



THE CANADIAN EPWORTH ERA

Vol. XV.

S. T. BARTLETT, Editor
WM. BRIGGS, Publisher

TORONTO, JUNE, 1913

WESLEY BUILDINGS
TORONTO, ONTARIO

No. 6

THE METHODIST BOOK ROOM

In our April issue we printed several interior flashlight pictures of the Book Room. In this issue we present four exterior views showing the great expansion of the concern during the past quarter of a century.

On this page may be seen the projected new building, which exists as yet, only in the drawing of the architect, but which will in the course of time stand on the block of land facing Queen, John and Richmond Streets. On this prominent site it has been decided to erect the new House, which, when finished, will be one of the most complete and thoroughly equipped printing establishments in the Dominion. From the picture, the general design and size of the new building are clearly shown, and that its outward attractiveness will equal its internal equipment is very evident.

The pictures that follow on the inside pages show the Book Room as thousands have known it. The Richmond Street front gives a good idea of the House at it now stands. This picture was taken a few evenings ago when the busy rush of the day was over and the generally bustling street was temporarily quiet. These are the premises best known by the present generation of Methodists. The Temperance Street front is not so familiar. It represents the manufacturing section of the House, and as shown in the picture, is in itself quite an extensive plant. This picture was taken from an upper storey of another section of the Book Room, on the south side of Temperance Street, for so greatly has the business extended that a large building across the way has had to be rented to accommodate the

stereotyping department, provide for the staff of carpenters, and afford badly needed storage for the immense stock always on hand in the course of publishing.

The remaining picture is one that will be recognized only by the older Methodists who knew Toronto twenty-five or more years ago. It shows the old Book Room on King Street where for many years the business was carried on and the foundations were laid for the present House. These pictures demonstrate, as mere words could not do,

the wonderful growth of the business which began so humbly in 1829, when authority was given to Rev. Egerton Ryerson to open up a printing establishment and to commence a book trade.

From 1829 to the present day, eight different men have occupied the office of Book Steward. Rev. Anson Green, D.D., was Book Steward in all, seventeen years, and Rev. Samuel Rose, D.D. fourteen. In 1879 the present Book Steward was elected. The great host of present-day young Methodists have been familiar with the name of William Briggs from their



WESLEY BUILDINGS—AS THEY WILL BE. QUEEN STREET FRONT

earliest recollection. For a whole generation, Dr. Briggs has been the chief executive head of the Book Room. Under his wise and statesmanlike administration it has grown to its present huge proportions, and to him must be given a very large measure of the credit for its present outstanding position in the Book and Publishing World. Long may he live to guide its affairs, and to see the words of old verified as applied to this concern, "the latter glory of this House shall be greater than the former."

From the Editor's Pen

The General Secretary has addressed a personal letter to every Chairman of District in the interests of the Epworth League. He has asked that more than ordinary or formal attention be given to the League side of Church life in the Annual District Meetings, and that some account of the present state of the work, the outlook, with recommendations for the future, be sent in for the consideration of the General Board at its next Annual Meeting. The Annual Conferences will, we hope, give thoughtful consideration to the Epworth League and its affairs.

A letter has been sent from this office to every District League officer whose name and address are on our records, and a report form has been enclosed

If all other Conference Leagues were as practically concerned for the progress of the work entrusted to their official care, an equal degree of progress would be as apparent everywhere as in Manitoba. Without Conference and District Leagues ever alert and active there is little hope of growth in the Epworth League as now constituted.

The League Forum

We trust all our readers will appreciate this page of our paper every month. "Credo" is a man of wide experience, and has been given free scope by the Editor to conduct the Forum as he pleases for the benefit of the Leagues. It does not follow that either "Credo" or the Editor

