



# THE ALADIAN EPWORTH ERA

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**"Fear Not; I am the first and the last and the Living One; and I was dead, and behold I am alive for evermore, and I have the keys of death and of Hades."**—Rev. 1: 17, 18.

"The Resurrection of Jesus stands fast as a fact, unaffected by the boastful waves of scepticism that ceaselessly through the ages beat themselves against it; retains its significance as a cornerstone in the edifice of human redemption; and holds within it the vastest hope for time and for eternity that humanity can ever know."—Dr. Orr.

### Easter Day

O Day of days! shall hearts set free,  
No "minstrel rapture" find for thee?  
Thou art the Sun of other days,  
They shine by giving back thy rays;  
Enthroned in thy sovereign sphere,  
Thou shedd'st thy light on all the year;  
Sundays by thee more gloriously break,—  
An Easter-day in every week;  
And week-days following in their train  
The fulness of thy blessing gain,  
Till all, both resting and employ,  
Be one Lord's day of holy joy.—Keble.

April is so called from *aperis*, which signifies to open, because nature now begins to reveal its hidden charms, and expand its beauties. In Saxony, it was called "Oster," or "Easter Monat," because the feast of their goddess, Eastre, was then celebrated.—*Loaring*.

## The Vision That Forbids Fear

SOME shadow of fear always mingles with anticipation, however bright.

There are dark possibilities and darker certainties hid in the future, which warrant fear only too fully. He must be strangely sanguine and foolishly self-confident, who can front the unknown-to-morrow without some tremor. The vision which John saw in Patmos, and the words which the glorified Christ spoke, as He laid His strong and gentle hand upon him, are the best antidote to such dread. If we see Him standing above the future, and hear Him say "Fear not; I am the First and the Last, and the Living One," we shall be made strong to meet all that may be concealed in the days that are to come.

The vision of Jesus as "the First" will inspire with true courage, springing from quiet trust that He is throned above all events, and directs all things. For that epithet "First" expresses more than priority in time. It distinctly asserts that He is cause of all things. By it Jesus claims for Himself what John has asserted for Him in the prologue of his Gospel, that "all things were made by Him, and without Him was not anything made that hath been made." . . . . The hands that were nailed to the cross hold the helm of the universe. John saw in his later visions the closed book of what should be in successive epochs the history of the world and the Church, and wept because none were able to loose the seals, and, as it were, send out the imprisoned destined events on their career. The Lamb that had been slain opened the roll, and at His bidding the riders galloped forth on their steeds, and the trumpets blew. What is that but the presentation in magnificent imagery of the thought of Christ's supreme power administering the affairs of the world? And the affairs of each unit of us, small as they are, are guided by the same hand that broke the seals and holds the seven stars.

Since the direction of our lives is in the hands of the Lamb that was slain, we may be sure that the purpose of all which befalls us is in harmony with the purpose of that great sacrifice. He who has died to redeem us carries on our redemption by His providences, and seeks to make us more entirely His, and more like Himself thereby. His perfect Love wielding His sovereign power should cast out all our fear.

The vision of Jesus as "the Last" will inspire with courage. Just as "first" points to something deeper than chronological order, so does "last." It declares that, as all things come from, so all things tend to, Him who is their goal.

The approach may be devious and often it seems as if the whole course of human affairs tended away from Him; but, however great the deviation, the path of history will return to its true direction. So is it also with our little lives. And if these contribute to His glory and advance His purposes, what can there be in them to frighten us? Only one thing need we fear, that by our opposed wills we thwart His aims and turn the providences of our lives into hindrances to His effecting His loving designs in us.

When we look onwards a short distance, there may be grounds for dread, but if we look ahead far enough, and see how all the chaos is shaped into order, and how at last, "to Him are all things," we shall not fear. If we make Him our end, we need fear nothing, for then we are on the same side as all the forces of the universe, and our welfare is secured by the irresistible drift of things. We are soldiers in the army that is destined to conquer, and may go into every fight without fear.

The vision of Christ as "the ever-living One" will inspire with courage. The title belongs to the Eternal Word, whom incarnate we name Jesus the Christ. That fulness of essential "life" which was "in Him" ere He was manifested as man, was not diminished by His passing through death, any more than the sunlight is quenched in eclipse. That august form, radiant with life, should rise before us from every tossing ocean of change, as the fabled goddess from the foam of the vexed sea. We see the fluctuations of time for their highest purpose, when, by the force of contrast, they reveal to us the unchanging Christ. Blessed will our looking forward be, if we can see in the dimness the calm figure of Him walking on the water, and coming near us in the storm! Happy are they to whom every change proclaims the name of the Unchanging Cause of all changes, and all death speaks of the Living Christ!

That vision will give us courage, suggesting the limits within which change and decay can operate. Whatever goes, He remains. Other love may fade, or turn into hate, or die within the heart in which it dwelt, but He is the ever-living lover of our souls. The clouds in the lower sky are wind-tossed and swept away, but the calm blue above is always there. We need not fear what time can do "with this wide world, and all its fading sweets," for it has no power over Him, and we shall always have Jesus.

—Dr. Alexander McLaren.



The time for the Annual Offering to the General Fund will soon be here. If your League has not taken it, please see to it without fail. Make it as liberal as possible. Your General Treasurer will greatly appreciate your liberality, and the General Board will direct the wise expenditure of the money. Do not, please, be content to contribute a poor solitary dollar, nor two of them. "Double up," and you and everybody else will be the better pleased and provided for.

### Just Between Ourselves

Just run your eye over the list of books advertised by the Book Room this month. You will see some good ones to help you in becoming an acceptable speaker, a competent debater, or a clear writer.

If your Pastor does not readily make arrangements for the Annual Meeting of your League, remind him of it. He has a host of other things to think of at this busy time of the year, but not the least of his important duties is to conduct the election of your President for the ensuing year. Do not allow lax business methods to injure your League.

A concise summary of the work of your Society, sent soon by your Secretary to this office, would be greatly appreciated by the editor. To supply such would not only be a good thing for your own League, but it would stimulate others to better work during the coming year.

Your careful attention to Our Young People's Forum, as you will find it started farther on in this paper, will, perhaps, stir you up to contribute something for the columns next month. Do not be afraid to write what is in your mind on any practical theme. The editor is not your critic, but your friend. Put your ideas on paper and send them on.

The work of the office keeps us busy. Just what the General Secretary's regular correspondence amounts to, you may reckon from the fact that, during January and February, 353 parcels of papers and books were mailed, in addition to 2,708 letters and cards, which passed through his hands, or those of his assistant. This does not include the necessary correspondence conducted by the Field Secretaries.

There are now over 1,600 students enrolled with the General Secretary, in the Teacher Training Department. Several hundreds more are quietly taking some part of the course. We have only made a start, so far. This important section of our work. Could not your League add a few names, and, by conducting a class, not only greatly benefit your members personally, but add materially to the efficiency of your Sunday-school teaching staff? If you have not sent the leaflet, send for it. You will find this study intensely interesting and greatly profitable.

On page 94 is a typically Western picture. The young men, Palmer and Hoakings are splendid specimens of promising young Methodist probationers. The horse-man is our Secretary Westman, who by any convenient method manages to cover

a lot of territory, and is doing excellent service. The lady is Mrs. McIntyre, Sunday School Superintendent at Brant, and with her is her little girl, member of the Cradle Roll. Success to them all, and the noble army of Christian workers whom they represent.

### The Church and the Children

The fact is indisputable:—Thousands of growing boys and girls never come into Church membership. No evasion of such a deplorable condition of things can be made without a measure of guilt. The Sunday School does not obtain all it should, and even those it does obtain it fails to retain. In the middle 'teen period the young people drop out of the Sunday School by thousands, and a great number of them drift away from the Church forever. Is such a loss of young life unavoidable? We may hardly expect to hold all boys and girls as they grow into adult life, but certainly, we should not willingly consent to the wholesale departure of so many of them from among us. Many remedies have been suggested that have in them elements of value; but the Church as a whole is not awake to the worth of a child in himself and for his own sake immediately and now. We see in the little child possibilities of the coming man, but are blind to his present worth. Consequently, we postpone his actual enlistment for Christian training and discipline until he has grown, and then the sad fact is apparent that while we have waited too long, and the equally tragic fact is made manifest that, while we were waiting Satan was working. The results we all know,—he gets the lives on which he has no natural or rightful claim and Jesus Christ loses those who by every legitimate right belong to Him.

The trouble is that we do not go at this business of child culture in His Name soon enough, nor start the process of child training for life-long Christian service early enough. Give a child the idea that he is not a Christian now, but may become one some day, and the probability is that he will never be one. Tell him that until he has passed through some strange and mysterious process he cannot love and serve God, and you prejudice him at once, and more so as he grows, against the whole thought of religion. But proceed on the assumption that the child does here and now actually belong to Christ, teach him so, in process of time explain to him why, make clear to him how he may enjoy and improve his rightful relationship and heritage, and he will turn to rather than from his Lord as years pass by.

Though Jesus never said it, too often children get the impression that his words were "Except ye be converted and become as old men ye cannot enter into the Kingdom of Heaven." Such words were never spoken by Him, either to or of children. He told grown men that they must become as little children. For the Kingdom of Heaven consists only of such. The first business of the Church in relation to the little ones is not to get them converted to God, but to pre-

vent them from being converted away from God. This work is worthy of the best thought of the Church, it calls for prayer for our children, it requires the protection of their rights as secured by Christ, it demands their preservation for Him, their preparation for His service, and for the dreadful loss of young life that is entailed by the Church's neglect of this, her first business, surely someone must at last give account.

### Primary Impressions

Primary Work is First Work. This is true both in the matter of Time and of Importance. Old people give testimony that the facts and feelings made in earliest life upon their minds and hearts are the most vivid still. The first things learned are often the last things forgotten. Many an aged man fails to recall what he heard yesterday, while his remembrance is keen of what transpired many long years ago. What our little children are learning now they will remember many years hence. First Facts stick! Let them be worthy a place in the memory. Those primary impressions are prime impressions,—first in the matter of precedence and first in the matter of value. They are the foundation on which the superstructure of life is built. They are the spring-time from which the harvest grows. They are the seed from which shall be reaped a crop of good or ill in process of the seasons. The infant nature is a new untilled, uncultivated tract. Virgin soil to be cultivated is here. Some kind of crop is certain. No life is unproductive. Every life is an accumulating record of good or ill, righteousness or sin, a praise to God or a satisfaction to the Evil One. Since a little child's first thoughts, impressions, lessons, desires, duties are productive of such far-reaching and permanent results, making or marring a whole life, the charge could see well to it that the Primary Work be true, pure, well and faithfully done. Whether it be in Home, Church, Sunday School or League, these little ones are dependent on us. We are responsible for them. What they need, how they need it, the manner and method of imparting the needed food,—these are for us who have them in charge, to study and apply.

Mistakes committed now may be repeated of later on; but perhaps never repaired. "It's never too late to mend," is not in every sense true. A child's well-being is assurable only while he is a child. An old sinner may be converted; but better far had he never been an old sinner. God can save an old sinner's soul; but even God cannot restore the lost years. Better construct a life than save a soul. The former includes the latter. Proceed with your infant on the assumption that he belongs to the devil, and the devil will see to it that he has a corresponding experience. Consider him as a child of the Heavenly Father, and such degradation and misery as Satan ensues will never be known. If we demand an old sinner's conversion of our children, they must necessarily have an old sinner's experience first. God forbid! A little child may be regenerate before it knows what such a word once asked as to the best way to teach popular liberty. "Begin with the infant in the cradle," he replied, "and let the first name he lipsa be 'Washington.'" How shall we teach godliness, purity, righteousness, truth, holiness? Begin with the infant in the cradle, and let the first name he lipsa be "Jesus." So learning, he shall never forget it, or its power.

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# The Golden Bond of Prayer

What the Comradeship of Young  
Methodists May Do

REV. DR. FITCHETT

IT is said that there are 35,000,000 Methodists in the world to-day; if that is so, two-fifths—or 14,000,000—are under fifteen years of age. Three-fifths of them—or 21,000,000—are not yet twenty-one years of age. What a wonderful host of young and happy lives they make! My dear youths and maidens who read these words,—you ought to be, in virtue of your youth, rich in imagination. Try and call up a vision of the great army of the young to which you belong.

## AN ARMY OF THE YOUNG.

You cannot see their faces, nor hear the music of their voices, and the tread of their feet. They are scattered over many continents and dwell under all skies. They are to be found in Great Britain, in the United States, in Canada, in India, in Australia and New Zealand, in Africa, in the West Indies. What a comradeship they make!—bright-faced, clean-blooded, with sunshine in their eyes and music on their lips. For they are the children of godly homes, nurtured in an atmosphere of love, of earth's very best. They have learned how to pray. They sing as they march, for they belong to a singing Church; and of all earth's children none have better reason for singing. They have great memories behind them, great hopes before them, and a great faith within them.

Now, you belong to this army! You wear its colours. You are counted in its ranks. Would you not like to see the great host of your comrades; to catch the sound of their laughing voices, to exchange some sign of love with them, if only a smile, a gesture, a wave of the hand?

## THE MEETING PLACE.

Well, you will not see them, till you and they meet in that great multitude which no man can number before the throne of God in heaven. But there is one point at which, to-day, and every day, you can come into living, loving, personal touch with all the vast host of your comrades. There is, even on this rough earth, a place where "spirit with spirit can meet." It is at the feet of God, in the hush and sweetness, the mystery and the gladness of prayer.

You all believe in prayer. If there is one thing about which you are sure it is that God on His throne stoops to listen to the whispered, or unuttered, words of every sincere prayer. You have been taught to pray. Almost the very first words put upon your lips by the tender piety of your parents were words of prayer. An American statesman proposes, in order to celebrate that golden century of peace which, since 1815, has prevailed betwixt Great Britain and the United States, that on a given day in 1915 the whole population of both countries, 150,000,000 of English-speaking people on both sides of the Atlantic, shall, at an agreed moment, stop all their work, and stand for five minutes with bowed heads in prayer to God that He would keep peace betwixt at least these two nations for all time. That, if the plan is carried out, will be a wonderful spectacle: a prayer-meeting of 150,000,000 people.

But alas! in the population of these two countries there are many people who never pray. They have forgotten the

DR. FITCHETT is one of the best known Methodists in the wide world. The Methodist Church of Australia claims him as one of its most brilliant scholars and preachers. But in a larger sense he belongs to Methodists in all the five continents. His books have made him popular among thousands who have never seen his face; and his last volume on "The Great Duke" has won high appreciation as a serious study of the character and work of the Duke of Wellington. The following paper will be published simultaneously in Great Britain, Canada, the United States, South Africa, and Australia.



REV. DR. FITCHETT.

divine art. Their lives are in quarrel with prayer. They are such simpletons that they do not believe in prayer.

But you are better taught! You were nursed in an atmosphere of prayer. Almost the first words you learned to utter were broken syllables of prayer. And, if you will, you may create, within the bounds of the Methodist Church, a better and more memorable prayer-meeting than Senator Root proposes.

## THE BOND OF PRAYER.

Suppose that the whole vast army of Methodist youth agreed together that, every morning, for one brief minute, they would pray for each other; and would do it for all the days of the year, and all the years of their life; and so create a habit which will run like a thread of gold through the whole span of their earthly life! Such an agreement of prayer would be, in the presence and at the feet of God, a solemn act, an acknowledgment of your kinship with each other. If it only had the office of a gesture, a signal of love, extended across sea and land betwixt all the children of the great Methodist household, it would be worth doing. But in the sight of God it would be vastly more than this. It would be the creation of a new tie, strange, sweet, and divine—a tie which distance cannot weaken, nor time itself destroy—betwixt the young people of the great Methodist Church in every part of the world. And such a cloud of agreed prayer ascending from many lands, and from multitudes of simple and loving hearts, would have a power with God which no arithmetic can measure.

Tennyson pictures King Arthur saying to one of his Knights:

" . . . . More things are wrought by prayer,  
Than this world dreams of. Wherefore let thy voice  
Rise like a fountain for me night and day.  
For what are men better than sheep or goats  
That nourish a blind life within the brain,  
If, knowing God, they lift not hands of prayer  
Both for themselves, and those who call them friend?  
For so the whole round earth is every way  
Bound by gold chains about the feet of God."

This is certainly true. But those sixty seconds of prayer for each other every morning, here suggested, would bind the whole youth of Methodism closer to God, and to each other. It would help you to keep in mind the goodly fellowship—a better fellowship than that of King Arthur and his Round Table—in which you stand. The tender and enduring bond betwixt the young people of Methodism thus woven would strengthen immeasurably the Methodist Church. It would win wonderful answers from God Himself, answers that would enrich your lives, and enrich the life of the church to which you belong.

## WILL YOU JOIN?

It only needs your consent! Come into that golden circle of prayer. Begin to-day. Make it a habit. Remember, as you pray for all your comrades, what a murmur of soft, youthful voices is going up at the same moment past the stars to God. Will you stand aloof, separating yourself from your kindred; refusing to pray for others while they are praying for you? You can strengthen the family tie of the whole Methodist Church by coming into this great bond of prayer.

Pray for each other! Pray for the Church of your fathers. Pray for Christ's Churches of every name. Pray for all Sunday-schools. Pray for the sad multitudes, yet sitting far off in heathen darkness. Nothing so enriches our own life and character as prayer for others.

