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LORD STRATHCONA AND MOUNT ROYAL

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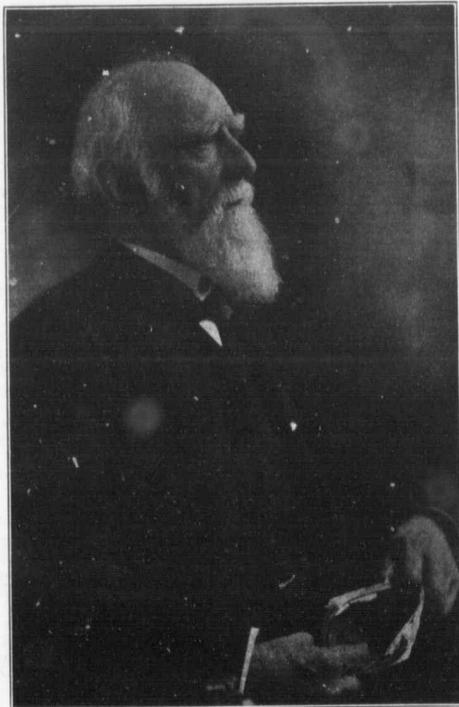
THE wonderful career of Lord Strathcona has ended, a career marked by such tremendous achievements that to tell of the multiple affairs that engaged his attention would be the task of an historian.

We can consider only the outstanding features of his life, those that are interesting to every true Canadian, and which help to explain the wondrous new Canada which has come out of something like chaos almost within our own time.

In 1838, when a lad eighteen years of age, Donald Smith left his home in Scotland to hew, almost in a literal sense, his way to fortune on the inhospitable Labrador coast. An incident at this time shows his unflinching perseverance. Once, when a clerk at Fort Chimo, his eyes had troubled him, and, with his factor's permission, he had trudged on snow shoes all the way to Montreal to have them properly treated. There he met the chief factor, Sir George Simpson, on the street, and, being questioned, explained the purpose for which he had come so far. He was told: "Go back to your post, young man. You were told to go there and to stay there. If you value your eyes more than your service to the Company you had better abandon the one you value least."

The faithful clerk obediently went back to his post with-

out any prescription for his eyes. This sort of treatment brought out all the steel in the youth's make-up. It developed him into a Hercules.



THE LATE LORD STRATHCONA

With this spirit of unserving determination he labored in that lonely land for thirteen long years, and was then transferred to a larger field. In 1851 the promotion was made, and he was sent to the great Northwest—at this time a land peopled by only a few settlers and marked by scattered trading posts. His sterling qualities soon won for him distinction, and before long he emerged from a subordinate position in the fur trade to the highest office at the top. At the age of forty-eight he was appointed Resident Governor of the Company in Canada, which at that time comprised what is now Ontario and Quebec.

Those were troublesome days in the Northwest. The sale of this territory by the Hudson's Bay Company to the Dominion led to certain measures of government which displaced the Indians and half-breed settlers; so in 1869 they broke out into open rebellion. Donald Smith was appointed to look into the cause of the insurrection. By argument and persuasion he weakened the followers of the

rebel and then laid down his message to Riel himself: "Canada is prepared to respect the people of this country and grant them everything that is just. You must believe

this." Riel's answer was to keep Smith a prisoner. He realized that from the rebel's point of view this was a dangerous man confronting him, and exclaimed, "Shoot that Scotchman!" Had anyone dared to follow his instructions Manitoba's history would probably have had a different color, for a time at least.

Gradually Smith undermined the strength of the rebels so that when General Wolsley arrived there were few to fight but a discouraged half-breed who pointed to the Scotchman by the General's side and said: "There's the man who upset my plans."

From this time on Smith was distinguished in the eyes of all Canadians. Shortly after the Red River Rebellion had ended he became temporary head of the local Government. At this time the Hudson's Bay Company, in payment for their lands, was asking \$300,000 from the Government. Smith took the matter to London and obtained enough to satisfy the traders. Thus he had stepped for a time out of the role of fur trader and had placed the Canadian Government in a safe condition in the new territories.

From this time the life of Donald Smith had less to do with furs and more to do with the momentous affairs of his country.

He entered politics and represented Winnipeg and St. John in the first Manitoba Legislature. It is doubtful if any other man in Canada at that time had such a clear vision. He saw the country of the future, not as separate provinces dependent upon the brief season of navigation for their inter-trade, but a country linked by bands of steel. We cannot enlarge upon the history of the C. P. R., but recall that the road nearly starved for funds and that Smith fought and argued and saved until added millions were raised, and the Canadian Pacific Railway was completed in 1885 as the result—an epoch-marking event in the expansion of ever-growing continental trade.

His political career really reached its zenith with the building of the C. P. R., but he did not retire from politics until 1896, when he was appointed Canadian High Commissioner in London, England. From that time until the present he has done high honor to his country, and in spite of his advanced years was ever ready to do his best for Canada and Canadians.

Pages are filled with the benefactions of Lord Strathcona. His large charities were as numerous as his various interests. McGill University knew him as the most loyal of all its supporters, and the Royal Victoria Hospital recognized him as its founder. He provided Strathcona Horse for service in the South African war at a cost of about \$2,000,000. He was ever ready to listen to appeals of education, religion, or philanthropy, and his gifts to universities, churches and charities run to many millions.

The influence of these charities cannot be over-estimated; and the generous benefactor will rightfully continue to be held in high esteem by the nation generally. The personal touch is not lacking and may add interest here. Let us hear what a Toronto young man has to say.

"It was twelve years ago. I was travelling through England selling views in the hope of making my way through college. I was fortunate in gaining an interview with Lord Strathcona. His interest in me was remarkable; and he talked about my plans for some time. After buying over fifteen dollars' worth of views he gave me a sealed envelope saying that I might hand it to a certain man at an address which he mentioned. You will not wonder that my admiration is so great when I tell you in that unassuming way he had provided for my return trip to Canada."

How many hearts have been cheered and how many lives lifted by such generosity and love? It is not recorded. The public cannot answer this. But such deeds are recorded above.

A life such as Lord Strathcona's could not but be laden with honors. Evidences of this are numerous in the financial world. From vice-president of the Bank of Montreal he rose to president and then honorary-president.

We see evidences in the educational world. In 1889 he was made chancellor of McGill University, and in 1903 of the University of Aberdeen. The Grand Cross of St. Michael and St. George was conferred upon him in 1896, and he was made a Baron in the ensuing year, taking the title of Lord Strathcona and Mount Royal. In 1908 the Grand Cross of the Victorian Order was bestowed upon him. Later he was made Doctor of Laws, Privy Councillor, and Deputy Lieutenant.

Until a few months ago Lord Strathcona attended his office in Victoria Street daily, arriving at ten o'clock or even earlier, and remaining often till after nightfall. The Canadian office had been nicknamed "The Light House," as the windows were illuminated long after the remainder of the street was in darkness. There is no doubt that sheer force of will alone enabled the veteran pioneer to continue his activities at such a venerable age.

What tribute shall we pay to "Canada's Grand Old Man?"—a determination that we as loyal Canadians will have the same spirit as he; that we will guard well the laurels, or rather maple leaves, that he has won for us; that we will be true, as we believe he was, to ourselves, to our country and to our God, and so promote the work in which he was so long and so vitally interested—building our Nation in Righteousness for God.

Honor the Pioneers

This was our thought as we read the simple inscriptions on the marble slabs that now adorn the wall of our church in Port Rowan. There, to the memory of Major George Neal, has been erected a memorial church, as many of our readers already know. Not of it do we write; but of the train of thought into which a careful reading of the original tombstones will lead a present day Methodist.

On one stone is the inscription: "In memory of the Rev. George Neal, a Major in the B.S. during the American Revolution, and the first Methodist preacher in Canada West, who died Feb. 28, 1840, aged 90 years."

On the other is the brief inscription: "In memory of Mary, wife of Rev. George Neal, who died July 5, 1841, aged 80 years, 11 mos."—⁴She was a member of the first Methodist class in U.C."

Less than three-quarters of a century since the first Methodist preacher in "Canada West" died. And only so short a time since one of the members of the first Methodist class in Upper Canada was called "home." Truly, the harvest from the early seed-sowing has been great. "Their works do follow," may surely be said of the great-hearted pioneers represented by this noble pair of devoted souls, who in what was then "Canada West" began a work that still goes on with ever accelerating force.

It would do the young Methodists of to-day great good to meditate frequently on the heroism of the "fathers." Because they were what they were, we have the privileges that we now enjoy. These are ours as a glorious heritage. Not easily were they obtained, not lightly were they made secure.

Because of what they cost as well as for their present advantage to us, we should hold them dear, prize them highly, and use them to the glory of God in the advancement of the common good.

During the last half a century a "Canada West" of which the Ontario pioneers of Methodism never dreamed, has been explored and developed by a succession of such spirits as the Neals were. Think of the religious pioneers of the Greater West, men who like Young, or McDougall, or Evans, or Crosby, have claimed a continent for God, and as you recall their precious memories, give thanks to "our father's God," and reverently enshrine their names in your hearts.

But above all, give thanks that the race of heroes is not lying out. From among our ranks, representing the present generation, have gone hundreds of just such brave men and women as those who laid the foundations of a spiritual empire in this country a century or so ago. They are on our prairies, among the mountains, in the

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backwoods, far across the seas, removed many wearisome leagues from home and loved ones; but they are in the succession of prophets and apostles, and continuing the glorious work so humbly begun by our fathers long ago. And, thank God, too, that this succession shall never cease. The heroic spirit in young Methodism is neither dead nor dying. Our sons and daughters see visions of a world-wide Imperialism over which the Lord Christ shall be Supreme, and for the hastening of the day of His universal Kingship, in increasing numbers they bring their best, and say, "Here am I, send me." Yes, honor the pioneers for what they *did*, but do not forget to pray God to abundantly bless their successors in what they *are doing*. Sons of noble sires, they are seeking to maintain in unswilled splendor the lustre of the names of men gone, by showing that similar deeds for God are yet possible by men who are but coming into the fullness of their manhood with all its consecrated powers to mould a nation, a world, a race, for God.

"Up and Down the North Pacific Coast"

Since writing the preceding paragraph we have read with avidity the splendid book bearing this title. It is a fitting illustration of the lives and labors of the pioneers of whom we have written. No book previously issued by the Young People's Forward Movement Department of the Missionary Society of our Church has so moved us as has this present volume—the latest issued from our presses. That is saying a great deal, for a number of the most valuable contributions to missionary literature both at home and abroad have been sent forth during recent years under the direction of Dr. F. C. Stephenson. For all these the whole Church, and particularly our young people, are deeply indebted to our Forward Movement Secretary, and we do no discredit to the books preceding this one when we give it a premier place.

This book appeals to us because it deals with the foundations of our own country, for Thomas Crosby was more than a faithful agent of the Missionary Society of the Methodist Church. His work will abide forever in the national life of Canada in her magnificent Pacific Coast Province. Not only to a few individual Indians nor to separate Indian tribes did the Gospel Evangel go by the direct teaching of this noble soul, but deep in the character of the Province from its southerly limit to the far northerly Alaskan boundary are permanently imbedded the principles of the pioneer gospel missionary and his co-workers. In this sense the work of such a man is never done. His soul goes marching-on, and the larger life of the people who follow is the earthly fruitage of his untiring toil.

To ensure a succession of men of this heroic type the reading of books of the character of this one is indispensable. We have already said that the spirit of heroism that moved the pioneers is alive in our youth. It is equally true, however, that if it be not fostered and developed for use in the spread of the Kingdom, it will be turned to ignoble ends and the Church will be the loser. To perpetuate the work of Thomas Crosby by a succession of noble lives emulating his spirit will be infinitely better than to write or speak words in praise of his own untiring labors. He lives again in the lives of just such men and women as he and his devoted wife were in the generation gone. This book should not only entertain and inform, but inspire, and as a result of its study scores of young souls should be fired to noble service in the ranks of God's coming messengers.

And For Me

"Let us pray for our missionaries," was the request as we went to our knees in a League meeting recently. The words reminded us of the request of the great apostle, when in writing his Ephesian letter he used the words quoted above. How thoroughly human it all seems, that he, mighty exponent as he was of the truth, should ask to be

personally remembered by the Church in prayer. It reaches one's heart with tender influence and reminds us of all workers, in every age of the world, and in the varying phases of Christian toil, need divine help and long for the fellowship of congenial spirits at the throne of grace from whence alone such help can come. Paul coveted the power of convincing speech as he preached and taught the way of Life. He asked a place in the prayers of the brotherhood of believers that he might have boldness and power in declaring the Truth. He knew his own weakness, the limitations that narrowed the circle of his influence, the dangers that awaited him on every hand, the ridicule of the scoffer, the scorn of the sceptic, the contempt of the proud; everything that hedged up the path of progress or made the way of duty wearisome; but, in it all, he knew that, in answer to the prayers of the Church, God would sustain and strengthen the human instrument and give His own Word good success.

Just such confidence in God who answers prayer do our missionaries feel, and just such desire for a place in the prayers of the Church do they often express. "Pray for our missionaries," then. The bond that binds us all to God will unite us the more firmly to one another and will prove an indissoluble tie in the unification of the whole working force at home and abroad.

Do our leagues remember to pray for their missionaries regularly? Perhaps you can answer for your league. Do we personally bear our representatives in the mission field, before God in our petitions? Certainly you can answer for yourself. Listen to the calls that come across prairie, mountain, and ocean, reaching out from a hundred centres where need of greater power from above is felt to prosecute the work of the kingdom,—"*and for me*,"—and as you in fancy catch the request, lift up your heart in prayer to the throne that God will give all needed succor and support to the heroic souls who, with Pauline devotion, still count not their lives dear unto themselves that they may finish their course with joy and complete the ministry committed unto them—to testify the Gospel of the Grace of God.

A Significant Message

Our readers will remember that we started the year by giving a number of Paternal Counsels from a number of the Fathers of the Church. Among others from whom we solicited a message for our young readers was Rev. T. W. Jolliffe, a man whom we had known for years, and whose kindly admonitions and advice during the period of his active ministry had done much to help and guide both young and old in his various charges. For reasons that have since become very apparent, Mr. Jolliffe did not get his message in our hands in time to be used with the rest. We received it, however, and give it herewith. The fact that these words were among the very last to come from his pen gives them added force, for soon after writing them God called him home to rest and reward. In the light of the events that so soon followed the penning of the following counsel, do not the words seem prophetic? Surely the very atmosphere of the other world was about him as he wrote, though perhaps he knew it not. We pass on the wise words of our departed brother and friend with the prayer that we know was in his heart as he wrote them, that our young readers may indeed "Work while it is called to-day, for the night cometh when no man can work." May he, being dead, yet speak. Here is what he wrote:—

"The brevity of life and the work to be done remind us of the Master's words: 'The night cometh when no man can work.' He was unceasing in His efforts to do good. He has given you ability and opportunity. Make a wise use of them. All around you work is waiting to be done—work not limited by time but reaching into eternity. God is looking upon you and calling you to join in this bloodless battle for righteousness. If you would make life a real success re-consecrate yourself and all your powers to Him. Give Him your unswerving trust, your unquestioning obedience, your undivided love, and in return He will give you a life triumphant and eternal.

The Highest Manhood

REV. JOHN MACLEAN, M.A., Ph.D.

THE constant yearning of the hearts of men is for that which is perfect, and the unrealized ideal of the sculptor and artist is a mark of genius, and shows the greatness of the human soul. The finished picture brings pleasure; the book that fascinates with the charm of its style is a source of continual delight; and the strong man of unblemished reputation, with his dignified and courteous manners, and marked by kindness of heart, is admired and loved. We are never satisfied with the crude picture or unfinished task, as incompleteness is ever distasteful.

Man is always an unsolved enigma without Christ. Pascal the brave scholar and noble Christian, who is especially remembered as the author of "Pensées," always carried about with him a bit of paper, whereon was written, "God of Abraham, of Isaac and of Jacob, not of philosophers and the learned. Certainty, feeling (sentiment), joy, peace, God of Jesus Christ." And then followed the significant phrase, "Grandeur of the human soul." "The noblest creature God has made, what is he? Measure his greatness by what genius has attained, estimate his value by what God has done to save him. He is a being of mystery, unknown to himself or his fellows." "The secret of man is the secret of the Messiah."

No one knows what is in man, or what he is capable of doing. Christ alone knows what is in him, and without the knowledge of Christ no man can fully know himself. There is no original, complete man, for in everyone there is always something lacking. Every man has some defect, a drag on his heart, a haunting grief, a cloud hanging over his path, and even genius has its own burden.

There is no complete character, for so long as life shall last there are transitions, and man is always in the making. Life itself is an unsolved enigma. Our work seems always to be beginning, and never comes to an end, for science has to begin with the alphabet, and literature with the primer, and history with tradition.

There is no perfect society, for while we are talking of peace there are embryo revolutions, and we return continually to beginnings. Within our souls there is deformity, something is wrong at the roots of our nature, and there lies the cause of the lack of harmony, beauty and strength.

Completeness is the ideal and demand of the human soul. And what is completeness but wholeness, the old Saxon word for holiness. The best book is that which leaves the reader something to do by way of finish. The perfect flower is always harmonious, and yet it grows. The finished painting calls forth the imagination of the spectator, to add something which the artist on purpose left out of the canvas. As in some buildings there are cracks that reveal the weakness of the foundation, so in many lives there are cracks which show the presence of evil principles and habits. The schoolhouse without a cupola lacks finish, though it is strong enough without it, and the real life has some ornaments to adorn it, as the Lily work on the pillars of the temple.