The Secret of Heroism

I recently read about the way Wendell Phillips was led to devote his life to the great cause of emancipation of the slaves. We have all been more or less moved by the marvellous record of that mighty struggle for the abolition of slavery, and have wondered at the spirit that moved and sustained the heroic men who gave their all for their fellows. It is said that Wendell Phillips listened to a sermon by Dr. Lyman Beecher, the father of the renowned Henry Ward, that mightily moved him. The sermon's theme was the redemptive love of God as shown in the work of Jesus Christ for the whole human race and His consequent claims on the lives of His servants. So deeply was Phillips wrought upon that when he went home he literally threw himself upon his face and cried, "Oh, my God, what a love! Take Thou thine own." And his later testimony was that from that day he never saw a thing as opposed to the will of God but he hated it. In these elements lay the secret of his great sustained crusade against slavery. And is it not ever so? The gallant souls who have given the devotion of a life-time for the interests of humanity, have first obtained a glimpse of the infinite love of God and His redeeming work in His Son. Constrained by His propelling Spirit they have laid their all before Him and have withdrawn nothing from His service. Such a vision of God always gives one a clearer view of the world's need and the hatefulness of evil, and combined, these foster most effectively the spirit of true Christian heroism in the soul of the seer. The heroic hosts of devoted men and women, who through the ages have been praying and laboring for the deliverance of their fellows from the thraldom of sin, have gone forth from the chamber of spiritual vision loving God and hating sin, to bravely fight for truth and righteousness throughout the earth. The succession of brave and intrepid spirits who are to continue their work, until the last dread evil has been eradicated and the final victory won, must be recruited and sustained after the same manner. Seeing the wonderful love of God, realizing His claims on us, and responding to the call of human need; surely, by the constraints of these we shall show forth the true heroic spirit of loyal and obedient soldiers of the Cross.

Only Half Trying

"You could do it if you only half-tried." said a well grown and muscular youth to a younger lad who was making a rather sorry attempt at a long jump in a back yard recently. Whether or not the jumper succeeded in his subsequent attempt or not, we do not know; but the remark, overheard casually, gave us a suggestion as to the real reason for the majority of the failures in other lines than athletics, among our young folk.

As we ruminated over the judgment of the bigger boy on his smaller companion, we felt like applying his verdict to not a few of our young acquaintances. "You could do it if you only half tried," we felt to say to the Leaguer who is very much given to excuses for not taking the topic in League. A similar remark might be made to those who never seem to pluck up the courage or make sufficient effort to lead in public prayer. But why should we try to inventory all to whom the remark might aptly apply? Their name is legion. They number in their ranks the failures at school, in trade, in commerce, in many of life's employments and pursuits; but particularly does the reflection conveyed in the



WESLEY BUILDINGS—AS THEY ARE NOW. RICHMOND STREET FRONT.

which all are asked to fill up and return to the General Secretary. The prompt attention of all concerned, to this matter will greatly assist him in formulating some intelligent statement of the year's work for the General Board.

The attention of all Conference League Executives is called to the columns in this number containing the "Digest" recently sent out by the Manitoba Executive. The splendid convention held in Zion Church, Winnipeg, was reported at the time, and we are pleased now to give space to the excellent "follow up" circular issued by the Committee. It will assure all who read it that our Manitoba leaders are alive and active, that their work is prospering, and that they are not content with simply holding a Convention.

shall agree with all that may from time to time appear on the page, or that our readers shall assent to all that may be stated there. But we desire every person interested in our young people's work to carefully peruse what appears in the Forum each month, and we invite correspondence for its columns. Address any communication you may wish to send to "Credo," care the General Secretary, Rooms 21-23, Wesley Buildings, Toronto, and we will promptly forward it to its proper destination. There is abundant material for thoughtful discussion for "the good of the order" in our present issue. Feel free to deal with any of the problems presented or suggested. "Credo" will be glad to hear from you. We invite you to take part.

statement account for those who fall to do any real personal work for the Master. Everywhere there are people who do not half try. No wonder they do not succeed.

The boy who will jump, and jump again, until he has strengthened his legs and made his muscles supple by the very repetition of the exercise, is the one who will carry off the honors some day on the athletic field when the games mean something of honor and victory is of supreme value. But he who only half tries, and then dejectedly says, "I can't!" and stops all effort to achieve, may well be dubbed "a quitter," and is doomed to oblivion as an athlete. It is so everywhere. The church has too many "quitters," too many who don't even half try. You say, "That's true." Look out that you are not one yourself.