## A NEW METHODISM.

You may do great things for Methodism, and for the whole Church of Christ in the years to come. You will be its teachers and missionaries. Or if God calls you to a secular life you will give your money, the strength and skill of your hands, the knowledge of your brain, the power and quickness of your minds to the service of the Church. But begin to-day to render *this* service to all your comrades, taking them into the mystic circle of your prayers. The very effort to do this will teach you to pray in larger terms than you ever did before. Your faith will take a new and amazing sweep. And when you have learned to gather into the compass of your love and prayer all your youthful Methodist kindred, you will yourself be a better Methodist than you ever were before, and will help to develop a richer and nobler Methodism than the world has yet seen.

# How They Got Them—200—in the Berlin League

IN the regular Church Calendar for December 31st last, in the Methodist Church of Berlin, Ontario, a rather striking notice appeared. It read, "Owing to Monday, January 1, coming on New Year's Day, the League meeting will be withdrawn, but 200—." The figures were large and prominent. The calendar for January 7th contained the regular League announcement, but the ambiguous 200 again appeared, with the injunction, "Watch the Dial." The same mysterious and mighty 200— appeared on January 14th, accompanied by a call to a "Practice held after Service." What did it all mean? The calendar for January 21st contained some measure of explanation, in the following intimation for Monday: "Epworth League meeting at 8 p.m. Citizenship Campaign 4th charge. This is the big 200 Night which you have all been looking forward to. A unique gathering of young men is assured, and will no doubt outnumber the ladies. To any who have not agreed to be present, we extend a cordial invitation and promise you a good time. Collection." But what did the gigantic 200 stand for? The Monday evening made all clear, and the splendid crowd of young men present at the League meeting told the whole story. But while the editor knows something about this excellent meeting, he cannot describe it half as well as our good friend Mr. J. W. Smith, who has kindly acceded to his request for some detailed account of the proceedings. Mr. Smith's letter contains the following interesting and suggestive paragraphs. Let others adopt, and if possible improve, the plan of operations:

"Although the attendance of our young men was fair, and increasing with every meeting, still we did not have the numbers we knew we could get. Mr. Armstrong, the head of the Citizenship Department, was the dynamo behind our operations, and we started what we called a '200 Campaign,' and I might say that all the young men on the committee did their best and put forth every effort to make it a success.

"About three weeks before the meeting we announced that we were working for 200. A week later we had ladies placed in the lobbies of the church, showing our progress. We purposely made our announcements indefinite and mysterious, and people began to become interested.

"The first thing, of course, we did was to form different committees to look after obtaining of the costumes, the programme, and the advertising. All the young men in the League were on the Campaign Committee, which was responsible for the attendance of 200 young men on January 22nd. Our young men met very often for two weeks at the rooms of one of our number, to discuss the campaign.

"Our meeting was announced four weeks beforehand in the church calendar. Members of our committee were stationed in different parts of the church, and they secured the names and addresses of all the young men sitting near them. As many as would were induced to sign his name on the back of our Promise Card, which was as follows:

**YES I WILL  
BE ONE OF THE 200**  
CITIZENSHIP CAMPAIGN  
TRINITY EPWORTH LEAGUE  
JAN. 22nd, 1912

"All those who signed were told that they were promising definitely to be at the League meeting. The person securing the signature placed his number on it and handed it, along with any others he might have, to one of the Committee, who took note of the names and credited the person corresponding to the number on the card with the promises he had obtained. In this way all of us had something to do and came more in touch with other young men who attended church more or less regularly. We were also able to tell how many had promised, their addresses, and how many names each worker had secured. Some of our young men secured twenty and thirty names.

"Some of the fellows refused to sign. In this case we placed their name, address and excuse on a small printed sheet, with the number of the person making the report, like this:

## Citizenship Campaign

TRINITY METHODIST CHURCH

NAME	
ADDRESS	
ANSWER	

"This was handed in at headquarters, and we made it a point to send not one but four or five after the man we wanted, until somebody secured his name.

"We made a very thorough canvass and secured promises we never expected to receive. We did not ask the young women to promise, since we felt sure if we could secure the attendance of the young men the ladies would come anyway; and so they did.

"A few days prior to the meeting we mailed in a neat envelope this reminder to all who had promised to attend:

## Lest You Forget

NEXT MONDAY NIGHT

is the big night

Citizenship Campaign

JANUARY 22nd, 1912

Trinity Epworth League

We are glad you have agreed to be with us at 8 p.m.

"The attendance was the largest I have ever seen at a League service. Our schoolroom was crowded, the men especially turning out in large numbers. The indefinite nature of our announcements, the quiet yet determined way in which we made our preparations, and our bold resolve to fill the schoolroom with young men, all seemed to draw the people.

"About thirty took part in the programme. These represented, in their dress, practically every nation sending emigrants to Canada, and occupied four rows of chairs, one row above another, so that all could see. Many of the costumes were real, such as the Scotch Highland dress, the Chinese, and the Dutch. By placing before the eyes of the large audience the group of representatives of every type to be found in

Canada, we endeavored to give and leave the impression that this country is a great, composite nation.

"We took our places on the platform and carried out our programme automatically, dispensing with the aid of a chairman. We were grouped around Miss Canada, who occupied a throne in the centre.

"The following constituted the programme:

- |  |                   |
|--|-------------------|
| Item.  | Announced by      |
| 1. Chorus, "O Canada".....                       |                   |
| 2. Hymn No. —.....                               | Mr. O. A. Keffler |
| 3. Prayer, Rev. H. W. Crews.....                 |                   |
| 4. Miss Canada, Recitation.....                  | Mr. H. Armstrong  |
| 5. Jack Canuck, Song.....                        |                   |
| 6. M. Smith, Talk on Immigration.....            |                   |
| 7. Violin Solo, Mr. Eden Schlee.....             | Mr. Irvin Schlee  |
| 8. "Our Irish Representative, Patrick".....      | Mr. R. J. Goudie  |
| 9. Hymn No. —.....                               | Miss Canada       |
| 10. Mr. Irvin Schlee, Talk.....                  | Mr. Keffler       |
| 11. Solo, Mr. Keffler.....                       | Mr. Oliver        |
| 12. Mr. H. Armstrong, Talk.....                  | Mr. Smith         |
| 13. Piano Duet, Misses Hillman and Wildfang..... | Mr. Keffler       |
| 14. Chorus, "The Maple Leaf".....                | Mr. Keffler       |
| 15. Address, Rev. H. W. Crews.....               |                   |
| 16. Offering.....                                | Mr. H. Armstrong  |
| 17. Hymn No. —.....                              | Mr. Crews         |
| 18. God Save the King.....                       | Mr. Keffler       |
| 19. Mizpah.....                                  | Mr. Keffler       |

"The announcement of the various numbers by different persons gave variety.

"The addresses formed the most important part of the programme, although they did not in any way overbalance it. I cannot send any of the addresses, since our young men, thanks to the experience they have gained on the League platform, spoke only from a few notes they had taken. The talks were very interesting and were well delivered. All dealt with problems and duties of citizenship: The duty of Canadians to the immigrants, the Church's attitude toward sports, the need of the highest ideals in true sportsmanship on the part of young men, and the part we can play in promoting true and noble citizenship. Each address was of about fifteen minutes' duration, but every minute was full of interest.

"We employed only League talent and the exercises certainly demonstrated that our Leaguers knew how to provide a good programme, and that they are awake and aggressive.

"Interest in the League is increasing, our attendance is growing, and our Citizenship Department is very active, reaching out for new members, especially young men, and so endeavoring to fulfil the purpose of the citizenship phase of Epworth League life and work."

Drunkenness is the vice of a good constitution, or of a bad memory.—of a constitution that never forgets that it never bends until it breaks; or of a memory that recollects the pleasure of getting intoxicated, but forgets the pains of getting sober.—Carlton.

Intemperance is a Hydra with a hundred heads. She never stalks abroad unaccompanied with impurity, anger, and the most infamous profligacies.—St. Chrysostom.

What maintains one vice would bring up two children.—Dr. Franklin.

# The Life of Frances Ridley Havergal

MISS BERTA McLEOD, PARIS, ONT.

"The tidal wave of deeper souls  
Into our inmost being rolls,  
And lifts us unawares  
Out of all meaner cares.

"Honor to those whose words or deeds  
Thus help us in our daily needs,  
And by their overflow  
Raise us from what is low!"

IT is no light task to fathom the depths of such a life as that of Frances Ridley Havergal; but who has not been blessed by the benediction of its "overflow"?

Her writings, rich in feeling, pulsing with devotion, beautifully express the deepest heart experiences and have inspired countless lives to noble purpose and loyal service.

The influence of her pen was great, for behind the beauty and dignity of her literary style lay the power of a consecrated life.

She herself once wrote to a friend: "If I am to write to any good, a great deal of living must go to a very little writing." This accounts for the fine quality of her work.

The record of her childhood reveals the budding of talent. At two years of age she spoke with perfect distinctness an unusual fluency, at four she could read the Bible and any ordinary book correctly, and had learned to write. At seven she composed her first little verses, and from nine years old and upwards wrote descriptive letters in perfect rhyme and rhythm.

In school she made rapid progress, studying French, German and music with great interest and splendid application. Her rare talents were evident to her teachers, and won their warm tributes. Her school days ended, she pursued her studies at home, taking Greek and Hebrew under private tuition. Thus was laid a thorough foundation for that faculty of lucid expression which characterized her writings.

Regarding her spiritual development, we glean from her own autobiography. It seems surprising that the inner heart life, which in her maturity truly shone "more and more unto the perfect day," should have been so shadowed in her youth. She tells of conscious religious awakening at six years, but her experience from then until the beginning of her fifteenth year she describes as a time of "inner darkness and strife and utter weariness of spirit." Then came the gleam of morning brightness as she passed into the joy of conscious trust in Jesus Christ. At eighteen she took the confirmation vow, and the solemnity of the act held deep significance for, and made lasting impression on, her intense nature. The story of the after years reveals a deepening experience, radiance of joy, fullness of peace and complete consecration of her gifts and powers to the service of the Master. She showed the meaning of the words, "Ever, only, all for Thee," by her life, for to her Christ was indeed all in all, and she herself "seemed as one pacing the ramparts in the very presence of the King."

Her versatile talents were manifest in the variety of her activities. Being a daughter of the Rectory, pastoral work,

visitation, teaching, Sunday School classes, and mission societies interested and claimed her attention. She wrote a number of books, both prose and poems, and contributed much to the magazines of the day. In music she displayed no mean talent. She both played and sang with skill, feeling and power, and as if this were not enough, the melody of her own soul found expression in musical compositions of deep merit.

Several times her labors were interrupted by severe illness; then it was the beautiful submission of her spirit was manifest. Her own words are expressive. "I look at trial and training of every kind in this light, not its effect upon oneself for oneself, but in its gradual fitting of me to do the Master's work." "Did you ever hear of anyone being very much used for Christ who did not have some special waiting time, some complete upset of all his or her plans first; from St. Paul's being sent off into the desert of Arabia for three years, down to the present day?"

In her hymn-writing she was without doubt inspired. She ascribes not only the ideas, but the very words and rhymes to the direct suggestion of God. Her humility shines out in her words, "Writing is praying with me, for I never seem to write even a verse by myself, and feel like a little child writing; you know a child would look up at every sentence and say, 'And what shall I say next?' This is just what I do. The Master has not put a chest of poetic gold into my possession and said, 'Now use it as you like!' but He keeps the gold and gives it me piece by piece."

Interesting incidents are related regarding her choice bits of song. Her well-known hymn, "I gave my life for Thee," first appeared in "Good Words," it was written in Germany in 1858. She had come in weary, and sat down opposite a picture with this motto. At once the lines flashed upon her, and she wrote them in pencil on a scrap of paper. Reading them over, they did not satisfy her. She tossed them into the fire, but they fell out untouched! Showing them some months after to her father, he encouraged her to preserve them, and wrote the tune "Baca" specially for them.

This is her own story of the origin of the consecration hymn, "Take my

life." I went for a little visit of five days. There were ten persons in the house, some unconverted and long prayed for; some converted but not rejoicing Christians. He gave me the prayer, 'Lord, give me all in this house!' And He just did! The last night of my visit I was too happy to sleep, and passed most of the night in praise and renewal of my own consecration, and those little couplets formed themselves and chimed in my heart one after another, till they finished with, 'Ever, only, all for Thee.'

This true-hearted, whole-hearted devotion to Jesus Christ was the dominant message of her own life, so the strong note in her hymns is that of full surrender and service. Typical of her influence is her message, oft repeated, "Don't hold back from letting Him use you."

In the midst of plans for more far-reaching activities, she was taken ill, and after a brief time of intense suffering, patiently endured, in the fullness of hope that rarely beautiful spirit was freed from earth's limitations to stand in the very presence of the King. But the radiance of her joyful trust and the fragrance of her gracious deeds linger yet to bless the sons of men.

Her resting-place is marked by this inscription, given on her tomb:

FRANCES RIDLEY HAVERGAL.

Youngest Daughter of the Rev. W. H. Havergal and Jane, his wife.

Born at Astley Rectory, 14th December, 1836.

Died at Caswell Bay, 3rd June, 1879.

By her writings in prose and verse, she, "being dead—yet speaketh."

"The blood of Jesus Christ, His Son, cleanseth us from all sin."—1 John 1: 7.

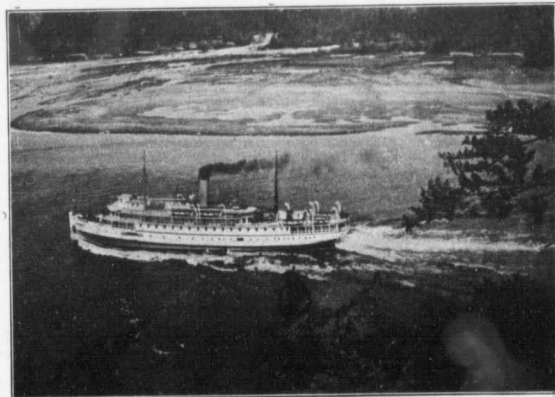
Temperance puts wood on the fire, meal in the barrel, flour in the tub, money in the purse, credit in the country, contentment in the house, clothes on the back, and vigor in the body.—Dr. Franklin.

Oh, that men should put an enemy in their mouths to steal away their brains! That we should with joy, pleasure, revel and applause transform ourselves into beasts.—Shakespeare.

Troops of furies march in the drunkard's triumph.—Zimmerman.



MISS HAVERGAL.



THE PRINCESS ADELAIDE PASSING THROUGH THE NARROWS, VANCOUVER.

# Amateur Photography

THE EDITOR

## II. Getting Best Results

OUR first article briefly described the various forms of Cameras generally used by amateur photographers, and promised that this would give some simple hints as to how to make the most of the outfit you have. The points contained herein are necessarily general in character; but I shall be pleased to correspond personally with any of our readers who may desire more specific advice.

There are a few points held in common by all photographic outfits no matter how cheap or how expensive they may be. I shall state only three essential ones here.

1. Every outfit has its true field and sphere of usefulness. It is capable with proper manipulation of doing work for which it was constructed.
2. Every outfit has its limitations. No expert photographer would think of doing all classes of work with the same instrument.
3. Every careful operator, no matter what his outfit may be, will intelligently study its capabilities, understand its

them in correct relation to one another for practical work. If you demand too much of your lens it will fail you and you will perhaps condemn it as "no good," when the real lack is not in it but in your misuse of it. This misuse of the lens is the chief cause of failure with many young photographers who are in too great a hurry to "make pictures." They "snap" at anything that takes their fancy, regardless of existing conditions, position, or light, and wonder afterwards why they did not get anything worthy while.

Though you may not understand the most elementary principles of optical science you must at least never forget that throughout all your work you are subject to inexorable law, and that if you ignore or violate this you must pay the price of failure. Nothing is more beneficent than light, and yet it is wholly arbitrary in its action. If you do not pass it in sufficient measure through your lens onto your negative surface, you need not look for good pictures. Light is the prime element on

light in the same time than those of the cheaper grade; but even these are comparatively useless for rapid work without sufficient light on the view. And some grades of plates are much more sensitive than others; but even a "lightning" plate on a dull day will give poor results without adequate exposure. You had better err on the side of a too long than a too short exposure, for if you have the latent image on your plate and handle it carefully, you can restrain the development and get a good negative. But if your plate has never seen the picture you have been trying to take, all the coaxing and forcing you may do in the developing process cannot bring up an image which is not there, nor never was.

My counsel then is twofold in this relation. Do not try to take everything and do not take anything unless you see that you have a reasonable prospect of success. I know the impatience and almost feverish haste which a young person with a camera frequently feels; but you must learn to obey law if you would not be forced to pay penalty later.

If you would get best results with your present outfit, therefore, study it, know its capabilities, respect its limitations, use it intelligently, and be content to work within its proper scope.

In my next I shall have something to say about the choice and treatment of subjects for your camera and how to handle them.

Accompanying this are three pictures taken under wholly varying conditions and with three different lenses. Study them. The "Princess Adelaide" was taken on a film from the heights above Vancouver Narrows, as the steamer below me was steaming full speed out to sea. The exposure was 1-250th of a second. Not an atom of sky is visible, but the view gives a good idea of the opposite shore at low tide.