Who will ensure for us the highest and best in life? As the professor in the school of art has many pupils making copies from the same model, each of them showing something different from the other as he goes from one to another guiding and instructing, so must there

be a mind and heart, greater than our own, to inspire and help us to the best there is in life. As behind the builder of a house is the architect, whose plans must be followed to ensure success, so for us, in making the most and best of life, is Christ.

It is He who reveals to us the true meaning of life, its real value and significance, where proper emphasis should be placed, and it is He alone who can keep our shadow from falling upon our work. He is the light which should be maintained constantly glowing upon our daily task. He it is who reveals to us the law by which our lives are to be governed, for by His words He interpreted, and by His life, He became the incarnation of the law itself. He it is who shows us our sinfulness and the way of deliverance. Nature is dumb to our entreaties, but He imparts by His presence a great longing for purity, which can be satisfied with nothing less than a vision of Calvary, and fellowship on the road to Emmaus.

With the touch of His finger He lifts the burden from our weary hearts, and then sends us forth with undying hope, until we grow into strong manhood and beautiful womanhood and at last climb the golden stairs into the city, where we advance through the eternal years.

Christ is the centre of history, and

holds the key to the history of the human race. He becomes righteousness to us, and only through Him can we become true men and women. Upon the Rock of Ages as our foundation do we build a palace, and by His power we become more than conquerors over all our foes. By His grace we obtain sweetness of temper and beauty of soul; our natures expand, and we fulfil God's intention concerning us, and give expression to pure thoughts, honest speech, and brave deeds. Through Him we are able to love the unlovely things, and to care for the outcast, and even the hateful folks who have nothing in their disposition or manner to commend them to our sympathy and love.

What a Christ He must be, when He makes heaven real to us in the busy street, and changes our distorted natures into forms of beauty. Our lives are filled with sweetness when He comes and makes His home in our hearts. We cannot help expressing the hidden greatness, so that our companions and friends are compelled to acknowledge the charm of a life built up in Him.

What a vision of the highest manhood there is for those who allow Christ to do whatever He likes with them. The best there is in man or in the world is to be found in real fellowship with Him. He does not cramp our manhood, but unfolds our nature, and calls us to a free, full, and strong life. He gives us a daily vision which makes the common task shine with the glory of heaven. In Him alone is highest manhood attainable.

How to Make the Week-Night Service Go

An Address given by Mr. Frank Riches, Cambay, at the Lindsay District Epworth League Convention.

THE first step towards a successful week-night service lies with appointing of the Executive, at the annual meeting. The officers, especially the President, must be chosen wisely, because if the controlling influence of any concern is not right you cannot expect very great things from the concern itself.

Let us start with the *President*. The first thing to look for in a President is character. The rest of the officers, and after the style of their supposed superior actions and conduct somewhat after the style of their supposed superior as, of course, is only natural.

Next comes *ability*, then *inclination*. One may have the best of character and keenest ability, but lacking in inclination, be entirely unfit for office of any kind.

The *President*, too, must be *industrious* and *thoughtful*, studying the weak places and needs of the Society, and planning always to remedy them.

Do not on any account choose an idle person as leading officer, thinking he will thus have more time to devote to society work, because it is an undeniable fact, gleaned from long study and experience, that an idle person never has any time for anything that is worth while.

Last of all, must a President be *popular*? Preferably so, but not necessarily. If a person has character, ability and inclination, is industrious, thoughtful and prayerful, that is all that is necessary, but if you can add popularity then you have an ideal leader.

Now, if these few hints are followed throughout the entire appointment, you ought to have ideal executive.

Then comes the meeting proper.

HOW TO MAKE IT GO.

Success in business lies in *system*. What is the first step a firm takes when they wish to start in business? They *advertise*. Some firms spend many thousands of dollars every year in advertisements.

A circus or an opera troupe is coming to town, and weeks ahead every available space, billboard, fence or barn-wall is decked out with great, glaring bills of all the most daring and impossible things imaginable, and when the day arrives the place of entertainment is filled. *Why?*

Because they advertise. Those great posters were put out to attract the attention of the public, and the desired result was obtained.

Then, if the business or show so profits, why not the League? Surely it is as worthy as the other.

You ask "how?" Well: Advertise the programme the preceding week; have an announcement from the pulpit at the Sunday service, and secure a little space amongst the news items in the local newspaper, even if you pay for it.

Of course, it is neither necessary nor wise to advertise all of each programme, but make note of the special features and any extras which give the League variety, "the spice of life." There is nothing that will kill any young people's society as quickly as monotony.

The next step in the *preparation*. Have your leaders appointed, the titles apportioned, hymns selected and everything done beforehand, so that there will be nothing left to do when the place of meeting has been reached. Then, if there is a little spare time before the starting hour, it can be spent very profitably in social intercourse, or maybe in getting ready for the following week.

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Now, about the Programme. Who will take part? Of course we understand that we must find work for as many of the members as possible, but would you confine the work always to League members?

"This is a question over which there has been some debate; so let us consider for a moment the purpose of the League. What does our pledge say? "I promise that I will follow the example of my Saviour and Lord," or as the last clause in the pledge that some of us remember? "To bring my young associates to Christ."

"If we are to take for granted that all the members of our society are already Christian, then that means that we must reach out anyway. Success means growth, and how can a society grow without taking in outsiders.

There may be some who from some natural reserve or backwardness are afraid to join the society, being nervous of doing active work in public. There are numbers of ways in which these might be brought in and started to work till they feel quite at home in reading a paper or conducting a meeting.

Then there is another class. There is

was the kind that had been held up to him all his life. It is only natural that a child follow the example of his parents, so it is hardly to be wondered at that this particular young man was absolutely in the service of sin.

But listen! We are told, "Ye cannot serve two masters," and we believe it.

Well, then, if this young man has been serving the evil one all his life, isn't it about time he started to do a little on the other side? And how can he, if he isn't given an opportunity? Moreover, we are told that a house divided against itself cannot stand. Where, then, is there a better opportunity to get a crack at Satan in his own stronghold than by getting one of his own servants to work against him?

The very violin that has led countless dances can be tuned to render the most soul-stirring strains in the interest of good and right.

And is it not possible to create in a young person, by active work of this kind, an interest in the things worth while, that will in time overbalance his desire for the worse than useless pur-

for material for our programmes, always, of course, bearing in mind the fact that the Executive must be beyond and above criticism.

Now, after the programme is arranged, the next thing is to start promptly. A great deal of the success of any undertaking depends on the proper kind of start, so be punctual. Set the hour of service to suit the conditions of the locality. In some country places the young people have evening chores to do and some distance to come, and cannot be expected to start service on a week-night as early as perhaps in a town, where they have not so far to go and have no evening work to do. When a number of young people are gathered together there is bound to be something going on. It may as well be the proper service, for it is much easier to prevent a disturbance than to check it.

Then be brief. Don't let a meeting drag. If a programme seems to be dull, it is better to leave some out rather than carry it along after the hour for closing.

There is also a difference in people; some always come in late. No apparent

A FEW BUFFALO FIGURES

POPULATION, 415,532; Public Schools, 71; Customs Receipts, \$638,000; Value of Exports, \$24,366,000; Post Office Receipts, \$1,129,600; Flour Receipts, 6,269,000 barrels; Lumber Receipts, 202,950,000 feet; Grain Receipts, 100,062,000 bushels; State Law Library, 17,000 volumes; Coal Receipts by Rail, 9,600,000 tons; Ore and Pig Iron Receipts, 2,331,000 tons; Shingle Receipts, 121,278,000 packages; Flour Manufactured, 2,105,840 barrels; Vessels arrived, 3,644—tonnage, 4,862,000; Coal Shipments by Lake, 2,887,000 tons; Internal Revenue Receipts, \$1,087,852.85; Elevators, 30, with 24,740,000 bushels capacity; Police Department, number of men, 785—stations, 13; Greatest Coal Pocket in the World—the Lackawanna, 5,000 feet long; Public Libraries—Buffalo Library, 212,000 books and 19,000 pamphlets; Grosvenor, 70,000 volumes and 5,000 pamphlets (reference); Fire Department—579 men, 28 engine companies, 9 truck companies, 6 chemical companies, and 3 fireboats, water tower, with finest modern system of storage and signal boxes; Stockyards, second largest in the world, covering 100 acres, largest sheep shed in the world—daily capacity, 50,000 sheep, 35,000 hogs, 15,000 cattle—annual business exceeds \$101,000,000; University of Buffalo, 59 years old, 4 professional departments, 4 liberal arts lectureships, 1 New York State cancer laboratory, 3,000 alumni, 160 professors and instructors, 700 students; Paved Streets greater proportion and better than any other city in the world, 100 miles stone, 5 miles macadam, 13½ miles brick, 327 miles asphalt, giving Buffalo more smooth pavements than Paris, Washington, New York, London, or any other city on earth; Buffalo Society of Natural Sciences—Museum in the Library Building, free to the public from 9 a.m. to 5 p.m., daily, except Sunday and Monday, 36,914 geological and mineralogical specimens, 27,014 zoological, botanical, etc.; Science Library, 500 volumes; Banks, 10 of discount, 3 trust companies, and 3 savings banks; Banks of deposit, \$50,632,166, discount, capital, and surplus, \$7,140,000; Trust Companies, capital and surplus, \$2,207,226—deposits, \$13,810,705; Savings Banks surplus, \$5,989,506—deposits, \$63,826,635.

These figures are now five years old and should, in many instances, be almost doubled, but they represent the last authoritative compilation, and give some idea of the size of Buffalo even at that date.—*Epworth Herald*.

a young man. He drinks some, swears a lot, plays the violin for all sorts of dances, and may gamble a little. He was once suggested to a prominent young lady president as a probable person to take a certain part in a social concert, and this is something like the conversation that took place:

"What! that tough?"
"Yes. Why not?"
"Why, he gets drunk!"
"Yes, so does his father."
"But he dances, gambles, and swears."
"Yes; but so does his father—and his mother, too, for that matter."
"Anyway, he's no good," she had to the League can't afford to lower its standard by having him in it."

That seemed to about finish the thing so far as that young lady was concerned; but wait. It was not suggested that the young man be made a member as yet. As for his being "no good," she had to admit that he had helped carry the local hockey team, as well as the baseball nine, to many a victory, and if need be he could take defeat like a man. So there must have been some good in him.

As for the manner of life he led, it

suits of his former life, and his ability on the athletic field will not be diminished, but rather increased?

As for lowering the standard of the League by associating with such, let us stop a minute and consider. Was John G. Paton lowering the standard of Christianity when he went to the lepers of the South Sea Islands? Are some of the other men we know lowering the standard when they go to the fields of China, India, Japan, or our own North-West and associate there with people in a lower position than that to which they have been accustomed?

Or was Jesus Himself lowering His standard when he called to Zacchaeus in the tree or went to dine with Matthew the Publican? No!

And we as Epworth Leaguers are not lowering our standard, but raising it higher and planting its shaft more firmly in the rock every time we reach out after a straying soul; and if we are successful, "there is joy in the presence of the angels of God over one sinner that repenteth."

So I maintain that we can often profitably extend beyond the Society roll

reason exists, but they are habitually slow, and these are often the ones who are loudest in their complaints as they test if a meeting runs a little over-time. So while it is all-important to start promptly, it is equally important to close on time.

This will help keep the services bright. Always try to be cheerful and optimistic, not going around with a long face, looking at the dark side of everything, as though it were the funeral of our best friend.

And last, but not least, be *Brotherly*. Let each try to contribute a little to the pleasure of others. The surest and best way of securing happiness and having a good time is by trying to give the same to someone else.

The whole thing, then, summed up in a nutshell, is this: In order to make the week-night service "Go," we must—Choose our Executive wisely; advertise; have all arrangements made when place of meeting is reached; have as many as possible take part in every meeting; start promptly; be brief; be bright; be brotherly; and first, last, and always, in all and throughout all, be *Prayerful*.

THE LEAGUE FORUM

Hustlers

"Only hustlers need apply." This is what I saw in connection with an advertisement in a paper where "glit-edged" things were promised. That is a thought for my League Forum, I said to myself. So here it is. Why "Hustlers"? Well, that is a common term in these days. I know a fellow down the way they call a hustler. He does things. Employers are looking for him. He does not waste any time or stamps writing for positions. Positions are looking for such men. It is hustlers we want in the League. Fellows who will "grip and get"; fellows who are wide awake and on the job; fellows who are not looking at the clock; fellows that are not looking for honors and no work; but for work, hard and plenty. I wish we had more hustlers in the League. "I wish!" I should not use that word perhaps. Let us say that we will have them; that the fellows must wake up, hustle, or get out of the way.

More Light

The other night as I came by the hall where the "Social Union Club" was meeting I noticed that the front and hallway were brilliantly lighted up. You could see your way in right from the street. You would be sure of "What's going on there?" Here is a good idea for the Leagues, I thought again. Some Leagues a stranger couldn't find if he tried. I remember looking for a prayer meeting in one of our Canadian Methodist churches one Wednesday night. There were so many always and doors to go through that had I not been in the way of such things and knew that the meeting was in there somewhere I should never have hunted them out. That is the way they used to hide in the Catacombs of Rome, but there was a good reason for it then. Now the thing is to get in the open. Let your light shine! Put a light at the door, and, better still, put a good sociable usher there. When I visited a P. S. A. in the city I found they had men right out on the sidewalk to take us by the hand till we got in the entry, where another hand drew us on, then still another, till we were riveted safely in a front seat. Now it is my belief that a League that has any inner light in it worth while ought to get some light going outside, and attract people in that way. Light up early, too.

Zeal

One of the most needed things, and one of the scarcest, is zeal. That is, so far as religious work is concerned. I have seen men zealous about politics, about fads, about social life, dances, cards, and so forth; but for a man zealous about Christian work you have to look pretty thoroughly to find something you think is the real thing. Zeal is burning earnestness. Zeal transcends all rules and all requirements. Christ had zeal, and when He found the temple overrun with those that bought and sold He took a scourge and lashed them out. That was zeal, not logic or moral suasion!

We want zeal. We have a right to be zealous about our religion. Christianity is the best thing in the world to uplift men. It is the pearl of great price.

Without zeal no results of consequence can be brought about. Virtue must be enthusiastic. No battles are won without passion; it may be wild and devilish, but they must have that if they are going to win. Lukewarmness, callousness and indifference are antagonistic to zeal.

Zeal is always inconvenient for people who are asleep and do not want to be disturbed. The traders in the Temple were greatly incensed at Jesus, but it was Jesus who cleared the air of poisons. Zeal, best of all, is contagious. It is yeast, leaven. Its nature is to work, and spread. Let us not be singing, "And shall we then forever live at this poor dying rate," but "Awake my soul, stretch every nerve, and press with vigor on."

Our Vineyard

Do we as Canadians realize what an opportunity we have to serve God, and make our lives a blessing? Abraham never had such a chance as we have, yet probably to-day his name stands for more with human beings than any other ever known. To Jew, Mohammedan and Gentile he is the "faithful Abraham." Our opportunities for making our lives tell, for reproducing our influences, were never so great. The friend by our side to-day may be one, two, three, four thousand miles away next month. This is a migratory age. All are missionaries. But Canada! Well, Canada is the best part of the British Empire, the most promising part. It is the best known part of the Empire. Travel in Great Britain or Europe and see for yourself. The eyes of the world are on Canada. All races are coming to settle here. We help them; they help their people. The mingling of races is the greatest opportunity for evangelism ever known. The highest political offices in the country are open to any. Canada faces the oriental nations. Canada is in her youth. Her character is in the making. Tremendous, imperial influences are being generated. We who live here to-day—in Canada—have a voice, a power in controlling these things. Let us make Canada a righteous nation.

"An Increasing Interest"

One of the leading speakers at the latest Student Volunteer Convention was the Hon. W. J. Bryan, Secretary of State. He made the remark that his interest in missions was "an increasing interest." That means a good deal, for when someone gets along in years, or takes a position in public life, they allow their interest in the Church to wane. Not so the wise man. He travelled around the world a few years ago, and he came home more impressed than ever with the great work the missionaries were doing. As Secretary of State he makes the assertion that it is not the missionaries that give trouble in foreign lands so much as the men who go there from the Christian nations to get all they can out of them and give as little as possible to them.

This convention at Kansas City was attended by nearly four thousand students. Among the delegates were one hundred and fifty Chinamen. Things are moving all along the line. Thirty foreign nations were represented there. During the last four years 1,466 students have been sent out to the foreign field. Missionary givings have doubled in the last

eight years—from eight to sixteen millions. A man in Kansas City is giving one million for missions. The biggest men in the land are backing this work. "Despite all the setbacks and discouragements," says Mr. Mott, "Christ is making greater conquests than ever before."

"The Greatest Problem"

Mr. Mott, in the address above referred to, said in reviewing the world situation that the greatest problem was not in the foreign field, but in the home field, among the home churches. Here is the vital spot. If we do not have the power of the Spirit upon us, what can we do in teaching other nations? Our example counts greater than our theology. It is the Christ we want to tell about, a Christ who saves and redeems His people. What can we do? We can learn to be intercessors; that, after all, is the consummation of our prayer. We must get together and organize. We must get together. Heathenism will never fall before a divided Israel, but will before a united and faithful people. We must study. We must train. "The evangelization of the world in this generation" is a good motto. And again it is said that we cannot have a world harvest without world sowing. We cannot do this work unless we "leave all" and follow Christ. The man who gave a million dollars says he never made an investment which promised such good results or from which he derived so much happiness. His family join with him in this and all will share in the good. That reads like good news from a far country, doesn't it?

