of the most prominent of these assembled in Cleveland, Ohio, and as the result of their careful and prayerful deliberations the Epworth League was brought into being, all the other societies being merged into it. In October of the same year the first Epworth League was formed in Canada. The first three Epworth Leagues of which we have knowledge in our own Church were formed by Rev. R. N. Burns in Barrie, Rev. S. J. Allin in London, and Rev. G. N. Hazen in Dorchester, Ont.

During the quarter-century past the Epworth League has been an active agency in the development of thousands of young lives, and many hundreds of men and women will readily bear witness to its uplifting influence. Its work has necessarily been constructive in character, and its chief power has been operative in the inner life of individuals rather than in the outer life of the community. But these boys and girls of a quarter-century ago are men and women now, and thousands of them are more active citizens, as well as better Christians, because of their training in the League. And, whatever may be said of the uplift given by the League to thousands of young folk personally, it is very evident that it has awakened and developed a social consciousness so that by the older men and women of to-day there is being brought to bear on the public life of the community a concerted influence that cannot but make for righteousness in the nation. Our young people are learning that there is something more for them than to hold quiet and happy prayer-meetings among themselves, or than to contribute a penny a week for missions. The call of the community has been heard, the need of the

nation has been felt, and in response thereto hundreds of studious minds, and hundreds more of willing hands, have been united in intelligent thought and hearty service for the good of the whole people.

The Epworth League has helped train for public service some of the most useful men and women in Canada to-day; but more than that, it has developed a sense of responsibility for righteous government and honest administration in thousands of young people who will never occupy the spot light of publicity in high places among their fellows. And even more than that, it has helped train thousands of loyal and true Methodists for practical work through the machinery of their Church as no other young people's society ever did or could have done. And it has, in common with similar young people's societies, helped elevate the standards and reconstruct the methods of the larger organization—the Sunday school. The introduction of organized class methods, the utilization of committees, the better adaptation of lesson study, and other similar forms of what we call modern Sunday-school work, have in large measure come into use because of the demonstration of their value first given by the organized young people's societies of the Churches. Whatever else the Epworth League and sister societies may not have done, they certainly have shown that emphasis must be laid on the expressional activities of young people themselves, that young minds are not as empty vessels to be filled from the overflow of other and wiser minds, that the powers of consecrated young Christians may be utilized in constructive labor for the extension of the kingdom of God, and that the Church cannot afford to treat her youth as little children to be forever spoon-fed, but must meet them as virile and active souls with possibilities for service of which in generations gone by the Church never dreamed, and for the actual employment of which she made no adequate provision. The Sunday school is becoming more and more every year a school of industry, and that it is so is largely the result of the influence of the adolescent life of the Church which has demonstrated in its young people's societies its ability, and has demanded fuller provision for its powers of service in the larger work of the Church.

The Epworth League has not been all that its first general officers hoped it would be; it has not fulfilled the exalted expectations of some of its earliest members—we admit these and other similar facts regarding it; but rather than deplore what it has *not* been, or mourn over what it has *not* done, we thank God for what it *has* been and for what it *has* done. There are *not* lacking among us to-day men who dolefully point to the apparent decadence of spirituality in the Church, who refer to the good old days of long ago, and who are rather inclined, we think, to magnify the defects of the present in comparison; but

while we would not in any degree apologize for the manifest weaknesses of the Church of the present, we rejoice in the thousands of young lives as truly consecrated to God as were their fathers and mothers, and if the Church with the Epworth League is no better, we wonder what it would have been *without* it. That side of the question some of our good critics seem inclined to ignore.

We need the preaching service, we need the teaching service, and we need with at least equal force the training service, for which the Epworth League in Methodism has consistently stood during the quarter-century past, and for which we doubt not it will stand with increasing facilities for success in the quarter-century to come.

Not for jubilation or congratulation only is our Silver Jubilee celebrated, but for conference and prayerful fellowship in the study of even greater and more effective methods of work for the future. The Silver Jubilee of the Epworth League will commemorate a great fact in Canadian Methodism, but it should and doubtless will mean also a new start for our youth, that the generation to come may arise in increased might for effective service for the King.

In his greetings to the Cleveland District League, which held a memorable commemorative service in the Epworth Memorial Church, Cleveland, on Sunday, May 10th, the writer said to them, what now he says to all, and especially to the Canadian Leagues under his care, "Congratulations and best wishes. The occasion is opportune for both. The Epworth League has vindicated the wisdom of its founders by the successes of the quarter-century past. Hence our congratulations. But it must justify its continued existence by still greater works in the days to come. Hence our best wishes. Looking backward, we cry, 'Ebenezer!' looking ahead, 'Immanuel!'"

By the united efforts of all local leaders, and under the supreme guidance of Almighty God, the present members of the general staff look for greater works in the days to come than ever the past has achieved, and for the power whereby these shall be performed let us all most fervently pray.

Because we are convinced that the popular use of the Commemorative Silver Jubilee Service in all our Leagues and congregations on October 25th and 26th will tend to an increase of this power we commend the service to all, and shall be pleased to supply it as ordered.

Why Starve?

This is the question we feel like propounding to not a few Epworth Leagues. The fact is borne in on our mind with increasing force that many, far too many, of our Leagues are not growing because they are not well nourished or sufficiently fed. An Epworth League, like an individual, will live by that on which it feeds. Food appropriate and sufficient cannot be provided without expense. Every father seeking to provide for his family of growing children knows this. Some Epworth Leagues seem to pride themselves on the triflingly small sum they expend on their maintenance, and apparently seek to exist on the minimum of cost. And it is only an existence they eke out, after all. We are candidly of the opinion that the outlay of a few dollars on the local work regularly would be a boon to the average Epworth League. The idea seems to prevail, too, that the League lives to raise money for missions. The more money it raises the larger the success attributed to it. This is a mistake. We have known Leagues weaken and die simply because they counted success by the measure of their money-raising schemes. Money is an expression of life if it is anything of value, and without life in the League the power to raise money will soon decline. Get more life in your League if you would raise more money for missions or anything else. And to develop your life you must spend some money on yourselves. Buy books, subscribe for a liberal club order to this paper, spend a few dollars in room decorations—in short, do not be so frugal that you starve yourselves as a League because of insufficient nourishment. Right now, see that

your League spends at least \$1 in the purchase of fifty Silver Jubilee Programmes. Then use them to boom your League, support the General Board in its connexional work, build up your life from within, and money will come. We want the Leagues to increase their contributions to all good objects, but we are convinced that without larger life there will be a decrease rather than an increase in missionary money and all other funds.

The Point of View

An interesting illustration of the old phrase, "It makes all the difference how you look at things," came to our notice very recently. In our last issue we made some references to the war and the attitude we as Canadians should take towards it. One reader, who writes from some place unnamed, says of our paragraphs, "Like a multitude of articles in the newspapers they misrepresent the opinions of thoughtful citizens regarding honor, righteousness, and patriotism." He also says, "For the Canadian militiaman the military business is a sport, purely selfish, without any thought of patriotism." It is his opinion also that "when he volunteers for service he does not calculate on reaching the scene of battle." And so on for three pages this correspondent proceeds to state his viewpoint, and concludes his indictment with the statement that "the silly Canadians to whom sporting business is the most worthy pursuit they can be engaged in glory in their shame, and set at naught all the teachings of Christianity." When we read this letter we felt like writing a peaceable note to the sender, but as no post-office address was appended we concluded not to go on what might be a "wild goose chase" after the writer. That his viewpoint is not shared by many of our readers we have good reason to believe, for this sentence from another letter, written by a most peaceably dispositioned and amiable brother minister, expresses the sentiment we have heard from others. He writes: "Congratulations on that splendid editorial re the war in this month's ERA." Comment is unnecessary. We are not disposed to defend the position taken in our September articles even if we thought such a course called for by the "thoughtful citizens" among our readers. This is a free country, and every man has a right to his own opinion. Our own viewpoint is not that we are to keep the peace at any price, but that as far as lieth in us we are to live peaceably with all men. As long as the other fellow is of similar mind there will be no quarrel, but when he is bound to fight whether or no—well, the sooner he is castigated the better. That is our viewpoint.

The Junior Topics

On another page will be found the Junior topic propositions as usual. With November we commence a new six months' term. The topics were prepared for six months only. The new cards are ready at the Book Room. After making provision for the regular monthly missionary subject, there has been chosen a series of Old Testament stories that should be very popular. The aim is to give the Juniors some insight into the wonderful stories of the men through whom this world has been so wondrously shaped religiously. These studies must necessarily be but elementary in character and simple in treatment. To get the facts of the Bible into their minds and at the same time illustrate some of the Scripture's abiding principles of conduct clearly to them is no small service to tender boys and girls. This is just what these topics are intended to do. We call attention to them so that any of our pastors, class leaders, band workers, club presidents, or other similar officers in charge of any phase of Junior work where such topic studies are used may profit by these. In connection with the list published by the Book Room in regular card form there will be given the titles and prices of a number of illuminative books dealing more thoroughly with the characters studied. Such books as these should

be in the hands of every superintendent for reference, quotation, or even descriptive reading in the meeting by the Juniors themselves or their leader. A postal addressed to the Book Steward, Dr. Briggs, Wesley Buildings, will ensure the delivery of a sample topic card to any post office. Get a supply for all your members, and set the Juniors to work studying Old Testament biography in earnest this winter. It will interest them now and profit them for years to come.

Carrying the League

At a convention not long ago the editor overheard a remark that has recurred to him several times since. In reporting for the League which he represented a delegate remarked, "We are carrying the League along." And he proceeded to add, "It is a weak League," when another delegate interjected the remark, "That's why you have to carry it." The point seemed well taken. We have officials, ministers, presidents, and others in responsible positions, who are "carrying" the League because it is too "weak" to walk alone. Now we know very well that there are immature Leagues that need help, and we rejoice with every pastor who feels it his privilege and makes it his opportunity to encourage and assist in every possible way these weak societies; but we feel like protesting against any minister having to forever add to his own necessary duties the added burden of "carrying the League along." The League should be the minister's ally in every good work which he has under his care; it should not be a constant claimant on his time and attention and personal help. The minister is the pastor of the League, not its chief executive officer. As its pastor it is the minister's duty and should be his joy to counsel, guide, inspire, lead the young folk on in their plans of work, but if he has to be "carrying the League along" weekly it will soon be weakly as well. We believe the minister should be the inspirer of his Leaguers, that in large measure he may be their instructor also; but if he has to assume the work of executive leadership in its varied details there is surely something wrong. A League or any other similar society that needs to be continually carried along will never learn to tote its own burdens, do its own work on its own feet and with its own hands, but will exist in the baby stage for a while and then softly expire from some cause of infant mortality. Leaguers: Are you helping your pastor carry or are you depending on him to carry you? Are you a baby or a strong virile youth? If the former, grow out of the infantile stage as quickly as possible. Be not always children, but become men and women strong to labor, willing to work, and united for active Christian toil.

The General Conference

When this issue reaches our readers the General Conference will be in session. It is the Quadrennial Parliament of our Methodism, and its decisions vitally affect every phase of our Church life and work. Just what the dealings of the Conference will be with our Sunday School and Young People's Work, of course we cannot anticipate; but we are assured that it will make abundant provision for the prosecution of the several interests committed by it to the General Board for oversight and direction throughout the Quadrennium. The General Secretary's report as submitted to the Conference has already appeared in full in our pages. While not as satisfactory in all its parts as might be desired, the least optimistic soul in the Church must see that, if we have not good reason for jubilation, there is no cause for serious complaint, and absolutely none for alarm. The Sunday school and Epworth League may not both be making unprecedented increases, yet each is measurably successful as far as members, finances, and influence are concerned. This is particularly so of the former, and it must be borne in mind that the incorporation of Epworth League plans and methods of work have

materially contributed to the larger Sunday school that is growing up among us. A number of memorials are to be presented to the General Conference more or less affecting the General Board, the Conference and district organizations, and the constitution of the local schools and leagues. The legislation on these will doubtless aid in the still greater development of both and in increasing their efficiency. The General Board needs the liberal financial support of the whole Church, not merely a contribution from the Sunday schools and local Epworth Leagues. No Board of the General Conference has a more important work committed to it than that of Sunday schools and Young People's Societies, and realizing this, the principal Court of the Church will no doubt see to it that it is enabled to prosecute its work without financial difficulty or a too rigid economy. We shall report the action of the Conference as it affects our work in the next issue of this paper.

The Fall Campaign

To get a good start in early autumn for a prosperous season's work in the Epworth League it is very desirable that the District Executives plan the Conventions thoroughly and follow them up with some kind of district visitation. If the officers cannot visit the individual leagues, a plan of inter-league visitation may be arranged with profit. The key-officer however is the local President. If he does not get his own Executive together for business he can hardly expect anyone else to do it for him. The Pastor should rarely be held responsible for taking the initiative in this matter. The sleepy President may be awakened by the Minister, but the Minister is not to be held accountable for doing the President's work. See that your Fall Campaign is carefully planned. Then work it thoroughly and every phase of your work will show the accruing benefits.

The Silver Jubilee Again

This is just to remind you that the end of October is not far away. True, we are only beginning the month, but the dates set for the Epworth Silver Jubilee will quickly come, and if you are not ready to make a good showing for your League you need not be surprised if your society is deemed a failure. Have you ordered your programmes yet? If not, you are a fortnight behind the times. Act promptly, therefore, or you will be too late to get ready for the 25th and 26th, with any measure or to any degree of thoroughness. Do you think your League worth booming? Then boom it! The General Secretary has received some splendid testimonials as to the quality of the programme, but only you and your members can work it out in your League. Do not make the mistake of thinking that any kind of a programme will answer. The hymns you have been singing for years may be good, but there are others just as good and twice as timely. Learn them. The choruses on the programme will make a valuable contribution to your League music. And do not think that as long as some kind of addresses are given or "pieces" read it will answer your need. The programme sets forth as succinctly as possible in the time and space allotted the standards of the League. Exalt them. Give them due publicity. Popularize the League; and if you would do that, remember you must have something really worth while. Every League should order at least fifty of the programmes, and one hundred would be better. If your order card and remittance have not been sent, why not see to it at once? The General Secretary will be glad to supply you with everything you need except the audience, and that he hopes you will secure in goodly numbers for yourselves. Do not forget that Oct. 25th and 26th are special Epworth League days. Observe them, and then follow up the campaign by a live, aggressive winter's programme. So will your League grow and become increasingly strong and useful.

"Our Task and Our Tools"

An Address given at the Silver Jubilee Celebration of the Epworth League at Buffalo.

REV. FRANK LANGFORD, B.A.

THE supreme business of the Christian Church in the world, and hence the business to which every department of the Church must contribute, is to establish in this world the kingdom of Jesus; to leaven human society with His ideas, to organize it under His law.

Jesus puts the emphasis on a right attitude of spirit manifesting itself in right words, right worship, right relations to the world, right relations to men. The Church, if she would succeed in her mission, must produce conviction in the hearts of her constituency; character in the lives of her people, and leadership out of the ranks of the young people. My conception of the place of the young people's societies is that they are to be the specific means for developing this leadership, without which the Church must utterly fail. And our part in the task of social service and reconstruction is to provide sane, trained, efficient leaders, with the vision and the ideals of Jesus, to be pioneers and directors in all forms of social endeavor.

When Church leaders have caught glimpses of needs of men that are not being met, they have not hesitated to turn their energies to meeting those needs. So the Church became at one time the recognized source of educational light and culture, and the leaders of that day were all trained under Church auspices. But the State has very largely taken over this work, and in our day and land is providing educational material and leadership more effectively than the Church could hope to do. The State is now being aroused to the far-reaching effects of play upon character, and is undertaking to promote and supervise the amusements and recreations of the coming citizens. The cities through their associated charities are providing the relief needed by unfortunates more economically and scientifically than the Church could possibly do. Benevolent, fraternal and trade societies are multiplying, and are meeting more and more the social demands of our lives. All these developments, while they tend to relieve the Church of some of its ancient responsibilities, yet in a deeper sense add the more weight to them.

The Church is no longer responsible for leaders in its own departments only, but it has the unspeakable privilege of supplying leaders in all these other channels of activity in order that they may be rightly directed and developed toward their highest possibilities of good. For politics, philanthropy, education, amusement, and every other activity begotten of the need of modern life the Church must provide leaders trained in the thoughts and ideals of Jesus, and ambitions above all else to make those ideals real in this world.

Three steps in the fulfillment of this task may be indicated here—first, to diagnose the situation; second, to construct a high ideal; and third, to form a programme of work.

THE DIAGNOSIS.

First then, to diagnose the present situation. The initial step would be to get the social viewpoint. From the reading and studying of some of the many excellent books on social problems, those of Rauschenbusch being especially valuable. The mission study classes have been most helpful; why not social study classes as

well? Any Epworth League will find it well worth while to get a small group of its members to spend time and thought on one of these great books.

A study of some of the excellent and suggestive "social surveys" of both city and country life would then be in order. The surveys have been made by experts, and the conclusions drawn by those experts will show the leaguers the possibilities and the value of this line of work. The study might be made by a small committee under the direction of the Citizenship Department, and its results be presented to the whole League. The meeting where this is done will unquestionably be one of great interest and profit, and will perhaps provide an opportunity to launch the plan for a careful social survey of the home community. This should be done in co-operation with other interested organizations or groups where possible, and will be most effective if carried on under the direction of a community council or committee. A staff of five or ten careful, tactful people should be sufficient to undertake the work, and some one person should be director of the scheme.

When the boundaries of the survey are set, a census should be taken of every home within the boundary line. Include every child, every employee, every person permanently residing in the home. Note age, school, church, Sunday School, society, lodge, club, association, library, newspapers, magazines, community events shared in, and everything else that you can get, relating the members of the home to the life of society about them. Then take an organization census, including all schools, Sunday schools, societies, orders, lodges, clubs and such like. Learn all about the social wealth and resources of your community.