The interior view of the office was taken on an ordinary plate with a wide-angle lens. This was necessary as the typewriter seen at the left was only about four feet from the camera. To get sufficient light on the bookcases in the rear office it was necessary to give approximately half a minute exposure. The lady in the picture is Miss Wallace, my office assistant. Next her is Rev. J. K. Curtis, and in the adjoining office is Rev. F. L. Farewell. The picture was taken without any direct sunlight on the windows, on a moderately bright day, during a recent noon-hour when both of the Field Secretaries happened to be together. No special preparation whatever was made for it.

The gallery view of the Metropolitan Church was taken on a red plate last fall, just before the meeting of the Ecumenical Conference, and appeared in The Globe of about that time. I gave the plate an exposure of thirty-five minutes on a rather dull afternoon. The full organ, front view, in the October Epworth Era, was taken at the same time.

These three pictures studied in the light of the simple suggestions contained in this article, will, I hope, enable some of my readers to get better results than ever by the intelligent use of the equipment they have.



AN INTERIOR VIEW OF ONE OF THE GENERAL OFFICES.

limitations, and be content to work within them.

If you will bear these three points in mind you will save yourself much disappointment and not a little unnecessary expense, for the greater number of failures arise not only from the insufficiency of the apparatus used, but from the inefficiency of the person using it. One is only courting disappointing failure when he tries to do the physically impossible thing, and thousands of exposures are made under conditions that absolutely preclude success.

Know your outfit thoroughly, and be content to use it as the manufacturers intended, or you will fail. For this you should study it as a whole, and in its parts as related each to the other, so that you will not use it blindly or ignorantly.

Give particular attention to the lens. It is the most important part of your whole outfit. Know what it is intended to do, and then give it a chance to do all it can for you. Find out how the shutter is related to the lens, and keep

which you are utterly dependent, and by some means you must have it in sufficient degree or fail. Any lens will pass only a limited amount of light in a given time. Therefore, if you try to take a picture quickly in a dull light you will completely fail. If the day is bright with clear sunshine, it is manifest that the intensity of the light will be much greater than if the weather be cloudy. If the light is not sufficiently bright for enough of it to pass your lens in say one one-hundredth of a second, you must leave the lens aperture open for a proportionately longer time. If your view contains moving objects it is practically impossible to get a sharp well-defined picture of such unless the shutter works rapidly, and if the day be dull this quick action will prevent the passage of sufficient light to your plate or film and you will have nothing of value to show for your effort.

Therefore do not spoil good material by trying to take moving objects in anything but a strong light. Of course some high-class lenses pass much more

# The Attitude of Christ Toward Pleasures

REV. JOHN A. DOYLE, REGINA, SASK.

WHAT do we mean by the term "pleasures"? Consulting the dictionary, it refers to all gratification of the senses and mind. Consulting the New Testament, and especially the gospels, we find spiritual joy and rejoicing stand out prominently, as for example: "Rejoice of great joy" (Luke 2: 10); "Rejoice, because your names are written in heaven" (Luke 10: 20); "That my joy might remain in you and that your joy might be full" (John 15: 11); "Enter into the joy of the Lord" (Matt. 25: 21); "Rejoice in that day and leap for joy, for behold your reward is great in heaven" (Luke 6: 23). This spiritual happiness stands out as the keynote of the Christianity as revealed in the gospel.

In our present treatment we use the term as it applies especially to our amusements, games, recreation, habits of pastime, and methods of entertaining our friends. These are questions which we have allowed to become of vital concern to us to-day. They have caused much and heated discussion, and about them we are receiving many enquiries on the part of our young people.

The attitude of Christ toward these is our subject. Not His teachings, for He gave us no specific teachings on these matters; nor His doctrines, for He pronounced none, and we doubt if He gave any serious thought as to what amusements His followers might indulge in. He was concerned about principles which possessed the heart and controlled the soul, and left details to look out for themselves. He said, "Seek first the Kingdom of God" (Matt. 6: 33) and pleasures will not go far astray, and "Ye shall know the truth" (John 8: 32). Freedom follows.

But He did recognize and give approval to the social and pleasure side of human nature.

First. By answering, with His presence, an invitation to a marriage feast, and joining in celebrating this happiest event in human life.

Second. By His references to festive occasions, and illustrating the Kingdom of God thereby, as in Luke 14: 16-24.

He also recognized the dangers in connection with this side of human life as we see from His parable of the sower (Luke 8: 14), where He shows that some lives become fruitless on account of the "pleasures of this life" choking out the word which they had received.

From the above references as to His attitude in these matters, and especially from His presence and miracle at the marriage feast, we feel that it is safe to base our conduct in the pleasure side of our life on a satisfactory answer to the following questions:

First. Are they consistent with the presence of Christ?

Some years ago one of our young Leaguers went from her home in a country town to visit her married sister in an American city. The sister, who was also a professing Christian, took her to a place of amusement to which she had been in the habit of going. The play that night was a little more extreme and questionable than usual. The young girl became agitated, and at length whispered to the other the startling question, "What if Jesus should walk in now?" The answer was quick and imperative: "Shut up! Do not mention such a thing!" but the girl persisted, and the older sister honestly faced the question and saw how unwelcome a visitor her Saviour would be at that moment in that place. The result was that they both left before the play was ended and the desire to return was gone.

Second. Are they consistent with health—physical, mental, moral and spiritual?

We cannot think of Christ as supplying anything but the purest, most wholesome and life-giving wine in His miracle at Cana. And what He would supply of pleasure for the mind and soul would be of the same standard. Mrs. Wesley's advice to her son John puts the matter in a nutshell: "Would you judge of the lawfulness or unlawfulness of pleasure, take this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things

embarrassment of the host and to supply the need of the guests. Pleasures that are for our own enjoyment only are usually without joy when they are over, and pleasures that deprive others of pleasure cannot leave joy in our own lives.

(2) Is the example good?

This is a phase of the question that should not be passed over lightly. Many a young man or woman has engaged in questionable amusements, which have afterwards lead to actual sin, simply because they followed the example of some older person who saw "no particular harm" in the thing which they were allowed. Many a young person has lost faith in that older one whom they saw doing the things which were doubtful.

Paul's rule applied in a different connection is a good one here: "If meat make my brother to offend, I will eat no meat while the world standeth, lest I make my brother to offend" (1 Cor. 8: 13).

We repeat again that the first and essential thing is a right relationship to Christ, and full acceptance of His great principles; then the details of life will all tend in the right direction.

We have stood on the lake shore and watched the sail-boats crossing the sheet of water, some going one way and some the opposite. What caused the difference?

"One ship drives east and the other drives west."

By the selfsame wind that blows;

"'Tis the set of the sails and not of the gales"

That tells which way it goes."

So it is with the pleasure side of our lives. It is "set of the soul" that decides whether we shall follow the things that strengthen and help and have permanent

blessing, or those which weaken and are followed by disappointment and regret.

## The Golden Rule

Tommy had been quiet for fully five minutes. He seemed to be engaged with some deep problem.

"Papa," he said.

"Well?"

"Do unto others as you would have others do unto you"—that's the Golden Rule, isn't it, papa?"

"Yes, my son."

"And it's puffykly right to follow the Golden Rule, isn't it, papa?"

"Yes, indeed."

Tommy rose went to the cupboard, and returned with a large apple pie. The latter he placed before his astonished sire with great solemnity.

"Eat it, papa!" he said.



WEST GALLERY, METROPOLITAN CHURCH, TORONTO.

—in short, whatever increases the strength and authority of your body over your mind, that thing is a sin to you, however innocent it may be in itself.

Third. Are they consistent with their cost in time and money?

Perhaps there is no question that pleasure seeking Christians should face more seriously than this one. A recent writer calls for the "Simplification of Life." He thinks that our fashions and fads, our feasts and functions all need simplifying. When the demands of God's Kingdom for the salvation of the world are so urgent on every hand, it surely is not consistent that the followers of Christ should spend large sums of money on a dinner or precious time in cultivating new desires for pleasure and inventing new ways of gratifying them.

Fourth. How do they affect others? This question has two sides to it: (1) Are they selfish?

Christ's part in adding to the enjoyment of the feast was to relieve the



## Life Talks With Young Men

BY ONE OF THEMSELVES



THE other day I picked up a book from my library table, and these words caught my eye: "Any man can feel reasonably well satisfied if he's sure there is going to be a hole to look at when he's pulled up by the roots."

They stuck in my mind, and because I have been thinking about them, I am going to pass some of my thoughts on to you. Did you ever think what a good and helpful thing reciprocity of thought might be made? If we all got into the habit of exchanging our thoughts with someone else I think it would be both stimulating and profitable.

It would be a good thing for two reasons: First, it would help the other fellow; and second, it would elevate our own thinking. Honest, now, men, do we not sometimes have thoughts that are unworthy, mean, low, and sordid; thoughts that we would not want to exchange with anyone? If we once got the habit of thinking in order to give out to someone else, cannot you see that it would lead to a higher plane of thought? Just think that over.

My passing some thoughts along to you, I believe in my heart, make me better and stronger for so doing, and I want them to make you better, too. I hope you read last month's talk and that you caught its spirit, and are determined to get in line and become through high thinking the moulder of a noble life and a glorious destiny.

You will remember that I said that until thought is linked with purpose there can be no intelligent accomplishment. Now it's not enough to just think. You must do, you must act, you must get results that are worth while if you are going to fulfill your mission; if you are going to leave a hole to look at when you are pulled up by the roots.

Do not know what your particular mission or work in life may be; but I do know that you have one, for God never sent a man into this world that He did not send his work with him. The Master Builder has a plan for each one of us, so

"Build as near as you can to the

Architect's plan,  
And the finished product will be a man."

The men who accomplish are the men of purpose. This has been called the young man's age. And so it is. There has never been a time when young men have so projected themselves into the doing of things worth while and in which greater responsibility has been placed upon them. Now, don't run away with the impression that because you are young the world is yours. This is the day of opportunity, and it is yours to conquer. The victory will be to the purposeful young men. Yes, that is the idea—the lives full of purpose are the ones that count. Do not sit down and say: "The world owes me a living." It does nothing of the kind. You owe humanity and your Creator a life of service, and the rendering of that service should be the prime purpose underlying your life.

In God's great plan you have your appointed place. No one but yourself can know what it is. You even, as yet, may not know. But it should be the purpose of your life to find out the will of God concerning you and to do it. It does not take long to say that, does it? But it takes a lifetime to work it out. Words flow easily from the tongue, but, oh, the

struggles and the heartaches before they are verified in our lives. And, oh, the grandeur of a purpose filled life. It has a bigness that attracts; there is a force behind it that does things, and it leaves its mark as it passes along life's highway.

Just a few words in a general way, for each of you must discuss with yourselves your own particular purpose. Our purpose in life should extend in two directions, Godward and manward. Christ taught that these are inseparable. The Lord's Prayer combines these relations—first, to "Our Father" and then to our

## The Purpose and Possibilities of the Fourth Department

AN ADDRESS GIVEN BY REV. T. H. P. ANDERSON AT THE BAY OF QUINTE CONFERENCE E. L. CONVENTION.

I DO not know that I have any special qualifications for the reason of which the lot should fall on me to speak on this subject. I think perhaps it is because a few weeks ago, at the Campbellford District Convention, I spoke on the work of this Department.

In speaking to one whom I thought was fairly conversant with the working of our League I said, "I am to speak on the work of the Fourth Department." "Oh, yes," was the reply, "On the social work of the League." Then I had to explain that at our last General Conference the constitution of the League had been altered by combining the Literary and Social Departments and giving us a new Fourth Department, viz., Citizenship.

Moreover, I was surprised at the number of Leaguers at that convention in Campbellford, who afterward said that until I spoke on the subject that day they were unaware of such a change having been made. I suspect that they either do not take the ERA, or, taking it, have not read it closely. So here I would advise the delegates on your return home to secure copies of the new constitution and study it.

Now, this Fourth Department, this Citizenship Department, is divided into five main divisions, viz., 1, Patriotism; 2, Municipal Politics; 3, Temperance and Prohibition; 4, Moral Reform; 5, Athletics. Each of these main subjects is divided into minor departments suggestive of minute and detailed study of the main subjects.

The Apostle Paul, in writing to the Philippians, exhorts them, "Only let your citizenship be worthy of the gospel of Christ, striving together as athletes for the faith of the Gospel." In the progress of the world and the inworking of the Holy Spirit to our generation a new truth is being unveiled. Men are learning to think of humanity, not as a series of disconnected individuals, but as the inter-related members of a living society. Our personal life is rooted in the life of humanity, and draws its richest nourishment from it. The individual comes to perfection only in and through fellowship. The process of civilization has been a process of evolution looking toward first the perfection of social power, and then the perfection of the conditions which make for social well-being. Concurrently with this social development civilization must carry with it the development of the individual. Therefore the young people of later days in this department of citizenship will have an opportunity to

brother. Christ's new commandment does the same: "Thou shalt love the Lord thy God, and thy neighbor." You cannot love God and hate man. And any purpose that clings not to God and stretches out in service to humanity and humanity's need is not going to build a successful and satisfying life.

So, brother man, whatever your work and your purpose in life, make them worthy. Link your programme to God's plan. Make yours a purpose filled life. Think much on your purpose, for thought is creative. Work hard, for that is what counts. Intelligent thought and practical accomplishment should go hand in hand. And when the time comes for you to be transplanted, you may be assured that there's going to be a hole to look at when you've been "pulled up by the roots."

Men, make the hole a large one.

study those principles which form the woof on which the fabric of our humanity is woven. The purpose is to develop high sentiment of honor and a consciousness of civic responsibilities. "Hardly ever," says Prof. James, "is a language learned after twenty spoken without a foreign accent." The same may be said of the Public Spirit and the essential elements of good citizenship. This is likely to be manifested in the life of the individual only to the degree that he has been trained in them during the formative period of his life.

The secular school system makes all too little provision for training the moral and spiritual faculties, and these are an essential to good, honorable citizenship. Therefore the demand is upon the church to supply the education that shall make the individual a safe and helpful member of society. The demand does not necessitate less of the Bible. It does, however, mean that the Bible principles shall be made real and practical in the light of every-day life, so that the young people shall feel that these are as forceful to-day as when the tablet came from Mount Sinai, or the Master spoke by the Sea of Galilee.

Touching the work of the first subject of this Department, viz., Patriotism, we see that here the young people of Methodism will be instructed as to what are the true principles of patriotism and what patriotism means. Patriotism is not a noisy, fireworks, skyrocket demonstration on certain national holidays, but rather, as it has been defined by someone as being, "A deep, strong passion for the higher, larger, moral interests of the people." Here is room for service; indeed, here is the call for the use of the best of manhood in service for humanity and Jesus Christ. To be truly patriotic we must know the past, enter into the present, live and work for the future of our country.

The second subdivision, viz., Municipal Politics, as a study presents the possibility of the Epworth Leaguers reaching the achievement suggested by the late Henry Drummond when he said, "To love among the people on the common street, to meet them in the marketplace, to live as brother man with brother men; to serve God not with form or ritual, but in the free impulse of the soul; to bear the burdens of society as well as its activities of the city, social, commercial, political, philanthropic, in Christ's spirit and for His ends."



Here young Methodism shall be taught that Politics is not in essence the same as Partyism; but Politics is the science of social welfare and has at heart the achievement of a social order in which the ideals of humanity and a noble manhood are to be realized.

In respect to the third and fourth subdivisions, which are *Temperance and Moral Reform*, we may point out that the church can and must often go beyond the state in these matters. It can place ideals ahead of the state which the state must gradually approach. Let me call the attention of the convention to this fact, that the citizens of the Kingdom of God in nearly all civilized nations are the makers and administrators of law.

Let me remind you of the words of the late Dr. Potts uttered here at the first Conference Convention held in Belleville sixteen years ago. Said he: "Be intelligent Methodists." To-day, if he were here, I think he would say, "Be intelligent Methodist citizens."

Now, a part of the advantages of a convention is the methods of attaining the desired ends which may be presented—purposes and methods. Knowing what is the purpose of this Citizenship Department, how shall we set about it to accomplish the desired ends?

First let me say, "*Read your ERAs.*"

During the past several days I have been closely looking over the past year's numbers of the ERA relative to this subject, and I have been surprised to see how much of the very material needed is to hand which may be worked by this committee. It is not always labeled "Citizenship," or "Patriotism," etc., but the discerning eye and mind sees it is the very ground material which may be worked over and full of suggestions for this work.

Then I would suggest some systematic presentation of the history of our country, not in its details, but in its moral and religious aspects; its struggles for the franchise, for the public school system, for equal rights in respect to church privileges, the history of the Prohibition movement. The presentation of these things by the biographies of the men who were the prominent movers in these affairs would be programmes of intense interest.

I would advise the study of such books as "The Challenge of the City," by the Rev. Jos. Strong; and especially of "My Neighbor," by the Rev. J. S. Woodworth, B.A., B.D., our Citizenship text-book for the coming League year.

In addition to these, in some Leagues Mock Councils, Mock Parliaments, etc., are being held, in which a variety of living topics are discussed.

In conclusion, let me repeat the admonition of our Field Secretary, Rev. J. K. Curtis, B.A., when he said in a recent address, "God will help us to do this great work to-day; it is in your hands and in our hands."

Hear what Wilfrid Campbell says of the Patriot:

"Born with a love for truth and liberty,  
And earnest for the public good he stands,  
Like solitary pine in wasted lands,—  
Or some paladin of old legends, he  
Would live that other souls like his be free.  
Not caring for self, or pelf, or pandering power,  
He thunders incessant, earnest, hour by hour,  
Till some old despot shackle cease to be.