Opportunities and Hindrances

Paul speaks in one of his letters about a great door that was open to him, and there were many adversaries. Opportunities and hindrances in the order of Providence always go together. What did Paul do about it? Well, he faced the situation with Christian faith, and with the faith of a Christian. Some people will speak of the opportunities as a hungry man might speak of some tempting looking food in a show case, and nothing to buy with. Paul does not say, "but there are many adversaries;" he says, "and there are many adversaries." The "butters" are down and out on this.

Hindrances, whatever they are, reveal our limitations and weaknesses. That is a good thing. It takes the natural conceit out of us. It turns us to the source of power. It calls out true faith, courage and Christian valor. I do not think any Christian can be situated on a hill have a better chance than another. We are all tried. Some seem to get along better than others. Why? They meet the situation in the right way. Paul did. He knew that faith would conquer. He was in prison. "Too bad," says the Southern Visiting Man. "Not so," says Paul; "the Word of God is not bound." Christ was pushed and crowded out of the way till His friends thought His cause was absolutely lost. He was at last on the cross, hands and feet nailed down; ignominy untold. But that cross now sways the world and conquers all. Around every open door are hindrances—hindrances. But do not fear defeat, ye men of faith.

The best of life is before the man who walks the narrow way.

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Your Idea for Your Church?

What Is It? Can It Be Practically Worked Out? How Can the League Help?

MISS IDELL ROGERS, COBORO.

IN our Epworth Leagues we have debates under auspices of the Literary Department upon a variety of subjects. I should like to invite the young people this month to a testimony meeting in which they shall describe their ideal of what a Church, their Church, may be to the community in which it is situated, and how the Epworth League can assist in achieving this ideal.

With the coming of the Spring, activity in all lines of business becomes more brisk as a rule, and as the chief business of all mankind is the work of the Church, the present calls for increased activity in it also. To achieve this every legitimate means of making its progress more successful and far reaching should be employed. The Master said, "First ye not that I must be about My Father's business," but we, too often, go about our work in the Church in anything but a business-like, practical way.

In one of the large cities of America there is a Church that many are pleased to regard as a model one. Would you hear the story of its growth and progress? If so, you will discover that its progress is closely identified with the life story of one of America's commercial kings, who, through his own endeavor rose to be head of one of the largest business concerns in America. What I wish especially to bring out is the extent to which this man put the methods by which he employed in building up his business into his companion work of building up his Church. His life furnishes us with a fine example of the consecration of business talents.

This man was not born to the purple. Instead he came from generations of obscure brickmasons. When he was an errand boy in a bookstore, a friend of his was appealing to his congregation for help in building a Church that was sorely need'd in a destitute, desolate, needy part of the city. The responses were slow in coming, until a boy's voice called from the gathering, "I'll give a load of bricks from my father's brick-yard." Thus was the good work begun. Feeling that he personally must do some active work for God among men, he gathered together a class of unkempt, untaught boys. The classroom where they met was a shoemaker's shop, the cobbler's benches were used for seats by class and teacher, but from this rude beginning evolved the largest, and one of the best systematized Sunday Schools in America.

As his own business increased until he was at the head of an immense departmental concern, this man had every department of work so sub-divided and systematized, that at the close of the day he was finding a falling off of sales in any department, he was acquainted with it, and his fertile brain soon discovered the cause, and a remedy was immediately forthcoming.

In the Church of his choice and largely of his endeavors, he was the honored superintendent of a Brotherhood, numbering close to one thousand. In this he so sub-divided the work upon the same principle that he used in his own business, that he was in personal touch with every man in that big Christian organization. If one was sick, he knew it; if another was out of work, he knew it; if a third had family trouble or bereavement, and a fourth was in financial difficulty, he knew it before a week had expired, and some one was ready with

aid, advice or sympathy. How was it done? In quite a simple way. One man was asked to keep in personal touch with ten of the class, and so the big class was sub-divided into one hundred departments. Every one of these leaders reported to others placed over ten of them, and these in turn to the leader of the Brotherhood himself.

By this means the pastors in charge of the Church were kept in touch also with the families of their congregation. If their was sickness they knew of it; if a boy or a girl was leaving the home circle for another city, they knew of it, and some pastor there was asked to look them up. In fact, by just the same methods as the good business man uses to avoid leakage and loss in his business, was the

among men. He said to them "ye are the salt of the earth." Salt, as we all know, is a savoury, purifying, preservative, and so Christ sought to convey to His followers then and now that their work is to cleanse and sweeten the community in which they live, and to give a new and more wholesome flavor to human existence. Their character was not to be passive but active, and the sphere of action now.

There is no use in saving salt for heaven. It will not be needed there. Dr. Henry Van Dyke says: "Men of privilege without power are waste material." Men of enlightenment without passion for the souls of others are the poorest kind of rubbish. Men of intellectual, moral and religious culture who are not active forces for good in society, are not worth in God's sight what it has cost to produce them.

What was Christ's method of service? If we are waiting for a divine precedent for systematized service, we have not far to seek. In those far-off days in Galilee when the multitudes were hearing His wonderful message, He commanded that they sit down in an orderly manner, and taking the loaves and fishes He gave them to His disciples and the disciples to the multitude.

Our Church is desirous that the present year shall be a rallying time for the combined forces for our young Methodism, of our Young People's Societies, and of our Sunday Schools. Can we do better than to take an evening to discuss this matter? Is there a leakage in the membership of our Epworth Leagues? Let us get down to it in a business-like way and we may be able to discover the cause.

Are we drawing the people of Methodist inclination who are coming into our towns, villages or rural communities, into our Leagues and into our Churches? If not, it is time for us to take a Church census and get after them.

Are we following those who have gone from our town or community to other cities, by a kindly interest, and do we seek to interest others in them?

We hear the Church of God described in various ways, as a Home, all members of one great family, interested in each other's welfare, progress and success; as a haven of rest and delight for the weary, the troubled and distressed. Is this our ideal, and are we trying as a Society of Young People under the Epworth League motto, "Look Up, Lift Up," to come up to this standard? If not, what is our ideal, or have we one?

If the mission of the Church is to sweeten and purify the community in which it lives, to restrain its ills, to help forward all that is good, are we possessing of this resolve and are we doing our part? Salt that has lost its savor, its purifying, cleansing, preserving power, is good for nothing but to be thrown out and trodden under foot. We have the Master's word for this. If we believe that the Christian's private business and his work for humanity should go hand in hand, both governed by the same punctuality, regularity and system, can we do better than to take an evening to discuss whether or not we as a Society, as a Church, or as Christians, are measuring up to, or endeavoring to measure up to this standard? We may not be able to organize departments of service such as are carried on in the big city institutional Churches, but we can seek to inculcate and spread the spirit of brotherly kindness and Christ-like service that prompts them.

Can we do better as wide-awake, progressive young people than to get together and discuss our ideal for our League and for our Church?

BISHOP BURT ALMOST SHOUTS

WELCOME, welcome, thrice welcome to Buffalo next July! Five months in advance we come to all countries, cities, towns and homes in order that we may say to every Epworthian, "Welcome!"

From North and South, from East and West, from every continent, and from all the islands of this old earth, come and welcome to this beautiful city of the lakes, our Mayor and the chamber of commerce invite you. Our beautiful parks, superb boulevards, and elegant homes invite you.

Spacious halls are ready to receive you. The doors of twenty-three Methodist Churches are wide open. We want you to see what beautiful, commodious, and up-to-date churches we have.

Christian people of all denominations welcome you. The royal hosts of our young people, than whom there are none better in all the land, are shouting their welcome.

Our homes and hearts are yours. Our incomparable Niagara, which you will see when you come, is but the symbol of our overflowing welcome.

We have one thing to make. Come rejoice in the joyous praying. Bring with you the assurance of spiritual uplift and insurance.

WILLIAM BURT.

Church guarded against leakage and loss in its numbers and in its enterprises.

Associated with this Church as it increased in numbers and usefulness were various institutions, such as a gymnasium, a penny bank for the children, a labor bureau, a corps of deaconesses and nurses, and last, but not least, "the Friendly Inn," a social institution, in which the successful man of affairs and his fellow-workers used their business ability in helping, advising and cheering others, whose existence was dark and bitter, either by reason of their own idleness, sin, misfortune or incompetence, or the rapacity and greed of others.

When Christ was here upon earth and desired to convey to His disciples the right idea of their work and mission



Amateur Photography



Winter Photography

C. A. COLES.

The old habit of carefully packing away the camera for the winter is happily on the decline, and our exhibitions show us from time to time what beautiful effects may be obtained by a photograph of a snow-covered landscape.

It will be found that the best snow pictures with comparatively few exceptions are to be obtained when the sun is shining. Shadows on a snowy surface and that peculiar texture which is revealed by sunshine on the snow are extraordinarily effective; and although some snow scenes without sunshine are very beautiful, bright sunshine certainly lends itself to a remarkable extent to subjects of this kind.

The short exposures generally required by snow scenes is due to the fact that almost all the shadows are illuminated by light reflected by the snow. The presence of so much reflected light

At the same time they are unduly sensitive to blue and violet. The plate and film makers, recognizing this shortcoming, have produced both plates and films that are more equally sensitive to the various colors of the spectrum, and are known as Orthochromatic or Isochromatic Plates, these terms being practically synonymous, and signifying equal or true rendering of color.

From a practical standpoint they are better for all subjects that contain color, especially in the autumn and spring. They also render clouds more truthfully than do ordinary plates.

In order to obtain the full advantages of the Orthochromatic plate it is necessary to use a "screen." This is a disc of yellow glass or gelatine, varying in depth of tint from a very pale lemon color to a much darker lemon. Screens may be obtained to fit on the front of the

course always be our aim, but if we err, it should be on the side of over rather than under exposure, for the reason that whereas a passable result may, with care, be obtained from an over-exposed negative, nothing can be done with one that is under-exposed.

This table will serve for any fine day during the month of March between the hours of eleven in the morning and one in the afternoon, with the sun shining, but not necessarily on the subject, using Stop F.8.

The exposure should be doubled if the sun is obscured, or if F.11 is used.

For F.8 give four times the exposure. For F.11 give eight times the exposure.

Subjects—Open water scenes, cloud studies, open landscapes with no very heavy shadows in foreground, and snow scenes, 1-60th second.

HOW TO JUDGE A CORRECT EXPOSURE.

A correctly exposed and developed negative should show a trace of detail in the darkest shadow part of the subject. The highest lights and slightly less strong lights also should show a slightly visible difference. *Over exposure* tends to obliterate the gradations among the higher lights. *Under exposure* tends to obliterate those in the darker parts (viz., shadow detail). *Under development* is indicated by insufficient contrast—contrast between the thinnest parts (shadow detail) and high lights. *Over development* accentuates contrast between the high lights and shadows.

HINTS.

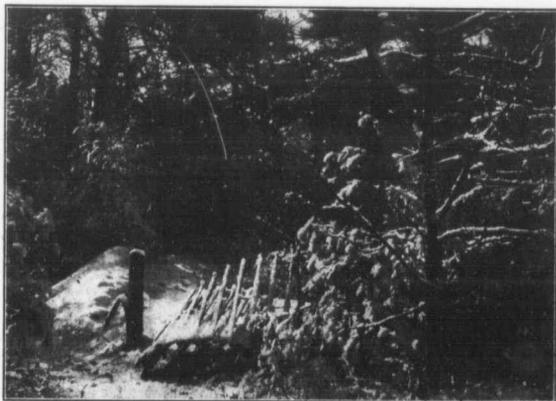
All photographic solutions should be used at 65° Fahrenheit.

If you do your own developing make sure your dark room is safe. To test it take a plate or section of film and cover over one half with a book or opaque object. Place same where you do your developing for about fifteen minutes. Then extinguish the light and develop for five minutes in total darkness. Fix as usual. If the result is not evenly transparent you must add a sheet of orange or red paper to your lamp.

Do not be satisfied with poor results. Send prints or negatives to be criticised and thus help yourself and others to avoid errors in future.

Our next article in the April issue, will deal with Printing. If you have questions to propound send them in to the Editor on a postcard at once.

We quite agree with Prof. Shaller Mathews, when he says: "We can not let social work take the place of God. People can not be amused into consciousness. Picnics are not the equivalent of prayer-meetings, and Sunday school baseball leagues have not yet developed into revivals. The Protestant church can not be an ethical orphan asylum. It must be a home into which souls are born in newness of life.—*Mon's Herald.*"



WINTER SUNSHINE.

about compensates for the low actinic value of winter daylight and enables well exposed snowscapes to be made with low priced cameras with the shutter set at "Instantaneous."

It would be well to point out here that the best results are always obtained when using orthochromatic plates or films in conjunction with a "screen," or filter, and as this brand of plates or films is now available a brief description of them should convince the novice of their superiority.

Snow scenes, although appearing to the eye to be pure black and white, are full of subtle tones and values that need the qualifying powers of the color corrected plate and screen to do them full justice. The reason for this is that ordinary plates are almost insensitive to red, scarcely more so to orange and yellow, and reproduce most greens badly.

lens, inside the lens mount or behind it. The object of using a screen is to cut off some of the blue and violet rays, which have too great an effect upon even an Orthochromatic plate when used without a screen.

The illustration on this page (Winter Sunshine), was made on an Orthochromatic plate with a light filter and received one-eighth of a second exposure. The rendering of sunshine in the original is very pleasing, and the snowscape without sunshine is generally inferior, although the larger snow scene reproduced herewith has no apparent sunshine.

The following table of exposures for this month is likely to be of assistance, bearing in mind the following factors: *Stops used, subject, and brightness of light*, always remembering that the nearer the object, the longer must be the exposure. Correct exposure will of

The week for a review of the local St. this meeting but only a that are ap The itemiz given in re prepared by conference.

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Review of the Year

The week of March 29th is set apart for a review of the year's work done by the local Societies. The programme for this meeting cannot be detailed here, but only a few suggestions can be made that are applicable to all our Leagues. The itemized programme as it will be given in regular order locally, should be prepared by the president and pastor in conference.

Such a "stock-taking" annually, as this meeting implies, should be made by every Young People's Society, the aim being to ascertain if the work actually done during the year is: (1) Appropriate to the aims of the society; (2) Suitable for the needs of the community; (3) Sufficient to satisfy all intelligent and reasonable standards by which the League is to be judged.

Without a preliminary executive meeting at which reports are presented by all the officers and committee chairmen, no such examination can be made. It is good for the League to sit in judgment on itself, and to pass its work critically in review. Perhaps the best criterion is its own past record. It is not always wise to set one society up against another in comparison; but it is good to compare ourselves with our own record for past years.

"Have we done good work as to quality?" should be the first question. Not the number of meetings held so much as their kind or character determines their value. A good man is a man who is good and who shows his goodness by doing good. So a good meeting gives evidence and proof of itself by its permanent influence for good on the lives touched by it. In this sense, "are we doing good in the community?" is a

very important question into which to examine.

Review the departments in order, asking such questions as are pertinent to each in turn, e.g.: Have we kept the Pledge before the members, or have we allowed our ideals of character to be lowered or compromised? How many persons have been personally asked to take the Pledge during the year? Has informed as to the religious prospects, spiritual condition, or church relationships of the young people? How far and in what way has the League helped the Sunday School? What visitation has been made to the aged, sick and shut-ins of the congregation or neighborhood? Has every opportunity for temporal relief been taken advantage of among the poor? All such questions,—and these are but samples,—are quite in order in relation to the First Department and its work.

Enquire as to the Second Department if the Missionary Committee has held regular meetings, made systematic collection of moneys, corresponded with the missionary being supported, had a Study Class, and above all if it is cultivating the prayer habit among the members. The second vice-president should be something more and better than a finance agent for the Missionary Society. He should be a recruiting officer for the mission field. To ask if any of your members are thinking about their life's work as a minister, a deaconess, a teacher, a medical missionary, etc. that your League may have the great honor of sending out someone to represent you in public service for God and the Church. Enquire into the work of the Literary and Social Department. What system-

atic topic studies calculated to improve the appreciation of God's Word have been followed? What books have you encouraged? What "Social Evenings" have you held? Have these been for amusement or passing entertainment only? Can you make your League more and more a Christian Social Centre for your community? Ponder these questions and plan for the year ahead as well as review the year gone.

The Citizenship Department should be examined. Have you taken steps to know your own community? Have you projected yourself into the neighborhood as a body of united young Christians for the uplift of the whole? If not, why not? That is what the Fourth Department is for. Get the young men at work on a local survey—enquiring into everything that affects the life of the neighborhood, whether it be in its health, happiness, or material prosperity. Get a high standard for the place in which you live and seek to realize it in every possible way.

How about the children? No Junior League? Why? The Fifth Department is the "base of supplies," or if you prefer the figure, it is the "natural resources" of the League; yes, of the Church itself. How can your Society be maintained as a young people's society without the boys and girls? See that a Junior League is indispensable. Have one.

By thorough self-examination, honest comparison with your past record, earnest purpose to excel, make your review of the year a Pre-view of still greater deeds to be accomplished for the Kingdom.

Unless the will backs up our good impulses they will fall fruitless to the ground.