Correlate and classify your information, making maps showing the facts you have learned, tables, charts, and whatever other schemes may make the knowledge secured available to the community. What the survey should be is a composite photograph of the community, indicating all the social connections of all the homes from the point of view of the whole. To describe this product of diagnosis may occupy a very few minutes, but to work it out effectively will require many long days and weeks of careful application, and if the undertaking is protracted to years instead of weeks, it will doubtless be all the more beneficial, for the greater our familiarity with our environment, the more surely are we qualified to modify that environment in the interests of the kingdom of Jesus.

CONSTRUCTING THE IDEAL.

Second, to construct a high ideal.—We have not reached a place where we are ready with a comprehensive policy of reconstruction. "Christianizing the Social Order" is a big problem, and the man who was daring enough to give such a title to his book had a marvellous faith, a stimulating idealism, in his conception that we can actually humanize our big, brutal business life by religion. When we have seen the photograph of the world as it is, it is time to turn to the vision of the world as God wants it to be. Not that we expect that the new era, the kingdom of Jesus, is to come in a day. Our youth will not all suddenly be inspired with high ideals, our vic-

tims of evil environment will not be immediately made whole; the sanctions of the past will not be replaced by new ones that will immediately have the force of enthusiasm. We may see waves of enthusiasm for righteousness, splendid advances of faith, noble responses to the spiritual appeals of our day, but the meaning of life cannot be seen in its spectacular crises alone. It must be seen in the long reaches of ordinary experience. So our ideal is not a revolution in society, but that every influence surrounding youth may be made religious in the broad sense, and that one vital process of education, including every kind of healthy stimulus and worthy activity, may make the men and women that are needed for the tasks of our new day.

That means religious parenthood, involving instruction and education in the duties of that high office, and co-operation of the agency of society and Church, that parenthood may be healthy and hopeful. It means the religious conception of childhood, and the insistence that if theirs is the kingdom of heaven they must have it, and that means in the first place good food, fresh air, plenty of room, joyous self expression, parental love and discipline. And then must follow good schools, organized for self-expression in harmony with the interests of all, and churches where children are not in the way, but are understood and appreciated, are helped and trained for fullest self-realization. It means companionship and mature guidance of youth in the years of self-realization so that a noble devotion to some worthy calling, supplanting mere greed and competition, shall give the business of making a living a high significance. It means a chivalrous respect of man for woman, and a modest, gracious bending of woman toward man, so that young men and women may join hands in work and play and prepare for the life unto that shall last. And it means, through all this and in it all, and natural as breathing, love of God, fellowship and discipleship with Jesus, loyalty to the Church, the experience of religion.

So our ideal in social service, following an earnest, scientific study of social conditions, is a following of truth wherever truth may lead. It involves men of opposing interests trying to get each other's point of view, willing to do right as God gives them to see it. It involves a great passion to save mankind for this world as for the next; to banish poverty and disease, to open the way for life's best values for every human soul. This is a great reaffirmation of the distinction between the sacred and the secular. There is a distinction. Some things are holy, some are very common. Friendship is sacred, selfishness is secular. Ministers, men and women who serve any human need, are sacred, hirelings in any calling are secular. It is not the old distinction, which drew a vertical line through life, putting Church interests on one side and human interests on the other. The line runs horizontal through all life's interests, play, prayer, work, worship, schools, Church, kitchens, factories, market places; through all the ways of business men, artisans, prophets, poets, priests. Everything that is fine and human and good is above that line and is sacred, and all that is selfish and mean is below, and is unsacred. We must teach our boys and girls that everything that is good and clean is sacra-

mental, revealing God, in whom we live and move and have our being.

A PROGRAMME OF WORK.

Third, *To form a programme of work.*—It would scarcely be possible to diagnose present conditions without constructing an ideal and for the young manhood and womanhood of our churches to form such an ideal without doing anything to realize it is unthinkable. But the formation of a programme of action is no light part of the task. What, in view of our resources and the comparison of needs, is the most feasible task for the given season or year. We must not undertake too much at once, lest the community fail to respond or the Leaguers grow discouraged. A definite and specific moral impress upon community life is worth more than many vague suggestions.

The first thing to be met the needs disclosed by the survey of your home community. There will be socially isolated homes, neglected, overlooked, or indifferent. These can be approached by every citizen seeking to increase social acquaintance and interest in the community enterprises. The solidarity of the community will be felt, never before, and the League can put itself in line with all forces making for the uplift of the community; not for the League's sake, but for the sake of the community to be helped.

But perhaps the survey has revealed conditions that are bad. There may be, as a "Whiskey Row" of hotels or saloons where drunkenness flourishes unshamed and undisturbed. There may be a "segregated area" of vice. There may be defective housing conditions, unsanitary drainage or water supply, or some other specific sore spot in the life of your town or community.

What then? Should the League at once proceed to the healing of that sore spot? In nearly every case that difficulty has arisen through the fault of some person or some group; and the most effective way to improve conditions will be to educate the public opinion of the community to such a degree that the bad conditions will no longer be tolerated. If the police are at fault, do not turn policemen yourselves, but insist by public speech, private conversation, letters, newspaper articles and every kind of pressure, that the fault be remedied. Nearly every editor in a community will stand by a struggle for righteousness if he is judiciously approached. And so the League can often do its best work for purity and social service by working through existing instrumentalities.

It should be added, however, that where no organization or authority exists for doing the thing you believe ought to be done it devolves on you to make the way you do not find. Inform yourselves thoroughly on your subject; then inform others. Lead the way to an understanding, but do not be anxious to direct the whole movement. Get co-operation from the biggest men, the most powerful agencies you can. Your object is never to glorify yourself or the League or the Church; it is always to serve the community. One of the most delightful illustrations of this principle will be found in Mrs. Bacon's inimitable description of housing reform, under the caption, "Beauty for Ashes." In the Survey. She stayed out of sight so far as possible, but she got the work done.

But let it never be forgotten. In the discussion of reforms to be undertaken immediately, that these reforms are secondary. The fundamental thing is to train right citizens, motivated to live the

truly socialized, the real Christian, life. The reforms themselves are valuable chiefly as educational agencies, calling in the thought of people to righteousness in every relation of life. The social order that Jesus had in mind will be ushered in when farmers, blacksmiths, carpenters, teachers, doctors, ministers, lawyers, manufacturers, merchants, politicians, financiers and druggists, every other calling, look on their work as work for society, not for themselves.

The old idea was to make a living; then we advanced a great step and said to make a life. But this, too, is inadequate, and to-day it is the passion of every man and woman who has the spirit of Jesus, to enrich all life by pouring His force of character and personality into it.

So here is practically virgin soil for the League to break. Let it proceed to teach the Juniors and the young men and women, in those fateful years between fifteen and twenty-one, the wonderful possibilities in social service of the everyday callings of men. If anyone has read

Gene Stratton-Porter's delightful story of "The Harvester," where the prosaic work of the druggist is filled with poetry and romance, and revealed in its social significance, he will see how attractive this line of work may be made.

When we remember further that the formative years of youth are the years also of social impulses and longings, we see the potency of the young people's societies. Robert Moffat at 21, David Livingston at 20, Alexander Duff before 20, Samuel Mills at 17, decided to become missionaries. Seventy-five per cent. of Sunday-school teachers began before they were 20. Youth is trying to find himself, his world, his mission.

This is the strategic task of the League—to help youth to find his place in the world's work, with clear vision, high ideals, and at least some idea of how in his calling he is going to help to set up the kingdom of Jesus in the world. Incidentally he will have to pull down the heavy traffic, the gambling institutions, the professionalizing of clean sport, but our main business is not pulling down; it is building up.

The Call of the Community and How the League May Respond

MISS LENNA R. OSTRANDER, Pictou.

LET us first endeavor to understand the word "Community." A usual conception of the term is a group of individuals who live independently of each other, each doing his own work and existing without the aid of those around him. Such might have been an adequate definition of the term in ages gone by, when one man tilled the soil, sowed and harvested his grain, threshed it, ground it into flour and baked his own bread. But to-day we find quite a different state of affairs. A man may sow his grain and reap it, but another threshes it, a third grinds it into flour, a fourth bakes it into bread, and a fifth delivers the finished product to his door. Population has increased, division of labor has ensued, and with this has come greater dependence—man upon man.

A community then is a number of individuals who are no longer independent of each other. It is an organization, the members of which are mutually dependent. It is just like the human organism. Each member of our bodies has a special function to perform and this body is a healthy one if every member is doing its proper work. Just so it is in the life of a community. It is healthy and prosperous when every member is doing what he ought to make the organization a perfect whole.

Every individual has an "ideal." This is something he has not realized, but he feels that he is capable of realizing it. So he sets out in pursuit of the jewel that he sees far, far ahead of him. In one case it may be sought through the avenue that leads to worldly possessions; in another it may be in pursuit of political fame, and again a life may be spent in the striving for literary achievement, and so on. We may reach the pinnacle in any one of these pursuits, but still we are not satisfied. There is something lacking yet. This should remind us that the infinite longing of the human heart cannot be satisfied with finite things. We cannot make such pursuits "ends" in themselves. The best place we can give to them in our lives is to make them "means" to the "end"—we mean the "true end of life." Let us look at this simple illustration: A man is sent on a long journey with some important

message. After a day's travel he comes to an inn, where he stops for the night. He finds the inn very comfortable and decides that he will stay there the rest of his life. What would we say of such a man? He certainly did not do what he should have done. He might have rested his horse and himself and gone on his way, but he did just what we are so often prone to do—stop in our journey before we reach the true goal. If a man seeks political fame merely to satisfy certain selfish ambitions he is making it an end in itself. But if he is following the star believing that he is furthering the welfare of humanity, then is he making it a means to an end, and some day will receive his well-earned reward. He has advanced beyond the valley of selfishness and is sure to reach the summit of Light and Truth and will be ready to help his fellows set out for an ideal which will bring true happiness to them. This it seems to us is the call of every community—a call for workers who will get beyond a life of mere selfishness and try to see life in its purer and grander light of service.

Now how may the League respond to this call? Its motto is "Look up and Lift up." In the consecration topics we are taught the "Look up" lesson. We are told where we can look for the purest source of enlightenment there is. In the Missionary topics we are taught the "Lift up" lesson. Here we learn the needs of our fellowmen who have not received the Light as we have received it. In the Citizenship department we are instructed in the importance and necessity of a pure and strong system of government in the life of a state and through the Social department the League may play a very beneficial part in the life of any community.

One of the burning questions of the day is, Why are so many young women and young men leaving the rural districts and going to the towns and cities? Man is by nature a social being. He needs interesting course with others in his life to perfectly realize himself. He needs instruction, but there is no provision made for their meeting with others like themselves and go to the more congested centers where they

have this privilege. Let us then keep up our Young People's Societies for this reason at least.

We often hear rather discouraging remarks made about Leagues and League work. It is not an uncommon thing to hear it hinted that it is merely a social gathering and will not do any harm if it does not do much good. Again, some say, "Oh, it develops into too much of a good time and such should hardly be carried on in the church." We must respect such a view even if the individual who holds it feels it at heart. If we condemn the League because there is something social about it, we are abusing the Christian religion. Many a young person is kept from enjoying the happiness there is found in the life of a Christian because they are lead to believe that religion is something that is insipid and dull. The

motto of the Epworth League is the emblem of morality—a morality that is based on a rational faith in God. Such a faith does not exclude all pleasure but is one that is overflowing with mirth and joy. Let us learn to be sociable as part of our religion. We must live both lives—a social life and a moral life, and thus can the latter correct the former. Just so long as we separate society and morality, just so long are we leaving uncorrected the pitfalls that we fear lie somewhere in life to-day. The Epworth League has heard this call and will increasingly and more and more effectively answer to its appeal. Our motto, "Look up and Lift up," will be something more than we see written on the face of our topic card—it will be the watchword of every heart and the motive of every action in all the social relationships of daily life.

may read in our daily papers the news of the world. But through Mission Study there is borne in upon us the conviction that all men are one, irrespective of creed, race or color. We find that we are all groping for the same religious truth, all burdened with the same sense of sin, all seeking the same type of a Saviour. We will not study Christian missions very long till we believe in the solidarity of the human race. Racial and national prejudices will melt away, and we will hold out the hand of fellowship to our brother across the sea.

So far we have emphasized the importance of Mission Study in relation to the non-Christian world. We wish also to suggest a value to the program of the immigrant in our own country. Will not Mission Study assist us to organize and to execute a Christianizing propaganda among the foreigners that come to us from these lands?

When we have studied the Chinaman in his native land and investigated the political, social, economic and religious conditions of his country, are we not better prepared to treat him more sympathetically and help him more successfully? The problem appears in two forms—urban and rural. For many years we have had the foreigners in our large cities. The task of adjusting our church to their needs is almost complete. But we have the more pressing problem of adapting the machinery of the country church to a community of mixed races. I claim that the systematic study of missions will assist us in this problem. It should awaken in our young people a desire to organize a missionary survey. On the basis of this survey they can develop and adjust the machinery of their local church to the needs of the community. Thus a community spirit can be developed, free from the sectarian, racial and local prejudices of the past. The church has then become a religious home for every foreigner.

Finally, with a world-view that reveals the solidarity of the human race and the universal application of Christianity to every tribe and civilization, are we not better prepared to grapple with the problem of World Evangelization? Out of the ranks of our young people, trained in Mission Study, will come our future missionaries and teachers, social and moral reform leaders with a world vision.

The Value of Mission Class Study

An Address at the Conference on World Evangelization, given at the International Epworth League Convention, Buffalo, by the Rev. S. T. Tucker, B.A., B.D., Odessa, Ont.

THE general topic for our conference this afternoon is "World Evangelization." It is my privilege to show the value of Mission Study Classes to this great theme. The Young People's Forward Movement for Missions has a threefold motto—Pray, Study, Give. Of these three I consider the most important is Study. If our prayers are not based on an intelligent grasp of the needs of the non-Christian world, they cannot be truly sympathetic, neither will they rise any higher than our heads. Likewise our missionary givings will tend to be spasmodic and uncertain. Our whole system of missionary propaganda rests on Mission Study for its permanence and efficiency. For this reason the Forward Movement has established an extensive library of missionary text-books.

What is Mission Study? It consists of the study of the influence of Christianity upon the non-Christian world. To estimate correctly this influence we need to consider the history of these people previous to their contact with Christianity. The study should not be limited to the history of their religion, but should include all phases of their national life. It is true that a nation rises no higher than its religious life and ideals, nevertheless these ideals permeate the whole life of the nation. Our investigation, therefore, should include the social, political, economic and religious life of the people. When we make the scope of our study so extensive, our aim and purpose should be correspondingly intensive. In investigating the conditions of these people, our viewpoint should not be that of the historian, politician, economist or socialist, but entirely that of the Evangelist. In short, the great aim of Mission Study is to discover the needs of the non-Christian world and determine to what extent Christianity can supply that need.

Such an investigation will have a reflex influence upon our own life and ideals. It will give us a truer conception of the essence of Christianity. Mission Study has done more than all other agencies to give us a wider outlook, and to deepen our conviction of the real value of Christianity. The evolution of Christian missions affords us ample evidence of this wider outlook. In the first place the earlier missionaries went out with the Bible in their hands to convert the heathen. Convert them to what? To an organized church and a historic creed. We no longer limit the ideal of religion to a church and a creed. We go back to

the fundamental ideal of Jesus, who said, "I am come that ye might have life, and that ye might have it more abundantly." He did not organize a church, nor did He enunciate a creed. He gave us a life. It is our obligation to give to these people this life, that utilizes every sphere of their activities. Again, the first missionary literature consisted largely of biographies of missionaries, interspersed with the records of the religious beliefs and customs of the people. A modern missionary text-book includes the geography, politics, social, economic and religious life of the people. Further, we note that the missionary activities of former days were embraced in the work of the evangelist or preacher. The modern missionary propaganda, includes evangelists, teachers, doctors, nurses, deaconesses, printers, stenographers, dentists, builders, electrical engineers, accountants, etc. Can we not imagine those devout men of former days asking the question, What have these to do with World Evangelization?

Mission Study reveals the marvelous assimilating and transforming power of Christianity. The history of Christianity from the first century onward is one continuous story of missions. When Christianity came into contact with the Greek civilization, what was the result? Did the Greek assimilate the Christian ideal? On the contrary, did not Christianity take over and transform what was true and permanent in the Greek? In like manner the best in the Roman civilization was assimilated by Christianity. Best of all, it was Christianity that raised the barbarians of Britton into a vast Empire and transformed their sterling spirit into a great democratic civilization. What shall be the outcome of the contact of Christianity with the civilization of the East no seer to-day is able to prophesy. One thing we know, they will eventually become Christian civilizations. It recalls all these types—Greek, Roman, Anglo-Saxon, Teutonic, Chinese, Japanese, etc.—to manifest completely the spirit of the Christ. The history of missions teaches us that we should not force upon these people an organized church and a creed. We must allow them to incarnate the spirit into the flesh of their own political, and develop a new social organism. Then they will be able to create their own environment and ideals, and add their quota to the world's interpretation of the Christ.

Mission Study awakens our sympathies for all men. Modern improvements have brought the world closer together. We

Making Sacrifices for a Cause

Robert J. Burdette, of Los Angeles, who is such a well-known writer as well as a preacher of note, told the readers of the *Sunday School Times* some of his experiences during the American Civil War. He saw a good deal of campaigning in that terrible struggle. One night after a hard battle he was drafted among others to pass over the field of battle and help bury the dead. In the haversack of one of the dead Southerners they found some scorched acorns. This had evidently been the man's food for about two days. That incident made a deep impression on Burdette, and was the measure for? There is an education. A boy or girl is seriously handicapped without that, and beside life is worthy of the best. There are causes in our communities that demand money and sacrifice. Then there is the cause of missions in the wide world, which is the cause of the angels of Heaven. Could we live on "rotted acorns" for the sake of our ideals?—*Creds.*

LIFE PROBLEMS

Militancy

In these days of real militarism there are many lessons for youth to learn at first hand. Hitherto the most of the young generation have had to draw on their imagination for figures of speech about militancy. Fifteen years ago when the Boer war started very few of the active young people of to-day were old enough to appreciate the meaning of militancy. Now we are where we can learn.