"Not his the gaudy title, nor the place  
Where hungry fingers clutch his country's gold;  
But where the trodden crouch in evil case  
His cause is theirs, to lighten or to hold;  
His monument, the people's glad acclaim;  
And title high, a love more great than fame."



"Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and riding upon an ass, and upon a colt the foal of an ass."—Matthew 21: 5.

JESUS not unnaturally made His home at first in Bethany, probably staying with Lazarus and his sisters. He was near Jerusalem, in the midst of friends, while the crowds, who came with the double curiosity of seeing Him and Lazarus, prevented any molestation by His enemies. Though near at hand His time had not yet come. The rulers of the synagogue had sought Jesus to take Him, but now He sought them; He came to them with a vast and jubilant concourse. He went in through the gate of Jerusalem. He came in with sovereignty. A great crowd thronged about Him. The terror and the admiration of the raising of Lazarus from the grave were in the air, and the people poured around Him. They cast their garments upon an ass, and took Him and set Him thereon; they uttered those shouts of the Old Testament which announced the Messiah; and the whole air was filled with hosannas, until all Jerusalem and the valley of Jehoshaphat were not large enough to hold the jubilant cries that arose in the distance.

The Pharisees stood aghast; all their plans had failed. They would crush Him, but He bids fair to overwhelm them. "Perceive ye," say they to one another, "how ye prevail nothing? Behold, the world is gone after Him."  
It was a bitter day for those proud men. They saw this despised Nazarene enter the very temple. He not only dared to come to Jerusalem, but to that place of all others where they were the strongest, to the temple. He placed Himself in their very hands, and they were powerless to close them on Him. He not only evades their threats, but triumphantly invades their temple. He refuses to still the jubilant shouts that fill the air, and will not stay the children's voices, crying, "Hosanna to the Son of David!" while they stand by, gloomy in impotent rage, longing to do what they dared not do.—  
H. W. Beecher.

# The Unfinished Work of the Great Commission

MRS. F. C. STEPHENSON, TORONTO, ONT.

OUR heritage as young people is "The Unfinished Work of the Great Commission." It is a heritage of obligation to obey the command of our Lord and carry out His plans for the world. For nearly 1900 years, generation after generation of His children has failed to obey His last command, and has selfishly withheld from the joint-heirs the good tidings—their right to the unsearchable riches of Christ. The work of the Commission to-day is to carry the Gospel to the non-Christian world. To comprehend the work before us, let us take a survey of the world and of the conditions under which we

not seek a religion; she was satisfied with what she had. But the Christian nations were not satisfied to allow Japan to remain non-Christian, and so missionaries began to arrive, notwithstanding the edict against Christianity, disobedience to which was punishable with death. In 1873 this edict was removed, in 1899, the whole Empire was open for foreign residence and religious teaching. In 1912 the Japanese Government is considering Christianity as a possible help to the life of the nation and as worthy of an equal place with Shintolism. There are now 1029 missionaries, 82,000 baptized Protestant Christians, and

many superstitions and cruelties; men whose knowledge will discover and develop China's wonderful mineral wealth and natural resources; men whose engineering skill will solve China's transportation problems; men who shall lead in helping China to recognize and adopt Christian standards in adjusting her national life. To train leaders such as these, to organize the Christian Church and establish it under Chinese leadership, will tax, for many years to come the resources of the Christian Church, both in men and money. There are now 4,197 missionaries, 470,000 adherents, and 214,642 baptized Christians.



LIFT UP YOUR EYES AND LOOK UPON THE FIELDS

Japan -- Population, 32,000,000, Baptised Christians and adherents	97,117
Korea -- Population, 12,000,000, " " "	173,686
China -- Population, 400,000,000, " " "	470,000
Africa -- Population, 300,000,000, " " "	1,374,945

South America -- Population, 37,500,000, Baptised Christians and adherents	131,765
India -- Population, 283,817,000, Baptised Christians and adherents	1,471,727

Statistics from Atlas of Missions, by Harlon P. Beach

must work. Let us look for a few minutes at a map of the world. We begin to think in Continents. There come to our minds the political divisions and their rulers; the peoples of many races and different tongues, the customs so strange, that to us they seem all upside down; the religions through which souls in darkness are seeking the light; the Christian and the non-Christian divisions, and we begin to realize our debt to the first world-winners who under the Roman Empire journeyed West and brought to our heathen ancestors the Gospel.

Another line on the map and we become fascinated by the lines showing the railway and steamship routes. They mark the highways of commerce over which the wealth of the nations is carried to the world markets. Cable, telegraph and wireless bring the ends of the earth together as if by magic, so that daily in our papers we read the world's news. Commerce has made the world a neighborhood; ours is the mighty task of making it a brotherhood; this is our Commission.

### JAPAN.

Japan with its 52,000,000 people is one of the world's most important mission fields. Circling Asia from Siberia to Southern China, she will exert a powerful influence in the material, moral and spiritual development of the East. Fifty years ago she reluctantly opened her door to Western nations—but once the door opened it swung both in and out, and Japan sent some of her ablest sons to study the world and bring back the best it had to give in educational systems, forms of government, and methods by which her material progress and prosperity would be assured. To-day she is an ally of Great Britain, she has won for herself a place among the nations of the world. In the adjustment from the old life to the new Japan did

many thousands of others who are standing with their faces toward the light.

What remains to be done? We cannot estimate the work in figures, but it is stated that only one-half of one per cent. is being reached by Gospel teaching. One of Japan's greatest mission fields to-day lies among the farmers, the artisans, the shop-keepers, and the common people. Another, and equally important field of work is among the educationists, who having given up their old beliefs, are drifting into atheism, and equally important is the work which should be done in the army and navy. Japan must be won for Christ before she, through the literature with which she is flooding China and Korea and through her teachers, captures the thought of her neighbors and places before them non-Christian ideals, atheistic teaching and standards which will be a menace to their highest development.

### CHINA.

The world has been watching China, during the past few months, in her struggle to shake off some of her fetters. China with her 400,000,000 is awake. The Christian nations dare not withhold the best they can give her.

China, the world's greatest mission field; China, with all the elements necessary for national greatness; China, the world's yellow peril; China, the opportunity of Christendom; we hear such expressions so often that sometimes we fail to realize the magnitude of the work which lies before us in the evangelization of this great Empire in Asia.

New China is here, old China has gone forever. What this new China will be, China's greatest need is leaders. Always her greatest need will be leaders—men trained to lead the Christian Church; men prepared for statesmanship; men educated so that China's educational system will be adequate; men whose scientific training will abolish

### KOREA.

Korea, so long known as the Hermit Nation, was entered by the missionaries in 1884. In 1887 at the first Christian mission service held in Seoul, seven Koreans acknowledged Jesus Christ as their Saviour. The changes which have taken place during the intervening twenty-five years have been so great that Korea is often spoken of as "The Miracle of Modern Missions." Although out of an estimated population of 12,000,000, there are only about 200,000 Christians, these Christians are in earnest in their efforts to win their nation for Christ, and sacrifice both time and money in personal service. About ninety per cent. of the churches are self-supporting.

The Bible is the best selling book in the Empire, and its teachings are finding expression in many thousands of lives. There are 307 missionaries (including wives of missionaries) and twenty-three central stations, and in every province Christian work has been begun. Medical, evangelistic and educational work are carried on to the fullest extent of the present equipment. The missionaries on the field estimate that from three to four hundred and fifty more missionaries are needed, in order that the work which is so full of promise may be extended and developed. The four hundred Koreans now in training for the Christian ministry are inadequate to meet the demand for leadership in growing Christian communities. Korea is waiting for large gifts for educational work. Buildings, teachers, and money are needed in order to establish institutions of higher learning and theological colleges where men may be trained as Christian leaders to their fellow-countrymen.

### INDIA.

The Empire of India with its population of 294,261,056, is the greatest trust

given by God to any Christian nation. One-fifth of the human race is in India, and three out of every four British subjects. The vastness of the task of its evangelization may be estimated when we consider that its people must be reached through one hundred and forty-seven languages, that there are about 160,000,000 Hindus, 60,000,000 Mohammedans, 10,000,000 Buddhists, and about 50,000,000 which the Bishop of Madras classifies as the depressed class.

That India is regarded in almost every detail of conduct by religion, that caste is a strong barrier to Christianity, and that the revival of the Indian religions is influencing the people, make missionary work extremely difficult. The missionary force should be four times as great as it is, and it now numbers 4,635 foreign missionaries, and 85,000 native workers. In addition to these, there are about 1,500,000 Christians and adherents. There are hundreds of mission high schools, and thirty-seven mission colleges. The Y.M.C.A. and the Y.W.C.A. are doing effective work. There are about 1,000,000 English-speaking people in India, and one of the great needs is Christian and educational literature, attractive to the students of English. Those who are working for India's redemption are enthusiastic over what has been achieved. A study of the figures given in these few lines emphasize the fact that India represents much of the unfinished work of the Great Commission.

Two great continents—South America, with its 35,000,000, and Africa, with its 161,000,000—represent unfinished work of the Great Commission. South America, the Neglected Continent, has almost thrown aside Roman Catholicism, and is drifting into infidelity. Her spiritual condition is the call to the church, her natural wealth and material prosperity emphasizes her need.

Livingstone's call to Africa was Robert Moffat's statement to him, when home in Scotland, on furlough, that "on the great north plain, he had seen the smoke of a thousand villages, where there had been

no missionary." When Livingstone laid down his life in Africa, his prayer was, "May heaven's richest blessing come down on every one—American, English, and Turk—who will help to heal this open sore of the world." The story of the Dark Continent is one of cruelty, oppression, and slavery, but the light is dawning. There are 4,213 missionaries, 20,000 native workers, and about a million baptized Christians. The power of Islam is strong in Africa. The teaching of the Mohammedan faith appeals to the people. Shall we leave undone the work necessary for its evangelization?

A glance at the diagrams accompanying this article gives us some idea of what yet remains to be done. Space will not permit information respecting: 1. The Islands of the Sea, the great Moslem lands, the Indians of our own Dominion, city missions, and the immigration problem. These are part of the work which is waiting for us to do.

When we pray, "Thy Kingdom come," let us resolve to work for its coming. Let us study, that we may work intelligently, and let us remember, in carrying out the Great Commission, Christ's promise: "I am with you always, even unto the end of the world."

### What Is Life?

By R. WALTER WRIGHT.

[A devoted young Epworth Leaguer, who underwent a most serious operation, said that he found himself in the dawn of returning consciousness wrestling with the question, What is Life? Soon afterward he passed away.]

O what is Life? Still the unanswered query  
Cries from the depths of human souls;  
Nor poet's vision, nor the sage's theory  
The mystery unrolls.

O what is Life? The nectar of pure being  
Pressed with full chalice to my lips;

A sun whose splendid radiance is far-seeing,  
No setting, no eclipse.

O what is Life? A shell without a kernel  
Down from its tree untimely cast;  
Yet seen as angels see from heights  
supernal,  
A thing that worlds more vast.

O what is Life? A thread so brittle,  
tenuous,  
As breaks beneath its own slight weight;  
A deathless, dauntless force so lusty,  
strenuous,  
It conquers darkest fate.

O what is Life? 'Tis Time fore'er unfolding  
Great chances which we miss or seize;  
A place where God and Self are ever moulding  
Eternal destinies.

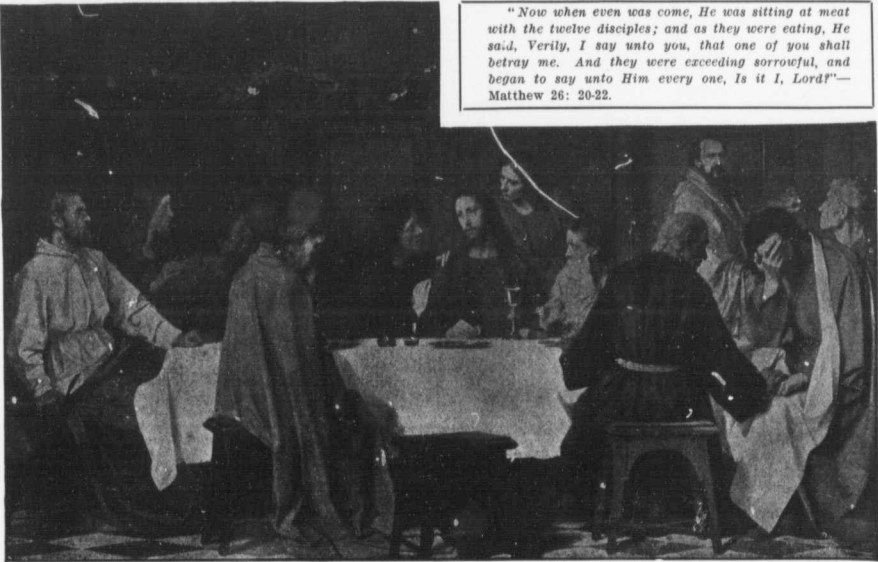
O what is Life? Though but a slight reflection  
Of an Infinite Life afar;  
Seen through the glass of Jesus' resurrection—  
A firmamental star.

O what is Life? Though some faint hearts may limn it  
As flowers bursting from a clod,  
'Tis as the Master paints, though earth may dim it  
A miniature of God.

So talk we. Yet our words are but half-guesses,  
At best of far off truth the gleam,  
Our boldest postulate itself confesses  
A fragment or a dream.

When life returning strove with adverse forces  
You asked that question, silent, lone;  
You found the answer at Life's primal sources  
God's everlasting throne.  
Durham, Ont.

"Now when even was come, He was sitting at meat with the twelve disciples; and as they were eating, He said, Verily, I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began to say unto Him every one, Is it I, Lord?"—Matthew 26: 20-22.



## The Parable of the Sower

THE EDITOR.

(NOTE.—As Mr. Armstrong's expected article on this topic had not arrived at the last moment this had to be substituted for it.—Ed.)

**The Scene.**—Probably no part of Palestine (Jerusalem, Bethlehem, and Nazareth excepted) is associated with so many interesting incidents in the life of our Lord as the Sea of Galilee. In his day it was the centre of great activity; thriving towns and busy cities lined its shores, and numerous vessels plied and fro on its waters. On every hand, cultivated fields were visible, delightful gardens abounded, fragrant vineyards and shaded groves were numerous, and the busy hum of industry was heard, as thousands engaged in daily task at home, in shop, or on market place. On the shore of this lake, a multitude had gathered to listen to the words of the great Teacher. Authority and sympathy were strangely blended in His words, as He spoke to the common people, who gladly heard Him. At this time, as probably on other occasions, our Lord, pressed by the throng, entered into a boat, and, by a few strokes of the oar, in the sturdy hands of Peter or John, was pulled out a little distance from the shore. From this novel pulpit, He addressed the crowd of eager listeners, who lined the banks. What a scene! What a Church! What a congregation! What a sermon! Did ever earthly temple offer such magnificence, or present such a thrilling service?

**The Parable.**—The Sower is primarily Christ Himself. Yet, in a subordinate sense, every preacher, every teacher, every Christian parent, is a sower of the seed of the Kingdom. The Seed is the Word of God. The soil is the human heart. Get these three points clear, the Sower, the Seed, and the Soil.

The Germans term this the parable of "The four kinds of Ground." This, perhaps, more truly represents its nature and teaching than the title usually given to it, "The Sower." It will afford abundant material for our study, if we enquire into the character of each of these four kinds of ground, and take each one to represent a different class of hearer.

1. "The Wayside."—The people generally could easily understand the literal meaning of this reference, but its spiritual meaning was not so clear. (Note how afterwards a number of enquiring ones come to Jesus and ask for His explanation of the parable. Study it throughout, in the light of His own interpretation.) The seed falling by the wayside was that which did not find a place in the prepared soil, but dropped on the hard, beaten path, where germination and growth were impossible, and from which it was easily picked up by the birds.

The class of hearers thus represented is the one whose heart has become hard, like the oft-trodden path. The person hears, but does not understand, literally, does not take it in. Repetition has increased his insensibility, until he is unaffected by any ordinary appeal. Or, it may be said to be a state of spiritual stupidity, arising largely from pre-occupation. (See an illustration of this in Luke 12: 11-13.) And not only is the heart hard, but the evil one is alert and watching to snatch away the seed that has dropped, lest perchance it might even germinate. It is not the fault of the truth is ineffectual, it is not the fault of either the seed or of the sower, for the seed has the same life in itself everywhere, but, under the conditions presented, it cannot germinate, grow, and produce a crop. All careless, speculative, or captious hearers may be included in this "wayside" class.

2. "The Stony."—This is really a shallow soil, lying upon a substratum of earth. It does not mean soil and stones mixed together, but a few inches of soil covering a rock underneath. The very shallowness would produce quick germination and rapid show of early growth, for the rock beneath would give "bottom-heat," reflected from the sun's rays, as they beat on the shallow soil. But, because of this shallowness, the growth would soon be stunted, and the plant would shrivel and die. The hearer thus represented is one in whom emotional excitability prevails, producing a ready and quick response, but whose inconsiderate impulsiveness prevents steady growth. This class makes a better showing, and gives greater promise than the former one; but, while there is a quick show of feeling, the effect of the Word is transient, and the work produced in the life is superficial and evanescent. The "joy" here spoken of is not abiding. It is joy without thought. (See Luke 9: 57, and Matthew, 8: 19.) The "joy" is unlike that of Matt. 13: 44. Without our religion is vain. (Luke 14: 25-33.) Wherein is the cause of failure? Note the expression, "no root in himself." Study the instance of Peter, as found in John 26: 69.