"Buck Up, My Boy"

"Buck up, my boy, and be a better man when you come out," were the words of counsel given by a sorrowful father when his son, who had been found guilty of stealing, was sentenced in a Toronto court recently, to six months in the Central Prison. A pathetic scene surely. Let us not be too hard on the boy. He has gone wrong doubtless, but perhaps no farther than we would have gone had not the restraining grace of God prevented us. It were easy to moralize on such an incident as the above. But what little of that kind we have to do here and now, is not by way of pious admonition to the big boys who are open to temptation, but to the parents and teachers and pastors of the little boys who are in less danger just at present. It is necessary to restrain the evildoers, but it is better to fortify the young against temptation. This can only be done by early teaching and wise training. It is one thing to put a youth where he cannot steal if he wants to; it is a better thing to so develop the spirit of honesty in a child that the boy will not want to steal wherever you put him. We make all allowance for heredity, for inherited taint, and all that; but are persuaded that it is possible for the constructive power of Divine Grace to be so operative in a child that he will grow to manhood able to withstand in the evil day. The real remedy consists not in jails and prison cells; but in better homes. Before even education comes dedication. Failing in this first step, no parent has any assurance that his boy will not grow up to be a thief and find lodgment in the penitentiary. When we recognize the Divine ownership of the babe, present him to the Lord as did Hannah and Elkanah of old, we may expect more Samuels. But failing in the dedication, education has but limited effect. To restrain from sin from outside is good, but to fortify against sin on the inside, is better. And we are persuaded that it is this inward fortification which our children and youth most

urgently need, and that the home is the place where they should first receive it.

Special Notice

The Book Committee on May 14th found, as it has found annually for thirteen years in succession, that this paper has not paid its way. The former editor exerted himself to the utmost to add to the circulation and put the paper on a self-sustaining basis. I have done the same, consistently endeavoring to assist the Publisher in increasing the mailing lists. But until now I did not know I was responsible for more than this. At the recent meeting, however, both the Book Steward and the General Superintendent placed the responsibility for the circulation returns solidly and unmistakably

Notes

From Salcoats, Sask., we have received word that the majority of the young people who were members of the League four years ago are scattered all over the Dominion, carrying on in many instances the good work in which they had been trained. This speaks well for the laborers in the vineyard at Salcoats.

From Brinston, Ont., we have received the following: "We have lately organized an Epworth League here. We need a Roll Book, Minute Book and Treasurer's Book, so kindly send one of each. If the new Topic Cards are printed send some of them also." This Secretary is alive and up-to-date. The League should prosper.



WESLEY BUILDINGS—AS THEY ARE NOW. TEMPERANCE STREET FRONT.

on the editor's shoulders. I confess my surprise at this; but I shall try to fulfil the additional new duties thus added to the already lengthy list resting legitimately in my office, and shall soon communicate personally with our local officers regarding the circulation, as well as continue to deal with it generally through the columns of the paper. In this way I hope to be able to present an intelligent report to the General Board of Sunday Schools and Young People's Societies at its annual meeting in September, that the standing prospects and probably the fate of the CANADIAN EPWORTH ERA may be known and determined.

S. T. BARTLETT, Editor.

The Whitevale Epworth League has been growing in members. A number of the young people have joined the church.

The Leaguers at Fullerton, for eight weeks at the beginning of the year had a contest, giving marks for memorizing verses and reading books. The side that at starting was seemingly the poorest, won out in the end by following the rule "Always at it." The boys from the homeland are sought with the result that a large number of them are in the League and are always willing to take part.

For the Annual Election of Officers in the League at Brandon, Man., the Social Department prepared a delightful luncheon, at which about forty of the young people gathered at 7 p.m. At eight o'clock the business of the year was looked into, reports heard, and the officers for the ensuing year elected. The Secretary writes: "We believe we have the right people in the right place."

LANTERN NOTICE

To ensure satisfaction and to guard against delay or disappointment, it will be well for you to make early definite arrangements for the use of one of our lantern outfits for next season. We are booking dates now for a year hence, and shall be pleased to enter your engagement on the list. First come, first served. Plan ahead, and so make sure of prompt and timely service. Full particulars from the General Secretary, this office.

The Writing Epworth League Secretary

MISS BEATRICE BRIGDEN, BRANDON, MAN.

(The following is the substance of an excellent ten-minute address given by the Secretary of the Brandon, Deloraine and Souris District Epworth League at the last District Convention, held in Brandon.—Ed.)