There are moral foes to face. The holier the warfare, the harder it is. The Psalmist likened his spiritual foes to lions. They are bold, stealthy and strong; but they are not invincible. In war then believe that your foe can be conquered. Sacrifices have to be made, lives laid down. So in this moral and spiritual campaign there must be an unreserved surrender regardless of incidental consequences.

These national campaigns come to an end, but the spiritual ones do not. We are in this war for life. Those in the firing line tell us that the war spirit is stirred there as nowhere else. If you want to be interested get in the ranks for active service.

One fellow I know said he was volunteering for active service, and wanted that or nothing. We would like more Church members of that stamp. Another man I know said that he was on the "permanent force in Canada." He does not enlist for a few months or "just for the war" but permanently. That is the kind of militancy we want to see more.

Paul believed in militancy; in fact, it is a common figure in the New Testament. Paul tells about the armor of a Christian, and exhorts Timothy to "endure hardness as a good soldier." What a round of lessons we may learn in war times!

Thinking Ahead

"It is very characteristic of Canadians to be thinking ahead," remarked a lady who had come from the Old Country to make her home in this new land. People who come among us for the first time notice things that we seem unable to see. Hence we will have to get them to tell us what they observe.

"Thinking ahead" is not a bad characteristic. Foresight, one of the gifts with which a wise man is endowed us. Whatever the present may be, the future always lies ahead for this. The man who goes on the plan that there is no to-morrow, and that he may as well eat, drink and be merry while he has to-day, usually ends up in grief and shame. Life is a journey. We know by the general experiences of men about what we may expect. There will be joy and sorrow, trial and triumph, hope and doubt, sowing and harvest. Our resources will be all under severe tests. To be forewarned is to be forearmed. We would be very foolish to ignore the facts of life. That would be to act like a brute, while having the faculties of men. "Thinking ahead" means to look at life as a whole, means to be practical, to be prepared not only for what we may reasonably expect, but for emergencies. It means to be more thoughtful of others. We may be in their places some time. If young people would only do a little more "thinking ahead" they would be kinder

to father and mother than they are. They would economize their resources and time more than they do. My friends probably had in mind the material welfare of the people; but even so, one can see it brings good results and that there is very little poverty and dependence in this country as compared with others. "Thinking ahead" wisely done is a profitable trait in any case.

Unconscious Influence

By unconscious influence we mean that which goes from us in an unpremeditated way by radiation rather than by appointment or organization. The public and Sunday-school teacher might think that they were exerting the most influence when in the act of giving instruction. Probably in the long run they will find that it was the motive and spirit with which they worked that had the greatest influence on the pupils. The glory of virtue is its lack of self-consciousness. Nature unadorned is best adorned. In the story of the final judgment as given in the twenty-fifth chapter of Matthew, we notice how surprised the righteous were when told of what they had done for the sick and poor. The unconscious influence is, we think, greater than the conscious influence of our lives, for example is greater than precept. Men lift us or pull us down quite automatically.

As an illustration of this power think of what a good home means. In it are the marks of good taste: clean, well-ordered, beautiful pictures, good books, good music, the whole making a healthful, inspiring atmosphere. It is in the atmosphere of such homes that great characters are grown. Lecky, in his "History of Morals in Europe," tells us of the new tone that was given European civilization by the introduction of the Christian word *love* into the different languages. It meant a new ideal. What a power a monument exerts on a populace. Great men awaken enthusiasm by their presence. It is the unconscious influence of personality.

How deep and far-reaching this influence is to be depends on the purity and depth of character in the individual. That is what counts, rather than words and overt acts. Water rises to its level. We cannot give what we do not have; and we cannot hide what we do have.

Failure—Another View

Failure has been set forth under so many different points of view we are to think nothing more remains. But not long since we heard a speaker before one of the Canadian clubs defining it from what appeared to be a new point of view to his hearers.

He was pointing out the obligation of every person to take his share in his country's work, and his responsibility for the well-being of society. Each one should make a contribution. "Not to make that contribution," he said, "was to fail in life."

The teaching that society or humanity is an organism, a unit, and that we are members one of another, is very old. Each member contributes to the good or ill of the rest. If we fail to make our contribution others must suffer and that is failure indeed.

The man who lives for himself, whether amassing fortunes or pursuing some cherished aim regardless of the needs of

others, is making a failure of life. Service is the passport to honors. Some seem to accomplish very little, but in reality by their contribution of usefulness enriching the moral and spiritual wealth of the world they are doing great things and are making a success of life.

Invisible Assets

It is usual to make an inventory of what can be seen around a man's home, his property, and so forth, but things are not always what they seem, and it may be that the most valuable "property" he has is invisible.

For example, a good name is rather to be chosen than great riches. A good name may not bring much of a price at auction or even lying on a counter, but in the hurly burly and conflict of life it is a great asset. Let a man's reputation be tarnished in any way and he will be discounted by his fellowmen, and watched by business associates for a long time to come.

Resourcefulness is an asset. Some are done at the first failure. Some give up as soon as difficulties loom in sight. Some "can't get what they want" because they can't get just what they want. They have no elasticity or invention about them. In this country especially resourcefulness is demanded. A young man, or any other for that matter, must learn to adjust himself to new surroundings and changing conditions.

So we might go on with "invisible assets." There is character, purpose, education, determination, virtues and grades of every kind, none of which can be seen and yet may be there and be worth more than gold, yet than much "fin gold." Figure a little on your assets and see where you stand.

How to Spend Sunday

How to spend Sunday is the question that bothers a good many young folks. They want to be consistent, right and honorable, fair to all interests. Let me offer a few words of advice founded on observation and reflection. "Don't" make it a day of "lying in." That is a very idle, slothful, habit, to say the least. How I hate to hear a young fellow say, "Well, I get so tired from work that I generally sleep Sunday forenoon." Where is he other forenoons? Rise in good time to dress and meet engagements with the rest of the home where you are living. Be prepared to attend church at the morning service. A census of morning congregations we fear would reveal a scarcity of young men. Be in the "house of God" early.

Every young man should be doing something for other young men. He can, we think, best do this through a Sunday-school class or a "club," or both. Join in somewhere, "there's fighting all along the line."

Then there is some reading to be done, but not the Sunday newspaper. I am old-fashioned enough to believe that a young man ought to discipline himself and not follow every inclination. Make a Sunday a day for the enrichment and nourishing of the higher life.

If there is a mother to write to, or a member of the family, see that it is done somewhere during the day. That kind of a letter is all right on Sunday—in my opinion; but not business letters.

Keep good company. Lie down at the right time to pleasant reflections and restful slumbers.

Credo

Our League

A letter in which Grace Meredith gives her friend Amy Stickle some account of her Epworth League experiences at Hazeldean.

HOLLY CENTRE, July 23, 1914.

Dearest Amy—You'll be astonished to hear from me; but I'm not going to make excuses; I'm guilty, dear. If you'll only forgive me and write me one of your lovely letters, I'll promise to try to do better next time.

What do you think? I've been teaching a whole year, and what a full year it has been! I'm returning this fall at an increased salary and just counting the days till I get back to my little folk once more. To-night I want to "talk" League and to get some ideas from you, as you're an expert on the subject. That is, I want the ideas, when you write.

The first Monday after school opened, being settled and hearing League announced, I decided to go. I wondered if any of the girls would call for me, but none doing so, I managed to find my way alone, despite rickety sidewalks and no lights. Mr. Chatham seemed surprised, but pleased to see me. There wasn't another grown-up there, just school children, anywhere from ten to fifteen, and, as usual, the girls were in the majority, there being only two little boys, sitting half shy, half ashamed, a goodly distance from the girls.

Mr. Chatham immediately asked me to play. Oh, that squeaky, wheezing organ! I was ashamed of the discords, even though they weren't my fault, but there were half a dozen keys, which, if you touched them, would stop and started down and no persuasion would bring them up, until they were "good and ready" to come. Then the bass proceeded to drown the treble. It was awful. Just as I was bringing the last mournful strains, at the end of the first hymn, I walked two other girls about my own age. One of them captured my heart immediately, she was so sweet and bright-looking. The other was evidently her sister, but different in some indefinable way. How Mr. Chatham's face lighted. It was fairly shining now, but it had worn a very tired and weary expression when I first came in. And no wonder, it was "Blue Monday" with him, and would have been "blue" all the time, for me, had I been in his place. The only God worshipper seemed to be the "almighty dollar" by almost every one, at that time. Those who claimed to be the minister's greatest supporters weren't always an unalloyed blessing. But things are changing.

The "kiddies" were embarrassed, but proud at our presence. After the meeting, Mr. Chatham explained that only the children came any more. Miss Reed said no doubt they made good leaguers, but we wanted the older ones too.

I had by this time been duly introduced to the two sisters, Gladys and Rhoda. Gladys, my favorite, is the elder, and has been away keeping house for her brother in the West, but he has been married, so she came home. She sent her mother and father away for a long holiday, while they run the place, that is, she, her sister and two brothers are going to. Her brothers are two of the finest men I know, great workers and splendid managers.

Before we separated we had each promised to bring another person the following Monday evening, and Gladys was to tell of the Western League which she attended, and what they were doing. I went into the hotel, a "Local Option" house, where I boarded, wondering whom I could invite. I was thirsty and walked through to the kitchen, and forest my thirst. There was the little maid, who

helped in the kitchen, alone, sobbing her heart out, she was so homesick and had no place to go. It made me teary, too, for I had a homesick feeling, but she accepted my invitation to come to my room, where she had a nice chat, and then returned to her room with a book tucked under her arm and smilingly promising to come to League the next Monday.

During the week I invited two more, the boy who drives the stage and the young girl who brings the milk. My two girls came, but the boy didn't. Gladys has managed to bring three girls, and Rhoda proudly marshalled in four boys. She had coaxed her two brothers and their special friends to come, so we had twelve grown-ups present, not counting the minister.

Gladys' talk was splendid. As the boys say "it maun be some league," they do all sorts of work, have a reading-room, night classes for some of the foreigners, and raised a hundred dollars for missions. Gladys told her story in an interesting manner and I felt my brain fairly throbbing with ideas. Then we sang a rousing hymn, and the singing drowned the music of the organ, for which mercy I was duly grateful.

After the "kiddies" had filed out, Mr. Chatham welcomed the newcomers very cordially, asked them to join and met with a ready compliance with his wish. Then he proposed that we form two Leagues, a junior and senior, and before I knew what was happening, the motion was passed, and I was elected joint superintendent with Gladys, of the Junior League.

George Reed then rose and said, "If this is a sample of the meetings, I've been missing a good thing, which I don't intend to do any longer, and am not only going to come myself, but invite my friends. How many will join me in the effort to make the attendance twenty-four next Monday?"

Everyone promised and only four failed, so we had a pretty good attendance, nine of whom were boys, for my stage friend Will had come when he heard the Reed boys were going to be there. I think the two Mr. Reeds and their two chums are the most popular people in town and they are using their influence on the side of right. We had a fine meeting, good hymns and first-class papers by several of the young people, on various phases of the missionary work of our church. Then, interspersed by a duet, trio, and solo, there was a question box, led by Mr. Chatham, in which every one took part. After this we elected our officers, which took some time. George Reed was elected president, and every one was given something to do.

As we were walking home talking over plans for work, we saw a group of boys, perhaps twenty of them, lounging in the shadow of the corner grocery, smoking cigarettes and telling funny (?) stories. Before we came up they had been making smart remarks to some of the girls. I remarked what a shame it was.

"Yes, more than a shame. It's a disgrace to our village to have nothing keep these boys out of mischief, and it is until it cost 'em! See what they'll do then. It cost the people over a hundred dollars last year and all sorts of inconvenience," Joe Sinclair answered.

"Let's not let them this year," Gladys broke in.

"How can we prevent them, Gladys?" Harry Reed asked.

"Easily. Keep them busy having innocent fun so that they won't bother with the other." And then and there we de-

ecided to have some kind of a party hallowe'en to which all the young people in the neighborhood were to be invited.

We sent them personal invitations and also announced it in the post office. We worked desperately hard, and, oh, I was tired by twelve o'clock hallowe'en! But it was worth it. We hired an old hall belonging to Mr. Murphy, and it was all autumn leaves, apples, mountain ash berries, and last, but not least, jack-o'-lanterns. Every boy in town who could be spared was asked to help. Apples were hung on strings from the rafters, apples floated in tubs on tables, apples were piled in the windows. It was a pretty place when we were finished, though it had looked hopeless enough when we started. Then we rushed home, had a bite to eat, dressed, and hurried back. We girls were responsible for the refreshments, "Joe Sinclair and Company," as they called themselves, looked after the little programme.

We opened with a hymn, then came a whistling chorus, a darkey dialogue, a comb orchestra, and the funniest monologue, "Thoughts on my countrymen," I ever heard. It was a take-off on everyone of any importance in the whole countryside, but so good-humored that we pointed there was no prick or sting. Then we played every imaginable game of a lively nature, ending up with shadow plays on a sheet. Our shadows had been drawn on sheets of paper, jumbled together, and we had to guess whose picture face we saw. After this we girls served everyone pumpkin pie, glasses of milk, cake, apples, nuts and candies. Our president said that as there was no other League in this section of the country he invited all those present, and there were over twenty to come to ours, and we would welcome them as warmly and give them as good a time, if they helped as well as they seemed to have helped here, and according to the masculine element that was "some" time. The most laughable part was seeing them trying to bite the apples, to come up with my jaws ached, and couldn't catch one for laughing. Some had been shy at first, but every one soon forgot to be there, so busy having fun. And there was no damage done that hallowe'en.

Our League numbered forty the following Monday, and you may be sure that we were careful to have a good programme.

Our hallowe'en party had suggested a plan to Gladys and me, and after perfecting it in our own minds we propounded it (that's a good word) to the others. It was this: to hire the hall and turn it into a club for the young folk of Hazeldean. Everyone who wanted admittance, then, on the buzz of exclamations which greeted us. For two hours we discussed the pros and cons of the suggestion, then, as the discussion threatened to carry us into the "wee sma'" hours of the morning, we appointed a committee to make inquiries as to hiring the hall and innumerable other et ceteras.

We have our club. Oh, not without work, worry and disappointment. "There is no royal road to clubs" (with apologies to the originator of the saying). We saw Mr. Murphy, and though he is an old bachelor and we girls were half afraid of him, he was just splendid. He said he was delighted that some one was going to take an interest in the youth of our town. "Would he let us have the hall?" Certainly, and he would ask no rent either, and "here's twenty-five dollars toward repairing it," he added. I walked out with my house determined to listen to unkind reports about anyone again.

Next, the boys interviewed the nearest lumber dealer, after careful, oh, very careful, calculations on the cost of repairing

the hall and building partitions to divide it into a reading room for boys, a game room for girls, and last, but not least, leave the large part for a joint "gym" and assembly room.

Mr. Castles made us a present of the shingles, and we had enough to buy the lumber for partitions. Then came the work. The boys did all the carpentering under the leadership of Will Sinclair, and we girls scrubbed and painted the whole inside. The boys cut the grass, the girls planted bulbs and plants, and hemmed the checkcloth for window curtains. One of the mothers lent us a sewing machine. It did look nice, when we had it all fixed, but I, for one, do not think I'll resign my post as teacher to be a "scrub lady." Meanwhile we were begging books and magazines from our friends, also games, and the Reeds' aunt in the city, when she heard what we were doing, sent seventy-

club wasn't always well attended, but everything we knew how to do, to make it interesting, was done.

Don't think, please, that we neglected our League, for we didn't. Oh, my, no! It was the place of inspiration for us all. At the Club everyone saw and heard invitations to come to the League. Announcements of it greeted the shopper in our grocery and "dry goods emporium," in the post-office you saw our announcements as well as on the street corners, and way farers waiting in the station read about it. Then everyone in League was invited constantly and cordially to the church and gradually more and more began to attend the services.

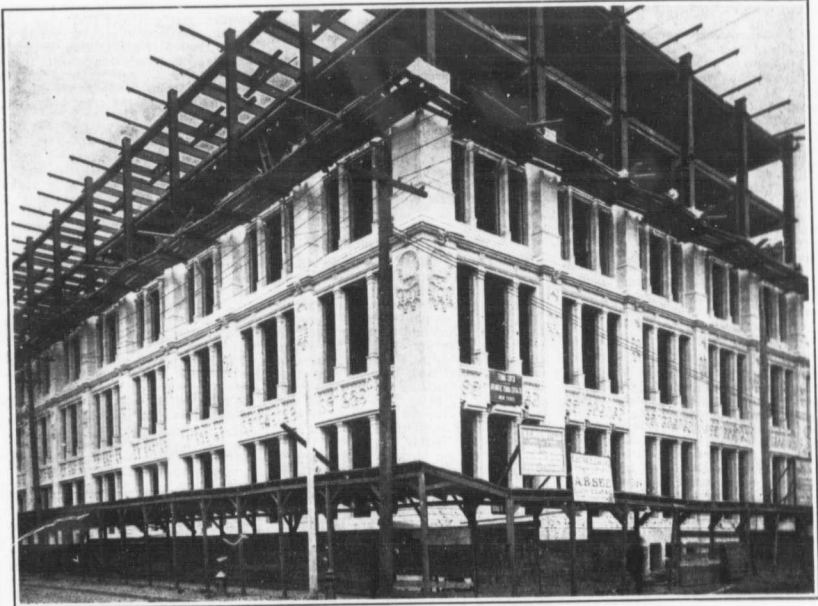
I wish I could tell you of our concert. We got up one and it was such a success that we were invited to repeat it three times in neighboring villages. By that time we had funds enough to buy a new

meetings. It is certainly inspiring to hear from fifteen to twenty young men and women get up and testify for their Master or pray as earnestly and well as any older Christians I ever heard.