3. "The Thorns."—Here, the soil is neither hard, like the Wayside, nor shallow, like the Stony, but it is impure. It is soil filled with the seeds of weeds, which, when growing, stifle the grain and prevent perfection of ripening. The

person both hears and understands, but there are two crops struggling for the mastery. What is meant by "thorns"? See Matt. 13: 22. Examine the words "cares," "riches," and "lusts of other things." The first doubtless refers to the pressure of daily existence; the second to the glittering side of life, appealing to selfishness and covetousness, as in the case of Ananias and Sapphira; and the third to earth's pleasures. The grain does not ripen with this class. It brings no fruit to perfection. We understand just what that man, when we examine our own souls, and make searching enquiry as to the influence of "thorns," as they trouble us to-day. The question is not so much, "Who is free from thorns?" as "What is my attitude to them?" Left to grow there they destroy the good seed, and in my nature, they will choke and smother the good seed. The moral is plain, and the duty clear. (See illustrations of thorns in Luke 9: 61, 62, and look up the record of John Mark, in such passages as Acts 12: 25; 13: 13; 15: 37.)

4. "The Good Ground."—Here is shown a state of better fitness for the reception of the seed. The man represented is thoughtful and whole-hearted. His aim is good, and he is generously and consistently devoted to realizing it. This class not only shows signs of growth, but ripens fruit. Such was Lydia, in Acts 16: 14. And this fruit-bearing is the test of our Christianity. This class of hearers alone comprises "those who receive the doctrines of the Kingdom in their whole heart, soul, and mind, in whom the truth takes root, grows, and, in due season, produces an abundant harvest of ripe grain." "He that hath ears to hear, let him hear."

## The Junior League

### A Training for Senior Service

MRS. R. HICKS, CREDITON, ONT.

If our Senior League is to grow in numbers and strength, we must have the children prepared to carry on the work. The Junior League is the training school for the children, who will so soon fill the places now occupied by seniors.

An active Leaguer should be a *Bible student*, not with a few favourite chapters and texts alone, not with a knowledge of a few of its many character studies, but one who has studied, to show himself "approved unto God, a worker that needeth not to be ashamed, rightly dividing the word of truth." Does the Junior League train the children to know the Book of Life? Each Junior Superintendent should see that each meeting gives some new idea from God's Word. Children enjoy finding references, and this is in itself a lesson. They are always interested in acronyms, and these may be used. At roll call, a verse about a grace may be given, a verse on giving, a topical verse from Psalms. All these may seem small things, yet they are the most important part—a foundation. They will have an influence which will bear fruit, when wider knowledge may be sought. Let us not fail to reach to our girls such a true and beautiful ideal for womanhood, as we find in the last chapter of Proverbs, or fail to give to our boys such chapters as we find in the Sermon on the Mount, or the twelfth of Romans. In choosing the scripture lesson, the child may be helped, and taught to select a lesson in harmony with the topic. If more of our Leaguers had been privileged in Junior training, we would not as often see such confusion at League time over the question, "What lesson shall I read?" The child should

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be shown that the scripture is no unimportant part of a meeting. It is the one thing which we are sure will not return void. It is the direct message from our Leader, and in truth His words are Spirit and they are life.

Another important part of our services is that devoted to *prayer*. Not when we commune with fellow-Christians, not when we receive instruction from them, but when we commune with the Captain of our salvation, when we may express our need and receive strength. Nothing can bring to our meetings the atmosphere of worship as does prayer. We may have good attendance, good singing, and such requisites of a good meeting, but, if we have no true prayer spirit, the meeting will lack that which is most vital. When can this prayer spirit be best cultivated? Unhesitatingly, we would say, "In the days of our youth." To a child, Christian prayer is one of the dearest realities. A child accepts the privilege of prayer as it should be accepted, not with doubting and questioning, but in its simplicity. One day, I asked of a little one, "How do you know God hears us?" The answer came at once, "Why He's right here with us." Is His presence always such a reality to older Christians?

The Junior League should be a training school in training each member to lead in prayer in the meeting. A child does not fear criticism, and will lead without the self-consciousness which so often hinders older members. In one Junior Society, the young President, at one meeting, asked for a season of prayer, naming two, then with enthusiasm said, "Oh, all of you lead!" There were not

Master's work. When is the time to save many present, but each one led in prayer. Our Seniors may sometimes learn lessons from our Juniors. If we could have a Senior League, where each member would willingly lead in prayer, would not we approximate an ideal meeting? One has said that in each Christian life, there should be a history of prayer, where each special prayer experience may be kept in memory, where we see the growth of our prayer life.

Another characteristic of a true Leaguer is *missionary soul*. Missionary interest, as all graces, must be cultivated. We need a vision of the need, a knowledge of the work. Our prayers cannot be filled with true fervor unless we are in sympathy with the missionaries, and this will only be as we know their lives, their difficulties, their successes. Our children show deep interest when told of the missionary work. The child mind may be influenced to sympathy with missions before any prejudice has entered. Children also give willingly of the little entrusted to them, and should be taught to tithes, that it become a life habit. In cultivating this missionary spirit in the Juniors, the responsibility is with the superintendent, who must be filled with missionary enthusiasm, well fitted to properly instruct those younger.

In our Senior League, we need *leaders*, who are well able to lead a meeting. The Junior League is the best training school for leaders.

But what is the supreme need in our work? Consecrated souls, lives free of self, sanctified for service, devoted to the

soul? "They that seek me early shall find me." Dr. Torrey has said: "No other form of Christian effort brings such immediate, such large and lasting results, as the work for the conversion of children. It has many advantages over other forms of work. First of all, children are more easily led to Christ than adults. In the second place, they are more likely to stay converted than those apparently converted later in life. They also make better Christians, as they do not have so much to unlearn as those who have grown old in sin. A man converted at 60 is a soul saved, plus ten years of service; a child converted is a soul saved, plus 60 years of service."

With whom does the responsibility of this work rest? Why are there so few Junior Leagues?

Give children a leader and an interesting meeting, and they will attend. Is it true that superintendents cannot be found? Surely, in each Senior Society, there is one willing to accept the privilege of bringing the little ones to Jesus—of fitting them for active service. We have our normal classes for training Sunday-school teachers. If our senior members are incompetent, let them form a normal class of one, and prepare themselves to be efficient.

May every pastor see his privilege, each League feel its responsibility in this work; may each one of us meet this duty in Jesus' name. From the Shepherd of our souls the command comes, "Feed my lambs." If we are obedient to this God-given command, there will be an increase in Junior Societies during this year.



THE DREAM OF PILATE'S WIFE.  
From the celebrated painting by Doré in the London Gallery.

PILATE was sitting on his throne. Christ, the accused, stood before him. The Jewish crowd was gathered round, dark-browed and clamoring. It was the day when the Roman governor was wont to release a prisoner. The morning sun was shining clear and bright on the Judean hills. The sheep grazed on the slopes of green outside Jerusalem's gates. The birds fluted their calls from the trees on Olivet. But Pilate's wife in her elegant chamber was troubled in her sleep. An angel had touched her. The face of the Christ, pale and calm, had been with her all the night. She rose and sent a message to her husband that he let no harm befall Jesus of Nazareth because of her troubled dream. But Pilate was afraid of the crowd. They might rise in rebellion. They might burn his palace. He feared to release the Nazarene.

Young reader, all through life angels will follow you, whispering to you of the better way. Are you going to listen to God's angel? Or are you going to be afraid of the crowd, like Pilate?—Dr. W. H. Withrow.

# WEEKLY TOPIC CALENDAR

WITH SUGGESTIONS BY THE EDITOR



APRIL 21.—GREAT HYMN WRITERS: FRANCES RIDLEY HAVERGAL. Psa. 148.

The Third Department should make this meeting an interesting one. Some of the suggestions here given may be followed, or others may appeal to those in charge. In the Church Hymn Book will be found some hymns written by Miss Havergal, viz., 502, 779, 395, 432, 778, 599, 437, 783, and 437. In the Canadian Hymnal, the following: 31, 56, 115, 166, 398, and 411. The last-mentioned might be sung by a number of your Juniors as a chorus. Others might be used as solos or duets, to lend variety to the musical part of your service.

In the article written by Miss McLeod, printed on a previous page will be found excellent material for the literary part of the programme. Some one of your members may be asked to give a brief synopsis of the life as therein written. Or different persons might take various periods and comment upon each.

Instead of singing Hymn 115 in the old time way, adopt another plan. Let that beautifully written book, "The Key to the Master's Use," be in your possession, and, after the singing of each verse, let a short extract from this book be read; or have one or two of your members give in their own words, some of the leading thoughts, as portrayed in the words of the hymn. Gems from some of the other writings of Miss Havergal might be written on slips of paper, these cut in pieces, and the members be asked to match them; the last person to complete the "Gem" to read it aloud.—C. G. W.

APRIL 28.—CHRIST'S ATTITUDE TOWARDS PLEASURES. John 2: 1-11.

You will find Mr. Doyle's article very suggestive. It will readily lend itself to division for treatment by several of your members. The following additional sub-topics may well be considered: (1) What is the general tendency of the young people of to-day in the matter of amusements, in relation to the wise use of time? (2) What bearing has the question of popular amusement on the home life of the community? (3) When do amusements become harmful? (4) How far should the Church make provision for the amusements of its young people? (5) Should there not be a play-day for all the people in every neighbourhood at frequent intervals? (6) Which is the more desirable, amusement in the open air or indoors? Or an open debate on the question of Amusement v. Recreation might be held with profit. Certainly the topic is a live one, and your meeting should not be dull.

MAY 5.—THE SOWER. Matt. 13: 1-9, 18-23.

Let the leader of the meeting give a brief exposition of the parable, as a whole. Then have a number of members take part, explaining and illustrating each of the four kinds of ground dealt with by the story. As this is your Consecration meeting, do not lay particular emphasis on the work or missionary phase of the parable, but rather on the experimental, as it related to the individual life and character. There ought to be no hesitancy about asking oneself in such a meeting, "What kind of a harvest am I likely to reap, as the result of my reception of the Seed of the Kingdom?" Unless this question is first

faceted, the matter of seed-sowing in the world is not likely to bring much spiritual results. It is what we are, prior to what we do; our own spiritual fruitage, rather than our seed-sowing in Christ's name, that should come first, and command instant attention. Therefore, make your pledge prominent, and, if you have not a wall copy of it, like the illustration, send to the Book Room, and get one. They are 75 cents, postpaid, mounted on linen, and 26 by 33 inches in size.



MAY 12.—THE UNFINISHED WORK OF THE GREAT COMMISSION. Matt. 28: 18-20; Mark 16: 15-16.

The World Missionary Conference, which met in Edinburgh in 1910, gathered missionaries from every field, secretaries from every missionary society, and representative men and women from every corner of Christendom, to study what yet remains to be done before the world is evangelized. This is our topic. You will do well to use "The Missionary Mock Trial," as printed in detail, with instructions, in the December-March Missionary Bulletin. Mrs. Stephenson's article, in this number, will supply information for an Impersonation Programme. Have some one represent each country, and tell of its needs. Draw the diagrams on the blackboard, or on a large sheet of paper. If the latter is used, the impersonator may use the diagram as he speaks. The figures may be used in preparing other diagrams than those given.

Dr. John R. Mott's book, "The Decisive Hour of Christian Missions," may be borrowed from your pastor. Questions on the subject, to be answered at the meeting, and distributed a week ahead, will arouse interest. Have them prepared by members of the League, and given to other members to answer. Use a map of the world. The mission study text books, many of which are found in Sunday-school and League libraries, will be useful as references.

The Missionary Bulletin, containing the Mock Trial, costs 25 cents, postage 5 cents extra. "The Decisive Hour of Christian Missions" is 35c., paper, postage 5c. Order from F. C. Stephenson, Methodist Mission Room, Toronto.—C. G. S.

## The Fourth Department--Report and Suggestion

The young men of the Citizenship Department of the Epworth League, Methodist Church, Morrisburg, Ont., held a very successful "Mock Parliament" before an appreciative audience on Friday evening, Feb. 16th. The furniture was admirably arranged as closely as possible to the Dominion Parliament. The President opened the meeting by announcing a stirring hymn, after which the Speaker, Mr. I. Hilliard, K.C., preceded by the Sergeant-at-Arms in uniform (Blake Nephew) took the chair. The Sergeant-at-Arms laying the mace on the table, the Speaker called on Rev. H. S. Osborne to open Parliament in prayer, after which he called for presentation of petitions. Two were presented by the Government, dealing with the Morrisburg and Ottawa Electric Railway, and petition respecting "Good roads improvement scheme" presented by Hon. William Broder and Hon. H. Broder.

The Opposition members presented three petitions dealing with petition respecting "Old maids and bachelors," "The deepening of the St. Lawrence and Welland Canals," and "The damming of the Long Sault," presented respectively by Hon. E. Zeron, Hon. Frank Steed, Hon. Bruce Sherman, The Clerk, Robt. Cassemann, read short title of petitions and filed same. Notice of motions—two or three important motions passed from both sides of the House when Questions came under discussion. The following were a few of the questions asked by the Opposition: The high cost of living, dismissal of certain Government employees, and others. Government attacked Opposition on certain election abuses. After routine business the Hon. G. P. Murphy, member of the electoral district of South Renfrew, was escorted up the floor of the House, introduced to the Speaker by Mr. W. Mackenzie and Chas. Morgan amid the enthusiastic applause of Opposition members. Hon. F. A. Broder moved that the House do now go into committee of the whole. Speeches being made by Hon. F. S. Broder, Clerk called Government orders: "Act respecting Canadian contribution to maintenance of British Imperial navy." The Right Hon. R. L. Hilliard moved second reading of bill in a clear, concise manner. He was replied to by the leader of the Opposition, Right Hon. Wilfrid Osborne, who in fiery eloquence denounced Government measure. Hon. leader of Opposition was asked by a Government member to withdraw certain expressions, and for a time the feeling of the House was at high tension. Right Hon. Wilfrid Osborne was supported by Hon. G. P. Murphy, who rendered not a few well chosen arguments against Government policy. Hon. F. H. Broder in an able speech supported his leader, Right Hon. R. L. Hilliard. Hon. I. Hilliard replied to same. The Hon. Charles Morgan wound up debate by presenting in speech statistics against policy of the Government. The Hon. F. H. Broder moved adjournment of House, seconded by J. E. Zeron. The President, Mr. W. Mackenzie, made certain announcements relative to future meeting, and meeting closed with singing "Onward, Christian Soldiers," and League benediction. The work of the young men in preparing such a meeting speaks well for League work in training for "Citizenship."

The above report appeared in the Morrisburg Leader, and shows how the Epworth League may not only interest our young people in public questions, but train them in parliamentary procedure. To gain some measure of ability in public speech, to master some of the arts of debate, to be able to think quickly, reason logically and speak readily are surely good attainments for young men to seek after. Such meetings help

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## Junior Topics

APRIL 28.—HENRY B. STEINHAEUER.  
Luke 4: 16-19.

On Lake Couchiching, not far from Orillia, Ont., in the little village of Rama in 1820, a little Ojibway Indian boy was born. His people were fond of hunting and fishing, and lived in wigwams constructed of poles covered with bark. William Case, Peter Jones and other zealous missionaries visited among these Indians about this time, and labored faithfully, teaching them about Jesus. Soon schools were founded for the children, the men were taught farming, and the women household duties. On one of his visits to the United States Mr. Case was asked by a gentleman named Steinhauer, who had lost his own son, to select an Indian boy, give him his name, and have him educated at his expense. This

is how the subject of our sketch received his new name and an education. Young Steinhauer at the age of nine was sent to school at Grape Island, where he spent three years, and gave evidence of great promise. A devoted young native named John Summerfield was his companion there, as also at Casenovia Seminary, in the United States, to which they were both sent to perfect their studies. Summerfield died at Grand River, Ont., in 1836, when only twenty, a trophy won for the Master. After a time at this seminary, Steinhauer was sent as a school teacher to the Credit Mission on Lake Ontario, and from the missionary, Egerton Ryerson, with whom he also labored, he learned many lessons, the knowledge and experience being of value to him in later years. A year passed, and he returned to his old home to visit his mother. He found many changes. Instead of the Indian dances, peace prevailed, and the singing of gospel hymns could be heard. Old native customs had been discarded, though not all of the Indians were yet Christians. Greater work

awaited him. In 1835 he was sent to Victoria College, then at Cobourg, Ont., and after studying for a year he went to Alderville, to assist Rev. Wm. Case, and to teach in the Indian Mission there. He returned in 1837 to college, and proved himself a student of more than ordinary ability. He was very industrious, and his kind disposition won for him many friends. He became a good Hebrew and Greek scholar, and never failed to carefully study and read his Hebrew Bible every day. After the completion of his college course, he returned to Alderville, and while there prepared himself for a larger sphere. He saw the need of translating books into the language of his people. In 1840 he began his work in the Northwest, at Rainy Lake, then known as Lac la Pile. The story of the long and arduous journey to the West is full of interest. His associations with William Mason, Peter Jacobs, James Evans and others, are worthy of comment and study. James Evans, in his great work of perfecting his syllabic characters for the Cree language, called



CHRIST LEAVING THE PRAETORIUM.  
From the celebrated painting by Doré.