AFTER THE STORM

THIS is an enlargement from a small film negative made by the Editor at Warwick, Ont., on Nov. 16th last, after the awful storm in which so many lives were lost on Lake Huron. Thousands of telegraph poles were blown down. The weight of snow on the wires was almost beyond belief, many of them hanging like cables under the tremendous strain. The team in the picture was the first on the road after the storm, and had a hard task opening it up for traffic.

A TALE OF THE
SOUTHLAND

JACK

HELEN F.
KENDRICK

OF HALF A
CENTURY AGO

I NEVER knew his last name; but that does not matter. I knew him in the South, his native home and mine. Anyone meeting him in the street would have said: "What a shambling, honest, good-natured darkey boy!" He came one morning to our house and rang the front door-bell, as was the habit of darkey boys. I had seen him come lazily up the walk, and without waiting for a servant, I went to the door to ask his business. When I opened the door I was greeted with: "Good-mornin', Niss." Do you wanner hire?"

Now I did not "wanner hire" when I went to the door; but I glanced at the honesty and rags on this uncouth figure and I was not quite sure of not wishing to hire.

"What can you do?" I asked. "I dunno ez I kin do nuthin'." I never has; but Granny sez I got ter git er place. Granny's dun tuck down now, en she sez me en Lucy has ter help 'er."

"Who is Granny?" "She's er old 'oman 'ez brung me up, en she's mighty good ter me en Lucy, 'cep w'en I sleeps out. Den she licks me."

I smiled and asked him his name. "Jack, ma'am." "Well, Jack," I said, "You may come back at one o'clock, or you may wait in the kitchen. Father will be at home then. He will talk with you and perhaps he will 'hire.'" I think Jack fancied he might find a friendly cook and something to eat in the kitchen; for he shuffled around the house to that quarter after I had closed the door. My father wanted good servants, and this boy was very ragged and ignorant; but I think father saw his honesty and good will, and these must have been his recommendations. At any rate, Jack was installed as errand boy in our family, and on Sunday he visited Granny and Lucy in a new suit of clothes, new shoes, and hat. He was very proud when he started off so fine a gentleman, and he was prouder still when he returned, and said to cook: "Yer des oughter seed de w'ites er Granny's eyes w'en I crope in sorter still en ax her: 'Howdy.' En Lucy she des up'n holler."

I was one of seven children. We had a happy home and knew nothing of sorrow until this very year, when Jack came among us. There was one spot in our dear household where suffering and sorrow had entered, one room where footsteps were lighter, and where no feeling but tenderness could have place. This was the sick-room of my mother. It was not long before Jack had found his way into this room, and its influence took hold upon him. We never knew how or when he went in, or what words of introduction passed between him and my mother, but on the third Sunday of his stay among us, I heard Jack say in the kitchen, to the nurse who tended mother, that he had "er bundle er rags fer Granny, en suthin' fer Lucy, too." Nurse asked what the rags were for and where he got them.

"How'd I kine w'at dey fer? All I know is dat Niss Em'ly dun gin 'em ter me, tied up, en tole me ter take 'em ter Granny. I think mebbe she w'dn't member 'bout Lucy, so I tuck'n bot a peop'n

ball fer her. I dun et some uv it; an' it's preshuo good, too. Look-er-yere."

"Jack," asked, nurse, "who is Lucy?" "She's er gal."

"To be sho'; but is she yo' sister?"

"I dunno. All I know is dat she lives wid Granny."

"Do you like 'er?"

"I dunno; on'y she uster blab on me w'en I hid out nights."

"But, Jack, why did yer hid out nights?"

"Oh, dem 'uz days w'en me en de udder boys went er pickin' berries in de fiel's; den we 'ud get sleep' out dar, en nex' thing we know'd it 'uz day. Udder days we kotch pat'ldges in de bushes, en den sometimes it 'uz er 'possum. But ev'ny time I dun it 'Granny lick' me. But I must be gettin' along. Granny'll be wantin' dese rags, en Niss Em'ly she—" Here he stopped and shuffled out of the

"I—knowed—whar dey us—afore. Dey us in er big yard 'n' in 'roun' en I seed two uv de nutties, so I des fetch 'em wid dis" (showing a flip) "kaze I know'd Niss Em'ly like 'em fer break-fu's."

"Oh, Jack! How had you have been!" was my reproachful answer.

He hung his head, but said doggedly: "Niss Em'ly's stek; en she licks 'em."

"Yes; but we can buy them for her!" I said.

"No, ma'am; I can't, 'kaze I has ter give all de money I get ter Granny."

I turned away, rather impatiently.

He lingered a moment, then said: "Niss Hennie, would it be ez il've gimme back de pidjins ag'in?"

"Yes," I said, "What for?"

"'Kaze, mebbe, ef I tuck 'em ter Niss Em'ly en tole er all 'bout it she thought n't think ez I mean no harm en w'at I dun."

I turned quickly to go down-stairs, and I followed to see what he would do. He went down without noise, and passed through the hall to mother's room. There he stopped. The door was a little open, and the black head went into the opening before the figure moved. Then I lost sight of him. He had gone in. I heard no sound, and while I waited for Jack to come out, I remembered that when he came home from Granny's he wore creaking shoes; but when he passed mother's door on the way up-stairs he was barefooted. Presently the little black figure slipped out of the quiet room, and had left its peace unbroken. I descended the stairs and went in. Mother was asleep. Jack had laid the pigeons on the bed at her feet. The last rays of the sun fell across the foot of the bed, tinting with light and color the soft plumage of the birds.

It was early fall when my father hired Jack, and the winter months were not slow in coming; for in Middle Georgia we had cold weather when the season for it came. That winter was a time of unusual suffering for mother, and of anxious watching for all our family.

Just after the frosts had come, and the fires were lighted each day in the grates, we were surprised one evening by the sound of music in some distant part of the house. We were sitting in mother's room, and for quite a while we could not tell what kind of music it was, or where it came from. Then, tum, tum, tum, the sound was repeated without any regular time; but it came unceasingly. My sister, Ida, started with me to find the meaning of the sounds. We searched the sitting-room, parlor and bedrooms; in each we reached the front spare-room upstairs. There, it was. Jack had found the kitchen too noisy, so he had lighted a fire in our best bed alone, and was enjoying his old banjo all alone. We had not known before that he was musical, and the sight and the sounds were so comical that we almost dragged the poor boy downstairs, banjo and all, to mother's room.

We asked him to sing; but he only grinned until mother spoke: "Come, Jack, sing for me. It will take me back to the time when I was a child."



kitchen into the street. The "rags" proved to be some garments for Granny brought from the attic trunks by nurse at mother's order.

At sunset that day I was sitting alone on the broad, upper verandah of our house. After a little I saw Jack come awkwardly down the street, elate with something he was trying to keep all to himself. He passed through the gate into the back-yard and I thought nothing more of it. Presently light steps approached me, and I heard these words very softly spoken: "Niss Hennie, here is two pidjins fer Niss Em'ly." There was Jack holding out to me two newly-killed pigeons.

"Oh, Jack," I answered. "How nice! Did Granny send them?"

"No, ma'am," he said, emphatically. "I brung 'em fer Niss Em'ly, en fer nobody else."

"But where did you get them?" I asked, suspecting more than one sin against the Sabbath day.

I think he detected something of this in my voice; for he answered rather timidly:

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EPWORTH LEAGUE TOPICS

Great Stories of the Bible

XL. A Prison Experience Acts 16: 19-40.

TOPIC FOR WEEK OF MARCH 15.

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

DATE.

Probably in A.D. 52, two years after the Council of Jerusalem (Acts 15), which had accepted the fact that the Gospel was for the Gentiles as well as for the Jewish race, and had also recognized that Paul had been specially commissioned as "The Apostle of the Gentiles." The story is part of the record of Paul's second missionary tour.

PLACE.

Philippi, a Macedonian city—the first European city of importance to which Paul had yet come. The story we are to study ought to have special interest because it marks what was probably the beginning of Christianity in Europe, or at least the first definite effort to found a European church, and because also it narrates the first purely Gentile persecution of Paul and his fellow-laborers. They have been persecuted before, but hitherto it has been by Jewish instigation. Here the opponents are Gentiles and the charge laid against the missionaries is a Gentile charge. Apart from this the city of Philippi has other points of interest. It was a Roman "colony." Find out exactly what this means. Any good commentary or Bible dictionary will tell you. Note particularly that it does not have the meaning of our modern word "colony." Find out also about the founding of the city, and its relation to the history of Brutus, Antony and Augustus.

THE APOSTOLIC MISSIONARY PARTY.

Paul, Silas (Acts 15: 36 to 40), Timothy (Acts 16: 1 to 3), and Luko, who was picked up at Troas, just before the party left Asia for Europe. (Note in proof of this the change in the narrative from the third person plural, "they," to the first person plural, "we," at verse 10 of this chapter.) Did Luke leave Philippi with Paul? (Note change to "they" again at verse 40. See also resumption of "we" or "us" in chapter 20, verse 5.)

THE EVENTS LEADING TO THE ARREST.

Tell briefly the story of the women at the "proseucha," or "place where prayer was wont to be made." (What does this tell us about probable numerical strength of the Jews in Philippi?) Tell of the girl with the spirit of divination (Pythones), and her cure. Do not spend time discussing demonic possession. Better describe her with Dr. Lyman Abbott as "a mixture of fraud, clairvoyance, insanity and devil." Note, however, the apostle's attitude towards such testimony as hers. It is the same as that of Jesus Himself. (See Mark 1: vs. 24, 25 and 34.)

THE ARREST.

There is a great chance to bring out the fact that these are hypocrites outside the church as well as in it, in verses 19 to 21. What was the real complaint of the "masters" against Paul and his

companion, Silas? What was their accusation before the proctors or magistrates? Can you recall other instances of hypocritical charges and disguised motives on the part of the opponents of Christianity in the New Testament? (See Acts 19: 23 to 28, and Mark 14: 57 to 64, in contrast with accusation of Jesus before Pilate in Luke 23: 1 and 2.) Is evil any less respectable and Christian attacks upon the Church and Christianity? Are the licensed victuallers any more honest when they oppose the closing of the bar-room on the ground of its supposed interference with the personal liberty of our citizens?

Note also how old the trick is of raising the race cry to down an opponent. ("These men being Jews," etc.) This is a fine illustration of the anti-Semitism that is still with us and of which both Russia and France have of recent years furnished painful examples.

The charge against Paul and Silas (verse 17) brings out the fact that the early missionaries literally and in the legal view-point took their lives in their hands when they set out to make converts in the Roman Empire. (See the tribute given to Paul and Barnabas in Acts 15: 26.) Compare early missionary risks in Japan. Note the mob justice meted out to Paul and Silas. The magistrates evidently fell in with the anger of the crowd, and acted in an unmagisterial way. According to the usual procedure the magistrates gave condemnation thus: "Summovete, lictores, despoliate, verberate," i.e., "Take them, lictors, remove their clothes and beat them." The reading of verse 22 indicates that the magistrates were so utterly beyond themselves in their anger that they usurped part of the functions of the lictors and themselves tore off the garments of Paul and Silas, so that the lictors might without delay lay their rods upon the backs of the condemned men. The intensity of the popular magisterial rage is reflected in the cruel severity of the jailer when he flung the missionaries with their bleeding backs into the inner prison (possibly a damp, filthy, underground cell), and callously made their feet fast in the stocks.

THE MIDNIGHT PRAISE AND THE JAILER'S CONVERSION.

What an enthusiastic conviction of the truth of their message; what unflinching loyalty to Christ; these men had to make them willing not only to bear degradation and suffering for the name of Jesus, but also to fill the midnight hours with their songs of praise. Did Paul think, when he lay in the stocks with cramped limbs and aching back, of many he had "haled to prison" in the old days? Was his Christian joy now in part due to the fact that he was in some sense atoning for his early persecution of the Church? Would you blame him if he had thought of these sufferings as in part blotting out the past?

We need not pause over the story of the miracle beyond noting the fine Christian spirit the suffering apostle displays in staying the suicidal hand of the brutal jailer by his timely cry. We expected the apostle to do this, but think of how the aroused, alarmed soul of the jailer was affected by that unexpected cry of his prisoner. Probably it is as much as any-

thing was responsible for the sudden break-down of evil in him and for his urgent question, "What must I do to be saved?"

Pause over this question. Does a man always know what he means by salvation when he asks it? Did this Philippian jailer know? Look to the answer of Paul. Is it such an answer as you would give? How does it compare with the answer of Peter in Acts 2: 38? How does it compare with the answer of Jesus in Luke 18: 18 to 22? Why should Paul here make no reference to repentance? Note the immediate fruits of conversion in this jailer. Can you find these four: Restoration of an endeavor to undo past wrong; kindness; consecration? Joy? Was this man an made a finished Christian in a moment?

AFTERWARDS.

What reasons had the magistrates for sending the order of release? Was the order due to superstitious fear aroused by the earthquake, etc. or were they disturbed because they had acted too hastily and in too great passion, or were they merely desirous of getting rid of Paul and Silas before the disturbance should repeat itself in the city?

What do you think of Paul's protest and demand? Were they in harmony with Christ's teaching: "Resist not evil"? Could his demand have been more lenient? What would you do if you had been condemned by some judge without fair trial to some punishment beyond the terms of the law? Would you be content with a mere release, or would you demand an abject apology or damages? If the latter, why? When Paul was released, where did he go? What did he go for—to be comforted and cheered, or to comfort and cheer others? See in 2 Cor. 1: 3 to 6, how he looked on his sufferings, and how he related them to others.

The Delinquent Boy

Citizenship Department for March
Lesson—Prov. 23: 12-26.

TOPIC FOR CITIZENSHIP MEETING, FOURTH WEEK OF MARCH.

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

"Juvenile delinquency" is a modern legal term.

Definition.—A juvenile delinquent is "any person under sixteen who commits any offence for which he is brought before the courts. It includes, legally, all under sixteen who, by reason of destitution or neglect, are in grave danger of committing such offence." Judge Lindsay says that "delinquency pertains to all children, for all children are delinquent at some time or other. Indeed, in present-day definitions, delinquency may be better described as a state, condition or environment into which the child enters, and which, if continued, may result in such acts or habits in the child as eventually to make of it a criminal.

CAUSES OF DELINQUENCY.

Thomas Travis says that "at least 90 per cent., and probably 98 per cent., of first court offences are normal children, not more than one or two per cent. being criminal by nature." The cause of delinquency must be found in the environment and influences surrounding the child's life. Let us note a few of the main causes. We cannot treat all, only the more important.

Social Causes.—As our civilization advances our laws become more complex and binding. On the other hand, every

child must have human development to the moral child will have the complex of nurtured, strict discipline, but that sees the child, some time degree, of nature, natural allowed to of life, this is found with the our great highest st boys living linquent teen."

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child must pass through all stages of human development, from the savage type to the more advanced. In this process the child will necessarily violate many of the laws that express the mature life of a complex civilization. If the child is not nurtured, trained and guided, the best must go astray. What is needed is not strict discipline on the basis of court justice, but forbearance and patient training, that sees the fault from the viewpoint of the child. In childhood we are all at some time, and nearly always to some degree, delinquent from the point of view of mature life. Primarily delinquency is abnormal and normal. When neglected and allowed to develop and determine habits of life, then it is serious and dangerous. It is found that delinquency increases with the advance of our civilization. In our great cities we see modern life at its highest stage. "Twenty per cent. of the boys living in American cities become delinquent between the ages of ten and sixteen."

into despondency, and eventually into delinquency. When wages are far below the living wage, and families are forced to live under insanitary and immoral conditions, how can we expect any other result than criminality? Their children have no chance to see and live clean, self-respecting lives. They must play on the street, and are forced into associations that tempt them to crime. Many children are compelled through the economic conditions to go to work at too early an age. In a Refuge Home for Juveniles in New York the average age at which they began work was eleven years and nine months. Eighty-three per cent. of them had no childhood. From the report we read: "One of the causal factors of delinquency is the factory and street employment of young children; children sent to work so early limit their horizon. The standard of living, health and vitality, intelligence and the forces that oppose delinquency and crime are constantly lowered."

house is a wholesome unit; is, in a word, organized." The child is so dependent on the parents to instruct and train him in the principles of life. By imitation he soon follows the trail of the parents. By outside influences, not interpreted for him by the home, he will be led astray. The impulses that are awakened, uncured and untrained will drive him into wrong avenues of activity. The boy, passing through the savage stage with a strong imagination, may do some terrible things. But if he is treated with patience, and intelligently and sympathetically tided over, he may become a strong and capable man.

QUESTIONS FOR SERIOUS STUDY.

1. When parents consider it a joke to take apples from a neighbor's tree, to what extent will that influence the children?
2. If the standard of honesty in the home is that nothing is wrong till we

What the Chamber of Commerce Wants Us To See

BUFFALO being one of the world's greatest tourist cities, a stopping place for travellers going from the South and West to our own mountain and coast resorts or into the Canadian Highlands, or from Europe and the East to the Great West, or to see the wonders of Niagara, we also entertain many thousands of convention delegates, more than one hundred National, International, Interstate, and State Conventions having been held here last year. For these tourists and convention visitors we have the best of hotel accommodations, great stores supplying any need, and all the facilities of a modern and progressive city.