In the spring the Juniors, who are nearly all my pupils, fairly swamp me with flowers, and I had an inspiration. I visited the Superintendent of one of our city hospitals and asked her if we were to send flowers to the hospital, would they use them?

"Use them! Would I thank you from the bottom of my heart for them? Unless you have been sick and lonely, away from home and loved ones, you cannot know what the flowers would mean to these poor sick and suffering ones. Of course I'll use them and thank you warmly," she answered.

So three times a week we expressed boxes of flowers, wild and cultivated,



THE NEW BOOK ROOM, AS THE BUILDING APPEARED ON SEPTEMBER 10TH.

This view shows John Street running north on the left and Richmond Street running east on the right.

five dollars to help. Then one night we had a grand opening and everyone, so it seemed, for miles around, came to see "Our Club."

We charged a fee of one dollar to boys and fifty cents to girls for membership. Gladys Reed offered to teach the girls to sew, at least, any who wished to learn, and soon had a good class. What pleasant evenings those were, as we learned to cut and sew our own dresses and listened to one of the girls reading some interesting book. Of course I couldn't go as often as I wished, because I had my lessons to prepare, and my first duty was to my school.

The Reed and Sinclair boys, with Mr. Murphy, mind you, took charge of the boys' end of the work. At first there was a little tendency to rowdiness, but Mr. Murphy seems to have a perfect "genius" for managing boys and young men, and soon that passed away. Of course the

organ for the church and get the old one fixed for our club rooms.

Meanwhile our Junior League has been growing. It is not hard to attract children, and nearly every child in town is a member, and what little workers they are! We saved enough by denying ourselves candy and gum to give half what was needed to support a hospital cot for a year. We made the other half by all sorts of devices, such as raising bunnies for sale, caring for chickens, minding babies and so on, all things that children can do. The Seniors gave, not raised, one hundred dollars for missions. Just think of that! Even Mary, the little girl who works at the hotel, gave five dollars out of her scarcity. It meant doing without a spring suit for her, and I could tell you of a number of other sacrifices.

Then we started cottage prayer meetings for the shut-ins, of whom we have quite a number. I do so enjoy those

already made into bouquets, to the hospital. The superintendent has taken time to write us several interesting letters about our flowers and their mission. One who had had a hard life, died with a branch of apple blossoms in his hand, soothed and comforted in his last hours by the memory of home and mother. Another, a girl, utterly discouraged, found new courage as she lay and watched the violets day after day. On each bouquet we planned a helpful verse picked out, as far as possible, by the children. I could go on and enumerate a score more cases, but I haven't time.

Don't think we have done it all at one bound. I often grew utterly discouraged. We all did, I fancy, but we never admitted it to one another, and how we prayed and worked! Every evening, as nearly eight o'clock as we could, a half a dozen of us had pledged ourselves to pray for the success of our League. Gradually

the number of prayers increased and no one can tell how much this has had to do with our success. And we have been successful, our church has grown, our Sunday school has nearly doubled its membership, and there is a new atmosphere in the village. An indefinable change is felt, people don't gossip so much, there is a less critical spirit, there is more love, and the corner grocery has lost most of its nightly patrons. Not all, I am sorry to admit, but nearly so, and

we are praying for the others. I couldn't have thought it possible to do so much in one year, but the young people seemed eager for "something," and only wanted leaders and a definite object.

I wish I could go on and tell you incidents of our work, but this letter is already bulky. I fear you will say it is not a letter, but a history.

Lovingly your friend,

GRACE MEREDITH.

Southward With the Birds

BIRD society is in some ways better organized than our own. They spend little time building houses, although I have seen a goldfinch's nest that for esthetic qualities surpassed the best of our mansions. It was built for use, and with no superfluous rooms to sweep. After being once used it was deserted, and I have nowhere seen a list of deserted bird homes.

I am quite sure that my birds know me and know that there is safety around my house. About my porches and under my balconies I can show you five robins' nests at the present time, and every one of them is judiciously placed, exactly as I would place it myself, not only for protection but for shelter.

But this I wish could be understood, that my homestead of nine acres is a sort of bird paradise, with all sorts of provisions for safety, and a thorough recognition of their rights. There is provision for good bird food, and my hedges if strung out would reach a mile. The birds have found this out, and here we have all together, robins, bluebirds, indigo-birds, thrushes, wrens, phoebes, grosbeaks, purple nuthatches, and kingbirds, living together and co-operating.

INTELLIGENCE OF WINGED COMPANIONS.

It will be futile for anyone to tell me that there is not intelligent companionship in these lawns, gardens, and orchards of mine. Never a day passes but what I feel that we are co-partners, and I know that the birds are feeling the same thing, and I will tell you why: because the English sparrows that live in crowds about the houses across the streets and all about me never trespass on our domain.

I am astounded that our farmers and fruitgrowers do not appreciate more fully the proffered alliance of their winged friends. It is true that they take cherries and berries, but think this thing over. They do not destroy, they only take what they need for food. One might as well kill his own cows because he has to feed them. It used to worry me how to feed my few strawberries and raspberries, but when I began to plant more and had half acres of currants, the toll taken by the birds did not show at all.

The remedy is to plant more; count the birds into your family. As a rule they do not care to eat the same fruits we prefer—cherries excepted. When the cherries are ripe, I am quite willing to secure my share by covering the trees with mosquito netting, leaving about one quarter of them uncovered for the birds. It costs something for the netting, but I make a fine business of it at that, and I never forget that the birds are helping me to do it.

BIRD FOOD EASILY PROVIDED.

It is an easy matter to provide a large supply of bird food, both early and late, without trespassing greatly on our own garden space. There are few handsomer trees for lawn purposes than the mountain ash, but a single mountain ash will provide several bushels of titpoint bird

food. It will feed not only your own robins, but birds of passage, who will drop down to take breakfast and dinner, chatter and rest awhile, and then go on south.

So confident am I of the mutual need there is between human folk and bird folk that I am ashamed that by any negligence of mine even one of these noble friends may have lost its life.

I think, however, that the best thing about bird society is its provision for moving with the seasons. There is no accumulation of bric-a-brac to prevent them from going south when the winter threatens. There they have a long vacation, eating and singing and discussing bird economics. The real working season of a bird is about five months; all the rest is given to travel and sight-seeing. It is a wonderful economy, look at it as you will.

MOVING DAY IN HIRDLAND.

Few people study the birds closely enough to understand their movements. They close up their home affairs some little time before leaving the North. What do you suppose they are doing all this while? Not idle by any means, but very busy with preparations for migration. Communication goes on over a large area; dates are appointed by some sort of bird notation; and when the time comes they fly in by fives and tens and twenties, all ready for the start. During this period I suspect there is a good deal of neighborly visiting.

I part with my birds as with members of my family, and I am sure that there has been a great growth of fellow-feeling between us in these last few years. I have learned more about them, and from them; and at least there are individual birds that know me and like to show their friendship. The attachment is personal, especially with the catbirds, the sweetest singers in America. I was ill one autumn, at the time when they started for the South, and my nearest catbird friend came to my window, pecked in inquiringly, and for two days he was chanting low, monotone notes around my balcony. It was plainly a goody; and now every year I look for this farewell.

I had often envied the birds, as I saw them fly over, while the days grew shorter and the cold sharper; but to learn from them the art of migration did not occur to me. That we also might easily get away from zero weather and the infernal grippe did not seem possible. Almost too late, however, I discovered that I could get a lot and a lake in Florida, at less cost than my doctor's bills, and that my coal bills and plumber's bills and other similar bills, if voided, would build me a cottage where roses blossom in January and the birds sing and the chickens cackle all the winter—a land where cold and orange eggs are not needed, coal bills are not paid, and overcoats last twenty years.

MAKE A PICNIC OF WINTER.

The birds evidently do not have a home feeling in these winter resorts. In that re-

spect very much resembling the tourists. Indeed, these two creatures act very much alike, for a tourist is mostly on the wing—with eyes wide open and mouth seldom shut, flitting from resort to resort, seeing little of the real land and life, and paying enormous bills until his roll is spent. The bird does better than that, for wherever he goes he lives off the land and gets fat. He has a good time of it; makes a long picnic, and goes back only when the weather is propitious.

He pays no Pullman fares, and as for excursion rates, Nature gives him a pass for life, and he can laugh the Interstate Commerce Commission to scorn. He is not a tourist, for all that; does not stay long in one place; talks incessantly and writes never and never writes for the magazines.

If you have never seen one of these performances, you should undertake to meet the swallows or swifts on April 22—a day on which they almost invariably reach the North. You will find that they have a certain convention ground. Here they spend their first day talking, flying back and forth, making arrangements that are not clear to us, but are evidently very definite to them; for flocks are constantly starting out from the great body, and in all directions.

These subdivisions evidently find their own special localities where they subdivide again for the summer. It is a most delightful and instructive sight. Instead of showing a lack of reason, it shows a definiteness and purposefulness that more human beings should manifest.—*E. P. Posell, in Outing Magazine.*

Admiral Dewey, on being complimented on his superb health, smiled and said:

"I attribute my good condition to plenty of exercise and no banquets. One-third of what we eat, you know, enables us to live."

"In that case," said his friend, jestingly, "what becomes of the other two-thirds?"

"Oh," said the admiral, "that enables the doctor to live."—*Tit-Bits.*

SHOW THIS PAPER TO YOUR FRIENDS.

Toronto Conference Notes

The "Tabulated Suggestions" authorized by the Toronto Conference Epworth League at its last Convention have been revised and sent to all Presidents throughout the Conference. Mr. Tressider would be pleased to receive intimations from Presidents as to what is being done with these suggestions in the Leagues.

The Conference Epworth League Executive urges all Leagues to make a special evangelistic effort for the week commencing with the Silver Jubilee Sunday, October 25th. Talk to your pastor about this—but take the lead in part, too.

It is also urged that wherever a Monday evening meeting is at any time hindered by holidays, or other local reasons, a League meeting be held on Tuesday or Wednesday evening. DO NOT MISS holding a Young People's meeting every week.

We trust that every President will write to Mr. Tressider, 19 Bellevue Ave., Toronto, and report to him regarding the "Tabulated Suggestions."

The Christian Knight

REV. C. F. HUNTER, B.A.

The following excellent Outline Study, taken from *Experience*, an English Methodist quarterly, should be especially profitable to our young people in these stirring war days. Mr. Hunter's article, while written for young English Methodists, is equally appropriate to us who live in Canada.—Editor.

Hymn 749 in *The Methodist Hymn Book* (England.)

"When Thy soldiers take their swords,
When they speak the solemn words,
When they kneel before Thee here,
Feeling Thee, their Father, near;
These Thy children, Lord, defend,
To their help Thy Spirit send.

"When the world's sharp strife is nigh,
When they hear the battle-cry,
When they rush into the fight,
Knowing not temptation's might
These Thy children, Lord, defend,
To their zeal Thy wisdom lend.

"When their hearts are lifted high
With success or victory,
When they feel the conqueror's pride—
Lest they grow self-satisfied—
These Thy children, Lord, defend,
Teach their souls to Thee to bend

"When the vows that they have made,
When the prayers that they have prayed,
Shall be fading from their hearts,
When their first warm faith departs;
These Thy children, Lord, defend,
Keep them faithful to the end.

"Through life's conflict guard us all,
Or, if wounded, some should fall
Ere the victory be won,
Be the sake of Christ Thy Son,
These Thy children, Lord, defend,
And in death Thy comfort lend."

THIS hymn was written for use in the Confirmation Service of the Church of England. With us in Methodism the recognition of new members is a very similar service, and this hymn expresses the feelings and desires aroused then, or whenever we have the joy of seeing young people solemnly dedicate themselves to God.

The old orders of military knights have long ceased to exist, and in the stories which have come down to us it is difficult to disentangle fact from fiction. But the age of chivalry has bequeathed to us certain very noble ideals, and when we see a lad or girl eager to defend the right and true and to help the weak and poor for Christ's sake, it is natural to think of them as Christian knights.

I.—THE YOUNG KNIGHT'S SELF-DEDICATION (v. 1).

In each of the orders the rank of knight was attained only after a period of probation as squire or attendant to some distinguished knight, and the ceremony of initiation and public recognition included a number of religious rites and solemn vows. The most interesting of these observances has been made familiar to us all by means of the well-known picture called "The Vigil." There we see a young kneeling alate at the altar of a church, his armour laid out before him: he is spending the last night of his probation in a solemn dedication of his life, his manhood, and his arms to God. Very fittingly this last night was spent alone with God; it was felt instinctively that whilst others might be present when he was received into the fellowship of his brother-knights, the act of solemn dedication

which made him a true knight at heart must take place between him and God alone. Similarly, however, many may be present when our young people are received into the fellowship of Christ's Church, we feel that the essential part of the service lies in that which we cannot see, and that it will amount to little unless in the private temple of the heart there is a solemn transaction between the individual sinner and God.

Yet the young knight's friends, though they could not enter with him into the holy place, could surround him with loving thoughts and earnest prayers; and so the Church offers the prayer of the first verse in this hymn for all young people who have given themselves to Christ.

II. THE YOUNG KNIGHT'S PERILS (v. 2-4).

We can readily imagine the feelings of the young knight's friends at such a time: his parents proud of their boy, and intensely eager that he should prove worthy; other friends perhaps inclined to be anxious, as they call to mind the risks of the warrior's life, and remember how this one and that who set out bravely and hopefully ended with failure, or even with dishonour. It is thoughts such as these which underlie *vs.* 2-4, in which some of the perils are described.

(1) *Indiscreet zeal and rashness* (v. 2).

The old maxim, "Discretion is the better part of valour," has often been turned into jest that we are apt to forget that it expresses a great truth. The young soldier in his eagerness to distinguish himself is apt to imagine that courage is contempt for danger, and so takes needless risks. In the early stages of the Boer War the younger officers especially fell in hundreds through reckless self-exposure and unwillingness to take advantage of cover. It was only after hundreds of lives had been lost that officers learnt that, though this kind of thing may be magnificent, it is not war—it is simply throwing one's life away.

Similarly, in the warfare of Christ's Church needless loss has often resulted from the reckless disregard of risks. It is not every one who is qualified to reply to an infidel lecturer in the park, and a young Christiana who has more zeal than knowledge may meet with a retort so crushing that his own faith is destroyed and others are confirmed in unbelief. Young men, meaning all that is good and noble ignorant of their own weakness have sometimes undertaken Christian work that requires great maturity of character and great discretion, such as dealing with the more flagrant kinds of sin and immorality, and have failed miserably and shamefully. Others have accepted business positions that expose them to constant temptation, believing that they could never succumb; or have persisted in friendship, or even marriage, with some irreligious person, hoping perhaps to win their friend for Christ; and have found themselves hopelessly weak in the time of trial. It is never wise to venge the enemy. Hence the prayer of *verse* 2:

These Thy children, Lord, defend,
To their zeal Thy wisdom lend.

(2) *Pride and self-satisfaction* (v. 3).

The second peril is the temptation to pride which so often follows success. The man who has won some victory over sin and self is apt to think that he is proof against temptation, and no longer needs

the help either of God or of his fellow Christians. Just as it is difficult for a regiment which has played a conspicuous part in the achievement of a victory to recognize how largely the result was due to the skill of the general who directed their attack at exactly the right moment and under just the right conditions, and how much depended on stores of all kinds available at the right time and in the right place through the labor of a multitude of obscure men who were guarding the lines of communication and forwarding supplies, so it is difficult for us to recognize that any small triumph of ours is the result in part of the grace of God, and in part of the moral support that comes from a circle of Christian friends and our desire to retain their good opinion. When one who has been down in the mire conquers his sins, we do not hesitate to ascribe his victory to the grace of God. Are we as ready to give God the glory in our own case? We say to ourselves that it will take much grace to keep So-and-so from falling. Do we feel the same as regards ourselves?

Joseph Barker, a minister who fell away from the faith and became an infidel lecturer, but subsequently found his way back to Christ, said concerning his lapse: "It never once entered our minds in our early days that we could ever fall away from Christ. We saw the danger of others, but we never saw our own. We supposed ourselves secure. 'Be not high-minded, but fear.' None are so weak as those who think themselves strong."—*Autobiography*.

And in every church there are instances enough of lapsing and apostasy to act as warnings to the most self-confident. Hence the prayer of *v.* 3.

(3) *Waning enthusiasm* (v. 4).

In the freshness of our first experience, religion counts for so much that we imagine that it is impossible that we can ever cease to care or become half-hearted and indifferent. Yet we must ever be "looking unto Jesus," lest we be "wearied and faint" in our minds.

Unless you put your heart in Me and keep it there, with single wish to go through all for Me, you will not keep that arduous, nor win the palm-branch of the blest.—*The Imitation of Christ*.

The time may come when the warfare seems long and the result small; and just as in a prolonged campaign marked with few successes the troops grow weary and lose their enthusiasm, we may grow weary in well-doing, and if we do not abandon our efforts, we may yet become perfunctory in them. Even more often an army becomes demoralized in time of peace. Hannibal's great army, after a long succession of victories as it marched through Italy, wintered in luxury in the rich and beautiful city of Capua, and in consequence became so enervated and demoralized that it was easily defeated by the Romans in the first engagement of the next year. We may lose our fervor in the service of Christ because the conditions are too easy and too comfortable; some need opposition and persecution, others more work and harder work for Christ to maintain their zeal and keep them interested in the Church and its warfare. From enthusiasm they pass to a formal religion that is a mere routine, and from that they may pass on to irreligion and even sin. "*Vanquam retrover-* (never looking backward) is an old motto from the days of chivalry which every knight of Christ should keep before him. Hence the prayer of *verse* 4.