THE drama of Jesus' departure has in it elements of significance that belongs to no other drama on earth. His arrest, His shameful trial, His pitiless crucifixion, His beautiful, forgiving, overflowing love, in the most excruciating hour, for those who had committed the greatest crime against the universe—the conception of these things is sublime, and the realization of it transcends any other dramatic scene. Nor can any poet, though he be Milton, or Dante, or any other, rise to the greatness of this theme, as it stands in the New Testament. In its simplicity, it can be heightened by no addition, and illustrated by no other light or beauty.

This was the hour, then, of Christ's grandeur. He was King, and was indeed crowned. No throne was like the steps on which He stood. No imperial person was so august as this derided and martyred Jew. If He had, by a resort to violence, relieved Himself, He would have been disrowned. To suffer in sweet willingness, to have the suffering roll to unknown depths and not to murmur, this was to be a king far beyond the ordinary conception of kingship.

Stand by Him now, and look down through the times to come. . . . Ages are to roll by; nations are to die, and nations are to rise and take their places; laws are to grow old, and from new germs laws are to unfold; old civilizations are to crumble, and new eras are to dawn with higher culture; but to the end of time it will be seen that this figure stands high above every other in the history of man! "A name which is above every name" was given to Him, not for the sake of fame, but in a wholly different sense,—a name of power; a name of moral influence; a name that shall teach men how to live, and what it is to be men in Christ Jesus. The crown of thorns is the world's crown of redemption. The power of suffering love, which has already wrought such changes in the world, is to work on with nobler disclosures, and in wider spheres; it is to teach men how to resist evil; how to overcome sin; how to raise the wicked and degraded; how to reform the race; how, in short, to create a new heaven and a new earth, in which is to dwell righteousness.

It is this crowned sorrow in Christ which proved Him to be the king of redemption. It is the very focus of the redemptive element, that One was found with love enough to suffer remedially for the world.—H. W. Beecher.

upon Henry Steinhauer to assist him at Norway House. Here the ability and industry of the man were again revealed, not only as an interpreter but as a translator of the Bible. When Evans died in 1846, Mason and Steinhauer were left at Norway House to continue the work there. The blessed results of that work and further labors are beautifully portrayed in the little book, "Henry B. Steinhauer and His Work among the Cree Indians," written by Rev. Dr. John MacLean. Write to Dr. F. C. Stephenson for it, enclosing 10 cents. You cannot adequately prepare your topic without it.

"The work of Steinhauer abides in the missions he began, the Scriptures and hymns he translated, the civilization he introduced, the men and women who found Christ at his feet. . . and in his two sons, upon whom his mantle has fallen, who are to-day preaching the gospel in the Cree tongue." His life and labors are inwrought in our national history, and no boy or girl of our Church should be without a thorough knowledge of the work and life of this noble man, which ended in 1884.—C. G. W.

**MAY 5.—A FIRM PURPOSE.** Daniel 1: 1-8.

Why not make this a real, spirited Temperance meeting. The March number of this paper will help you, and in this issue you will also find some profitable matter. Give a number of your Juniors a place on the programme.

The lesson for the day is clear. It is Self Mastery. Daniel as a youth in the king of Babylon's palace is a shining example of this. His purpose was firm and strong. Ask what it was, then settle on the first point and print it on your blackboard—Plain Living. Find out what this meant for Daniel, what kind of a spirit it showed, and you will soon get the idea of Unselfishness brought out. He neither ate nor drank to please his palate, but sought the highest good. How did he make his Purpose known to the Officer? Show that he was Respectful in his demeanor and yet Positive in his position. He would not compromise. Work that out. But what was behind all this? Was he capricious, or did he determine so on conviction? Show that, trained as he had been, Daniel could not do otherwise without sacrificing his loyalty to his religion. Write Obedience to God on the board. Follow out the story. What did all this bring to Daniel? When the test of diet was made, what was the result? Emphasize the idea of Strength. Daniel and his companions were superior in every way to the rest. If our boys would be strong, they must live right. That means obedience to God's laws written on our bodies as well as in the Bible. Out of all Daniel's plan of living, what else came to him? How did it all affect his social position? Write Elevation down and show as your concluding lesson that "godliness is profitable unto all things." Your acrostic thus worked out, illustrated and enforced, will read as follows, and will stick in the memories of your members:

- P lain Living.
- U nselfish.
- R espectful.
- P ositive.
- O bedience to God.
- S trength.
- Elevation.

**MAY 12.—THE PRUDENCE THAT PAYS.** Prov. 14: 8, 15; 16: 21; 18: 15.

In the Book of Proverbs we find many passages referring to Wisdom or Prudence. The story of The Ten Virgins might be aptly told to illustrate the truth of our topic. We are placed in life like a pilot at a helm. Tell the story of some

pilot. Constant vigilance is demanded of us. From the merchant, the banker, the trader, the artisan, we may draw many lessons of watchfulness and prudence, showing how we may escape dangers and be safe and happy. From the Juniors find out some of the secrets which cause failures.

When the gallant ship is under full sail, and with a stiff breeze carrying over the waves, Prudence warns, "Be aware of breakers ahead!" and when Hoop cries "Land! Land!" she whispers "Be-ware of a lee-lurch!" Even when she never thinking of the storms which would destroy his dwelling. One of the

He who starts out without Prudence in his life is like the foolish builder who built his house upon the sands, never thinking of the storms which would destroy his dwelling. One of the

most fertile sources of injury and debility to the minds of many young people is that of trashy novel-reading. The want of foresight and prudence in the management of their life affairs may in many instances be traced to roman-ces, rather than such reading. The poison is sweet, though deadly. The Superintendent here has the opportunity of speaking of such reading that will strengthen the intellect and qualify the mind for every duty. Reference may be made to the various speculations of our day in land, stocks, etc., all tending to keep our minds upon earthly things, forgetting the divine. From books, papers, magazines and journals, may be culled illustrations to impress the necessity of having Prudence ever with us. Draw lessons from the ant and grasshopper, in which the Juniors will be greatly interested.—C. G. W.

**Our February Prize Competition**

The scrap-picture page in the February issue attracted a good deal of attention, and in competition for the five prizes offered on any subject suggested by any part or the whole of the page, some of the interesting articles have been received. It has not been an easy task to select the best five of these, but the following have at last been selected by a Committee of young people to whom the whole were submitted after being read by the Editor. A special prize is also awarded to J. Peter Malm, Bathin, Sask., who wrote a very nice account of his journey from his native land to his new home in Canada. Mr. Malm explained: "I am a Dane from Denmark, so the story is written in only simple, small English words. I would not try to write big words for fear I might make mistake." He deserves great credit for his essay and will, I hope, write again. Honorable mention must also be made of the papers sent in by the following, Favcett Eaton, who wrote on "A Country

Leaguer in Toronto"; Vera A. Quackenbush (age 13), Millar's Corners, Ont., who sent a very nice paper on "Reading"; Charlotte E. Jellous, Sreaburg, Ont., who gave a good description of "My First Marathon Race"; and Robert Stevenson (age 10), Sydney, N.S., who told of some of his "Coasting" experiences.

Six prizes, five of them bound copies of the 1911 "Epworth Era," as offered, have been sent to the winners as stated above and named with the essays appearing herewith. The aim of the Editor in these Prize Competitions is simply to help the young folk in the art of composition and to give them some little assistance and encouragement in expressing their thoughts on paper. It may not be too late when you read this for you to send in a belated article in the March competition. See Winter Sports for young Canadians in that issue of our paper. Editor.

**"Cup-Winners---1911"**

REV. J. T. STEVENS, DUNDURN, SASK.

Some men never have been boys. They have never felt what you and I have felt—the desire to break or bust something or other. To them, winning a football cup means nothing—unless it be waste time—but to those of us who still feel the ball at our toes, the significance of that mystic inscription, "Champions, 1911," is more apparent. We raise our hats to you, fellows, and wish you even better success next season.

If you faced the other fellows as bravely as you faced the camera-man: well, we pity the other fellows.

But, say, how did you win out? Sit down a minute, and tell all of us would-be Champions in life's league how you did it. First of all, I suppose you always had that silver-ware in view, eh? Come now, "fess up!" In other words, you meant to be Champions. Well, a team without championship aspirations is a poor affair, and a life without ideals is even poorer. The streets of history are obstructed with junk—lives which might have been "in the finals" at least, but they never got going. You remember what Trainer Paul said to young Timothy, don't you? "Now Timothy, I press toward the mark," and Timothy had sense enough to take the hint.

Then, of course, you went in for team play. No gallery play by the wings, when the centre ought to have been shooting on goal, eh? It doesn't matter who scores, but the score does matter, and combination always pays good returns. The form of goals. And do you know it

works out just the same in life. To play in your place, feed your man all the time, don't interfere with the defence, and something has to go; never fail. Not forgetting, of course, that you obey your captain all the time. See the moral? But, best of all, your faces tell me you played fair, win or lose. Isn't it just fine to be a "good loser"? I think a fellow ought to be like rubber—the harder you knock it down, the faster it comes up. And, anyway, if the other team is better, one ought to be willing to lose. But, return matters ought to result in a win, don't you think?

After all, "We must march when the music cheers us. March when the strains are dumb; Plucky and valiant, forward, march! And smile, whatever may come! For, whether life's hard or easy, The strong man keeps the pace; For the desolate march, and the silent, The strong soul finds the grace."

So, Champions, "here's to you!" and "may be the best team always win."

**The Art of Dishwashing**

LILLIAN M'ARTHUR, ERIN, ONT.

Of all household tasks, I think, that the majority of girls regard dishwashing as the least agreeable.

Some girls say, "Why do I have to wash dishes? I'm going to be a teacher," while I'm going to do something else, rather than wash dishes." But these

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girls may not know what the future has in store for them. All their plans may be frustrated, and, besides, all girls should know how to do all kinds of house-work.

Whether a girl enjoys dishwashing or not depends largely upon the spirit in which she approaches her task. To make this clear, take notice of the manner in which two different girls go about this particular work.

Now, Miss Mary Jane Dishwasher and Miss Susie Dishwasher were sisters, but each, as you will see, was quite different from the other.

Miss Susie was pleasant only when outside her home, and even then she was often cross. She always thought household duties were disagreeable, and would sit and sulk long enough to have them done. At home she was seldom seen neatly dressed—especially in the kitchen. She was untidy in her appearance, and careless, even slovenly, in her habits. She was easily teased, easily ruffled, and frequently in bad humor. She would not do her work in a systematic way, nor take any pride in it. She would pile all manner of dishes into her dishpan at once, and was so slow and poky about her work that the water often became greasy and cold before she was through. This only increased her bad temper.

But Miss Mary Jane was always pleasant. She was ever ready to lend a helping hand wherever needed. But the one thing more than anything else that seemed to place her above her sister in the estimation of her friends, was the graceful way in which she performed unpleasant duties. This was especially seen in the manner in which she performed the task of washing dishes. She was always neat in her appearance (even in the kitchen), and always cheerful in the home. The presence of a soiled tablecloth overlaid with dirty dishes, could not in the least ruffle her temper. As if dishwashing was her chief delight, she would proceed to clean off the table and wash the dishes in a most systematic manner. Her plan was to wash the glass-ware first, then the cups and saucers, and then the other dishes. Lastly came the kettles and pans. Her dishes were always well dried and carefully put away. She was as dexterous in handling them as the painter in handling his brushes, and took as much pride in her work.

Dishwashing was a factor in the forming of the habits and in the building of the character of each of these girls. Through habits that were slovenly and a spirit that was unlovable and selfish, the one was building for herself a character that was defective. The other was building up for herself a character that was noble. She was cheerful in her disposition, uncomplaining in her tasks, and systematic in her work. She had a trained hand, methodical habits, a refined nature, and a beautiful character. These fine results were helped, not hindered, by the homely art of dishwashing.

Age 14.

### Brain Food for the Boy

FLOSSIE FRANCIS, WINCHELSEA, ONT.

The first picture on the scrap-picture page is, to my mind, one of the best pictures on the page, yet some may say, "Only a boy and a book." Yes, but how important is a boy! Does not the world look to our healthy, happy boys to be its pillars in the future?

To be useful, our boys must be educated, not only in our colleges and universities, but from good wholesome books. While some boys may not be so passionately fond of literature as others, yet the average healthy boy's mind will keenly follow an interesting book.

How are we to get something interesting to hold the boy's attention? My sug-

gestion is this:—Why not purchase for him a book on the life of some worthy and useful man, which contains his life's history, and watching the boy read it, one will notice how intensely interesting the book becomes to him as he reads the life, especially as he reads the portion which deals with the age, equal to that of the boy himself.

When the boy has become acquainted with an author, he will be anxious to read more of his works, consequently he will enjoy reading different books of this elevating character instead of trashy and sometimes awful stories in the so-called "popular" novels.

Keep the boy's mind on some high ideal and he will have no time to think of anything low and debasing, which means poison to the young mind.

All boys try to imitate some one, and the boy after reading good, wholesome literature, as will be found from the pen

of our honored writers, will most undoubtedly try to live something like his hero author, and not only will his boyhood days be honorable and manly, but as he steps from boyhood to young manhood, and from manhood to old age, he will be lifting and helping some fallen brother from the sin and guilt of the world.

### Satisfaction

R. HOUSEMAN, SARNIA.

In looking over the scrap-picture page this thought came to my mind,—*Satisfaction*. Yes, it is on every page on the page. In my service in the Epworth League, I have learned to be satisfied to serve, not to try to lead, but to help in every possible way to keep the League in activity. Not that I am satisfied with my achievements, yet, to the best of my



"But there were standing by the cross of Jesus His mother, and His mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus therefore saw His mother, and the disciple standing by whom He loved, He saith unto His mother, Woman, behold thy son! Then saith He to the disciple, Behold thy mother! And from that hour the disciple took her unto his own home."—John 19: 25-27.

**B**UT pierce this external appearance, and what is it? A body weakened, disgraced, suffering, and just coming to more awful agony, was this all? Within that unspeaking form was the home of a great and suffering love. A nature which time shall never be able fully to interpret was now at its point of greatest grandeur,—the full of love. It was not that love which gives and takes, but that love which is the highest ecstasy of mortal life, that love which suffers for another. To say that suffering for another's good is the highest element of Deity would be to venture beyond knowledge; but we may say that it is the highest element yet unfolded to us, and that all other conceptions of character are far behind this.

A divine lesson was needed, that love is the essence of divinity; that love, administered, carries with it everything that there is of love, and purity, and justice; and not only that love is the fulfilling of the law, but that God himself is love.—H. W. Beecher.

ability at the time, I have made an honest effort, in all things, by precept and example, to promote that which brings satisfaction. I look again over the picture page, and ask the questions: Have we all as Epworth Leaguers this gleam of satisfaction in our faces? do the books we study bring a sense of satisfaction to us? do our pursuits of pleasure and pastime, sports, recreation, school-day, or whatever occupies our time, bring that always desired satisfaction? has our attitude toward our pets always been such as will make them look satisfied to have us near them? and at the close of the day, at dishwashing time, do we have peace and calm in our hearts? In our Epworth League work

ing for the Master, and giving as the Lord has prospered us? If so, then we have that sense of satisfaction in our hearts that the faces in the picture suggested. May we always remember that man's highest ambition, *satisfaction*, can only be had by following the lines of right, as laid down in the plan of the Great Architect of the Universe.

### Scared by a Moose

F. W. BARRETT, NAPANEEK, ONT.

In the Fall of 1909, I happened to be in New Brunswick, the paradise of sportsmen, and hearing so much about the "Lord of the Forest," the moose, and

quarters as quickly as possible. I need not describe the journey in detail, except to say that it filled me with delight, being my first trip into the bush. We saw quite a number of partridges, which did not seem to notice us very much, hardly getting out of our way, and then seemingly in a slow and dignified manner, as though protesting against our intrusion upon their domain.

Now and then we could see a porcupine up in a small spruce or hemlock, nibbling at the green bark, and never leaving until the top of the tree was as bare as a flag pole. To judge by the tracks made by larger animals through the soft places and spring holes, there must have been countless numbers of them.

After spending a day or so in camp, our guide decided to make a start one afternoon, so cutting a strip of birch bark about eighteen inches long, he proceeded to make a horn to call with. We then started, tramped about two miles, and came upon a barren place covered with moss about a foot deep, on which grew a small red berry which our guide called "moss apple," tasting something like a cranberry.

This was a likely place to see a moose. We stood in the shelter of a few stunted tamarac trees, and our guide commenced to make a noise with the birch horn, like the bellowing of an angry cow, and kept it up at intervals of three to five minutes for an hour and a half. As no moose answered the call, we decided to move a bit further on, and coming out into another small barren spot, there stood the king of Canadian wild beasts, not more than fifty yards away. As soon as we sighted him we dropped flat upon the ground, and lay there watching for perhaps one or two minutes.

I thought what a majestic-looking creature he was, his head held well up, his broad antlers almost touching his shoulders, his eyes blazing, and, to make the picture more magnificent, the sinking sun suddenly appeared from behind a cloud, and shone upon his shaggy but glossy coat. The background of young green spruce and tamarac trees made in all a picture I shall not soon forget.

Seeing he did not move, the guide and I stood up, but my friend with his rifle remained crouched behind a little bush. Upon seeing us the moose shambled up toward us, and I began to think it was time to look for an easy tree to climb. So the guide and I made a dash for a tree, but the moose stopped about fifty feet of us, sniffing the air and pawing the soft moss. We expected every moment to hear the crack of the rifle and see him fall, but the crisis did not come. Every moment seemed like an hour, but still my friend did not shoot. At last, after perhaps a minute or a minute and a half, the mighty moose leisurely walked away into the thick brush, his head still held up, as if he scorned our weakness.