"Buffalo is pre-eminently a city of homes and has more miles of asphalt-paved streets, canopied with beautiful trees, than any other city in the world, not excepting Washington or Paris. These streets are kept clean, making this a healthful city, and our trees are watched over by an efficient forestry department and protected from the ravages of pests. Our summer climate is ideal, a temperature of ninety or more degrees being recorded only rarely. Government records prove Buffalo to be the coldest summer city.

"Buffalo also leads in social service work and the first charity organization society in America had its birth in this city. We have now one hundred major institutions and societies for the relief of the sick and unfortunate. Buffalo is a city of churches and many splendid houses of worship attest the strength here of various denominations.

"Buffalo has several beautiful parks, connected by boulevards, a great botanical garden at South Park, and many stately public buildings. Our manufacturing interests are great and diversified. Ore from Western ranges and coal from Pennsylvania are assembled here at a minimum cost and in addition to being the home of the greatest independent steel plant our production of iron and steel is increasing enormously.

"The golden harvest of the West, figured in hundreds of millions of bushels of grain, comes to Buffalo for transshipment by barge, canal, and railroad to tidewater ports, our flour mills retaining wheat for a daily capacity of 35,000 barrels of flour. Other cereals are milled here in vast quantities and the largest lined oil plant in the world is a Buffalo industry.

"Your welcome here will be cordial, and we want you to see all you can, during your visit, of the things which make Buffalo an ideal city in which to live and work."—Herbert A. Meldrum, President Buffalo Chamber of Commerce.

Again, the past system of correction as organized by the state has been very defective. Police courts have not been able to give individual cases proper attention. "In five minutes the decision is made which starts the child on the career of criminality. I have seen over eighty cases of children decided by a judge in one session of the court." Judge Lindsay says, "I have been five years trying a case and have not finished it yet." No judge can do justice to these plastic characters in five minutes. To put a boy or girl of sixteen in a jail with deeply involved criminals awaiting trial is one of the best methods of breeding criminality. To commit the boy to a prison or reformatory with adults means his ruin.

Economic Causes.—Our present industrial system creates social classes or castes as detrimental to our social welfare as are the castes of the East. This means that the unfit are thrown down, and a gulf is formed, which becomes so impassable that they lose hope. Their wretched will and crushed hope push them

Dispositional Causes.—Many amenable practices of children arise from the adventurous spirit of youth. One group of juveniles expressed the motive as "just to be chased by the ginney" (police). Some boys take pride in being "tough." They have been poisoned by dime novels, detective stories and such literature. So much of this lawlessness is not inherent criminality. Some only "play robbery too realistically." The gang spirit will account for many a boy's downfall. Gangs unguided and undisciplined by community supervision will inevitably lead to trouble. Innocent fun may be transformed into crime, when allowed to continue free from adult control. The number of children who inherit criminal tendencies is very small.

Home Influences.—The home is the predominant factor which determines the results of all other causes. The home is the root of most of the social evils. "By a well-organized home is meant healthy parents, healthy children, with such physical, mental and ethical ability that the

are caught, will that unconsciously lead the adventurous boy into delinquency?"

3. If parents consider that the end justifies the means, and any method is permissible to obtain the end, will the children develop the unscrupulous spirit more intensely than their parents, and fall into the snare of the law?

4. When parents take the money saved by the children without any scruple, how can they expect the children to consider other people's money as sacred?

5. When a parent boasts that he beat his neighbor in a trade, how can he expect his boy to be honest?

6. If the making of money, keeping up of a swirl of social engagements, are of more value in the home than the boys and girls, what can hinder these children drifting out into the world and becoming our delinquents?

7. Which is the worse, the poor washerwoman who lets her children go where they like, or the society woman who leaves her children to their own whims, or in the hands of an irresponsible maid?

REMEDY.

Many attempts to remedy these conditions have been tried. Industrial schools, reformatories, foster-homes, etc., have been built, but have not solved the problem satisfactorily. The institution idea is breaking down. It lacks one main factor of true training. Even a group of babies, scientifically fed and cared for, cannot be successfully reared. They need mothering.

"Children placed in an institution, after years of study in the barrack-like place, playing at command, working, sleeping at a signal, assembling to be seen by patrons, taught to say polite things at command,—in short, institutionalized,—have been

the Juvenile Court to be cared for in a home.

Provide them with games. See that they have books to read that are clean and wholesome as well as attractive to them. Never allow their past delinquency to influence your faith in them. It is the uplifting power of that Christ-like faith, that sees more in us than we dare to see in ourselves, that saved us. It is the same faith that will save these boys.

1. Could a young men's class organization supervise a boys' baseball club?
2. Would it be profitable for a men's class to purchase a Y.M.C.A. ticket for these boys, and receive reports from the Association?



THOUSANDS OF LEAGUERS WILL VISIT NIAGARA FALLS NEXT JULY.

worse by far than the children brought up in poorer homes."

The Home is the only institution that can do it. If the father and mother are too degenerate and debauched to care for the children, then foster-homes must be found. Not an institution that takes the place of a home, but a real home in the country or elsewhere, in which the child can feel the atmosphere of love, sympathy and consideration, coupled with discipline and training. The institution plan has failed "because it does not and cannot admit of the individual, varied, adapted and constant supervision of a strong and fatherly personality expressed in the atmosphere of a home, which all experience has shown to be the one thing absolutely necessary if the normal delinquent be reclaimed."

WHAT CAN THE CHURCH DO?

The Church should be the greatest institution for social betterment. Through the Sunday School the Church has the best equipped organization for that work. The Sunday School can touch the boy and girl at this age. By enlarging the sphere of work beyond the sessions on Sunday, and embracing the social and recreative work, the School can become a great influence as a preventive. The A. B. Classes of young men and older men could start the "Big Brother Movement" in the school. Through this movement they could "brother" and "father" some of the neglected, mischievous boys of the school. Especially these foster-sons sent out by

3. Would a Boy Scout organization be adapted to the venturesome, restless spirit of the boys of the school?

4. Cannot the ordinary Epworth League make better provision for the social life of the growing youth of its neighborhood than it is now doing?

Personal Interviews of Jesus

Luke 24: 13-35.

TOPIC FOR THE CONSECRATION MEETING OF APRIL.

REV. J. H. MCARTHUR, S.T.D.,
EWIN.

I. THE SITUATION.

Two disciples, Cleopas and another, were journeying from Jerusalem to Emmaus, about seven miles distant. "Cleopas" is the Greek form of the Aramaic "Alphaeus," father of James. The unnamed disciple may have been Mary the wife of Clopas (Cleophas), (John 19: 25,) or Luke, as has been conjectured, or some unknown person. They were walking leisurely along, for their hearts were sad, and men walk heavily when their hearts are weighted with sorrow. Their thoughts were retrospective rather than prospective. They were talking as they walked of the recent events which were the cause of their sadness. Jesus, the one on whom their hopes were set, had been taken by wicked hands and crucified. They had thought

that He was the One that would redeem Israel; but in the rudest possible manner their hopes had been dashed to the ground. It was now the third day since these things had happened. They had heard certain reports that He had been seen alive, but these rumors lacked confirmation, and they were inclined to place little credence in them. Certain of their own companions had gone to the trouble to visit the sepulchre; but, though they found it empty, they did not see Him.

They had not seen Jesus, but Jesus saw them. They had failed to find Him, but He did not fail to find them. He was not very far from them, yet they were unconscious of His presence. They were puzzled and mystified and saddened; but he was fully alive to their sorrow and their need. What will He do? Will He help them?

II. THE MASTER'S TASK.

Their hearts are sad, but the Master resolves to give the comfort. He knows that their sadness is due largely to their ignorance of the scriptures and of the real mission of Jesus, hence He will enlighten their ignorance by explaining to them the scriptures bearing on the Messianic Hope. Hence the comfort which He is about to give will not be merely such as is supplied by empty words of sympathy. The hope which they cherished was a true hope; but they had not grasped its full significance, nor understood the universality of its application. They thought only of the redemption of Israel. He will teach them that such a hope is warranted in a spiritual sense; and that they may still cherish a hope, not only of a redeemed nationality, but also of a redeemed and regenerated humanity. They had hoped that Jesus would have been the One to redeem Israel; He will teach them that, according to the scriptures, this hope so fondly cherished, could be realized only through the death and resurrection of the Messiah; and in proof of this He will reveal Himself to them as the risen Christ whom they are now to accept as the One who is beyond all doubt Israel's Hope and the world's Redeemer. Such is the task which Jesus accepts. How will He perform it?

III. THE MASTER'S METHOD.

He seeks their companionship. He approaches them in the most natural way as a fellow traveller who overtakes them on the road.

He inquires concerning their sorrow. After the ordinary greetings required by oriental etiquette, He asks concerning the subject of their conversation in which they had been so earnestly engaged. They make free to unburden their hearts to him, in giving expression to their thoughts and feelings they revealed:—

(1) Their opinion of Him. He was a prophet—mighty in word and deed—on whom they had set their hope as the Redeemer of Israel.

(2) Their love for Him. Although disappointed and troubled, their thoughts are still of Him—they mourn for Him.

(3) Their knowledge of recent events. They relate how He had been cruelly condemned and crucified; and how there was an unconfirmed rumor that He was still alive; but they have little faith in that rumor, as their language would seem to indicate.

(4) Their doubts and fears. He may be alive as reported, but they saw Him not. Hope and despair seem to strike alternate chords. They now hesitate to call to Christ.

Yes, He becomes their Teacher. He assumes the attitude of one who knows, and rebukes them for their lack of knowledge

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and faith. This arrests their attention and secures for Him recognition as a teacher. Perhaps a new hope flashes to their minds when they perceived that He has greater faith than they. They now stop their talk and listen to Him. Perhaps He would throw some light on the recent mysterious happenings, and so they listen eagerly.

In strong, clear and forceful language He states that truth which they need to learn, putting it in the interrogative form, and thus suggesting that they ought already to have known it. He then goes through the writings of Moses and the Prophets, proving conclusively that it was necessary for the Christ to suffer these things in order that He might enter into His glory. As He expounds to them the scriptures, their hearts burn within them.

He becomes their invited guest. The time passes quickly by, and soon they are at the village. He accepts their invitation to become their guest. When the bread is prepared, He takes as his natural right the head of the table. He blesses the bread and breaks it and gives it to them; then they recognize Him. What is it that enables them to recognize Him? Is it His upturned face, or His marked hands, or His blessing the bread, or His assuming the place at the head of the table, or His Christly bearing? Once He is recognized His presence is no longer necessary, and so He vanishes from their midst, leaving them to meditate on what they had seen and heard. Perhaps they do not even yet understand the spiritual character of His kingdom; but doubtless they begin to see things in a new light, for they have been led into a new experience of the Divine Presence and a new appreciation of the Divine Power.

IV. HELPFUL HINTS FOR THOUGHTFUL TEACHERS.

1. *Jesus recognized the Needs of His Pupils.* He knew the condition of their mind and its cause; He knew their sorrow and sympathized with them; and He knew their lack of knowledge and was ready to supply it. He went to the root of their trouble—their failure to understand how the Messianic Hope was to be realized.

2. *He Joined Himself to them as a Sociable Companion.* This He did in a most natural manner. There is a tactful and a blundering way of approaching people. Jesus never blundered. Notice His exquisite tact. He at once showed Himself interested in that which was most interesting to them; likewise He showed Himself sympathetic with their present feelings; and consequently they were ready to confide in Him. On arriving at Emmaus He accepted an invitation to be their guest. *He Led His Pupils to give Expression to their Difficulties.* He might know, or He might not know, what these were; but in either case it is good teaching to get the pupils to express themselves. He so won their confidence that they were willing without the least hesitancy to unobscure their thoughts to Him. They were glad to find someone whom they could trust. The teacher who would do his pupils the greatest amount of good must, in some way, learn their inner thoughts and feelings. Jesus drew them out in order to be heard. He began by asking His auditors to speak.

3. *He Secured for Himself Recognition as a Teacher.* His rather sharp rebuke arrested their attention. Here was a man who evidently understood, and who thought they ought to understand also. Yet they were utterly and completely mystified, while others were as much at sea as they themselves were. But here was a man who knew; and they

were ready to be taught by Him, for perhaps He would throw a ray of light upon the general darkness. There was something in His manner which was reassuring. The teacher's manner should breed confidence in the pupil; but not beyond the point to which he is able to make good, lest he should be regarded as pompous, arrogant and conceited, and the result disappointing. Jesus' manner did not belie Him, for He proved himself to be all that they had anticipated and more.

5. *The Proposition that there was a Moral Necessity for the Death of Christ* was clearly and forcibly stated in the interrogative form. This was pointed, for it was the particular truth that they needed to know. He supported it by an appeal to scripture of which He proved Himself to be a complete Master. His argument was convincing, for as He appealed up to them the scriptures their hearts burned within them. *He Made Himself Known to Them,* not by telling them who He was, but by placing before them sufficient evidence whereby they might recognize Him. He would assist them in finding out who He was; but He would not tell them; they must make the discovery for themselves. This revelation of Himself was the final proof of His proposition.

7. *The Presence of Jesus.* We can depend on the presence and help of Jesus in any and every circumstance of life. Although not always recognized, He is always near.

Some Results of Dr. Crosby's Life Investment

Based on "Up and Down the North Pacific Coast by Canoe and Mission Ship."

MISSIONARY MEETING FOR APRIL.

MRS. F. C. STEPHENSON.

Scripture Reading—Eph. 2: 4-22.

Helps and Literature:

"Up and Down the North Pacific Coast by Canoe and Mission Ship," paper, 35 cents; cloth, 50 cents; postage, 8 cents extra. (After April 1st the price of this book will be—paper, 50 cents; postage, 12 cents extra; cloth, 75 cents; postage, 15 cents extra.)

"Among the An-ko-me-nuns," paper, 35 cents; cloth, 50 cents; postage, 8 cents extra.

Map of Canada or of British Columbia; an ordinary school map or an outline map, drawn on the blackboard or paper, showing the chief centres of Dr. Crosby's work. Picture of Dr. Crosby, price 5 cents.

Order from F. C. Stephenson, Methodist Mission Rooms, Toronto. (Send money with order.)

While thousands of our young people throughout Canada were studying "Dr. Crosby's Call to the Indian Work in British Columbia," again God called him and he entered into the higher service, January 13th, 1914, at Vancouver, B.C. Dr. Crosby is not dead. He is with God, whom he loved and faithfully served. The influence of his life will ever widen through the lives of those God used him to turn from sin unto righteousness and through the lives of those who may be led into missionary service as they study his wonderful life of service.

SUGGESTIONS.

Before beginning the programme, let some one announce Dr. Crosby's home going, and, as a tribute to his memory, ask the League to join in singing the following hymn:

"For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy name, O Jesus, be forever blest.
Alleluia! Alleluia!

"Thou wast their rock, their fortress,
and their might;
Thou, Lord, their captain in the well-fought fight;
Thou, in the darkness drear, their one true light.
Alleluia! Alleluia!

"O may Thy soldiers, faithful, true and bold,
Fight as the saints who nobly fought of old,
And win with them the victor's crown of gold.
Alleluia! Alleluia!

"O blest communion, fellowship divine!
We feebly struggle, they in glory shine;
Yet all are one in Thee, for all are Thine.
Alleluia! Alleluia!

"And when the strife is fierce, the warfare long,
Steals on the ear the distant triumph song,
And hearts are brave again, and arms are strong.
Alleluia! Alleluia!

"The golden evening brightens in the west;
Soon, soon to faithful warriors comes their rest;
Sweet is the calm of Paradise the best.
Alleluia! Alleluia!

"But lo, there breaks a yet more glorious day;
The saints triumphant rise in bright array;
The King of glory passes on His way.
Alleluia! Alleluia!

"From earth's wide bounds, from ocean's farthest coast,
Through gates of pearl streams in the countless host,
Singing to Father, Son and Holy Ghost,
Alleluia! Alleluia."

(No. 261, Presbyterian Hymn Book; No. 281, Fellowship Hymus—Y.M.C.A.—Tune, "Sarum.")

A few should meet and practise this hymn so that they may lead in singing it at the meeting.

Use some of Dr. Crosby's favorite hymns throughout the programme. Among others are, "There's a Land that is Fairer Than Day," "Shall We Gather at the River?," "Rescue the Perishing," "Lord, if at Thy Command the Word of Life we Sow," "See How Great a Flame Aspires."

The following headings are suggested as some of the results of Dr. Crosby's work:

1. *The growth of Dr. Crosby's own spiritual life and the many evidences he had that God worked through him.* In assigning this subject, give it to some one who will carefully read "Up and Down the North Pacific Coast."

2. *The transformation of the Indians, spiritually, morally and socially.* The Rev. B. C. Freeman's testimony, page 272; Mr. Odium's testimony, pages 395-400; Dr. Carman's testimony, pages 391-395; the Story of Dix, pages 19-23, may be given as a reading or told as a story. The faith of the Indians at Kitamao is also a good story.

3. *The men and women whom Dr. Crosby led into missionary service.* No one knows how many lives Dr. Crosby

influenced to work for the Master. Among the Indians who became leaders of their own people were Phillip McKay, the first missionary to Alaska, and Victoria Young, the chief business, at Fort Simpson. Among those who were influenced by Dr. Crosby to become missionaries were Rev. A. B. Winchester, of Knox Presbyterian Church, Toronto, who for many years was a missionary in China; the Rev. H. J. Robertson, now in charge of the Presbyterian work among the Indians in Winnipeg; Miss Lund, who went to Japan under our Woman's Missionary Society; and the Rev. J. H. White, D.D., now Superintendent of Methodist Home Missions in British Columbia, the son of the pioneer missionary to British Columbia, whose letter in the *Christian Guardian* was the means of Dr Crosby's going to British Columbia to work among the Indians.