III. THE SOLDIER'S END (v. 5).

There cannot be war without some losses, and frequently it is the young who fall first, while others go unscathed through many campaigns; and we seem only too often to have to mourn the death of bright and promising young Christians. Yet when we think of any British victory, while we applaud the returning heroes we do not forget those who will return no more; for the victory would not have been achieved without them. And as the Church moves on towards its final triumph, we cannot forget those whose life and service was only short; they have fallen before the victory is won, but they have contributed towards it. And God does not forget them, for our King who guards us in the field can be near His soldiers at the end; and however prematurely death may come to them, it is not without the consolations He can give.

Now, as the stories of the death of Nelson and of Wolfe remind us, the greatest consolation to a dying warrior is the assurance that his side is winning the day; knowing that, he can die content. To every one of us death will come

before the final triumph of Christ's cause, but by the grace of God we may die comforted with the assurance of coming victory, with faith unshaken, never doubting right will win; and with that assurance the true soldier of Christ can die in peace. As Wordsworth puts it, he who

must fall, to sleep without his fame,
And leave a dead, unprofitable name—
Finds comfort in himself and in his cause;
And while the mortal mist is gathering,
draws
His breath in confidence of Heaven's
applause.

—*The Happy Warrior.*

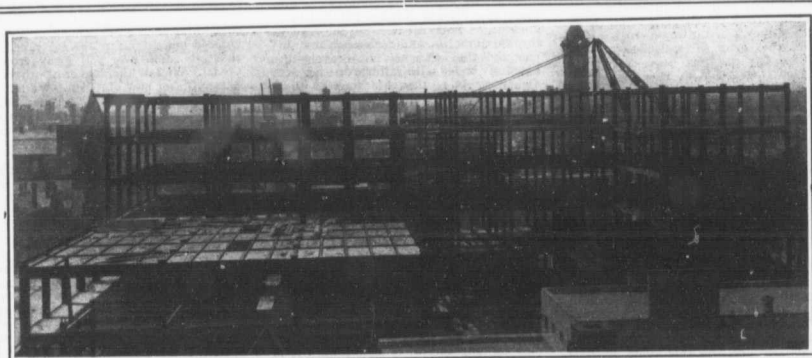
This is the "comfort" for which we pray in the last verse of the hymn.

Making Friends

Making friends is one of the most important things in life. Few things will make or mar a life like the character of its friends. We want to begin early on this art, and as we find persons of the

right quality we should bind them to us with "hooks of steel." In Stanley's *Life of Arnold* there is a passage from one of Coleridge's letters bearing on this: "Far beyond all the wealth or honors which may reward his labor, far even beyond the unpeasable gift of bodily health, are the friendships which a man forms in his youth."

Our historical and religious traditions place great emphasis on true friendship. In Scripture the word is frequently used, and the nature of a true friend is set forth by precept and example. There is that pure and pathetic friendship of David and Jonathan standing out in Hebrew literature as something unique. "Wealth," says the wise man, "addeth many friends; but the poor is separated from his friend." The meaning here given is that those who would have friends must contribute something towards friendship—wealth of affection, thought, consideration, and so on. The "poor man" is the sponge who is looking for favors, who wants to receive rather than give. Friendship, to sum up, must be founded on virtue, mutual respect, reverence, confidence, and mutual service.



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EPWORTH LEAGUE TOPICS

Epoch Makers in Church History

VI. Bernard of Clairvaux, Father of Western Mysticism

TOPIC FOR WEEK OF OCTOBER 18. SUITABLE LESSON, EPHESIANS, THIRD CHAPTER.

FREDERICK E. MALOTT.

At a very early period in the history of the Christian Church there developed what is known as the monastic spirit. Men who craved most deeply to be holy conceived the idea of separation from the world not in spirit only, but in actual bodily retirement. Thus arose the monastic orders. These were, in most cases, a rebuke of the growing spirit of worldliness in the Church. The watchword of monasticism was the annihilation not only of evil affections, but of all earthward impulses of man. Strict asceticism became the rule of these communities. Idleness was not permitted. Agriculture was fostered as well as other useful arts. Study alternated with manual toil. Thus the monks were saved from the evils of sloth. Thus, too, learning and many useful arts were encouraged and kept alive during the dark ages.

But in time all the monastic orders declined from their own ideals. And from time to time new orders arose as a protest against the growing laxity and luxury of the older orders. In time the monks who had once been the strength of the Church became its weakness and its disgrace. The middle ages saw monasticism at its best. Among the greatest men of that period of history were monks. And among the outstanding men of the monastic orders of the middle ages none were greater than Bernard of Clairvaux.

Bernard was born in 1091 A.D., at Fontaines in Burgundy, near Dijon. His father, who was a knight in the service of the Duke of Burgundy, fell in battle in the first crusade. Bernard was trained in all knightly accomplishments, and for a time was drawn toward a soldier's career. The influence of a pious mother and the deeper feelings of his own nature led him toward the cloister. At the age of twenty-two he joined the little company of monks at Cîteaux, who belonged to the order known as Cistercians. The monastery at Cîteaux had been founded in 1098 by an Englishman named Stephen Harding. This monastery was famed for the severity of its rules; but, like Martin Luther at a later period, Bernard outdid his teachers in the passionate energy with which he pursued holiness through monastic means. The austerity of his life won him renown not only in his community at Cîteaux, but in the world he had left behind. By his devotion and by his enthusiasm in recommending the monastic life, he drew many to Cîteaux, among whom were his four brothers. The effect of his preaching was such that "mothers hid their sons, wives their husbands, companions their friends" lest they should be beguiled by this young enthusiast to his way of life.

The monastery at Cîteaux soon became too small for the numbers seeking admission. Stephen Harding had found in Bernard not only a congenial spirit, but a man of rare genius. He now sent him to found a new branch of the order. The place chosen for the new monastery was Clairvaux, a wild, uncultivated valley in

the Department of Aube, in France. By dint of incredible toil and self-sacrifice Bernard and his brother monks succeeded in making this valley rejoice and blossom as the rose. The new cloister prospered wondrously and its young abbot soon found himself famous.

The hardships encountered in this new enterprise proved too much for Bernard. He fell seriously ill. William of Cambray, the famous physician of that age, took the abbot's case in hand, obtained the consent of his superior and removed him to a place of rest, where he regained his health.

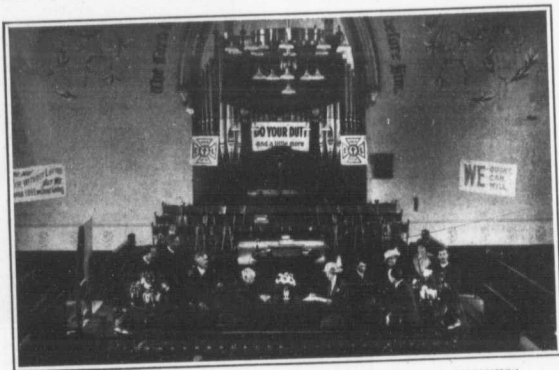
On his return to Clairvaux Bernard began that marvellous career of writing, preaching and managing the affairs of his Order that made him the most influential man of his time. His influence soon extended far beyond his cloister. His friends and pupils spread his teachings. The Church at large began to recognize him. By voice and pen he was making

which furnishes the best aid to anyone who is sick and the best remedy to anything which is wrong."

Three things bear testimony to the wide influence Bernard exerted in later life. So powerful was he after his retirement in the case of Pope Innocent II. that he was able to induce the Emperor, Conrad III., to undertake the second crusade. When the order of Knights Templar came into existence during the time of the Crusades, Bernard was called upon to draw up the rules for this famous order. But the chief event of Bernard's later life was his controversy with Abelard.

Peter Abelard was a famous scholar and teacher at Paris, at whose feet the greatest scholars of the day had sat. Bernard and others had become alarmed at his teaching, which to them was heretical. A council was called in 1140 to decide the case. Abelard dared the whole world to meet him. Bernard alone took up the challenge and entered the arena against this master of dialectics. Abelard was twelve years older than Bernard, and was accounted the subtlest intellect of that age. But the famous young abbot faced him boldly before the council and brought about his condemnation.

The chief charge against Abelard was



MOUNT FOREST CHURCH, SHOWING THE CONVENTION BUSINESS COMMITTEE AT WORK.

himself felt from his forest solitude. Strange as it may seem this young recluse for a time ruled the world with his popes, emperors and kings.

When two rival popes, Innocent II. and Anacletus II. were contending for the office of supreme head of Christendom, Bernard threw the weight of his influence into the scale for Innocent, who had been driven from Rome by Anacletus. He won France, England, Spain and Germany to the side of Innocent. Anacletus fled to the Castle of St. Angelo, where he died. A second rival pope set up his claim, but Bernard's influence was too great for him.

No one now stood higher in the whole Christian world than the Abbot of Clairvaux. The secret of his influence was his character. "He was severe, almost austere, but he was not hard; to all he showed a kindness of heart and a suavity of manners which charmed and consoled. He was humble and meek, but he was not diffident. On one thing he was so sure that his conviction made him a commander and a harbor of refuge to every man who felt weak or doubtful or tempted. He was young and singularly inexperienced, but he had that magical intuition into character and circumstances which comes from perfect sincerity of heart and

that he was a rationalist. Bernard was a mystic. Abelard held that all doctrines must be sifted by the intellect before they can be accepted as articles of faith. Bernard held that they should be embraced at once by faith through an act of the will. With Abelard faith meant reasoned conviction. With Bernard intellect meant enthusiastic contemplation. The contemplation of the divine love and the rapture of communion with God had been the one supreme, consoling and staying power in Bernard's life. He could not understand Abelard and Abelard could not appreciate him. The Church has always been afraid of the rationalist and she has usually lauded the mystic. The rationalist cannot understand the mystic and the mystic cannot understand the rationalist. Both have their place and their work. To the mystic the Church owes her best hymns and her choicest devotional literature. From the men of the Abelard type she has drawn her theologians, her apologists and her historians.

Mysticism received a great impetus from Bernard. He made men prize the contemplative life. Professor Sohni calls him "The Father of Western Mysticism." He was the forerunner of the men and

women who have enriched the devotional literature of the Church. Bernard led numerous writings, consisting of treatises on mystical themes, sermons, letters and hymns. His hymns have been translated into many languages and are found in the books of both the Protestant and Roman communions. Two of his best hymns are found in our own Methodist Hymn Book. These are: "Jesus, the Very Thought of Thee" and "Jesus Thou Joy of Loving Hearts."

Bernard was passionately devoted to the Church. It was this which led him to hunt out heresy. It was this zeal that led him to advocate the second crusade. The failure of that great military undertaking broke his spirit. He was weakened by incessant labors and painful privations, and when one after another of his friends and associates died, he began to long "to depart and be with Christ." He died August 20th, 1153, at his beloved Clairvaux. He was a noble enthusiast, selfish in nothing save in so far as the Church had become a part of himself; ardent in his sympathies and friendships, tenacious of purpose, terrible in indignation. He spared no abuse and denounced corruption to the Pope as frankly as to his own monks. As a thinker he was not profound nor in advance of his age, but much of the best thought and piety of the time are sublimed in him to a sweet mystery and rapture of sentiment which still, after the lapse of eight centuries, has power to kindle religious emotion. He presents a fine contrast to the warring popes and kings of that period in the purity, simplicity and unselfishness of his life.

After his death the monastery at Clairvaux was improved and enlarged. At the time of the French Revolution it was suppressed and the building is now used as a prison.

Generosity

CITIZENSHIP TOPIC FOR OCTOBER.

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

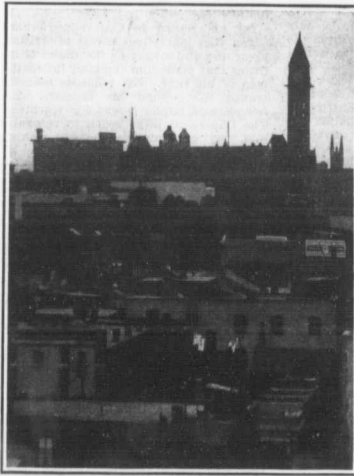
Scripture References—Isa. 58: 1-7; Jer. 22: 13-19; Zach. Chap. 7; Luke 6: 27-38; 10: 25-37.

Generosity should be distinguished from liberality and charity. A wealthy man may give a liberal gift to some good cause and not be truly generous. We may spend much on charity and never manifest the true generous spirit. Generosity is the spirit of helpfulness. It need not express itself in any stereotyped form. It is initiative and suits the gift to the present need. It is never willing that other agencies do the work. It is distinctly personal. The great example of generosity is Jesus. He never gave money. He gave Himself. One of the curses of our modern Christians is the habit or custom of giving, till it becomes a social burden.

It is not the amount we give, but the true spirit of good-will expressed in the simplest way. Generosity is the realizing of the spirit of humanity—identification with the needs of our fellow-men. It implies the spirit of faith. Jesus was the friend of the sinners and outcasts, because He had faith in them. That faith was not born of facts but of love. He knew, because He loved, that there was more true humanity in these people than was ever manifest. He awakened dormant and crushed self-respect that never would have been seen but for Him. It is the same kind of faith in human nature that has made Judge Lindsey the friend of the delinquent boy and girl. How many have been given a new chance and made good" because someone had faith in them, and loved them enough to give them another chance. Where would any of us

be only for this element of faith manifest in our parents and those that have inspired us? This is the greatest source of inspiration. Herein lies the true ideal of generosity. "It is that quickening influence of a passion for rescuing a human soul from destruction, a calm faith that every human soul is capable of responding to kindness and help."

Let us apply this principle of generosity to a social problem of to-day—relation of philanthropy to poverty. Jesus said, "the poor ye have always with you." But poverty is a condition that is found in direct relation to our modern industrial life. "It is the result of social neglect, of industrial exploitation, of maladministration in government, of an obsolete system of education, of our failure to adopt plans, which already, at least in fragmentary and local ways, have shown



THE CITY HALL, TORONTO, FROM ROOF GIRDS
OF THE NEW BOOK ROOM.

their usefulness to correct particular evils."

Modern philanthropy does not end when charity is handed out to the poor. It must go to the root of the evil. It should seek out and drive out those organized forces of evil, those particular causes of dependence and intolerable living conditions, which are beyond the control of the individuals whom they injure and whom they too often destroy.

Why do we go on trying to fill the leaky barrel? When we see distress of any kind we form a society to meet it. When there are orphans, we found a home; when children are neglected, because the mother is a wage-earner, we found a day nursery. This is good in its place, but they should not crystallize into permanent institutions to go the circle of duty. Why not get at the root of the whole affair? Why feed the children of the drunkard and let the saloon remain?

One of the greatest causes of poverty is the exploitation of labor. The working man does not get a sufficient wage. He lives in unsanitary and restricted surroundings. How can he be anything else than poor? True generosity would be fulfilled in the bestowing of justice.

If the business principles to which one conforms are honorable, if his dealings with the employees are just, consistent

and personal; if he anticipates the tidal nature of industry, and provides for continuity of employment; if his prosperity brings reward to all concerned in procuring it; if his adversity is shared by employer and employed—such a man may not be known as a philanthropist, yet he has made unnecessary much of our modern charity.

The need of philanthropy is found in our industrial order, and the most effective method is to be found in social justice, progress and peace. In Church! "Inside of the Cup" we have this shown very clearly. Wealthy men underpay their employees, and as landowners demand high rent, the poor man must be huddled up in the slum district. But these wealthy men subscribe large sums to charity. When the minister of the wealthy church goes down to the slum they tell him that they do not want their charity, they want a chance to live. The poor man is not trying to get relief, but for justice, and an opportunity to help himself. Even the efforts of the capitalists to help the workingman—providing playgrounds, libraries, and clubs—do not seem to be looked at with suspicion by the workingman. Why? They want the right to live their own lives, to own their own homes, to choose their own amusements, and to spend their wages in their own way. They want liberty at any cost and will not accept as benevolence what they think they have earned as rights.

What relation should the Christian Church take to this question? Should the Church have its own philanthropic societies? There are many institutions outside of the Church that are doing the work. But these secular agencies do not supply their own inspiration. The Church must supply the cultivation and enrichment of the life of

the spirit, which is in these movements. These agencies only express a deep underlying religious faith. The Church should stand as the custodian of true religious life, as a concrete embodiment of the inspirational side of social work. "The special province of the Church is that of spiritual inspiration and enlightenment, that of personal regeneration, that has to do with the creation and strengthening of right desires and motives. This special task of personal regeneration and spiritual enlightenment is of transcendent importance, distinctive, unique, incompatible with the ignoring of social needs and activities, and not necessarily implying an attempt to assume the direct responsibility for organizing and carrying on such activities within the church."

QUOTATIONS.

One of the most impressive facts discovered by the scientific study of poverty, both in the United States and in Great Britain, is the fact that the causes of destitution which must be referred to misfortune as their cause outnumber the causes due to misconduct in the proportion of two to one. Poverty is in this degree a consequence of intermittent employment, sickness, old age or death, rather than of personal delinquency.—*Peabody.*

Other tasks for other ages. This be

the glory of ours, that the social causes of dependence shall be destroyed. Other work for other agencies. This be the chosen field of philanthropy, that relief shall come at last, to those who in the very nature of the case—the child, the sick, the weak—cannot help themselves.—*Devine.*

The insane and imbecile, the sick and disabled, the widow and the orphan, the immigrant and the unemployed, the social temperate, the dependent—the social wreckage of every description—would it not be better if we could by any means lessen its amount?—*Devine.*

The final, unpardonable and unrecognized failure in the social fabric is the mechanical charity. No improvement in the economy of details of co-operation, no economy of funds now wasted in injudicious almsgiving, no repressive police measures directed towards mendicancy and imposture will take the place of charity. Not even a determination that charity shall be restricted and surrounded by such conditions as seem likely to promote self-help and self-reliance will atone for the absence in the heart and in the minds of the people of that charity which suffereth long and is kind.—*Devine.*

The new charity proceeds from consolidation to individualization. The elevation of the poor is not to be accomplished by mechanical devices of legislation or organization, as though poverty were a solid mass under which social jackscraws might be inserted to life the whole; it is to be accomplished only as one life reaches down and lifts up another life by the communication of strength and the contagion of personality.—*Peabody.*

Realizing the Kingdom of God

VII. My Present Obligation to the Realization of the Kingdom

Matthew 20: 20-28; 28: 18-20.