After we had recovered from our surprise, we asked our sportsman friend why he did not shoot, and he said that he was "too astonished to move." I don't know whether this is a common failing among sportsmen or not, but anyway, I was satisfied, and that was as close as I ever wish to be to a real live moose.

### Christ is Risen

Bishop CHRISTOPHER WORDSWORTH, 1862

W. S. BARNES, 1879

1. Al - le - lu - ia! Al - le - lu - ia! Hearts to heav'n and voices raise;  
2. Now the i - ron bars are bro - ken, Christ from death to life is born,  
3. Christ is ris - en, we are ris - en! Shed up - on us heav'n-ly grace,

Sing to God a hymn of glad-ness, Sing to God a hymn of praise!  
Glo - rious life, and life im - mor - tal, On this ho - ly East - er morn.  
Rain, and dew, and gleams of glo - ry From the bright-ness of Thy Face,

He Who on the Cross a vic - tim For the world's sal - va - tion bled,  
Christ has tri - umph'd, and we con - quer By His might - y en - ter - prise,  
So that we, with hearts in hea - ven, Here on earth may fruit - ful be,

Je - sus Christ, the King of Glo - ry, Now is ris - en from the dead!  
We with Him to life e - ter - nal By His Res - ur - rec - tion rise.  
And by An - gel - hands be gath - er'd, And be - ev - er, Lord, with Thee. A - men.

have we always been satisfied with our attendance at the committee meetings? at the prayer meetings? and the regular League services? Have we done all we could in making suggestions? in looking up thoughts? in writing a topic to help some new beginner? Have we studied to try to make our meetings, whether it be for the Christian Endeavor, Missionary, Literary and Social, or Citizenship departments, interesting and profitable? Have we prayed for a blessing on our efforts for the sake of the help they may bring to some one else that the Master's name may be glorified? Have we always taken our part in the meetings, in taking the topic, leading the meetings, reading the lesson, singing, praying, testify-

also of deer, caribou, elk, bears, wildcat and other small game, not to mention the denizens of the streams and rivers, I developed an intense longing to come to close quarters with a moose. I had seen dead ones, and heads with their immense spreads, but being within a few miles of their haunts, now was the opportunity to see his majesty alive and free.

Upon making enquiries among my few acquaintances, I soon discovered two who were going out that very afternoon to try and get a moose. I accompanied them.

Our camp was about twenty miles in the bush, south of Boiestown, N.B., and as everything had been sent on ahead, we had nothing to do but get to head-

**I**f you are interested in the Pocket Testament League, and every Young People's Society should be active in the work for which the League stands, write for literature concerning it to the office of the Honorary Secretary, Mr. W. S. Dinick, Room 15, 84 Victoria Street, Toronto.

## "What a Junior Can Do for Christ"

A PAPER READ AT LONDON CONFERENCE CONVENTION BY CRESWELL ANDERSON.

"Remember now thy Creator in the days of thy youth," was advice aptly given by one who with ripe experience and a keen insight into human nature was in a position to know whereof he spoke. And perhaps at the present time as in no other period of her history the Christian Church is awakening to the fact that there are wonderful possibilities in the child, and is devising means of so nurturing and training the young that they will fulfil another mandate of the wise old sage who also said, "Train up a child in the way he should go, and when he is old he will not depart from it."

To this end was our Junior Epworth League organized. Its object is to secure religious instruction and spiritual nurture for the children and to train for definite service, to look up and lift up for Christ and the Church.

Now, our discussion this afternoon is, "How can a Junior do this?"

Let us consider the question under the three heads of, What can a Junior do in the home, at school, and in church? These are the environments of the earlier years of our lives.

1. It is in the home perhaps that the closest watch is necessary and the hardest battles to be fought; for, although surrounded by the love and care of parents and brothers and sisters, still it is here, too, that duties and tasks have to be performed, that often, to active, fun-loving boys and girls, seem hard and irksome, and here we must exercise the greatest patience, perseverance, obedi-

ence to our elders, politeness, and kindness to our brothers and sisters, and with it all to cultivate a happy manner and cheerful disposition, for surely our Master loveth not only a "cheerful giver," but a cheerful Christian.

Let the loving, gentle spirit of Christ manifest itself in us, and it will surely shed its benign influence on those around us, and perchance may lead some one to love our Saviour, too.

2. Then, next to our home life comes our school life, for here more of our waking hours are spent than in the home. Here surely *obedience* is the first law of service. Our time should be wisely employed, for here is where we receive our equipment largely, for future service. Here we should "study to show ourselves approved." Then in the playground, what opportunities of showing our Christian character. Let no rude or unseemly word, or jest, or action stand out to accuse us as we offer our bed-time prayer? In our dealing with our playmates let us observe the Golden Rule. "As ye would that others should do to you, do ye even so to them."

*Have fun?* Of course! Have a good, rollicking, jolly time, for that is just as natural for healthy boys and girls as to eat and sleep, but let it be clean, wholesome fun.

3. In the church: here we should remember that we are in God's House, and no noisy or boisterous behaviour should ever be indulged in. We should be punctual and attentive during preaching service, and, although we may not just be able to follow the thread of the discourse, still it is but seldom that even the youngest of us cannot glean grains of Gospel truth and helpful teaching for the activities of the coming week.

Our seat should never be vacant in the Sunday School, for here is our opportunity of studying Scripture and memorizing passages that will be kept in memory through life.

Let us be on the lookout for boys and girls who do not attend religious services at all. Invite them to come to Sunday School and League.

And just here let me drop a word in favor of the "Pocket Testament League." If we form the habit now of daily reading a chapter, the habit will become fixed and we will not neglect it as we grow older.

And in our Junior League itself we should join heartily with our leader in making the service interesting. We can do much by willingly and cheerfully doing what she asks us to do in the way of preparing topics, filling offices, offering short prayers, singing heartily, and in fact being ready for whatever comes in the exercises of the day.

### THE SIN OF THE DRUNKARD.

The social revel, the wine dinner, the saloon, example, custom, temptations, may lead a man to indulge in liquor till he becomes a drunkard; but, after all, it is because HE DRINKS, knowing the peril to which this exposes him. Hence, however censurable the customs of society, however mischievous the laws which tolerate and shield the agencies of intemperance, however wicked the temptors, the SIN lies in his own door.—Dr. Thompson.



THE FIRST EASTER MORN.

AND it is a beautiful transition, to our conception, that angels are introduced into the tomb. The management of spirits has always been the task of genius; but where can you find such management of spirits as here? Where can you find such angelic appearances so fit? Where can you find demeanor so admirable? Where can you find words so noble? For, while angels are represented as singing at the advent of the Saviour, they are represented as sitting silent in the sepulchre. Two, there were; and we may imagine one the Angel of Hope, and the other the Angel of Memory; as if the angel at the feet were tracing the history of Christ as "a man of sorrows and acquainted with grief," while the angel at the head was looking for the joy that was before Him, and into which He was about to enter. There is no machinery; there is no ostentation; there is no undue prominence given to this feature of the scene. It was just sketched in with a single stroke.—H. W. Beecher.

## YOUNG PEOPLE'S FORUM

In this Department of our paper the Editor would like to print each month whatever correspondence any of our young men or women may feel free to contribute on any live question of the day. He believes that there is latent literary talent in the Leagues, Clubs, Brotherhoods, Circles, Classes, and similar young people's societies, that might with great profit be developed. Our young friends are therefore cordially invited to write their opinions freely, and to send them on for publication. The name and address of the writer must accompany the letter or article, though neither need be printed unless so desired. The Editor, of course, does not hold himself committed to approve of all that may be written; but is willing to open these pages for free discussion among the youth of Methodism in the hopes of extending their knowledge of affairs as well as of developing their powers of thought and expression. The first article, printed herewith, is a stimulating one surely, and whether you approve of Mr. Snider's position or not, you will read it with interest. Read, think, write about it, or any other subject bearing on the practical life of to-day. Your communication will be used to best advantage.—Ed.

persons of the male sex have a monopoly of the solid elements of character and intellect which are essential to the fulfilment of the most important duties of life, and that persons of the female sex are made up of such fragile elements that they are not capable of managing their own affairs or of deciding for themselves what is conducive to their own highest welfare.

Every human being has a right to work out his or her own destiny, subject only to those restraints of society which are applied to all alike. To do this it is necessary to take an active part in the government of one's own country, for only in so doing can each individual obtain and maintain his or her rights. An eminent divine says on the subject: "Woman now makes man what he is. She controls him as a babe, boy, manly

many dutiful wives will not subscribe, when they think of the difficulty they sometimes have in extracting gold, silver, or paper currency from the pocket of "the other half."

It is argued, however, that women should not bother themselves with economic and political questions, because by so doing they will neglect the home, which is woman's "divinely limited" sphere. There was a time when the education of women was opposed on the same grounds. But now no one except an ignoramus or a jackass will seriously maintain that uneducated women make better wives and mothers than educated women do. If the profession of wifehood and motherhood is the greatest honor a woman can enter, it is essential to her most complete success that she should have the very best preparation possible for her duties. No subject she may study will be altogether useless. No mental discipline will be thrown away. No culture of her culture will be out of place, even if her home is a log cabin in the wilderness. If it is true, then, that her preparation and training cannot possibly be too broad and thorough, should not the subject of politics and the affairs of her country receive a fair share of her attention? And after she has given her attention to these questions, is she not at least as capable of handling the business of legislation as a man who can neither read nor write but who votes nevertheless?

Plato says: "In the administration of a State, neither a woman as a woman, nor a man as a man, has any special functions, but the gifts are equally diffused in both sexes." It has ever been the custom to set up arbitrary distinctions between the sexes instead of allowing nature perfect freedom to carry out her purposes. To assert that if women are given the opportunity to vote on an equal basis with men they will neglect the duties peculiar to their sex that they may enter public life, is a poor argument in favor of the alleged superiority of women over men. No truly superior woman will be so false to the best instincts of her nature that she will desert her womanly sphere for the mercenary rewards of business or the paltry fame of political life; but in justice to her superiority she should be allowed credit for sufficient intelligence and good judgment to enable her to choose for herself her most becoming vocation in life. If women are not fitted by nature to take the lead in the political life of their country, they are at least capable of selecting their own representatives for that purpose, and it is their duty to do so whenever possible. Women should vote for the same reason that men should vote—to secure for themselves just and equitable laws, and to insure the proper enforcement of the same in the interests of the commonwealth.



"WHY SEEK YE THE LIVING AMONG THE DEAD? HE IS NOT HERE BUT IS RISEN."

Come, ye saints, look here and wonder,  
See the place where Jesus lay;  
He has burst his bands asunder;  
He has borne our sins away;  
Joyful tidings!  
Yes, the Lord has risen to-day.

Jesus triumphs, sing ye praises;  
By His death He overcame;  
Thus the Lord His glory raises,  
Thus He fills His foes with shame;  
Sing ye praises!  
Praises to the Victor's name.

### Why Should Women Vote ?

EZRA SNIDER, MEAFORD, ONT.

"In the beginning, when Twashtri came to the creation of woman, he found that he had exhausted his materials in the making of man, and that no solid elements were left. In this dilemma, after profound meditation, he did as follows: He took the rotundity of the moon, and the curves of the creepers, and the clinging of the tendrils, and the trembling of the grass, and the slenderness of the reed, and the bloom of flowers, and the lightness of leaves, and the weeping of clouds, and the fickleness of the winds, with many other similar qualities, and compounding them all together he made woman and gave her to man."

This fable reminds one of the current conception of womanhood existing in the minds of many opponents of woman suffrage, who evidently believe that

son, brother, lover, husband, father. Woman can, through the votes of men, have every right to which she is entitled. All she has man has gladly given her. It is his glory to represent her." Evidently he did not take into account the fact that, owing to existing social conditions, there are multitudes of women who have no sons, brothers, lovers, or husbands to control or to represent them, and who are forced into industrial competition with men on an unjust and unequal basis, whereby they receive less compensation than men for the same labour. As a measure of self-protection, then, women should not only vote, but vote so intelligently and effectively that those who prophesy dire calamity as the result of the advent of universal woman suffrage will be compelled to admit that women deserve to be put in a different class from lunatics, paupers, and criminals. The statement that "all she has man has gladly given her," is one to which

### Book Shelf

**The Story Girl.** By L. M. Montgomery. Published by L. C. Page & Co., Boston. (Cloth. Frontispiece in color. 355 pages, \$1.50.)

Like the "Anne" books, by the same author, "The Story Girl" deals with life in charming Prince Edward Island. Young people from Ontario, on a visit to the old home of their fathers are wonderfully entertained and instructed by Sara Stanley, the central girl figure of the story, whose precocious wisdom enables her, with Solomon-like skill, to explain almost anything and give a reason for everything that is. A most entertaining book, especially for young folk.

## Narcotic Catechism

(Prepared from Temperance Educational Quarterly.)

1. Does not the burning of the tobacco destroy the poison?

Ans.—It does not. The nicotine is drawn into the mouth with the smoke and is then absorbed in the blood. This makes the cells act too slowly and prevents proper growth.

2. What are some of the effects of tobacco-using?

Ans.—Tobacco lessens the sense of taste, often causing a poor appetite, and has an unwholesome effect upon the organs of digestion. Catarrh, hoarseness and throat trouble are common among those using tobacco.

3. Why are cigarettes more dangerous than cigars, or the use of tobacco in the pipe?

Ans.—Those using pipes and cigars seldom inhale the smoke into the lungs, while over nine-tenths of the cigarette-users do. This permits the carbon monoxide, a poisonous gas generated from the burning of the tobacco, and the nicotine to pass readily into the blood and poison the nerves.

4. What are some of the effects of cigarette smoking?

Ans.—Cigarette smoking irritates the delicate lining of the mouth, throat and lungs. At the same time it narcotizes the nerves that control the breathing and the smoker suffers from lack of air. It weakens the nerves that control the heart and makes it beat irregularly, and while working much harder than before, it accomplishes less and the blood becomes purple instead of a bright red. This loss of oxygen makes the smoker feel nervous and blue.

5. Does cigarette smoking affect digestion?

Ans.—As the boy smokes the stomach becomes overstimulated and overworked. It secretes digestive juices that are not needed and cannot be used; therefore it grows weak and fails to produce enough when needed and the boy, digesting badly, begins to be pale and half-starved.

6. Does cigarette smoking affect the desire for exercise?

Ans.—A cigarette smoker does not wish to exert himself and, as he gets too little air, has a weak heart, and does not exercise, he begins to stop growing as he should.

7. Does cigarette smoking affect the moral character?

Ans.—Nearly all business houses refuse to employ cigarette smokers because they cannot be trusted. The users of cigarettes are careless, dull and irresponsible, if not dishonest.

8. What does Chief Justice Brewer of the United States Supreme Court say of cigarette smokers?

Ans.—Chief Justice Brewer says: "No cigarette smoker can attain the highest position in the world."

9. Why is the chewing of tobacco harmful?

Ans.—While a person is chewing tobacco, the salivary glands are kept in a continual state of activity, so that much saliva is lost in spitting. The result is that the saliva that enters the mouth when food enters the mouth is of a poor quality. The nicotine absorbed by the vessels in the membrane of the mouth has an injurious effect upon the heart.

10. How does the use of tobacco affect the muscles?

Ans.—Nicotine causes the involuntary muscles of the small blood vessels to contract and thus some of the nourishment intended for the growth of the

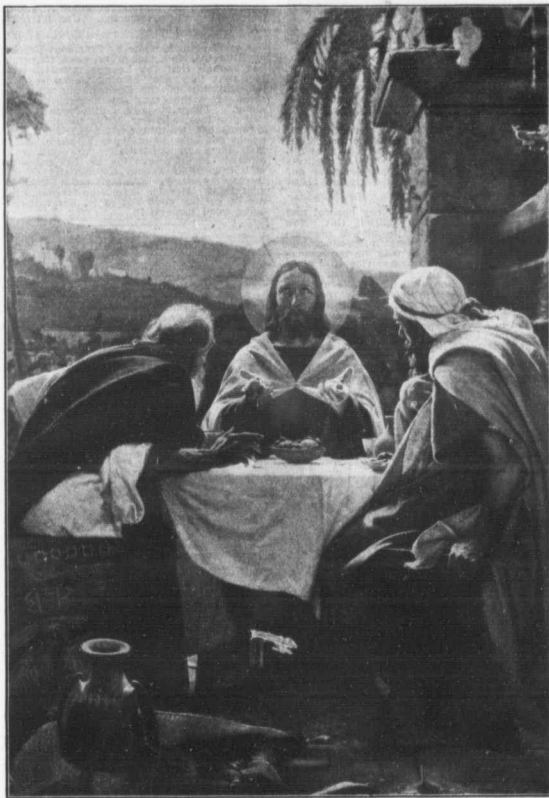
muscles is shut off. Tobacco users have hands that tremble because they cannot control their muscles.

11. What do the records made by college students show with reference to the use of tobacco?

Ans.—A careful study of the records made by college students shows that those who use tobacco are mentally inferior to those who do not have the habit.

12. How is the growth affected by the use of tobacco?

Ans.—The organs removing the poisonous waste from the growing bones are made unfit to perform their duties by the use of tobacco. This unremoved waste affects the cells. Dr. Alvin Davidson says: "In many young persons, using much tobacco, the bones grow about one-fourth slower than in healthy boys and girls."