4. *The inspiration his life and work are to us.* For this division of our topic review what has been helpful during the three months we have been studying Dr. Crosby and his work. Let each member write out on a slip of paper one lesson he has learned, or state in what way his life has been enriched or inspired. Have the slips collected and given to the chairman, who will read aloud several, or ask others to do so, as time permits. At the close of the meeting, place the slips of paper on a table by the door and request that each member take one as he goes out.

5. *The heritage of work he left us to carry on.* In "Up and Down the North Pacific Coast" will be found full information for this subject. Secure also a copy of "Our Indians and their Training for Citizenship."

It may not be possible to use all five suggestions; perhaps two or three will take all the time allowed.

In the *Christian Guardian* of February 11th there is a beautiful appreciation, written by the editor, Dr. C. G. Johnson, of Dr. Crosby's life and work. This will be helpful to those preparing for this meeting.

Institutes in Saskatchewan

The Districts of Saskatchewan Conference have not yet organized thoroughly for Sunday-school and Epworth League work. One reason doubtless is that the country is yet in a pioneer stage, and not very many young people's societies have been formed. Then the distances are so great in these immense and sometimes sparsely-settled districts, that it is very difficult to hold a representative convention. Seeing these difficulties, the Conference recommended last year that the institute plan be tried, and only a small number of Sunday schools be included in each convention.

This plan was tried on the Moosomin District during the first week in January. Four centres were chosen, and all the Sunday schools and Young People's Societies of the district were divided into groups, surrounding these centres. A convener for each group was appointed, to have charge of local arrangements, and the programme and general plan were mapped out by Rev. J. W. Platt, the district S. S. secretary. Rev. H. G. Cairns, Chairman of the District, and Rev. Frank Langford, field secretary, consulted the visiting deputation, and local workers contributed their share on each programme. Institutes were held at Windhorst, Jan. 5th; Grenfell, Jan. 6th; Wapella, Jan. 7th, and Rocanville, Jan. 8th. Every Sunday school and Young People's Society on the district was represented at one of these institutes. In fact, the attendance and interest in each case would have done credit to a district convention. The interest manifested may be judged by the fact that in three of the institutes

the evening session closed with a Round Table Conference, for which the whole audience remained and in which many took part freely.

Now there is a suggestion to use these institute groups in Saskatchewan in much the same way that the District Convention has been used in the central conferences. A small committee would be appointed in each group, whose business it would be to promote Sunday school and Young People's work in their territory, and to provide for such education in missions and social service as the young folk need. The Forward Movement plan of missionary support would be encouraged in this way, and the immense reserve strength of the young people of Saskatchewan would be utilized for the upbuilding and extension of the Kingdom of Christ.



This is the picture of Marjorie and Doris Robins, two of the youngest delegates present at the Bay of Quinte Conference Epworth League Convention. They are members of the Junior League at Little Britain, Ont., of which their mother, Mrs. (Rev.) J. H. Robins, is superintendent. The Junior League there is well organized, all committees working. Last Christmas the League sent up a big hamper of useful things to the Deaconess Home for distribution among the poor children of Toronto.

That no hasty action may be taken, the May District Meetings and the Annual Conference will be asked to take the whole matter into consideration, and then there will be an advance all along the line. Saskatchewan feels that the time has come to take her place in this matter of organization for efficient service.

It is Christianity that makes men kings and priests.

Vision is as necessary to the soul as the eye is to the body.

Some folks may attempt more than they can do, but the majority attempt less.

Junior Topics

MARCH 15.—SOME BIBLE BOYS AND GIRLS.—2 Kings 6: 1-14.

This unnamed girl has been selected for our study to-day because of some very excellent qualities she possessed and her splendid lessons her story teaches.

Notice the facts that are stated about her. 1. She was a captive. 2. In a strange land. 3. She was a daughter of Israel; and 4. Quite young. 5. She was a servant of the wife of the great warrior Naaman. All these points are clearly stated in verse two of the chapter.

Ask some very proper questions about her before proceeding further.

1. Because she was a slave, what feelings might we suppose she would feel towards her captors? 2. Would it have been unnatural if she had longed for her own home land and had hated the place of her servitude? 3. Could we have blamed her very much if she had felt some kind of satisfaction at the sufferings of Naaman? 4. Or would it have been at all strange if she had forgotten about the early religious teachings of her childhood's home, surrounded as she evidently was with idolatry, luxury and indulgence?

As we proceed to verse three we see these questions answered. 1. She did not hate even her captors, or she would never have wanted to see Naaman cured. 2. She had not forgotten her home land and its past scenes, or she would not have recommended the prophet. 3. She kept her faith in God, or she would never have spoken of any such possi-

ble cure for the leper. So we may conclude that this girl was kind, sympathetic, devout, faithful, and generous. All these qualities are as valuable to-day as ever, and our girls and boys need them. Some of the lessons for us, so far, are therefore these: 1. Love your enemies. 2. Bear one another's burdens. 3. Remember thy Creator. 4. Be thou faithful unto death. 5. Do good to them that despitefully use you. (Similar passages may occur to the Leader and be quoted as illustrating the case.)

See further. This young girl not only knew about God, had faith in His power, and trusted Him in her own heart; but she spoke for God when she recommended her mistress to seek out the prophet. So

we learn not at all God of what she was and then did not know.

What to tell.

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we learn that she was a brave girl and not at all afraid to tell others about the God of whom she herself had learned when but a little child at home. Sure-y she was a true missionary. She *knew*, and then she *told* about God to those who did not know.

What came of it all, the story goes on to tell. But we have not to do with Naaman or Elisha; but with God and the God of whom she *knew*. She brought the leper and the prophet together, and the cure was wrought. How glad she was we can easily imagine. Whether or not she was remembered and rewarded by her master and mistress we are not told; but we may be sure that God did not forget her. And He will never forget anyone who has a heart like this little maid and who remains true to Him and thoughtful of others through life. Let us tell others of God's mighty power and great love whenever we can. Be a brave missionary.

MARCH 22.—THE LORD'S ARMY AND THE PEOPLE IT WILL RESCUE.—
—Psalm 23.

Use Hymns—"Onward, Christian Soldiers" and "Who is on the Lord's Side?" A set of toy soldiers might profitably be taken by the Superintendent to illustrate the topic, dividing them into cavalry, artillery, engineers and infantry. Use also the "Rag Dolls," obtainable from Dr. Stephenson. Soldiers are trained in the great countries of the world for various purposes. An army must have cavalry to prepare the way for the main body of soldiers to follow. So our missionaries as preachers and teachers prepare the way in home and foreign lands. They travel through villages and country places, distributing tracts and preaching the Gospel, and form a most important part of the Lord's Army. In battle the artillery is often needed to break down strongholds, and our medical missionaries compose the artillery of our work where prejudice prevails. Often they find a way into the hearts and lives of those to whom they minister, by their deeds of love and mercy, where no evangelist could first enter. Engineers are very valuable on the battle field. Can you tell us some of their duties? The missionary engineer has much more to do than an engineer connected with our standing army. Why, our missionaries have to undermine the forts of superstition and ignorance. By daily teaching of the Word, as well as secular education, spiritual bombs are prepared, so that idolatry at length entirely disappears. Our missionary engineers make bridges, so that racial distinctions are spanned. Forts of truth and light soon are built to dispel all darkness. Schools are erected, and our Chinese, Japanese, African and all other cousins about whom we have been studying are being trained to take a part in the Lord's great army, to assist in the evangelization of the world. The largest part of an army is the infantry, and their duties are many and most important. We have as infantry now many Chinese and Japanese pastors and teachers, their special work to assist in the building up of Christians in the districts committed to their care. Some have given their life's blood for the people and Christ, and we count them as martyrs for the Cause. So the work goes on, and success and progress is sure as they battle for the Lord. The following summary may be helpful, to be further developed by the Leader:

- *Evangelists*—Preaching and Preparing.
- *Doctors*—Healing and Helping.
- *Schoolmasters*—Teaching and Training.
- *Pastors*—Baptizing and Building Up.

The accompanying poem may be recited by a Junior. The story of "Ah Pung's Pilgrimage" would be helpful, or "Our Foreign Folk," by Jean B. Hewitt. A number of medals can be obtained. Write for them at once.

A PRAYER FOR DELIVERANCE.

We thank Thee, Father! hilly and plain
Around us wave their fruits once more,
And clustered vine, and blossomed grain
Are banded round each cottage door.

And peace is here, and hope and love
Are round us as a mantle thrown,
And unto Thee, supreme above,
The knee of prayer is bowed alone.

But oh, for those to whom Thy word
Of light and love is never given;
For those whose ears have never heard
Thy promise and the hope of heaven.

For broken heart and clouded mind,
Whereon no human mercies fall;
Oh, be Thy gracious love inclined,
Who, as a Father, pitiest all!

And grant, O Father! that the time
Of earth's deliverance may be near,
When every land and tongue end of time
The message of Thy love shall hear.

When, smitten as with fire from heaven,
The captive's chain shall sink in dust,
And to his fettered soul be given
The glorious freedom of the just.

—W. H. W. W.

C. G. W.

MARCH 29.—THE BIBLE A LAMP.—
Psalm 119: 105.

The figure of this text is easily understood. Imagine a dark night and the peril that the darkness brings to those who are in it. The value of a light is evident. That is what a lamp is for—to give light. These two words teach the lessons. Try to think of the many kinds of lamps there are. Still, though they vary much in size, shape and pattern, they are all for the one purpose—to give light. And light means knowledge, and knowledge points the way of safety. The purpose of the Bible is here shown. It teaches us the way of knowledge and how to be secure. Illustrate the text by making a list of some of the more common kinds of lamps, e.g.:

1. The *Pilgrim's* lamp. He needs it to show the road. That is the simple truth of the figure used in the text. Darkness means danger, so he carries a lamp. All modern conveyances emphasize the same idea. Lamps on locomotives, automobiles, carriages, bicycles, streets, roads, houses, etc.—all are necessary for safety.—So the light of Truth shining through God's Word. We cannot walk safely without it.

2. The *Harricane* lamp. Some lamps are especially recommended because they will never be blown out by storm of wind on land or sea. Every mariner sailing across the mighty ocean needs such a lamp.—The Bible shines clearly whatever the storms, etc.

3. The *Beacon* lamp. It shines clearly from lighthouse and tower to guide the sailors in safety, keeping them from rocks and rugged cliffs along the shore, or helping them steer straight into the harbor. We have all seen them. The Bible is such a lamp.

4. The *Signal* lamp. Notice a railway, in some large town or great city at night. How the lamps shine out with different colors,—white, green, red,—big and small, still lights and moving ones, a really pretty but puzzling picture and yet all necessary for the safety of trains and their loads of passengers or freight. Warning of danger, advising

caution, assuring safety—even so the Bible shines for us.

5. The *worker's* lamp. How queer a miner's cap looks with the little lamp in front. Yet by these millions of men work away down in the earth. And in factories, foundries, and great industries it is the same. Without light how helpless men would be. So we need light to work for God. The Bible gives it.

6. The *Invalid's* lamp. How steadily it burns and what comfort it gives through the night watch in the hospital. And in need it is, and its quiet and subdued glow eases our pain or alleviates suffering. Isn't the Bible just such a lamp?

Think it out in this suggested way, and you will thank God for His light as truly as the Psalmist did long ago, "Walk in the light. I am the Light." "Let your light so shine," etc.

APRIL 5.—SEED.—Ecc. 11: 6; Ecc. 12: 1; Matt. 13: 18-23.

The springtime means seed sowing, and seed sowing is necessary to harvest. "Like begets like," and the harvest gathered is of the same kind as the seed sown. From wheat comes wheat, from barley, barley, and so in all varieties of grain. As it is in the fields and gardens, so it is in the soul. " whatsoever a man soweth that shall he also reap," is a statement every youth should remember. Nature is true to her own law of growth, and in all but obeys the will of the great Creator.

The principle "like begets like" holds good in the world at large. Not only does it apply to individual persons, but to human society in general. That is why our Lord wants the seed of the Kingdom—"the word of God," to be sown everywhere. If it is scattered over all the world of human kind, it will grow and a harvest of righteousness will be reaped in proper course.

Let us learn a few simple things about "seed."

1. There is *life* in a seed. Otherwise it will not multiply itself. There is life in the Gospel.

2. Seed requires *soil*. There must be some place to sow it. It may be a large field, a small garden, or even a tiny box or pot, but earth it must have. For the Gospel, Jesus said, "the field is the world," in which to sow.

3. There must be a *sower*. The story Jesus told (Matt. 13) makes the man with the seed very prominent. Someone must get the soil ready and sow the grain, whatever it is. So, with the Gospel, "These men work, and lots of it; but the seed left in the bars or bins will never grow. So Christ wants helpers to sow the seed everywhere.

4. To grow well, the grain requires the *sun* and the *showers*. These come from God. His grace His blessing, but without the rain and the sun there would be no harvest. So the gardener and God really work together for a crop. It is the same in working for the salvation of the whole race. The Word of God preached by living men and women, and nourished by God's grace and blessing, will change the world into a great harvest-field of Truth and Love.

5. All soils do not produce an equally large crop; but no soil is altogether barren. We should grow all we can for God in our lives, and never be content until we have borne "much fruit."

We can all help sow the seed. "Thy seed," one of our verses says. That means yours, and mine, whoever we may be or wherever we may live. How if we do not sow how can we hope to reap? But if we do sow we shall surely reap. God never deceives; He never disappoints those who work for Him. We are not accountable for the end, when harvest-time comes; but we are for the

beginning, when the springtime call for our help in the seeding. Christ is always asking for workers. He wants our boys and girls to help Him cultivate the whole round world in Truth and Righteousness. Will not you help? He calls you.

APRIL 12.—A CHANGED LIFE.—John 20: 1-19.

This is the great Easter Festival. There is a change everywhere in Nature. It is the change produced by expanding life. So the message of Easter is above all, a message of life. Make that your watchword during the meeting. Jesus died; but He died to live again in a larger life. So it is with the seed grain. "Except a corn of wheat fall into the ground and die" (See John 12: 24). What a transformation! Point it out to the Juniors by having a sprouted grain of corn present. This may be done by planting one in a pot of earth several weeks ahead of the meeting and then turning it out of the pot before them that they may see what has taken place. Show the downward growth of the roots. Then the upward growth of the shooting stalk. Then remind them of the outward growth of leaves and ear at

away. *Easter and Life. Life and growth! Growth and plenty. Plenty and Harvest—Home! Harvest—Home and Harvest!*

The Girls' "Morning Hour," Bowmanville

This is really a class of girls which meets on Sunday morning before preaching service, for mutual edification and spiritual culture. It has been in existence about nine years, and has some fifty-three members. A majority of the girls are members of the Church, and the others are being fitted for membership. Under the loving leadership of Mrs. T. W. Jolliffe, assisted by Miss Gertrude Young, the girls enjoy their meetings and profit by the instruction and training therein given. A similar class of boys meets every Sunday morning. The photo was taken by the Editor after the girls had sung a chorus at the Epworth League Convention described in this issue.

Children of God From Infancy

In discussing How to Develop Young Life for Efficient Manhood and Woman-



THE GIRLS' "MORNING HOUR," BOWMANVILLE.

length. The analogy holds good in our inward lives. We need the downward root growth—a firm hold on God's truth—to stand firm in wind and storm and grow stronger every day. This represents Faith. The disciples needed it. They saw Christ die and lost faith in Him. But they saw Him again after the resurrection and their faith was restored. They were changed into strong men. They made a marked growth upward. How stalwart they grew! Noble men who went forth to preach Him and to die for their faith. The plant that does not take a deep hold on the earth, away down below the surface out of sight, will not grow into a sturdy tree. So with a boy or girl. The roots of faith go down into the soil of God's Truth and hold us fast and firm. The analogy may be developed further, but this will illustrate the thought. It is the power of Life that Easter embodies.

Jesus lives and in Him we may live and by His life in us we are transformed into faithful and true witnesses for Him as the early disciples were. This change is from within, and shows itself by its influence reaching out into bud and leaf and blossom and fruit. So the harvest grows. So goodness! So strength! So the crown of life that fadeth not

hood before the Boy of Quinte Convention of Epworth Leagues, at Bowmanville, on February 4th. Mr. M. A. James, editor of the James Paper, referring to the religious training of children, said: That it is a cause for sincere regret that so many children, born to godless parents, suffer a serious handicap in their early lives; but he liked to think of Christ's thought for children when He declared that for them is the Kingdom of God.

By this he understands that our Lord meant that the Kingdom belongs to little children—it is by nature theirs. Already possessing the life-principle of the Kingdom, they require only spiritual development. Jesus recognized the child as within the Kingdom, and he should naturally remain there so that each step of normal development should mean not at any time a step into the Christian life, but progress within the Christian life.

They are children of God from infancy and should grow up with no other conception. The normal development of a child under worthy Christian influence should be the gradual unfolding of a real true life to God—he should grow up a Christian, and never know himself as being otherwise. Professor Coe says that

"The real question for the Church is not, will the child ever be converted to God? but will he ever be converted away from God? One cannot become a member of the kingdom of sin except through one's own evil choice to surrender one's heavenly citizenship."