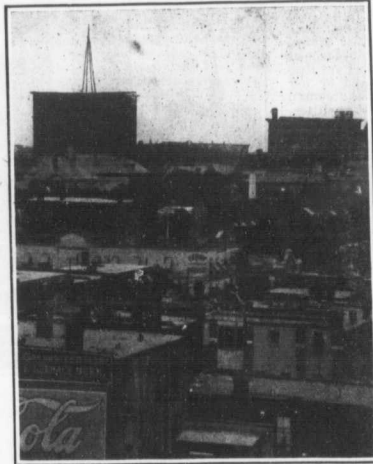
TOPIC FOR THE CONSECRATION (FIRST MEETING IN NOVEMBER.

In this series of discussions on "Realizing the Kingdom of God" we come now to consider perhaps the most important, certainly the most personal and practical, namely, "My Present Obligation to the Realization of the Kingdom." In the treatment of this theme greatest emphasis should be placed upon the word "my,"—what is *my* obligation—*my* present obligation in building up the Kingdom. Here again the leader, as has been so frequently suggested before in these discussions, should get a clear conception, early in the preparatory stages, of the practical meaning of the topic. This will require careful reading and re-reading again and again of the selected Scripture passages as well as thought and study and prayer in the light of present-day conditions. Again let me urge you to be yourself, your *big best self* throughout your preparation and treatment of the subject. Live with it, make it a part of yourself and measure your obligation to the Kingdom by no less a standard than the standard of Christ.

Definitions.—First of all as to the meaning of the topic. Don't dabble too much in mechanical abstract definitions and yet somehow get the fundamental idea in the term "Kingdom." It has been discussed again and again in previous suggestions in these columns. Look up the past Eras if you find it necessary—at any rate see the *Kingdom*. It is this that we are all about. Don't limit it. Don't condition it. Make it the biggest thing in life—the making of homes and communities and nations and brotherhoods and the world just one fine brotherhood wherein all relationships and activities are in Christ, living the abundant

life and therefore the fullest, freest, happiest, best life—that's the Kingdom. And then there is that word *obligation*. Look up its meaning in some good dictionary. In fact always prepare your work with a dictionary by your side so that you may get the first or root meaning of words. Have no time to do that? Oh, yes, you have. Take time, make time; for your own sake do it; for after all it is the leader who gets the most out of these topics. Anyway it is worth while giving our best to these great themes. And so after you have seen the meaning of the theme, then make it your own. What is *binding* on me now to hasten the coming of the Kingdom? My present obligation! Is it greater than it would have been had I lived a hundred years ago? fifty years ago? twenty-five years ago? How should I know that it is greater or that it is less? Is my obligation greater to-day because I know more and have wider relationships and therefore multiplying opportunities and responsibilities than if I had lived in any age of the past? In work this isn't this "our golden age?" Your words out until it becomes clear and satisfactory to your own mind.

Following this there may come the further question, to whom am I under obligation. Is it to God? Is it to those



THE T. EATON'S FACTORY AND FURNITURE BUILDING, FROM ROOF GILDERS OF NEW BOOK ROOM.

immediately about me? Is it to the people of non-Christian lands? Is it to both God and to those on their behalf that everywhere? Is this obligation only to the present generation or am I with those about me responsible for the education and training of the oncoming generation? Should I therefore become a leader or teacher of the young, an example for them, a sacrifice on their behalf that in fifteen, twenty, twenty-five years hence there may be a larger number of efficient leaders and workers than in our day?

These and similar questions come tumbling into one's mind when one begins to consider the meaning of "My present obligation to the realization of the Kingdom." The conclusions arrived at by each leader will be in accordance with the thought and study and prayer that he has given to the topic together with his power to see what a single life

might do to bring into operation here and now the principles of the Kingdom.

SOME THINGS THAT MAY BE INCLUDED IN ONE'S PRESENT OBLIGATION.

After the leader has carefully prepared for a general discussion of the theme he should then be ready to take up the practical side of the discussion, indicating therein some things that each may do in the Kingdom realization. These suggestions should lead from the simple to the more complex, the easy to the more difficult, from the things we can do at once to the things we might do only after a hard course of preparation. They will differ, of course, according to different communities and conditions and modes of life. Two principles, however, will always be basic, namely, the *principle of service* and the *principle of the world vision*—a human brotherhood. Whatever our immediate concrete obligation may be it is fundamentally an obligation to *serve* and more, it is an obligation to *serve* in such a way as to affect the motives and the conduct of the whole human race. These two thoughts the leader will get from the Scripture readings and should make sure to enforce in his own way throughout the discussion.

Here are some ways in which one's present obligations might be carried out, namely—

I. INDIVIDUAL OBLIGATIONS.

(a) *To know as much as one can find out.*—To know about God and Christ, and the purposes of each, to know life and history and one's community and right, to know in short as much of everything as one can. Let the leader adapt this to the peculiar conditions of his own neighborhood and indicate the how to each—through reading and study and in giving and travel, etc.

(b) *To pray.*

(c) *To be always tolerant.*

(d) *To always do from right motives.*

(e) *To become one's best and to try to live ever at one's best.*

(f) *And ultimately to be willing to be and to do for Christ anywhere and throughout the world.*

Be it understood that these are only hints and should be carefully worked out by each leader, having regard for the varied needs of his own community.

II. SOCIAL OBLIGATIONS, I. E., OBLIGATIONS TO OTHERS.

(a) *In the home:* obligations to parents and children, brothers and sisters, etc.

(b) *In the Sunday School and Church,* and particularly the young people's societies.

(c) *In the community,* redeeming play and recreation, purifying municipal politics, exalting purity and honesty and similar virtues in all community transactions, meeting the needs of each and every class—the poor, the sick, the care-less, the down and out, the fellow from overseas, the unfortunate of every kind, the one who lacks education and training and particularly those who are not living right lives.

[It would be a good thing beforehand to get together a few Leaguers for a half hour or so and just make a list of things that might be done in the neighborhood. Ways and means of doing these things might also be discussed at this informal gathering—the outline plan being submitted to the whole League some time during the consecration service. If it is inconvenient to get together this small group, then let the leader himself draw up such a list and prepare some suggestions for the meeting. It will be surprising how many needs will be thought of just in this way.]

(d) *In the nation.* Speak of the growing conviction that trade and business and commerce and politics and relations between employer and employee, wages, profits, rents, housing and sanitation, land values and every phase of social life—show how they all come within the sphere of Christianity and that in each of these relationships one is bound under obligation, to live out the principles of the Christ-life and to obey the law of the neighborhood which is also the law of the Kingdom. Particularly study and emphasize the activities in operation in your own community.

(e) *In the world.* Have we ever thought seriously that in these days we count as world citizens? Whether in war or in peace each may exert an influence to the ends of the earth. Here we are now in a world war hitched up to Great Britain, Belgium, France, Australia, South Africa, heathen India, autocratic Russia, non-Christian Japan. Strange bed-fellows some of these, aren't they? And yet Russia already is being influenced by her democratic allies in that she has promised freedom to the Poles and right of citizenship to all the Jews within her borders. Russia is coming. Watch her. Discuss one's obligation in the war: to be tolerant, sympathetic, optimistic, intelligent, full of faith in the final triumph of right and freedom and peace. And then there is the greatest problem of all—the problem and task of winning this world for God. And in the doing of this task every one of us has his part. Show how one should study the needs of these non-Christian peoples and then study the part he should play in meeting those needs that the coming of the Kingdom may be hastened everywhere. Most young people are so familiar with the claims of missions as to render it an easy matter for every leader to press forcefully home this obligation upon every young Christian.

SOME QUESTIONS THAT MAY BE MORE FULLY DISCUSSED AS EACH LEADER MAY CHOOSE.

1. Ought we to expect that in these days every young man and woman should be willing to serve Christ and His followers in the foreign missionary field?
2. To what extent are we responsible for Christian politics?
3. Wherein can we help in the redemption of play and recreation?
4. If child-life and youth are Canada's greatest assets then in what way can we help to conserve them?
5. What are some of one's obligations in the home?
6. Write out a list of helpful things that one may do for others in the community.
7. How can one assist in the solution of the problem of child and labor?
8. Have we a right to look forward to a permanent world peace and how can we hasten its coming?
9. What is my present obligation to the Epworth League? In what ways can I assist in making it a power in the community during these fall and winter months?

Some of these and similar questions might profitably be taken up in this November consecration meeting.

Suggested Missionary Programme for November

MRS. F. C. STEPHENSON.

"The Son of Man came not to be ministered unto but to minister."

OUTLINE PROGRAMME.

Song service.

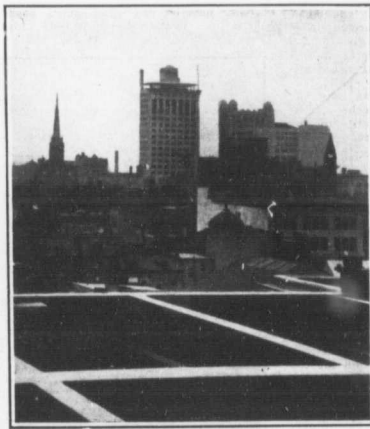
Prayer—For the people of the non-Christian lands, who as they become Christians are readjusting their social standards.

Thanksgiving—For what Christianity has done for us and that we have the opportunity to send workers and money to help evangelize the world.

Scripture Lesson—Acts 17: 22-32.

Hymn.

Roll Call—To be answered by facts from the mission fields, showing that Christianity has done much to change social conditions. The information may be obtained from missionary books in the Sunday School or Epworth League library and mission-



CORNER OF KING AND YONGE STREETS, TORONTO, FROM ROOF GIRDDERS OF NEW BOOK ROOM.

ary text-books. Your minister will allow you to look through the missionary books in his library. Hundreds of examples may be found in "The Social Aspects of Foreign Missions." The following are examples of responses:

"Footbinding is being abolished in China."

"The Chinese Government is opening schools for girls."

"The medical missionary in China not only heals, but abolishes many superstitions and much disease by his science."

"Mackay, the Scotch engineer, worked an industrial transformation in Uganda was the result."

"Our Orphanage work in Japan introduces home life with Christian standards."

"The home of the missionary is a continual object lesson of Christian home and social life."

Hymn.

Address—"What Christian nations are giving to the non-Christian nations."

References: "The Social Aspects of Foreign Missions"; The Missionary Bulletin.

Solo or duet.

Intermission.

Address—"Some great social reforms in non-Christian lands brought about through the work and influence of missionaries."

Reference: "The Social Aspect of Foreign Missions."

Announcements and Closing.

"The Social Aspects of Foreign Missions" is by W. H. P. Faunce, President of Brown University. In paper 40c.; cloth 60c., postpaid.

"The most momentous fact of modern times is that the East and the West are coming physically nearer to each other every year, and yet intellectually and spiritually are still separated by a great abyss. The distance between any two points on the earth's surface—measured by the time required to travel that distance—is rapidly diminishing. We live on a shrinking globe, whose surface, measured in time, is not one-half as great as it was

fifty years ago. We can go from New York to Peking in much less time than our grandfathers needed to go by "prairie schooner" from New York to Chicago. Thirty years ago, "Around the World in Eighty Days" was a fairy tale. Now the journey has been accomplished in less than thirty-six days. London and Bombay are to-day near neighbors; Vancouver and Yokohama are gazing into each other's eyes. San Francisco and Hongkong are conversing by telegraph, and soon may be communicating by telephone and aerial ships. The Mediterranean through the Suez Canal flows into the Red Sea and the Indian Ocean; the Atlantic and the Pacific have mingled their waters in the Panama Canal. All the oceans have become one ocean, and all the world is physically one world.

Already incalculable harm has been done by the sudden influx of the white man and his ideas among the weaker peoples. Even when he deliberates wrong is done, when the white man goes to the weaker races with honest and kindly spirit, still his coming has always brought about a critical situation. He has carried with him novel ideas more penetrating and powerful than bayonets or cannon. He has carried and spread abroad his own curiosity and unrest. He has undermined hoary customs, shaken up stagnant minds, made the thrones of native tyrants to totter, and with his ideas of liberty and individualism, penetrating as has risen from slumber whole nations.

Mr. James Bryce, perhaps the keenest of all students of our modern civilization, says: "This is perhaps the most critical moment ever seen in the history of non-Christian nations and races.

In half a century or less that which we call European civilization will have overpowered the earth. All is trembling and crumbling under the shock and impact of the stronger, harder civilization. . . . Things which have endured from the stone age until now are at last coming to a perpetual end and will be no more."

It is richly worth our while to ask how far these momentous and far-reaching results have been brought about by the foreign missionaries who represent us abroad, and what sort of changes these men and women have introduced.

SUGGESTIONS.

All the mission study text books will give much information regarding what the Christian nations are giving to the non-Christians.

Medical missions are a transforming force in non-Christian lands.

Mission schools have compelled new educational systems in the East.

The higher status of women and better ideals for home and family life have been introduced through the Gospel.

While the missionary takes the Gospel and all it includes, the business world forces upon non-Christian nations such things as the cigarette, whiskey, etc.

After 1800 years, there is no nation which can say, "We are Christian; follow us; all we have is Christian." There are aspects of our Canadian national life which must be transformed before we can send out this challenge.

When Morrison translated the Bible for China her social uplift began.

When Carey and Duff gave the Bible and Christian education to India her new day began to dawn.

The printing press has become one of the chief powers in the non-Christian world.

The Huntsman

A LIVELY WINTER EVENING GAME.

This game is one of the liveliest winter evening's pastimes that can be imagined. It may be played by any number of persons above four. One of the players is styled the "Huntsman," and the others must be called after the different parts of the dress or accoutrements of a sportsman; thus, one is the coat, another the hat, whilst the shot, shot-belt, powder, powder-flask, dog and gun, and every appurtenance belonging to a huntsman has its representative. As many chairs as there are players, excluding the huntsman, should next be ranged in two rows, back to back, and all the players must then seat themselves. Being thus prepared, the huntsman walks around the sitters and calls out the assumed name of one of them; for instance, "Gun!" The player immediately gets up and takes hold of the coat of the huntsman, who continues his walk and calls out all others one by one. Each must take hold of the skirt or coat of the player before him, and when they are all summoned, the Huntsman sets off running round chairs as fast as he can, the other players holding and running after him. When he has run around two or three times he shouts out "Bang," and immediately sits down on one of the chairs, leaving his followers to scramble to the other seats as they best can. Of course one must be left standing, there being one chair less than the number of players, and the player so left must pay a forfeit. The game is continued until all have paid three forfeits, when they are all told out, and the punishment or penance declared. The Huntsman is not changed throughout the game unless he gets tired of his post.—*Gos News.*

SHOW THIS PAPER TO YOUR FRIENDS.

Concerning the Junior League

MISS BERTHA M. ARCHIBALD.

THE Junior League is more than the primary department of the Epworth League. It is one of the best means for evangelizing and building up Christ's Kingdom. It is an organic part of the Methodist Church.

Christ said, "Except ye be converted and become as little children ye shall in no wise enter into the Kingdom of Heaven." Children are not baptized to make them Christians, but in recognition that they are in the Kingdom, and that parents should endeavor to bring them up within it. It is the purpose of the Junior League to retain children in the Kingdom, and prepare them for the work of the Church.

It is easier to retain children in the Kingdom than to regain prodigals from a world of sinful habits. It is the nature of lambs to stay with the mother sheep and not to stray. If they stray someone is to blame for their loss. The character a child forms, depends largely on the initial training it gets in early life.

The Junior League arouses an interest for religious work as well as develops Christian character, and the child will be increasingly anxious to expand through his own efforts Christ's Kingdom on earth.

Every phase of church work can be developed in the Junior League. The Mission Band can be the Missionary Department of the League, and hold meetings once a month. The Social and Literary Committees can also do important work in the culture of the Juniors.

The purpose of the Junior League is not only to entertain but to instruct. The meeting place should be comfortable and attractive. Pictures, mottoes and charts should be used to decorate, inform and help to create a good atmosphere generally.

The Juniors must be trained for actual service. Every child in the League should have some definite work to do.

Superintendent, with the help of the children, can build up charts and cards for the study of the books of both the New and Old Testaments. In this way they will learn how to handle and use their own Bibles.

The Junior League will not only train and keep the children in the Church, but through the children many of the parents will be brought in. They can also get other children to become members and so help the pastor in securing members for the Church.

The Junior League can do much in solving the big boy problem by keeping a hold on the boy, just at the age when the home has the least influence on him. Instead of taking to bad habits he will have something else to occupy his time and learn to do good. If they are kept from falling when young boys will not likely fall afterwards.

If children are retained in the Kingdom there will be a growing number of Christian workers. More volunteers for home and foreign mission fields will be found and the world will be sooner evangelized. This is our ultimate aim and goal.

The Juniors must provide the future working forces of the Church. Why not begin to develop and train them now? By all means utilize the Junior League if you would help make the future bright, strong and effective in the extension of righteousness in the earth.

Waterloo Juniors

The accompanying picture of the Junior League at Waterloo, made from a negative taken by the Superintendent, Miss Salome Moogh, shows a splendid band of Juniors with a live membership of 45. The attendance during the summer months averaged 26. The boys and girls



THE JUNIOR LEAGUE OF WATERLOO, ONTARIO.

Each individual should be studied and then trained for the work to which he seems to be most adapted.

The Junior League may well be divided into sections or grades. The beginners should have different studies and work than children about thirteen or fourteen years of age.