If you are a Secretary who is a writing Secretary the minutes of your meetings will be carefully entered in the Secretary's book, ready for reference at any time. When the President asks for the minutes of the meeting he will not find them on a soiled and crumpled bit of paper, nor find that the soiled and crumpled bit of paper was accidentally lost in the way down, or, that the soiled and crumpled bit of paper reposed on the dresser at home, or, worse still, that the soiled and crumpled paper never saw the minutes—which are somewhere in the back of the Secretary's head—usually so far back they are never found. That kind of a minute book is absolutely useless.

Then be careful about letting your local newspapers know about your meetings. Let them know you have a meeting. Let them know you have a meeting worth while. If you are a writing Secretary, why not be a talking Secretary? Tell your friends; get them interested and they will come out. That is the way to change the history of your community.

The Secretary is the medium of communication with the outside world. In the nervous system of the District Organization—if you will permit the illustration—the local Secretaries represent those bundles of highly sensitive little nerve fibres, which receive the impulse and pass it along to the muscle fibres—resulting in action. You will readily see that as the nerve fibres are strong and healthy will the impulse be received and passed along strongly. Yours should be the finger on the pulse at the centre, the finger sensitive to every pulsation that may benefit the home league.

We have spoken so far of the Secretary's duties at home. "Charity begins at home," but for the sake of the District Organization I beg of you don't keep it there. It would be very funny were it not so pathetic, the way in which some of the local Leagues withhold information about themselves. They guard their interests with their very lives—certainly often with the life of the League. The executive gets such a grip on their League that before long they find they have squeezed the poor thing to death.

The District Secretary hears of a new League, the District Vice-Presidents are notified immediately, letters are sent to that League: "How can we help you? What do you need most? Send us the names of your officers. What is your weakest point? What your strongest?" But no answer comes. The stealth, the craft, the detective skill, of some local leaguers would put to shame any European secret service man, in a story; in fact they are

much worse, for in the stories the villain has to appear some time.

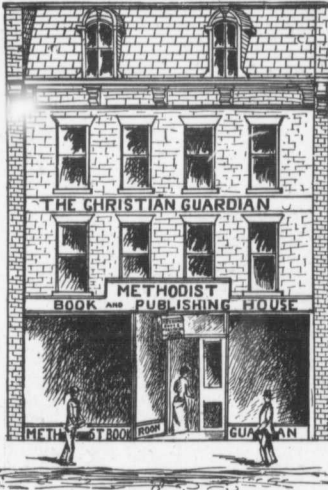
We maintain it is positively criminal for the local leaguers to withhold information about themselves, for that is the meat and drink upon which the District organization lives. If you will pause for a moment and think of the letters your league has received this year from the District League and then think of the letters you have returned, and then try to imagine the state of robust health enjoyed by the District Organization during the last year; if the district officers are not particularly enamoured in appearance just now it is because a few cooling drops have rebounded from the deluge of letters poured upon you. Go home, you writing Secretary, write those letters and keep those records as you ought, adding your little best to "better service," expected of you. Oh, this is not a plea for the District Organization. Our work is too small for consideration compared with Him who gave a life-time and finally His life to the service of humanity.

When the Older Members Quit

"How shall we get back our older members as they drop out?" "How old are the members who are left?" "From eighteen to twenty." "Don't try to get them back. Work the folks you have. You have an ideal opportunity." This was at a recent conference.

No other church work is like young people's work. In Sunday School work the material upon which we work is constantly changing, but the workers are not subject to similar changes. But not only are the young people for whom we are working rapidly changing, but the workers are similarly changing and need to be replaced every few years. It is no easy matter adjusting one's thinking to a situation when we train workers to a proficiency only to pass them on and begin all over again with untried folks. Truly the young people's society is dying to live.

In the selection of officers and naming of committees this fact must be kept in mind. It is a great mistake to keep one person in office year after year, saying there is nobody as efficient. That may be true, but the folks that need training will not get it as long as the responsibility is kept from them. You must try



THE BOOK ROOM AS IT USED TO BE.
78-80 King Street East.

When a ten-minute talk on the Secretary's work was suggested to me, there flashed before my mind's eye a great number of mental images or mental pictures, called up by that word Secretary. Three of these mental pictures stood out most prominently.