It Seemed So Strange

(To a Young Leaguer of Much Promise)

R. WALTER WRIGHT.

It seemed so strange to lay thee in the dust—

So full of life, thy outlook clear and far
Upon Life's issues vast, and one who
must

Have risen in its firmament, a star.

Life like a tender mother with caress
And smile has led thee forth, and felt
the thrill

Of wondrous promise in thy comeliness
Of richly-budding thought and word
and will.

Life like a lover seemed for thee to wait,
Alert to every footfall on the stair,
Or gazing through the swinging outer
gate,

With heart aquirer for the vision fair.

Life flung its flowers to thee as to a king;
No lilies were too pure beneath thy
feet,

No roses were too rich an offering,
No words of welcome were for thee too
sweet.

It seemed so strange to lay thee in the dust,

So full of hope, when gorgeous visions
spun

Their splendid fabric round thy soul
which thrust
Away all darkness as a morning sun.

But did we lay thee in the dust? Nay,
may!

Life the great lover, ere we said
"Adieu!"

Had kissed thee welcome to the deathless
day,

And smiled on thee with visions of the
True.

Life had forgotten shroud and pall and
dust

In its loud, multitudinous acclaim,
And crowned thee with the laurel of the
just,

And greeted thee with heaven's new
royal name.

LANTERN EVENINGS

Remember that your League, Class, or Club, may have everything that you require for a delightful Social or Literary Evening, illustrated by splendid lantern slides, from our office. The full facts have already been made public in various previous issues. Many have been delighted with our Travel Talks and other entertainments. Your turn may come whenever you so desire. All particulars will be cheerfully given on application to the General Secretary. The season is advancing, but there is still plenty of time for such an evening with the pictures if you wish it. We will gladly supply you. Address this office.

Manitota League

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WHAT OUR LEAGUES ARE DOING

Manitoba Conference Epworth League and Sunday School Convention

R. O. Armstrong, Correspondent, Virden, Man., Feb. 7th, 1914.

The Manitoba League and Sunday School forces gathered at young Church (Rev. R. Whiting, pastor), Winnipeg, from February 2nd to 4th. About 250 delegates from the province were in attendance, beside the large city contingents; this in the face of cold and stormy weather. But zeal ran high, and you can tell it abroad again that the workers in the "Keystone Province" have had another record convention. They expected it, planned for it, and realized things in harmony with their faith. There were so many good things said and suggested that it will be impossible to mention a title of them. The addresses were of a high order.

First we mention the speakers at the large evening gatherings. Rev. A. E. Smith, of Brandon, led the way. He is nearly always breezy—to mock so for some people's nerves—but he is fervent, sincere and fearless. His thoughts were worked out uniquely from "A Vision of the Temple Stones," as recorded in the thirteenth chapter of Mark, where Jesus, referring to the Temple of Herod, said not one stone would be left on another, all would be thrown down. The Temple was representative of the Jewish religion. It had a mission, but was recreant and utterly failed. "We are in the midst of a social revolution," he affirmed. What part is the Church taking? He holds that the centre of constructive leadership, as in Jesus' day, is outside, not inside, the Church. It was at this latter point the doctors began specially to differ with him. But Smith is a watchman on the towers, and has a message, even though we don't all see his way.

"The Universal Boy," was Rev. Dr. Salton's subject. Some of us at first thought he had forgotten his own subject. He was evidently dissatisfied with some of Mr. Smith's statements and inferences. But when the "boy" did come, he was well handled: from one to five, individually; from five to ten, originally; from ten to fifteen, the period of cyclones. One *vade mecum* idea he gave us was the difference between obeying and obedience—the latter implies two wills being one, the former may still be arbitrary compliance.

Mr. T. A. Briggs, Killarney, gave several devotional talks at the opening of the sessions—"Bible Truths in Crayon." Briggs is an artist with chalk, but disclaims knowing he has the art. His talks were rich in fundamental spiritual lessons.

The President of the past two years—Rev. R. E. McCullagh—finishes his term in an optimistic temper. But he calls attention to some "less hopeful" features of the work. One is the decrease in F. M. missionary givings. His figures gave us a little too much exposure and made us wince. Some counter explanations were offered which to some extent

mollified our wounds. The point is, "is the work done?" If a personal opinion is in order, you have mine, that giving to a General Fund and a F. M. Fund is confusing, and bothers more than it helps—in some cases. Mr. McCullagh spoke very highly of pastoral co-operation. Well, they followed their leader!

Perhaps no address received more favorable comment than the one by Rev. Geo. H. Peacock, of Newdale. This was his first time to speak in any pulpit in Winnipeg. (Some fellows, as they say, never push themselves.) His subject was "The Claim of the Child." He was sanely radical in views, and read out clearly what he had to say. The home, the Church and the school, and not the devil, he thought, had the first chance on a child's life. "Meeting-house religion is a poor substitute for dwelling-house religion." We will hear there again!

One criticism (and anything worth while gets that) passed about the Convention as a whole was that we had little time for Round Table work and conferences. Your correspondent feels doubtful on that line. The meetings were inspirational—nothing better than that. Methods are secondary. There are always folks around conventions who like to ask questions! It is well to have a chance for that kind of thing, but not an unlimited chance. After all, no one can tell you how to do your work. Enthusiasm and common sense are the best teachers. A "round table" was well conducted by Rev. M. Doyle, Field Secretary. He showed himself a good student of human nature. He knows how to be modest even when he is asked hard questions. Doyle's all right!

H. C. Leggett, of the Provincial S. S. Association, gave the Convention a penetrating and stimulating talk on Teacher Training. "Teaching," he said, "is not the impartation of knowledge; it is the training of a life." Jesus, dealing with the woman of Samaria at the well, was the best model he knew for teachers. "Do you teach the Bible, or the pupil?" Poor teaching is the reason many leave school. Study individuals, not simply boys and girls in general. Such were some of his thoughts. Christ gave His life to save life; so must teachers give their lives.

Rev. J. E. Hughson, of Grace Church, made his debut at a Conference gathering on the second evening of the Convention. The man is the message in this case. He is a winner every time. Your correspondent has known him for more than a quarter of a century. He is a leader of great resourcefulness. "Youth and the Times" was his subject. It is a great thing to be young," he shouted to us as he swung off at a mastery pace on his address. The older provinces are looking to the West for higher ideals of life and citizenship, he affirmed. "The difference between a politician and a statesman is a matter of years." The statesman sees the next generation and asks what is best for it; the politician sees the next election and asks what is best for the party? The need of the age is leadership, he told us. Go ahead, then! We are with you.

Earle and Beaton are a team of heavy-weights on missions. There is some difference in these men; one has been on the field and the other hasn't. They are alike in this, that they are both anxious to "get there." We never had a better presentation of mighty China's needs at a convention. What grand fellows God is sending around to talk to us! After all, His Church is doing some great work in nursing, nourishing and training these lads, boys, men. Still others are to come along. Carson, our sainted hero, gone, but two of his children—boys—growing up, we hope, to "take his place." That is God's way. Beaton was good; Earl was great.

"Carman" is a winner. Last year that District took the banner. This year they kept it. With men like Dr. MacLachlan, Rev. W. A. McK. Young, Rev. J. D. Gregg, their Presidents, and some of their ladies down there, they can win. The points for count are: (1) An organized District; (2) the largest per capita givings for missions; (3) largest per capita increase in S. S. and E. L. membership; (4) largest proportion of delegates at the Convention. "No small honor," said ex-President McCullagh, in presenting the banner to the winners. "Birtle" was a close rival. There is likely to be some closer ones yet. Carman, beware!

The new leaders? The ballot stood: President—Rev. W. A. McKim Young, Carman; First V.-Pres.—Mr. H. C. Morrison, Brandon; Second V.-Pres.—Mr. A. S. Argue, Deloraine; Third V.-Pres.—Rev. M. C. Platt, Portage; Fifth V.-Pres.—Rev. R. E. Spence, Neenawa; Sec. Treas.—T. W. Price, Arden; Epworth Era Correspondent—"Yours truly."

Did you ever see a better lot of officers? They are worth two Prices! The new President had a popular vote. He is an indefatigable worker. Has League written on his heart—like Mary with Calais. And what next? They made the Era correspondent an officer, and Rev. Dr. Cooke "installed" him with the rest,—which was the proper thing to do, if I do say it myself! For an honor like that we must see that our subscription list in Manitoba is doubled.

Resolutions! It wouldn't be healthy if we didn't pass a bevy of them. Our college—"Wesley"—was to be asked to establish a chair in religious pedagogy. Isn't it a wonder that hasn't been done before this? Another resolution urged co-operation with the Social Service Council of Manitoba and local sub-organizations. The principles of the Council were recommended. "Inhibition" is to be kept in view. District organization is to be pushed, a Forward Movement campaign worked out, the Field Secretary's work was warmly endorsed, the *Missionary Bulletin* was commended, and Missionary Libraries for Sunday schools were recommended. There was a timely recommendation that Methodists in Union Societies retain in some way their denominational identification and not drop out altogether. Wait until Union formally comes about for that.

Rev. M. Doyle, Field Secretary, gave the International Epworth League Con-

vention for Buffalo next July a boost. He states that there is a plan a-brewing to run a special League train from Western Canada. That will be great, and afford a chance for some folks from down East to wander back to their old homes again!

"The Summer School Movement" was dealt with by Rev. Wm. Ivens, of Pipestone. He has the Movement in general, and Souris Sunday School in particular, on his heart and mind. He is a "born" booster. Business firms would realize fortunes out of such men, and he does this work gratis. Well, I have been saying that the best work in the world is done on the voluntary basis.

Four schools are likely to be held this coming summer, of which Souris will be the best. (Pardon me for mentioning this one so much, but that man Ivens has been around my way.) Other schools—Shoal Lake, Rock Lake and Lake of the Woods. Souris (again), however, is arranging for a special Junior department under trustworthy supervision.

The financial report was gratifying. The Convention offerings were the best in their history. As a result of the

Bay of Quinte Conference

MISS F. E. CONLEY.

The eleventh biennial convention of the Bay of Quinte Epworth League met at Bowmanville February 3rd, 4th and 5th. A goodly number of delegates were present, and the sessions were all interesting and helpful. On Tuesday afternoon the president, Rev. Wm. Higgs, Tyrone, took the chair, and the first session was, as it should be, a time of praise and quiet waiting upon God. "The Social Work of the League" was discussed by Rev. A. R. Sanderson, Belleville, and a paper was also read by Miss Idell Rogers, Cobourg, preparatory to a discussion.

The vice-presidents presided at the sessions in turn, Rev. J. F. Chapman, Omemee, presiding Tuesday evening. Pastor H. B. Kenny, of the convention church, offered hearty words of welcome, and two excellent addresses were also delivered by Rev. W. Benj. Tucker, Campbellford, and Rev. John Garbutt, Cobourg. These speakers presented very forcibly the need for the young Christians of Canada to be up and doing, putting first things first, to reform the political, commercial and social life of our land, and

portance of the missionary spirit and its consequent results in the lives of our Leaguers was presented by Rev. W. G. Clarke, Belleville, and Rev. J. H. Arnup, Toronto, Secretary Laymen's Missionary Movement.

Thursday morning the fifth department, under the chairmanship of the general Secretary, received special attention, "Sowing Seeds in Danny" being the words on which Rev. W. R. Archer, Woodville, based his address. The speaker said our Canada was full of little "Dannys" needing our care, and there were many young people whose talents are now buried, and whose capabilities might lie in this direction—conducting a Junior League. No Senior League is complete without it, for it is from this organization we receive our recruits.

Rev. Mr. Archer's address was followed by a "Junior League Clinic," presented by Rev. R. A. Whattam, Orono, and a number of Kirby Leaguers. It proved in a very convincing way that the number of Junior Leagues in our Conference is comparatively small, and that both the Juniors and the Seniors are suffering from the indifference in regard to this department.

Rev. A. H. Foster, Colborne, told of the work the Bay of Quinte Summer School

A chorus by was much enjoyed. The evening hearty songs in charge. He discussed a Leaguer's Plan contending that



DELEGATES AT BAY OF QUINTE CONFERENCE CONVENTION, AT BOWMANVILLE.

healthy condition of things an extra fifty dollars goes to headquarters. But that is no more than it ought to be for such a work.

"Young Church" used us well—as we anticipated. The billeting was done on the Harvard plan. Supper was served in the basement, some other city churches assisting. The music, under Prof. Heaton's leadership, was good. Solos were sung at various times throughout the sessions, enlivening the interest.

Young people's work is looking up in Manitoba. After such a Convention, well balanced and inspirational, we must do well to be consistent.

I am not sure that this just the proper kind of report for some people. Some Convention reports are the last thing I read through. This is all I have to say about this one at present. Read it over and see how you like it! Remember, too, our campaign for new subscribers.

A cheerful life goes a long way toward making a successful life.

Failure or success is in the soul. Our characters climb the ladder of our ideals.

Golden characters come out of the furnace of temptation and trial.

to keep the spiritual forces ahead of material forces.

Wednesday morning Rev. R. A. Whattam, Orono, treated the subject "Our Country's Call to the Young People," and two prominent laymen in the Conference, Editor M. A. James, Bowmanville, and T. H. Wilson, Hamilton, Lincoln, gave splendid addresses on "How to Develop Young Life for Efficient Manhood and Womanhood," and "The Church's Relationship to Government," respectively. The last hour of each morning session was profitably spent in departmental conferences, first, capable leaders, who the problems relating to the several departments were considered, and possible solutions suggested for same.

Wednesday afternoon and evening sessions partook of missionary character, and brought the delegates into closer touch with those missionaries, who are representing this Conference on the home or foreign field. Each missionary was represented by a member of the district supporting him, who gave interesting details of his life and work. An enthusiastic address followed, by Dr. F. C. Stephenson, Toronto. His subject was, "Knowledge of Missions an Inspiration to Obedience." Suitable music was supplied by Miss Ethel L. Vanhest, who sang a solo, and by six little girls who took part in a "Chinese Cousins." In the evening the im-

was doing each year for those who attend.

Thursday afternoon the new president, Rev. S. T. Tucker, Odessa, occupied the chair.

Miss L. W. Brooking, superintendent of Alexandra Industrial School, Toronto, had an interesting audience as she described her work among the children given into her charge after having appeared in the Juvenile Court. The work of this institution is worthy of much commendation, but there is a better way—when the root of the trouble is removed, the need for such schools will be diminished. The Leaguers may have a prominent part in this great fight against these demoralizing conditions.

"The Brotherhood Movement" was advocated by Rev. A. F. McKenzie, Toronto, as a means of bringing mankind into closer touch with Christ.

"The Weekly Programme" was a subject in charge of Rev. H. W. Foley, Centreton. Rev. Mr. Foley had some excellent suggestions, and laid especial emphasis on the fact that the spirit of our programmes denotes the spiritual life (or lack of it) of the Leaguers.

The personal element was touched upon by Rev. G. C. R. McQuade, Baltimore. He is his brother's keeper, and must give himself in prayer, study, and service to bring his associates to Christ.

R.
Pastor

In the political as in the church are needed progress and against the Mrs. (Rev. a solo very Toronto, p Church, had and concern the revivals forms which said that ju revival wou to pass some are at last l The closing all to return accomplish His kingdom on account having a sha New-ly-ele dent, Rev. Odessa; Vi Young, Bob Chapman, B McLean, B Foley, B.A. (Rev. W. H. Rev. A. H. Miss Thomp

St. C.

A rally of Epworth L Avenue Church evening the district Grimsby, w progress. opening ex der son of S Lundy's La gara Falls, responded Mr. F. Blair address of District Pr J. R. Patt address, "

A chorus by the "Girls' Morning Hour" was much enjoyed.

The evening session opened with a hearty song service, with Rev. Wm. Higgs in charge. Rev. A. H. Goring, Port Hope, discussed a very practical theme, "The Leaguer's Place in the Business of Life," contending that the Leaguers had a place

ship." The choir of the church rendered choice music and ere Rev. Dr. Clarke pronounced the benediction the leaguers all left united and blessed, having received a stimulus for further work in the kingdom.

J. H. MOORE,
District Secretary.

Portage la Prairie and Neepawa Districts

The first joint Convention of the Young People's Societies of the Portage la Prairie and Neepawa Districts was held at Neepawa on January 15 and 16. As a preparation for this Convention facilities had been held previously at Oakville, Sidney, Gordon and Keewow. Representatives from a majority of the circuits in the two Districts attended the Convention, the number of delegates registering numbering exactly fifty.

A spirit of deep earnestness marked the sessions of the Convention, a spirit which gave evidence of a determination on the part of the delegates to carry back to their respective societies something that might be of practical benefit. At all of the three sessions practical themes were discussed, and at no time was there any indication of lack of interest.

The general subject, "Our Young People's Societies," was taken up under three heads: (a) Their Weakness; (b) Their Needs; (c) Their Aims, by W. R. Belton, Esq. of Neepawa; Rev. G. A. Colpitts, M.A., B.D., of Macdonald, and Rev. Thos. Merryweather, of Keewow, respectively. Following the discussion on these topics, Rev. J. W. Ridd, of Franklin, delivered an excellent address on "The Epworth League as a Factor in the Intellectual, Social, and Religious Life of the Community."