In the Junior League the children learn how to study the Bible. They should learn the number of books and something about their writers. They may memorize certain great selected passages which will be of use to them later on. The

do the best part of the work. Last year they raised \$26.00 for missions and expect to do even better this year. They have already commenced work on their mission box, which will contain dolls, scrap-books, etc., for children in the mission field. In their sewing class some helpful book is read, so that while fingers are busy, useful knowledge is being imparted and imbibed as well. The Juniors are being trained to take their places as leaders and workers in the Adult League in the days to come.

Junior Topics

OCTOBER 18.—THANKSGIVING SERVICE. Psalm 103.

Instead of trying to make inventory of the numerous reasons we have for Thanksgiving, let the leader after the Psalm is read call particular attention to the main theme that runs through it. This may well be termed God's Mercy. For that above all things we should give thanks. Certain characteristics of the Divine Mercy are clearly stated in the Psalm. The following are but suggestive thoughts around which, with others that will logically grow out of them, the leader will find it easy to impart many valuable truths and press home to young minds various important life lessons. A. Notice v. 4.

It speaks of God's Mercy as being "tender," and says that His tender mercies crowd our lives. How beautiful that thought. His nature is fatherly. His mercies are a father's tender thought and care for his children. See v. 13. "But mercies" is plural. Who can number the many and daily gifts of the Heavenly Father? They are so varied, so constant, so timely, so precious, that none of us can even think of living apart from the Divine provision. Show how Canada as a nation will as our individual persons, should give thanks to God. The abundance of harvest, the innumerable physical blessings, our social and religious advantages, . . . all these and more call for praise to God. What we have is of His unfailing mercy towards us. See verse 11. It tells us how vast God's mercy is. "The heaven is so high above the earth that no person can measure it. The universe is boundless. There is no limit set to God's wonderful mercy save as we set it by our relations to Him. He does not restrict or confine it. The only boundary set to it is that which sinful hearts set themselves. Verse 11 speaks about "them that fear Him." Explain that "fear" does not mean terror or dread, but rather reverence, obedience, love. We need not be afraid of God if we are trying to be His children and do His will in our lives. His mercy is "great" towards us then, and He always wills to do us good.

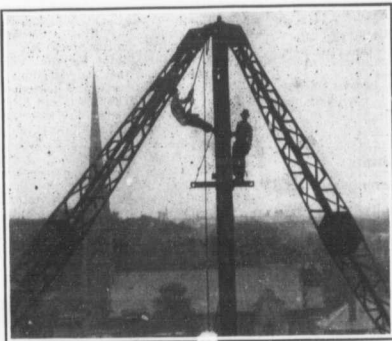
Verse 17 impresses this again and tells us that God's Mercy is not fickle or fluctuating but that it endures forever. He is not one day kind and the next day cruel. His nature is always the same. He is Father. Such passages as these the Juniors will intelligently comprehend and appreciate, and if the Leader will take a little time to arrange a few references to other similar passages there will be a wealth of Scripture texts and incidents to illuminate the thoughts presented.

What is our duty in the face of this Psalm? To be thankful! Yes, but what is thankfulness? Show that it is more than merely saying "Thank you." We may say the words but not feel the true motive. If we would really give thanks to God we must *think*. Think and thank are not so far apart. If we think we shall soon thank that means that we will not take God's daily mercies just as a matter of course and as if they were our right. We will think of what they mean of our Father's loving care and because we appreciate His spirit of love we will value highly His daily gifts. One of our greatest dangers is in thoughtlessness. . . . The true thanks of a grateful heart find expression in deeds as well as in words. Make this clear. We take

our Father's gifts, not to enjoy them all to ourselves, but to share them as far as we can with others. This is especially true of our Church duties. We have many privileges beside our "daily bread" with which our bodies are fed. To give food to the hungry is good, but bread is not God's best gift. "Man shall not live by bread alone." God has given us His word of Truth to nourish our spiritual beings and to strengthen and guide us in all life's labors. Others who have not this highest gift need it. Our best Thanksgiving is when we give the Gospel to those who are poor because they have it not. Thanksgiving is thanks-giving, and thanks-giving is giving. God gives because he loves. Remember that we "may give without loving, but we cannot love without giving." Motive is all important with God. Let us get our hearts right and out of love we shall always try to do good and so make every day a real Thanksgiving Day.

OCTOBER 25.—OUR FRENCH BOYS AND GIRLS IN QUEBEC. John 14: 1-5.

A study of Canadian history will refresh our memories regarding the early days in Canada, which at one time be-



A COUPLE OF STEEL WORKERS OILING THE WORKING PARTS OF THE GIANT DERRICK AT THE NEW BOOK ROOM.

longed to France. In 1763, by the Treaty of Paris, it was ceded to Britain. This treaty protected the religion of the French, and when the British parliament passed the Quebec Act in 1774, Roman Catholic privileges were established in the Province of Quebec. Find out in history and geography the important position Quebec holds in Eastern Canada. Learn something of its timber limits and mineral wealth. Its most valuable asset, we believe, is its men and women, boys and girls. The following questions are all answered in the leaflet prepared by the Forward Movement office. A most interesting meeting may be held by following same.

When did the first Protestant missionary begin work in the Province of Quebec? Who were the other early missionaries? When did the Methodist Church begin work for the French Roman Catholics? While the boys were provided for, was anything done for the girls? Has the work of the French Methodist Institute proved successful? What is the testimony of Dr. Villard, Principal, regarding the work of the Institute? What do some of the ex-pupils say? What educational standing has the Institute? What other mission work is carried on by the Methodist Church?

A Frenchman named De Putron was sent by the British Wesleyan Church about the year 1819, to labor in Montreal and Quebec. Later, in 1834, Mr. Oliver came from Switzerland, also Madame Feller and Mr. Rousseau. The Methodist Church began work among the French Roman Catholics in 1864. Feeling the need of a school for boys to be trained eventually for the ministry, Rev. L. N. Beaudry began aggressive work in 1878. A school for girls was opened in Montreal in 1885, which was moved to Actonvale. Later the boys' institute and the girls' school united in the French Methodist Institute. The work there now includes all grades from primary to matriculation.

The last report shows 110 pupils in attendance last year—60 boys and 50 girls. Of these three were Syrian, five Indian, six Italian, thirteen French, and eighty-three French. Fifty-two were from Roman Catholic and fifty-eight from Protestant vinctual examinations. At the annual receptive service, three students were baptized and seventeen were received as members of the Methodist Church. This Institute is preparing pupils for useful service. Dr. Villard, the Principal, regards the work as most vital. He says, "The spiritual influence of the school is deepening. Its effects are still with a large group of former students. Many of them residing in the city attend our Sunday school regularly." Testimonies and letters from former students are most gratifying. Educationally our French Institute is second to none of its kind in the Province of Quebec.

In Quebec we have the French Protestant Home for orphan and destitute children. The pastor of the French Protestant Church conducts a service in French in the Home every Sunday afternoon. The children enjoy this service very much and heartily help in the singing.

French day schools are conducted and are well attended.

Colporteurs and Bible women go from house to house explaining and selling the Scriptures. In some homes they are very kindly received, while in others they are not so welcome. The children attending the Sunday and day schools bring into their homes Bible truths and often their parents become interested. Besides, there are the regular preaching services in the French Methodist Churches on Sunday and during the week.—C. G. W.

NOVEMBER 1.—ABRAHAM AND HIS FAMILY. Gen. 17: 1-8

We are commencing in this Topic some wonderful character studies. The men whose lives we are to look into briefly, have impressed the whole world, and every succeeding age since they lived has honored them. We can only study a very little about them, and rather than try to tell here all the biographical facts our Juniors should know, we want to encourage them to read for themselves. So, on the topic cards on sale at the Book Room there are given the titles of a number of books dealing with Old Testament biography, and we advise our Junior League Superintendents to secure some of these

for use in the meetings. But the principal record is the Scriptures, and though these other books may help us understand the Bible record better, they cannot take the place of the Bible itself. The facts about Abraham should be outlined for the Juniors in some home readings at least a week ahead, and the subject matter treated in the League meeting should be largely a restatement of these facts, and the illustration of the principles of conduct underlying the same. It is going to attempt a review of these simple Bible facts, but rather impress here and now the one outstanding characteristic of Abraham as we see it for the girls and boys of to-day. Abraham is called "the father of the Faithful." The principal children of Abraham with whom we are all more or less familiar were Isaac and Jacob; but "the children of faithful Abraham" of whom we both hear and speak from time to time are all those who learn God's will and obediently do it. . . . Besides the passages so readily found in the Old Testament, relating to the trials, experiences of the Patriarch Abraham, there are important New Testament passages which should not pass unheeded, for they go right to the heart of his actions. Hebrews 6: 13-15 is one such, and is in itself enough to expound and apply in one short meeting. The promise of God to Abraham, the faith of the patriarch in God's word, his patience and endurance of all that was involved in obeying God—all are suggested. What the call of God meant to Abraham perhaps we cannot fully appreciate, but at least it meant the giving up of all that was within sight as valuable. Perhaps the words "I will be a father to the fatherless," represent it. To give up home and friends and country for something that must have seemed far away in the distance and future could not have been easy. God always calls to hard things. Do not try to misrepresent the godly life to your Juniors. It is not a life of self-indulgence, but of sacrifice, to which God calls us all. But what of that? Abraham obeyed God. Get your Juniors to memorize this little sentence, which will unfold to them more and more as they experience the larger life that awaits them in the days and years ahead.—Abraham did not know where he was going, but he knew why. The "why" was God's call, the "where" God would make plain in his own good time and way. That is what is meant by Abraham's patient endurance alluded to in the passage referred to in Hebrews. And make it clear that God did not disappoint Abraham's faith and obedience. He never does. And make it equally clear, too, that God did not bless Abraham because he was a "favorite." The Juniors will understand the word. God has no "favorites." Abraham received God's blessing because he kept the word and followed God's lead. It will be so to the end of human life. They who, like "faithful Abraham," hear God's call and obey will be rewarded. God never breaks his promises. As Abraham "obtained the promises," so may we. But how? In the same way as Abraham obtained them.—by faithfulness. Who then are the children of Abraham? The Jews? They pride themselves on their descent from Abraham and glory in calling him their father; but whether Jew or Gentile, only those who have Abraham's spirit are his true children. All over the world, to the end of time, there are members of the true family of Faithful Abraham who "hear the word of God and keep it." Not by physical inheritance and descent so much as by spiritual motive and purpose are Abraham's children to be numbered. They are "more than the sand on the sea." Let us make sure that we are in the family of the faithful.

NOVEMBER 8.—THE SONS OF JACOB.
Gen. 37: 1-11.

The Juniors all will readily tell you that Jacob had twelve sons, and perhaps many of them will be able to explain that the Twelve Tribes of Israel took their names from these twelve sons of Jacob. But very likely few, if any, of them can give you the names of either the men or the tribes. See that they learn them. In the Junior League Handbook, written a number of years ago, and used by a large number of our earlier Junior workers, we gave the names of Jacob's sons in the form of a four-line verse. They are as follows, not in order of age, but that does not particularly matter. The boys and girls will memorize them very quickly in the rhyming form. Give them the exercise. Here they are:

Reuben, Simeon and Levi,
Juda, Dan and Naphtali,
Gad, Asher and Zebulun,
Issachar, Joseph and Benjamin.

It will be quite impossible, and if it were possible it would be inadvisable to try to follow these men in their several histories. For our purpose it is enough to see them, the first ten at least, with Joseph at home in their father's tents. The older brothers learned to look with jealous eyes upon the younger Joseph. The reason is suggested in the lesson text. How far Joseph himself was to blame or to what extent the partiality of Jacob for Joseph gave rise to this spirit of envy we need not speculate upon. Perhaps the whole blame should not be placed upon the older brothers in the first instance, and it may be that the disposition to boast on the part of Joseph left him not altogether blameless. But let us not discuss that. The principal part of the lesson is simply the growth of the spirit of envy when it is allowed to go unchecked in the hearts of brothers and sisters at home. These brothers of Joseph's increased their bitter feelings toward their younger brother every day they allowed jealousy to dwell in their hearts. And the issue showed that "jealousy is as cruel as the grave." The story of Joseph's mission to visit his brethren, told in the 37th chapter, makes most interesting reading. Ask some one of your Juniors to read and then to tell the story aloud to the Juniors. Point out how cruel was the end of their evil council meeting. And then show how lying and deception were necessary because of what they had done in selling Joseph. . . . There are no such sins as little sins. What some people call "little sins" are the biggest and most accumulate rapidly. One sin leads to another and makes more and more sins necessary to try and cover up those that have already gone before. It is always so, and what was enacted before poor old broken-hearted Jacob when his cruel sons lied to him about the missing Joseph is only a picture of what has been going on ever since in the families where such vices prevail. Here is a great lesson in family life. Teach the children to be true, to be kind, to live together at home in love, and so prevent evil. It is better to prevent than to repair. The damage done in Jacob's home by the sins of his sons was never repaired. The home was never what it might have been. Domestic happiness rests on domestic unity. Love and true brotherly-kindness are the ties that bind families together. Such love is stronger than law. Without discord and disaster are sure to come and some degree of sorrow and sadness rests on all hearts. . . . For many years Jacob's sons were haunted by their

guilty consciences for what they had done to Joseph, and as we shall see later on they paid a sad penalty for their crime. . . . There is one great New Testament exhortation which we should take to heart in this study: "Love as brethren, be joyful, be courteous. . . . See that ye none render evil for evil, nor railing for railing, but contrariwise blessing. . . ." Emphasize this home virtue in teaching this lesson rather than discourse on Jacob's sons as might men, Tribes, and progenitors of the world. You will do good to our young members more good than mere facts of history will be likely to do.

Converting Influences

REV. R. O. ARMSTRONG, M.A.

The word translated convert or turn is an active and not a passive word. The turning is our responsibility. We can turn ourselves, and we can help others turn. The regenerating power belongs to God. We turn; God renews. We need not fear the results if we do our part. The divine law is unchangeable and never-failing.

We cannot regenerate a soul, but we can so convert or turn it that it will be brought into contact with the regenerating forces. There are many people who are not directly aware that they have been the means of bringing a soul to Christ. This is a very serious charge against them according to some folks. But after all may it not be that those very people have done that service for the Master by keeping their children from wandering away from the Master? We hear a great deal of cursing that are affected and wonderful results brought about by revivals; how little we hear about what has been prevented. The one wanderer returning seems, the way human nature is constructed, to castigate, rejecting the ways of sin and sin that has not wandered.

If we can be instrumental in surrounding young lives with converting influences and make an atmosphere which will encourage and assist Christian living, we could not do a greater service. That will not do away with the need of a definite personal acceptance of Christ somewhere along the way, but it will make that a likely and a natural thing. This is the way that a child can be so trained in the way he should go that piety will become the habit of his life. He may be brought up in the nurture and admonition of the Lord, as was Timothy. He may carry a life-long consciousness that he is the Lord's. By a cautious series of stages which it is imprudent for us to register, and of which we may be largely unconscious, all manhood or womanhood is reached, the soul may come into its Christian heritage.

For these converting influences, the home, the Church, the school, have a responsibility. What is the home like? Is there, first of all, parental Christian example? Do the parents have a definite goal in view toward which they direct the lives of their children? What about the pictures on the walls, the music that is sung, the basis of worship in that home? It will all tell among the "converting" influences.

The school has a responsibility too. There is as much need of positive moral and religious influences there as in the home. Good works of art on the walls, good teaching, inspiring addresses, will act as converting influences. The purpose of education is in one aspect at least to teach pupils to discern between the true and the false. The Church must be the chief inspirer of converting influences, and by loving activities "turn" the lives of all, especially the children, unto the Father.



Amateur Photography



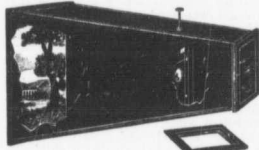
Enlargements, and How to Make Them

C. A. COLES.

THE popularity of the hand camera has led to the production of an enormous number of small negatives, the prints of which when placed in albums are quite pretty and form interesting mementos of holiday incidents, but, which when used for decoration of the home or hung on the walls of some exhibition, are dwarfed by the larger pictures. Many of these small negatives are capable of yielding an enlargement of considerable size, which when suitably framed makes a picture bearing the marks of our own individuality, which no bought picture can ever possess.

Enlargements from small negatives are as a rule pictorially superior to small direct prints, inasmuch as the process of enlargement gives an atmosphere and a greater breadth than are manifest in the small print.

Enlargements are generally made in one of the three following methods, which the drawings clearly illustrate: 1. By a fixed focus enlarger, which consists of a conical-shaped box containing the negative at one end and the sensitized paper at the other, with a lens in a fixed position between. As its name implies,



FIXED FOCUS DAYLIGHT ENLARGER.

the distance is "fixed," and only one sized enlargement can be made by its use. 2. By the daylight method used in conjunction with a focussing camera. This requires the least quantity of special apparatus, and is one in which the work room itself becomes the camera. 3. By the artificial light enlarger. At all seasons of the year an enlarging lantern is useful, but as the operations are entirely conducted in the dark room, the making of enlargements will be found to be a most interesting and educative occupation for the long winter evenings.

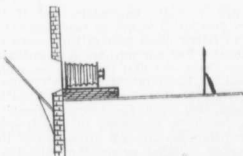
Whether daylight or artificial light is used, the principles of the apparatus are the same. A camera is required fitted with a lens and some means of projecting parallel rays of light through the negative. These rays after passing through the front lens form an enlarged image on the bromide paper placed in front. These parallel rays may be secured by the use of a condenser or suitable reflector. Bromide paper is generally used for enlargements, because, being very sensitive, the exposure required is so short that enlargements are quickly obtained.

Different illuminants can be used, such as daylight, oil lamps, incandescent gas

or electric light. The illustrations show the approximate positions of the bromide paper, lens, negative, condenser or reflector, and illuminant.

ENLARGING WITH A LANTERN.