"And it came to pass, when He had sat down with them to meat, He took the bread and blessed; and breaking it He gave to them. And their eyes were opened, and they knew Him; and He vanished out of their sight."—Luke 24: 30, 31.

There was more than hospitality in the urgent invitation that He should be their guest. Their More-Than-Friend who had gone from them was gone still, and yet, as the Stranger had shown its meaning, the loss was not the same, the sting of death was less sharp, its victory incomplete; dimly, as through the trailing tatters of scattered storm-clouds, began to emerge the outlines of a future in which one could hope again; and, as if to make that hope more certain, He came in to abide with them.

A servant had laid the cloth. There were but the three of them. At a sign from Mark, the Stranger blessed the food—a poignant moment, for He began: "Our Father." They raised their heads to see that He had taken the bread; He gave it to them, and suddenly—He was gone—and the two men were searching each other's faces, the same wild question flaming in the eyes of each. "Did you see—did you see His hands?" gasped Cleopas. "Yes," Mark burst forth, the joy as of a new day flooding his face. "Yes—there were nail prints! How could we not have known Him, Cleopas? Did not our hearts burn within us, as they used to, while He was talking with us along the way?"

And they rose up that very hour and returned to Jerusalem . . . saying, The Lord is risen indeed.—Frederick Hall, in "A Voice in the Night."

## WHAT THE

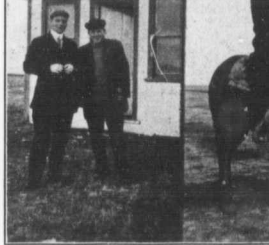
## POSTMAN

BROUGHT

## A MESSAGE FROM AN ADAMANT EPWORTH

"When W. A. Lord, of Fort Hope, wrote, 'A consecrated life means a consecrated purse,' he gave expression to a thought-provoking phrase. Is his statement true? If so, how can any true Christian refuse to contribute to God's work according to his ability? What is the correct standard and the real measure of one's consecration? How far is the giving of money, say to missions, a test of one's Christianity? He suggests a whole lot of important questions for our Leaguers to think over and work out. How about your 'purse'?"

"This item comes with a very hopeful and encouraging letter from Hickson, Ont. You might do worse than try the plan it suggests in your League. "A very interesting missionary meeting we had, was the impersonation of our medical missionaries in China, by young men. Having told of their work, they formed in line and sang, 'We are the reapers.' It was impressive." By the way, see that you keep your League informed as to the wonderful transformation now being effected in China. Epoch marking events are transpiring there, and the future of the whole Eastern world is being affected thereby.



SEE EDITORIAL NOTE ON PAGE 74.

It may seem unseasonable just at present; but summer days will soon come, and in making arrangements ahead for meetings during the hot weather it will be well to consider a suggestion from the Bethesda Epworth League, Cookstown. "During the summer months we often held our meetings at different homes, and on warm evenings we had them on the lawn, which proved very satisfactory." You will want such open-air services after a while. Think of them now.

It is a good sign when, as the President of McKellar, Ont. Epworth League reports, "the young people take more interest in the devotional meetings than in any of the others. The lives of the great men of the Bible have made a very interesting study." A number of other Leagues write in similar strain, all of which goes to show that young people appreciate something besides and different from mere "social" balls. Let your Leaguers rather than merely amuse or entertain them for a passing hour.

At Eden the young folk are active in giving practical assistance in church improvements. They "have been putting natural gas in for lighting, and have built cement steps in front of the church." This is a country League, but the President writes that the buoyancy of the work and wisely remarks regarding his own locality what is true everywhere, "the secret in all our meetings seems to be to give everyone something to do." To this, the President of Princess Street League, Kingston, adds, "and see that you do it." To allot work is easy enough; but to secure the doing

of it is another problem. How do you manage? Write up your method, please, and send it along.

A very pertinent sentence from the President of Ebenezer League, on the Massagawaga Circuit is a cheerful reminder to many who are in need of League Exercise. He said, "Dumb-bells never developed muscle in the man who only watched others use them." The weights may be ready to hand, the man in need needs only the exercise involved in using them; but until he actually takes hold and exerts himself they are only useless lumps of iron. Their benefit is realized only by employing them for the purpose for which they were moulded. So with the League machinery. It is only cold calculations until utilized for the end to which it was all conceived and constructed. Use it! The application is plain.

A good point is made by President Bracken of Ellaville, Ont., when he says that it is not enough that the League members shall feel that they are "helping themselves" by the activities of the League, but that they shall "feel that they are helping the work along." There is quite a difference in these two positions, and our young people do well to remember two things, viz.: (1) The League exists not only to minister to them, but to give them an opportunity to minister to others; (2) In proportion as they make use of it thus as an agency for ministry do they themselves derive greatest profit from its operations. Moral: Do not be forever thinking of getting good out of it, but rather of doing good through it.

## Neepawa District

In spite of dates twice postponed, this S.S. and E.L. Convention was attended with success. On an afternoon, April 24th, the first session was opened with Rev. A. B. Osterhout, Chairman of the district, presiding.

The first subject to be considered was ably presented by Miss Grummett, of Rapid City, who gave an instructive paper on "The aim



and ideal of Sunday School work." This was in the evening topic. "The teacher found and trained," introduced by the Neepawa delegates. The child: his relation to Christ and of church work was next considered. The subject being introduced by Rev. T. Merryweather. This terminated the first session. In the evening a large audience gathered. Rev. E. Chambers (recently returned from Poland), expounded most ably, "Our duty our Polish fellow citizens." The report of the Missionary Committee was presented, and an inspiring address delivered by Rev. W. T. Price. This session was presided over by Rev. B. W. Allison, and the Minnesota Church favored the audience with choice choral selections.

On Thursday morning the Convention listened attentively to an exposition of its missionary objective and how it may be discharged, delivered with much zeal by Rev. R. G. Spence, and followed by a lively discussion. The delegates were all impressed by the able manner in which Mr. W. E. Belton introduced "The duty and training of citizenship," and felt as though much time could have been profitably spent in further discussion. However, the report of the committees had to be received, and then the Convention was brought to a close in time for the delegates to catch the afternoon train home, all feeling that the time spent together had been most profitable. The district is greatly indebted to Rev. B. W. Allison, whose efforts were to a great extent responsible for the success of the Convention.

## Montreal Methodist Young People's Missionary Institute

MISS IRBNE LE DAIN.

This Institute will live long in the hearts and minds of the Methodist young people of Montreal.

After careful preparation and a great amount of work, the first of the Institute, Mr. Carleton, on the 7th of February arrived and with it many delegates from outside Montreal and a great number of the Methodist speakers and missionaries were invited to come and give of their knowledge, and among those who were selected were Dr. M. F. C. Stephenson; Mr. Morris W. Ehnes, of New York; Rev. H. C. Priest, B.A.; and Rev. C. C. Hillier, from Chicago.

The first session was held February 7th, beginning at 7:30 with prayer and Bible study, and all those who were able to attend this half hour found it a stimulus for the remaining afternoon.

From 3:00 to 3:50, a temperance exhibit was held, when several prominent temperance workers spoke on the evils of alcohol.

Following this came The Institute Hour, when "Missions and how to introduce them into the Sunday School" was discussed by Dr. Stephenson.

The Mission Study Classes, held from 5:00 to 5:40 gave ample opportunity for the delegates to study the missionary aspect in the home and foreign lands, among the books taken up were "Servants of the King," "My Neighbor," "Sunrise in the Sunrise Kingdom" and "The Why and How of Foreign Missions."

Tea was served at six o'clock, and it was at this time delegates and the other had an opportunity of becoming acquainted one with the other as well as enjoying the good things provided.

Seven o'clock found the Mission Study Classes in session again, and for three-quarters of an hour we discussed the work in the mission fields, leading all those who listened and took part in the discussion to realize the great need of consecrated men and women to bring to those hungry souls the beautiful and uplifting word of Jesus and His love.

The evening meetings were taken by Rev. C. J. P. Jolliffe, returned missionary from China, who gave a lecture on the Chinese Revolution, illustrating it with views taken recently, as well as on Friday evening speaking on his work in the field. Mr. Ehnes also gave us an address on the Thursday evening: "Why I believe in Foreign Missions."

Then followed an hour each evening of motion pictures, under charge of Dr. Stephenson. These gave more vividly than any address could have, the actual life of the Chinese and Japanese.

Dr. Stephenson can hardly realize what a lasting impression those pictures will have on all those who looked at them right after they have been in the country, as the people of our lands very close to us.

The following two days were planned out in the same way as the first, different leaders and speakers taking charge.

When Friday evening came, we realized that these "mountain top" experiences must be used only as fitting us for our work in the valleys, going about bringing to those whose lives were hardened and sorrowful the inspiration and light which had come to us during our three days' gathering, and helping them to walk in His ways and spread the gospel message throughout the uttermost parts of the earth.

Altogether there were over two hundred registrations, and many of the evening meetings who were unable to register for the whole series.

The Curio Exhibit was held in one of the class rooms. Articles of interest from China and Japan were laid out for examination by the delegates.

Dr. Ewan, although not able to take an active part, attended the Institute and was received with enthusiasm, especially when he gave a few minutes' talk on his work in China. Dr. Ewan being one of the best of the young people of the League help to support, it seemed very fitting that he should be with us in our neighborhood, and helping to take great care of him and not allow him to neglect. We broke the rule only on the last night.

## The Bay of Quinte Conference Epworth League Convention

MISS FLORENCE E. HALL.

The tenth biennial Bay of Quinte Conference Epworth League Convention, which was in session in Belleville, Bridge St. Church, Feb. 4, 5, & 6, was a splendid success.

Convention opened with devotional exercises, conducted by Rev. L. S. Wright, in the church. Delegates, speakers and officers were officially welcomed by Rev. B. K. Kuntz, Vermillion, and Rev. W. G. Clarke, President of Conference presented greeting from the church life of Belleville. Rev. B. Kuntz, Bowmanville, replied on behalf of the Convention.

The Literary and Social work of the Epworth League was discussed by Mr. Ingall, the Junior League by Miss Sadie Whitmorton, who led in a helpful conversation. The work of the Bridge St. Junior Leagues giving a pretty demonstration of work in the seven departments of Junior Leagues. The Missionary Department by Rev. Wm. Higges, Rev. S. T. Tucker conducting a conference on our great missionary problem. The Social Department by Jones, Janetville, and Mr. T. Terrell, Fenelon Falls; the Citizenship Department by Rev. A. H. Anderson, Haslemere; the Literary Department by Miss Emily Guest, Belleville; Rev. Mr. Howard, Cambridge, leading in discussion.

Inspiring and helpful addresses were given by Rev. J. W. Graham, Toronto; Rev. C. T. Stratford; Rev. J. E. Howles, West Field Secretary for Maritime Provinces; Rev. S. T. Bartlett, General Secretary, Sunday Schools and Epworth Leagues; Rev. R. Buchanan, Alberta Conference; and Rev. R. A. Whittam, Orono.

Moving picture missionary exhibition of scenes in China was given by Rev. Dr. F. C. Stephenson and Rev. N. E. Howles, West Chisba. A demonstration of the sign language was given by the students of the Provincial and Dumb Institute, who were gathered with the Chataqua salute.

Others taking part in the Convention were: Rev. W. H. Wickett, Shannonville; Rev. N. D. Cooke, Sidney; Rev. A. R. Sanderson, Belleville; Rev. A. H. Foster, Colborne; Rev. W. F. Rogers, Trenton; Rev. Mr. W. H. W. McTavish, Judge Deroche, Belleville; Rev. Dr. Lakor, Fort Hope, and others. Music was rendered by Albert College Male Quartette, Mr. Dyer, Mr. Dingman, Mr. Wightmeyer, Mr. Ridley, Miss Twissiger, Miss Riggs and others.

A resolution of thanks to all who had assisted in making our Convention such a great success, and to our hosts and hostess, was moved by Rev. L. S. Wight, seconded by Rev. S. T. Tucker, and unanimously carried.

The closing conservation service was ably conducted by Rev. W. G. Clarke, President of the Bay of Quinte Conference. The consecration of each Leaguer was made more personal by Mr. Clarke's request that first all Epworth League Presidents, then Vice-Presidents, would rise and finally all who were in any way connected with the League consecrated their lives to service for Christ and the Church, signing that consecration hymn, "Make My Life." This was followed by three days' sessions spent in study of our problems, best methods of carrying on the work, prayer and praise.

A large part of the success was due to the efforts of esteemed President, Rev. L. S. Wight, who labored long and faithfully in arranging for the excellent Convention just closed.

The officers elected are as follows: President, Mr. Wm. Ketchum, Brighton; 1st Vice-President, Miss Florence H. Wickett; 2nd Vice-President, Rev. A. H. Foster, Colborne; 3rd Vice-President, Miss Idell Rogers, Colborne; 4th Vice-President, Rev. Wm. Higges, Tyrone; 5th Vice-President, Miss Sadie Whitmorton, Belleville; Secretary, Rev. S. T. Tucker, B.A., B.D., Trenton; Treasurer, Miss G. Young, Bowmanville.

The following resolution was heartily carried by the Convention: "That the Bay of Quinte Conference Epworth League, in session convened, do express our appreciation of the appointment of the Department of Citizenship in connection with the Epworth League of our Church, recognizing its possibilities as proved already when put in operation, do heartily recommend that every minister and every League officer on his return home take steps to make known the advantages of this department to the League, Church and community and thus seek to avail themselves of the exceptional blessing the department affords for good citizenship to develop."

The following letter explains itself, and is one of a number similar in character which have come to hand recently regarding the work of our Department and its splendid staff of Field Secretaries.

Nils, March 1st, 1912.

Rev. S. T. Bartlett, Toronto, Ont.  
Dear Bro.—I feel constrained to drop a line to you telling you how much delight and inspiration afforded us by the recent visit of Bro. Curtis. I don't wonder now that you said he was a first class man in every respect. The people here are unanimous in their appreciation of his visit and wish I had also the additional pleasure of private conversations during his two days' stay. Would that we had many more men like him! And now that I am hearing the end of my fourth year on this circuit, I want also to express my appreciation of the attention and the generous and efficient help afforded us by your Department during the past three years. Two visits from Bro. Curtis have made me from Bro. Curtis have made our annual circuit conventions both profitable and delightful. Personally I feel I cannot express all that association with these men has meant in enlarging my vision and increasing my interest in the Sunday School. I stand ready to do all I can for the Department, and wish you increasing success. With regards,  
I am, yours sincerely,  
W. CONWAY.

**League in Personal Training**

Not a few letters have been received recently voicing, in some way or other, a complaint that the League is not giving the young people of our Church sufficient opportunity to become proficient in public speech. Protests have been received from several places against the practice of a few persons in the local society monopolizing the time and occasion, rather than distributing the exercises among a larger number. Such letters give evidence of a wholesome state of mind in the young people, as a whole. I believe the majority of them really want to learn how to do public work, but many of them are timid, and need to be carefully and tactfully trained, step by step. It is the privilege of the President to encourage and direct this training. He misses the greatest opportunity of his office if he fails to do so. He is not in his place to do all the work himself, but to make the best possible arrangements for leading others out into the doing of it. The same is true, in less degree, of the Vice-Presidents. While

responsible for the Departments, over which they have been appointed, they err sadly, if they do not distribute the various activities of the League among the members. A League that is "run by a few," and in which there are not a number of apprentices learning how to do things well, by the intelligent use of the League machinery, will soon be a poor apology for a Methodist School of Practical Science, as every Epworth League ought to be in our Church. I dare say that this will reach the eye of some Presidents, who will say that it is easier to do the work, than to hunt up others to do it. Such are making a positive error, for part of the business of the President is to not only take advantage of such assistance as may be readily to hand, but to seek out and encourage others, who are at present unknown, and stimulate them to effort. The Epworth League must be a co-operative institution for the direction of youthful talent and energy in the great industrial affairs of the Church and nation, or it will fall to do its real work.

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### Two Epitaphs

The estimate of a man's life, after he has passed away, is based not upon his creed, but upon the life he has lived, the work he has done.

There are two remarkable epitaphs to be seen in England but a few hours' journey apart.

Near the village of Leamington, Warwickshire, in a small country churchyard, connected with a beautiful brick-covered church, may be found a stone on which is this inscription:

"Here lies a miser who lived for himself, And cared for nothing but gathering pelf.

Now, where he is, or how he fares, Nobody knows and nobody cares."

How little this man's neighbors cared for his creed, and how much impressed they were with his life, this epitaph shows.

The other epitaph is in St. Paul's Cathedral. Among the many monuments to Britain's heroic dead, which this building holds is one which at once arrests attention by its simplicity and beauty. It is a plain sarcophagus, on which rests a recumbent statue of noble presence. Beneath the figure are these words:

"Sacred to the Memory of

General Charles George Gordon, who at all times and everywhere gave his strength to the weak, his substance to the poor, his sympathy to the suffering, his heart to God."

Was there ever a more beautiful and significant epitaph? Not a word is to this man's creed, but what volumes as to his life!

A writer tells of a Scottish village conversation which he once overheard. Husband and wife had had a slight disagreement, and Sandy was reproaching his good partner.

"Awa!" said he. "When ye marrit me, a' ye brought was a keg o' whiskey and the auld Bible."

"Well, Sandy," was the response, "gin ye had paid as muckle attention to the Guild Book as ye did tae the whiskey, ye'd ha'e been a meenister of the Gospel the noo, an' a better husband!"—*Sesl.*

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