Two addresses were given at the evening session, both of which were very suggestive and came in for high praise. Rev. M. C. Platt, of Portage la Prairie, spoke on "Our Task"; and he was followed by Rev. Manson Doyle, B.A., Field Secretary, who very ably discussed "Our Resources." A large number of local people, in addition to the delegates, were present at this session; and all were convinced that while our task is no easy one, yet its accomplishment is within the bounds of possibility if we are but willing to conserve and use the resources at our command, both Divine and human.

At the Friday morning session, Rev. R. E. McCullagh, B.A., of Carberry, for the Portage la Prairie District, and Rev. T. W. Price, B.A., of Arden, for the Neepawa District, outlined "What Our Young People are Doing," and "What They Ought to Do," along the line of Missions. These two very practical addresses called forth considerable discussion which culminated in the adoption of the following resolution, viz.: "That we ask the Mission Board to relieve the Portage la Prairie District from co-operation with the Dauphin and Swan River Districts in the support of Rev. W. B. Arden, B.A., and that we request the Board to assign a Missionary, preferably Rev. Arthur O. Rose, B.A., to the Portage la Prairie and Neepawa Districts."

A joint organization of the two Districts was formed, with the following officers:

President—Rev. T. W. Price, B.A., Arden; Vice-Presidents—(1) Miss R. J. McKay, Minnedosa; (2) Joseph White, Franklin; (3) Miss Cora Grobb, Portage la Prairie; (4) W. L. Belton, Neepawa; (5) Miss Ida Watts, Carberry. Secretary-Treasurer—Rev. G. A. Colpitts, M.A., B.D., Macdonald. District Secretary—Rev. Manson Doyle, B.A., closed the Convention with an appeal to the delegates to put into prac-

tice in their home societies the ideas that they had received while in attendance.

Wiarton District

The "target" contest described in the January ERA was closed with the old year, and the District Executive met to decide which League was entitled to the place of honor and for general business. After carefully considering the reports of the different Leagues it was found that Shallow Lake League and Allenford League had exactly the same number of points, so that honors were divided equally between these two Leagues for having made the most progress during the year. Almost every League of the District entered the contest, and they were practically unanimous in asking that the contest be continued another year. The Executive decided to start the contest in May, so that the officers in the Local Leagues would have the whole year in the contest.

ALBERT H. AIKEN,
District President.

Welland District

A very profitable convention of the Epworth Leagues of the Welland District was held in the Methodist Church, Port Colborne, Jan. 13 to 15. The opening session on Tuesday evening was presided over by the President of the District League, Rev. Dr. Laidman of Ridge-way. Splendid and inspiring addresses were given by Rev. H. J. Forster, B.A., of Stromness, on "God's Call to Service," and by Rev. R. J. Elliott, Chairman of the Welland District, on "What the League Stands for."

The sessions on Wednesday were begun with a "Quiet Hour" and an address by Rev. W. M. Lovegrove of South Cayuga, on "See that thou makeest all things according to the pattern." Rev. H. J. Harnwell then extended greetings and a hearty welcome to all delegates. This was followed by the roll call of the Leagues and Young People's societies of the Welland District. There were over twenty societies in the district, nearly all of which responded to the roll call. The reports of the various delegates were encouraging, and showed that our young people are awake and working for the best interests of Christ and the church.

Rev. W. E. Stafford then gave a very interesting and helpful outline study of the Gospel of Matthew.

The afternoon session was presided over by Rev. R. J. Elliott. Addresses were given by Misses B. G. of Ridge-way, on "Methods in League Work," followed by Miss Lottie Nash of Dunnville on "Junior Work."

Rev. Wm. Kendall outlined the work among the Indians, giving inspiring addresses, afternoon and evening. The story by Henry Van Dyke, "The Other Wise Man," was given in good style by Dr. Laidman. The home league entertained delegates and friends by a social hour and supper in the basement of the church.

Rev. W. E. Kerr had charge of the evening session. The Thursday sessions were introduced by Rev. G. J. Stephenson giving a devotional address. The retiring officers presented their reports. Miss Mabel House, Bridgeburg, gave an excellent address on "Social Methods," outlining the necessity of the church in providing social life for our young people.

At the final session Rev. Wm. Smythe, Bridgeburg, addressed the Convention on "Individual Work," and Rev. F. J. Fydel answered the Question Drawer.



REV. H. B. KENNY,
Pastor, Bowmanville Church.

in the political and business life as well as in the church life. Young Canadians are needed wherever reforms are in progress and in every fight for the good against the evil.

Mrs. (Rev.) Bamforth, Port Perry, sang a solo very sweetly. Rev. J. W. Aikins, Toronto, pastor of the Metropolitan Church, had charge of the closing address and consecration service. He referred to the revivals in past centuries and the reforms which immediately followed, and said that just at this materialistic age a revival would be the means of bringing to pass some of the reforms of which we are at last beginning to realize the need. The closing service was an inspiration to all to return to their various Leagues to accomplish a greater work for Christ; that His kingdom may come the more quickly on account of the Bay of Quinte Leagues having a share in this great work.

Newly-elected officers are: Hon. President, Rev. Wm. Lambert, Oakwood; President, Rev. S. T. Tucker, B.A., B.D., Odessa; Vice-Presidents (1) Miss G. Young, Bowmanville; (2) Rev. J. F. Chapman, B.A., Omeme; (3) Miss Lillian McLean, Bowmanville; (4) Rev. H. W. Foley, B.A., B.D., Centreton; (5) Mrs. (Rev.) W. P. Rogers, Trenton; Secretary, Rev. A. H. Foster, Colborne; Treasurer, Miss Thompson, Consecow.

St. Catharines District

A rally of the St. Catharines District Epworth League was held in Welland Avenue Church, St. Catharines, on Monday evening, Jan. 26. Every League in the district was well represented, except Grimaby, where revival services were in progress. Those participating in the opening exercises were: Rev. Dr. Henderson of St. Catharines, Dr. Williamson, Lundy's Lane, and Mr. Geo. Ball, Niagara Falls. To the Roll Call each League responded in song or verse of Scripture. Mr. F. Blain of the home league gave the address of welcome. Mr. L. P. May, the District President, was chairman. Rev. J. R. Patterson delivered an inspiring address, "Duty, Loyalty and Leader-

The officers elected for the ensuing year are as follows: President, Rev. W. L. Davidson, B.A., Wellandport; Vice-Presidents, (1) Miss M. Wade, Welland; (2) Miss J. McCallum, Stromness; (3) Miss Eva Saurin, Port Colborne; (4) Mr. Frank Mittlefehldt, Fonthill; (5) Miss Lottie Nash, Dunnville. Secretary, Miss Mabel House, Bridgeburg. Treasurer, Mr. A. Boyer, Dunnville R.R. 4, Conf. Rep., Rev. Dr. Laidman, Ridgeway.

Toronto East District

The Toronto East District League Executive have arranged a series of five social evenings throughout the District to enable the various Leagues and officials to become better acquainted. On January 12th a very enjoyable and profitable time was spent at Bellefair League, when they received a visit from Hope and Beech Ave. Leaguers. About one hundred were present. The pro-

gramme was unique, comprising not only vocal and instrumental solos by the visitors, addresses of welcome, etc., by the home Leaguers, but eight "Talks" were a novel feature. The gentlemen had different ladies for each "Talk" (which lasted about three minutes on such subjects as "Theatre," "Public Ownership," etc.), the programmes being filled in similar to those at a skating party. This made it possible for the Leaguers to move around and become acquainted with each other. Space will not permit entering every detail which Mr. Ross Smith has given, but we are sure a most happy and enjoyable time was spent.

George Street, Peterboro'

"We have a membership of 130 with an average attendance of over one hundred.

"The League is an energetic working department of George Street Church. A sixth vice-president has been elected and given charge of a new department, which was created last autumn, namely the Publicity Department. Once a month a journal, "The Criterion," is prepared, and

read the evening the social and literary department has charge. A Christmas number of the *Criterion* was published one hundred and twenty-five copies were sold to the members of the League. Under this department there are three reporters working, two reporting to the city dailies and the third to the ERA. This department also has charge of the advertising of our meetings in the dailies and the placing of notices on the church bill-board.

"On January 19 the League entertained the Guild from St. Paul's Presbyterian Church. A very interesting debate between the two societies was an important feature of the programme, and after which a social evening was spent and enjoyed.

"With this new year comes new energy to strive for greater success, energy to move forward, outward and upward. We are endeavoring to build up strong individual characters.

MISS A. L. BEATTY.

gathering. We are active also along missionary endeavor, and each one is trying to make the most of our opportunities.

R. SNOWDEN.

Bridgeport, N.S.

"Our league has been a great blessing to the young people of Providence Church the past four years. We have our regular Consecration and Missionary night each month. We aim to have a social night. For our literary nights we have had some splendid lectures, e.g., of President of Mount Allison Ladies' College, President Acadia University, the Attorney-General and others.

"Our League has built a tennis court at the rear of the church, which during the winter months is converted into a skating rink, and affords good healthy sport for the young people of the church."

JOSEPHINE L. KINNEY,

Secretary.

Brantford City

On Monday evening, Feb. 2nd, the Editor had a very delightful evening with the Brantford Leagues, on the occasion of their rally, held in the Wellington Street church. President J. W. Shepperson had the local presidents associated with him on the platform, and the different leagues, headed in every case by their pastor, presented a truly inspiring sight. The responses to the Roll Call were made with enthusiasm, each League seemingly being commendably ambitious to excel. The Chairman of the District introduced the speaker of the evening, in his characteristic felicitous manner, and the General Secretary sought to give some timely suggestions which, followed by each League under its own local leadership, would ensure a measure of prosperity yet unattained. The church was appropriately adorned with flags and bunting, the singing was of a most heartening character, and the service throughout proved that the Epworth Leagues of Brantford are full of the hope and promise that came from healthy vitality. The next meeting is to be held in the Colborne St. Church, early in May.

Vancouver District Epworth League

The January meeting of the Greater Vancouver District Epworth League Executive was held on January 8th in Wesley Church. Thirty representatives gathered at the church and sat down to a delicious repast, arranged by the ladies and friends of the Executive, after which a social hour was enjoyed.

Mr. Wesley Stewart, the President, then opened the meeting with prayer, and Mr. H. T. Brown, the Secretary, called the roll. The President requested much prayer that might be a year of grace and great revival in the world. The Executive expect soon to have a First Vice-President appointed to fill the vacancy caused by Mr. LeDrew moving back to Toronto. The Second Vice-President, Mr. Harvey Self, gave a strong appeal for the real spiritual and missionary awakening in the Leagues of our District, believing that if the spiritual life had first place in our lives, the missionary givings would come forth.

In the Literary Department, we hope to increase our ERWORTH ERA subscriptions by a large number, and also gather a large number of Gospel papers and Sunday School papers to give to our missionaries on the Mission Boat, "Thomas Crosby," for the missionary work in the north.

Bowmanville, Ont.

"In our League we have a Reception Committee of two who stand at the door to welcome every person who comes to our meeting. We have a hockey team, and recently had a match with Peterboro, in which our young people were greatly interested. We try to make every meeting helpful and interesting. In the fall we have an evening for the High School, who give the programme, and we serve refreshments. This interests those attending that school, and they come again to our League. Then we have had an evening for the older members of our church. We have a dozen automobiles in commission that might bring our older friends to the meeting, and after serving a good programme we take them home again. We have had an 'Old Time' Social, when our young people came dressed in old-fashioned attire, and recited or sang 'old' songs. The admission was seven cents, and we raised thereby \$25.00, which was spent in Christmas cheer. Fruit and flowers are sent to sick ones. Our young people take an interest in the preparation for the meeting where in studying topic, preparing an address, or solo, or in arranging for a social

On behalf of our Epworth League, one thousand dollars was passed a resolution to thank the various license area, licenses, and support in the traffic, and in our Mr. Hogg, and also spoke terminated Le The Methodist by four Chinese hymns in the Smith, a Silver view League, a recitation en The meeting, joyed by all, Mr. Horton.

Metropolitan McDougall Grace . . . Norwood Wesley . . . Rundle . . . North Edm Eastwood . Highlands . Albany . . . Carman . . Calder . Ruthenian . Riverside . Beverley H Bennett . . Alberta Col Richmond I

Totals . . . An increase . . . Co . . . Our League re-decorating decided that to would have t room in which money in the this purpose, of some plan necessary. The plan de members as p each and on we called a "I earning a do trance fee of lowed to som of the Octob ideas of our on the progr of the dollars

Each person room, placed then told how very amusing different way, been earned.

On behalf of the Citizenship Department, our Executive, representing about one thousand young people, unanimously passed a resolution to write Mayor Huxter and the License Commissioners thanking them for lessening the bar license area, by not granting any more licenses, and promising them our hearty support in the curtailing of the liquor traffic, and in all moral reform work in our city.

Mr. Hogg gave the Treasurer's report and also spoke in favor of starting Intermediate Leagues wherever possible. The Methodist Mission was represented by four Chinese young men, who sang hymns in the Chinese language. Miss Smith, a Silver Medalist, of the Grandview League, favored the Executive with a recitation entitled "The Modern Plan." The meeting, which was thoroughly enjoyed by all, was closed by prayer by Mr. Horton.

WESLEY STEWART.

Edmonton, Alta.

The growth of Methodist Sunday Schools in Edmonton may be judged from the following table printed in the *Journal* of January 22nd. The Secretary of the Union, Mr. R. J. Robinson, and all co-operating pastors and officers, are to be congratulated on the progress being made. The *Journal* report shows:

The attendances at the Methodist Sunday Schools last Sunday were as follows:

Same date last year.

Metropolitan	371	304
McDougall	333	304
Grace	228	245
Norwood	358	191
Wesley	213	191
Rundle	106	99
North Edmonton	86	36
Eastwood	188	61
Highlands	157	36
Albany	70	36
Carman	56	28
Calder	30	22
Ruthenian	67	20
Riverside	48	..
Beverly Heights	52	..
Bennett	30	..
Alberta College	64	..
Richmond Park	55	..
Totals	2,502	1,532
An increase of 970.		

Cornwall, Ont.

Our League room was badly in need of re-decorating and the Executive had decided that to have better meetings we would have to have a more attractive room in which to hold them. We had no money in the treasury we could use for this purpose, consequently had to think of some plan by which we could raise the necessary money.

The plan decided on was that as many members as possible would earn a dollar each and on December 8th we had what we called a "Poverty Social." Those not earning a dollar were charged an entrance fee of twenty-five cents. We followed, to some extent, the Poverty Party of the October E.M.A. and added a few ideas of our own. One of the best items on the programme was the presentations of the dollars.

Each person walked to the front of the room, placed his dollar on the pile and then told how he had earned it. It was very amusing indeed to hear of the different ways in which the money had been earned.

One girl popped corn and sold it, another sold cakes of her own making, and another sold some crocheting, while the boys worked at housework, got up for breakfast on time, or denied themselves some luxury and saved the money.

In this interesting way we earned enough to decorate the room nicely (the work is not completed), and have a few dollars over, which we are adding to our missionary money.

MAUDE JOHNSTON.

The annual banquet of Organized Bible Classes of Grace Methodist Church, Dunnville, was held January 15th. The ladies of the Builders' Class provided the supper. During the entertainment which followed, Rev. R. J. Elliott, the pastor, presided. Rev. R. C. Gardner, Kelvin, a former Dunnville boy, delivered

a strong address on "The Unconscious Might of Character."

Gratifying reports of the year's work were given by representatives from the various classes, and Mr. C. R. Bilger, superintendent, spoke in the interests of the school. Splendid musical selections were rendered by S. S. orchestra and soloists, and a very happy and profitable evening was spent together.

Rev. J. W. Chapman, Bashaw, Alta., writes as follows: "We have lately organized two Epworth Leagues here. The Senior League has a membership of 38 and our Juniors number 20. We live in a village of less than 200 population, so we feel happy to have these two societies in this place. It is certainly a creditable thing to have such strong Leagues organized, and we congratulate our friends in Bashaw and wish them great success."



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Sunday Charn

Little Louis was a solemn-eyed, spiritual-looking child. One morning he came to his aunt, who was visiting the family, and asked:

"Auntie, is this God's day?"

"No, dearie," replied the aunt; "this is not Sunday. It is Wednesday."

"I'm so sorry," said the boy sadly, as he went back to his play.

Each succeeding day he asked the same question of the aunt in his serious manner, and she said to his mother:

"Really, I don't think that child will live long. He is too good for this world."

When Sunday morning came the question was repeated, and the aunt replied:

"Yes, my darling; this is God's day."

"Oh, goodie!" cried the boy. "Then there is the funny paper?"—*New York Times.*

The Worm Turned

He was quite evidently from the country, and he was also quite evidently a Yankee, and from behind his bowed spectacles he peered inquisitively at the little old Jew who occupied the other half of the car seat with him.

The little Jew looked at him deprecatingly. "Nice day," he began, politely.

"You're a Jew, ain't you?" queried the Yankee.

"Yes, sir; I'm a clothing salesman"—handing him a card.

"But you're a Jew?"

"Yes, yes, I'm a Jew," came the answer.

"Well," continued the Yankee, "I'm a Yankee, and in the little village in Maine where I come from I'm proud to say there ain't a Jew."

"Dot's why it's a village," replied the little Jew, quietly.—*The Country Boy*

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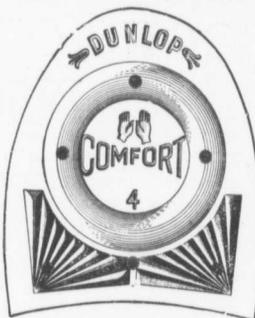
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