In setting up an enlarging lantern for work, the first thing to be done after lighting up is to put the negative in



CAMERA ARRANGED FOR DAYLIGHT ENLARGING.

position in the carrier (the plain glass slide toward the condenser) and settle the size of the picture on the easel. This determines the position of the various parts and it is only a waste of time to attend to the even illumination of the picture until this has been done. When the negative has been focussed on the easel, it is taken out again, and the position of the light altered, until the screen shows a perfectly even illumination. The negative is then replaced in the carrier, focussed as sharply as possible, and the red or yellow cap is put on the lens ready for the exposure.

Focussing should be done on a sheet of white paper the same size as the piece of paper that is going to be exposed, so that there may be no doubt about the selection of exactly that part of the original negative that is to appear in the enlargement. It is a mistake to use any smaller stop than is necessary to get the required definition. It not only prolongs exposure, but with some forms of illumination it makes the lighting uneven. In enlarging either with the camera or the lantern, the operator should stand beside the sheet of paper on the easel and by means of cardboard he may shade parts of the picture so as to let the rest have longer exposure and so become darker. This is a very valuable power, and a great deal can be done to improve the result, with comparatively little skill. The card must be held well away from the face of the paper on the easel or be kept moving to prevent its edge from showing as a hard line on the finished picture.

Some enlargements are rendered very effective by exposing through a *bolting silk*. A piece of the silk slightly larger than the enlargement to be made is tightly stretched over a piece of clean glass and is used by being placed just in front of the bromide paper on the easel. The most effective distance away is about the thickness of a piece of glass. A $3\frac{1}{4}$ x 4 $\frac{1}{2}$ negative enlarged through bolting silk on to 15 x 12 cream crayon paper and

then toned sepia gives a beautiful and striking result. It is quite a different softness from that got by leaving the picture out of focus, and is often the making of an enlargement which without some such device would be microscopically sharp. It also hides pinholes and other slight blemishes on the negative.

EXPOSURE.

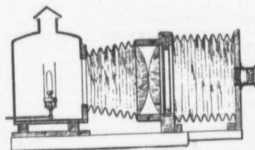
No hard and fast rules can be laid down in regard to exposure, as so much depends upon the quality of light, density of negative, stop used, and size of enlargement. However, in each packet of bromide paper will be found two small sheets on which to make trial exposures and so save the large sheets.

DEVELOPING.

The best developer to use is that recommended by the maker of the paper employed. A popular formula is amidol, 50 grains; sodium sulphite, 650 grains; potassium bromide, 10 grains, and water, 20 ozs.

To develop, lay the sheet of paper face upwards in a clean dish and soak it in clean water. Pour this off and drain. Then flow the developer evenly over the wet paper. Rock the dish gently, and if apparently exposed, the image should appear in a few seconds and full development is about one minute. When development is complete pour off the developer and transfer the print to the fixing bath of hypo, 4 oz.; potassium metabisulphite, 200 grains, and water 20 oz. Leave it in the fixing bath for 10 minutes then wash well for 30 minutes and hang up to dry.

The print after drying is ready for trimming and mounting. A good photographic mount or freshly made starch



ENLARGING LANTERN FOR ARTIFICIAL LIGHT.

paste should be used for this purpose. The whole process once understood and mastered will not be half as intricate or difficult as it may at first seem to be.

I find my highest consecration in that which I call my ideal. My ideal lies in my ambition. My ambition grows out of my purpose in life. My purpose in life is so to live that when I have finished my course, men can say of me, "The world has been made better by his having lived in it; we have been lifted one step higher." That is my highest consecration.—John Morris Stokes.

Wingham District

The eighteenth and most successful annual convention of the Epworth Leagues of the Wingham District was held in the Methodist Church at Ethel on Wednesday, September 1st. In spite of the local showers of rain there was a splendid representation from each League, so that the attendance outnumbered that of previous years.

Owing to the absence of the President, E. A. Hammond, Rev. G. W. Rivers, Gorie, conducted the morning session, which was opened by a half-hour prayer and praise service led by E. E. Everingham, Pine River. The same spirit which entered into the hearts of the people in the opening exercises seemed to prevail throughout the entire day.

Epworth League work was then discussed from different points of view. Mr. Norman Harding, of Gorie, pointed out very clearly the importance of preparing for a meeting. He said if we do not take necessary time to prepare our meetings we must not be surprised if they are a failure. It is as important that the hymns and Scripture selection should be carefully chosen, as it is to carefully prepare the topic. If it is necessary to prepare for any important enterprise in life, it is then necessary that an Epworth League service should be well prepared.

"But what if we take a long time to prepare the meeting," asked J. W. Ansley, "and only have very few present?" Go out and invite the people in. It is not the duty of the one who is preparing the topic to do this, but of other members of the League. There are hundreds about the streets of our towns and villages just waiting to be invited. There are those who will never be inside the church until they are invited. Be on the lookout for such people. Get them into the meeting, then see that they receive something worth while.

Miss Pearl Hiles, Kincardine, was the next speaker. "Suppose," said she, "we make great appeals and invite many strangers, and have not a good capable leader. What then?" A meeting should have a leader who will go before the people, and not the people before their leader. The people should be behind to boost along. The singing has a great deal to do with a meeting. Let the hymns be such as will suit each meeting, and let them be sung in good time. Rev. W. A. Walden proved the value of his statements by conducting a short song service. If there is anything which Methodism is noted for it is its singing and praying, and yet it seems that one of the weakest links in our League is the prayer.

Rev. Mr. Stride showed that prayer is necessary for spiritual growth, and explained that the League should impress upon the minds of the young the real value of prayer. Come to each meeting in the spirit of prayer and on the evening of consecration especially seek to realize what it really means.

Rev. A. J. Langford said, "Let us get out of our minds the idea that the Consecration Meeting is merely a roll call service."

Mr. Benson Cruickshank gave the closing address of the morning session, and told us how to make the citizenship department interesting. We want all-round men and women in the world, and the Epworth League is a good place to train and broaden the minds of the young. Every department should be well looked after and no one emphasized at the sacrifice of the other.

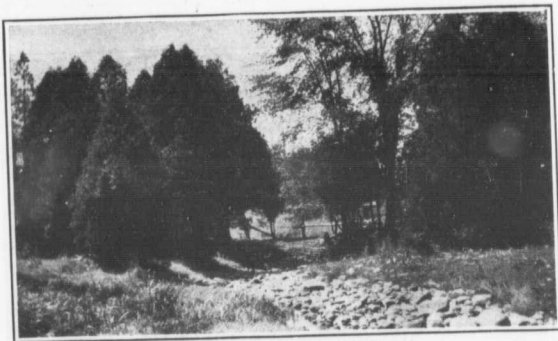
In the afternoon, after the social half-hour and devotional exercises, Mrs. A. J. Langford gave a clear and full address on Junior League work. She showed the importance of looking after the children.

We must remember that children are a nation's greatest asset. A nation's

Amateur Photographers, Attention!

We have a proposition to make to you. The articles which Mr. Coles has written have given valuable instruction and have been appreciated by many of our amateur photographer friends. We want something in return. "What?" do you ask? Just this. Among your negatives there are many Canadian scenes which will make beautiful illustrations for our lantern sets as well as for these pages. From among the best which you have

Miss Mough, of Waterloo, sent several nice subjects. This one was chosen, an enlargement was made from it, the enlargement has been sent from this, and the enlargement has been sent to Miss Mough as an acknowledgment of her favor in supplying the original film. The scene pictured is at Breslau, Ont., and shows considerable care in selection. Doubtless you have some just as good. We want to use them and ask your co-operation ac-



WOODLAND SCENE NEAR BRESLAU, ONT.

we ask you to select several of general character and interest and send on to the Editor. From among them we will select the most desirable for our purpose, and after use they will all be returned to their owners. A suitable enlargement will be made from the negative chosen, a plate made from it for reproduction in this paper, and the enlargement will be sent to you with the returned films. Do you understand? The picture accompanying this will illustrate.

cordingly. Remember that size does not count as much as quality in your negative, and that only pictures of Canadian places or events of general interest are desired. We have already some other excellent samples of the work done by our readers for future use. Let us have yours and you will receive in return a first-class enlargement of whatever of your negatives we may be able to use. Address Rev. S. T. Bartlett, Wesley Buildings, Toronto.



WINGHAM DISTRICT LEAGUE CONVENTION AT ETHEL.

future depends on the children of to-day. Do not entertain the idea that there are too few children in a community for a Junior League. Remember the value of one little soul, and do your best to instruct the children. The Junior League is one way of doing this kind of work. The afternoon session closed with a practical Round Table Conference, led by the General Secretary.

The speakers of the evening were Rev.

S. J. Bridgette and the General Secretary, Rev. S. T. Bartlett. In both addresses they proved that the Epworth League is worthy of the place the Methodist Church has given it. It is doing a work such as cannot be surpassed by any organization or society. Our motto is, "Look up, Lift up, for Christ and the Church," and it is our aim to lift up the gospel banner so that it may be unfurled from pole to pole and from ocean to ocean.

Officers for the District League were elected as follows: Hon. Pres., J. W. Hibbert, Wingham; Pres., Mr. Benson Crukshank, Wingham; Vice-Pres., (1) Duncan McTavish, Lochalsh; (2) Rev. D. Wren, Brussels; (3) Miss Pearl Hiles, Kincardine; (4) W. J. McCracken, Brussels; (5) Mrs. A. J. Langford, Kincardine; Sec.-Treas., M. J. Stemmum, Brussels, Conf. Rep., Rev. I. A. McKelvey, Ethel.—ERNEST EVERINGHAM, Reporter.

Mount Forest District

The Editor greatly enjoyed his visit to the Mount Forest District Convention, on



DELEGATES ASSEMBLING FOR AFTERNOON SESSION, MT. FOREST CONVENTION.

Sept. 10, 11. This is one of the smaller Districts of the Hamilton Conference and the number of Leagues is not very great. The Convention was a joint one in the interests of both Sunday Schools and Epworth Leagues. It followed the Financial District meeting, but ample time and opportunity were given for the programme, which began with a public meeting on the evening of the first day, more especially dealing with Sunday school matters. The guiding hand of the District Chairman was seen in the results rather than in the processes of the programme, and Mr. Eddy manifestly has the Sunday School and League interests of the District deeply at heart. We would like to give a more extended report of the sessions, but the Secretary's letter has somehow gone astray and this editorial reference is all we can at present make to the District.

Brampton District

The Editor could be present at only the evening session of the Brampton District Convention, held in the village of Streetsville on the 17th of September, but was assured that the earlier sessions were of a high order. Both the Chairman of the District, Rev. Dr. Long, and the President of the District League, Mr. T. H. Graham, expressed themselves as much gratified with the interest manifested and over the outlook for the year now begun. We are unable to report the sessions in detail, but are glad to chronicle the satisfactory prospects for Brampton District as they have been made apparent to us. The officers-elect are as follows:

Hon. Pres., Rev. Dr. Long, Weston; Pres., T. H. Graham, Inglewood; Vice-Pres. (1), Miss Pearson, Meadowvale; (2) Miss L. Kee, Brampton; (3), Miss E. Lennox, Weston; (4), E. Darragh, Brampton; (5), Mrs. Smallridge, Huttonville; Sec., Miss M. Reynolds, Brampton; Treas., S. Deeves, Brampton; Conf. Rep., Rev. E. Baker, Huttonville; District Organizer, Rev. R. R. Nicholson, Inglewood. It will be noticed that this last is a new appointment. The Business Committee after studying the state of the work on the District concluded that the Executive would profit by the setting apart of one officer to seek out the points on the District where new Leagues might be estab-

lished. Hon. Pres., Rev. H. L. Partridge, Uxbridge; Pres., Rev. E. C. Hunter, B.A., Epsom; Vice-Pres. (1), Mr. Clayton, Milliken; (2), Miss A. Steel, Markham; (3), Miss McCullagh, Epsom; (4), A. Hagerman, Zephyr; Secretary, Miss S. Nutting, Uxbridge; Treas., Mr. B. Steckley, Bethesda; Conf. Rep., Rev. E. Honey, Lemonville. We regret to notice the omission of a Fifth Vice for the District League. Neglect not the Juniors, please.

Ottawa District

We have not received a formal report of the convention held in Ottawa on Sept. 3rd., but from personal letters received from the Chairman of the District and the President of the District Epworth League we learn that the gathering was of a very enjoyable nature. Mr. McKnight, President, writes: "Our Convention was a successful one in every way. Dr. Sparling's address was deeply impressive and did us much good. Mr. C. Guest gave an instructive address on Missionary Methods, and Miss Tumon's paper was highly appreciated. The various Leagues were well represented and the interest was keen. We are going to make a big effort to raise \$1,400 for missions this year." These are encouraging news items, and we are confident the Ottawa District will well maintain itself in the work of the Church. The General Conference will see a live and we trust mammoth Epworth League demonstration on the afternoon of Saturday, October 3rd., when a Grand Rally will be held under the auspices of our Ottawa Leagues. The energetic President of the Montreal Conference League, Mr. W. J. Cairns, whose headquarters is in the capital city, has associated with him in the local committee in charge a lot of splendid enthusiastic workers, under whose management there will be something out of the ordinary on the after-

Uxbridge District

The Convention was held in the pleasant town of Uxbridge on September 16th,



AT CLOSE OF THE AFTERNOON SESSION, UXBRIDGE CONVENTION.

and was pronounced a "good" one by the delegates. Three sessions constituted the day's programme. Each department of the League was made the subject of more or less thorough study during the day. Excellent meals were served by the

noon in question. Look for the report of this demonstration in the next issue of this paper.

The officers-elect for the Ottawa District League are as follows: Hon. Pres., Rev. Dr. Sparling; Pres., N. W. Mc-

Knight; Vice-Pres., (1) Miss R. J. Breadner; (2) Mrs. P. G. Burgess; (3) W. Perrin; (4) K. B. Conger; (5) Miss A. Raymond; Secretary, Miss Jean Smith; Treas., F. C. Ross; Conf. Rep., Rev. T. Brown.

Sunday School Scholars Thanksgiving Exhibit at Central Methodist, Moncton, N.B.

B. H. F.

"Next Sunday you are to have a Thanksgiving Exhibit of your own." A statement like that, at Sunday School, one Sunday last October, was enough to arouse a spirit of enthusiasm among our Central Methodist boys and girls—and enthusiasm is contagious.

It is true they had just celebrated the Thanksgiving holiday in their homes, and had admired from their pews in the church the fruit and floral decorations of the Thanksgiving Sunday and listened to the beautiful services in keeping with the day; but most directly to them appealed the Superintendent's plan and set them thinking "what" to bring—that something that would express strongly *themselves* in the working out of the verb "to give," in so far as the spirit of thankfulness actuated them.

The accompanying photograph will give an idea of the result of their thinking. With every offering, perfect of its particular kind—grapes, apples, potatoes, celery, pumpkins, carrots, turnips, cabbages, oranges, preserved fruits, pickles, a huge sheaf of wheat, and, above all, a great loaf of bread weighing twenty-five pounds, bearing the letters "C.M.S.S." (Central Methodist Sunday School), it did seem as if the scholars had unselfishly contributed their best.

Was it mere fancy that the Thanksgiving hymn rang with deeper meaning—"We Plough the Fields and Scatter, etc."—as our scholars looked at their "good gifts" on the platform that Sunday afternoon?

Short, bright talks of a Thanksgiving nature given by our pastor, Sunday School Superintendent and one of the teachers made this special Sunday one to be remembered.

The report of the committee who distributed the offerings the next day into the homes of the poor and sick of the city brought a great deal of cheer, and was but a further assurance that this had been a true Thanksgiving in every sense of the word.

Convention Calendar

District.	Place.	Date.
Chatham...	Chatham.....	Sep. 29, 30.
Strathroy...	Strathroy.....	Oct. 7, 8.
Orangeville...	Horning's Mills.....	" 7.
Guelph....	Elora.....	" 8, 9.
Galt....	Waterloo.....	" 12.
Windsor....	Cotnam.....	" 21, 22.
Warton....	Tara.....	" 22.
Barrie....	Elmvale.....	" 22, 23.
Goderich....	Goderich.....	" 27, 28.
Cannington	" 27, 28.
Exeter....	Ailsa Craig.....	" 28.
Ridgetown	Wardsville.....	" 30.
London....	London.....	Nov. 2.
St. Thomas	Aylmer.....	" 3, 4.
Stratford....	Stratford.....	" 4, 5.
Pictou....	Consecon.....	" 12.
Nova Scotia Conference.	Bridgetown	Oct. 21, 22.

Secretaries of District Leagues are earnestly requested to inform the Editor of places and dates set for their coming conventions, and to send as soon as possible after the convention, (1) A list of the officers-elect, and (2) Some brief report of the Convention for this paper.



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Smiles

Dr. Ends: "There's nothing serious the matter with Freddy, Mrs. Blakly. I think a little soap and water will do him as much good as anything."

Mrs. Blakly: "Yes, doctor; and will I give it to him before or after his meals?"

Bumper crops are in prospect, but no doubt there will be pessimists like the farmer told of in the Persian story. A visitor pointing to the rich fields of grain said: "Good friend, you are fortunate this year. You cannot grumble about your crop this season, eh?"

"No," whined the farmer, "but a crop like this is terribly wearing on the soil."

Some time since two natives of the town met along the public highway and paused to compare news and crop reports. One of them was wearing an exceedingly long face.

"S'pose ye heard that our preacher is goin' ter leave," said he of the long face. "Got a call ter some town about two hundred miles away, an' says he's goin' ter accept."

"I knowed it! I knowed it!" was the emotional response of the other. "Thought we was makin' a big mistake at the time."

"Don't know what yer talkin' about," said the other, wonderingly. "What mistake did we make?"

"Raised the preacher's salary," answered the second. "If we hadn't give him more money last year, he couldn't have saved up enough ter buy a cart-ticket out o' town."

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