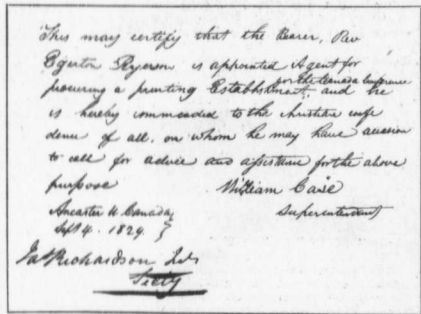
1. A Secretary may be a piece of furniture; something wooden, dull, more or less ornamental.

2. A Secretary may be an officer. Now there are officers and officers. That you are an officer is not a guarantee that you are good for anything. You may be merely an officer.

3. A Secretary may be a writer. The first two Secretaries may be passed along without further notice; the Secretary that is wooden, dull, uninterested, more or less ornamental; the Secretary who is merely an officer. The Secretary whom we want to talk about is the Secretary who is a writer.

Perhaps some Secretary is saying, "I don't like writing letters, particularly to people I don't know." Come to the Convention, go to Summer School, attend the Epworth League institutes. Get acquainted with the District officers. Make them your friends. We don't mind writing to our friends do we? So that difficulty is bridged.

But if you are a writing Secretary, you are more than merely a writer of letters to unknown people. You are in a true sense of the word an Historian, for if you are live enough to be a writing Secretary you are probably but the epitome of your League, i.e., your League is live enough to make the history of your community what they wish, and the writing Secretary is the recorder, the Historian. Isn't that romantic? Does that not smack of adventure?



THE ORIGINAL BOOK ROOM CHARTER.

out the untried and risk the chance of failure. Ten failures are worth while if one true leader can be found.

SHOW THIS PAPER TO YOUR FRIENDS.

Co-operation in the District League

A Talk to District Epworth League Officers

H. D. TRESSIDER, TORONTO.

NOT long ago a District Officer wrote me: "I find that in many of our Leagues a feeling of indifference and even ignorance prevails relative to the District League and its importance." Let us seek to find out what is expected of us as District Officers.

Observe the Discipline. Turn to page 207, where it refers to the District Epworth League Constitution. Notice Article 2. Object:—

Its object shall be to assist its Leagues and members in accomplishing the purposes set forth in the Epworth League Constitution:

1. By increasing their spirituality.
2. By improving their methods of work.
3. By becoming better acquainted, so as to be more helpful to each other.
4. By assisting in organizing new Leagues on the District, and promoting in every way possible the efficiency of those already organized.

Note the intense *Activity* suggested. There must not be a feeling on the part of any one League that it is the only League in existence; or that it can do better work when isolated from rather than affiliated with other Leagues. All Leagues must be brought to realize that they are only one part of a great plan in the objective of the Church for the extension of the Kingdom of Christ among young people, and that in union is strength to the general movement and a larger measure of success to the individual League. To carry out this idea, is the purpose of the District Epworth League.

The methods of assisting the Leagues are classed under four headings:—

1. *By increasing their Spirituality.* We might the Christian Endeavor Committee be put first as a Department. The supreme effort of every League should be to lead young people into the Christian life, and any League not doing so is a failure. If the District Officers are to assist the Leagues in increasing their spirituality, they must themselves be fully consecrated to God. Seek out Leagues that are weak spiritually; the one that is not making good; pray for it and study among yourselves how you can best help that League. Confer with the local officers, and so generate warmth which will soon bring action that will spread through the League. Get the leaders spiritually enthused, and many of the members will follow.

This may be done in many ways. One important method is "prayer." A letter could be sent to every society in the district, calling for prayer for the declining League, of course without mentioning its name. This would create sympathy between Leagues. Another method is co-operation with the local officers in Christian service, and in making plans and arranging programmes. Many Leagues are nothing more than literary societies, others are social societies, whereas all should fulfil the motto we love to own: "Look up, lift up, for Christ and the Church," and seek to develop the spiritual life as well as the intellectual and social.

2. *By improving their methods of work.* As an illustration of method observe a regiment of soldiers; every soldier a place to fill and a work to do, every officer a specific duty to perform. Many Leagues need the introduction of "method." The District Epworth League should observe its constitution carefully, and thus follow method—this will create activity in the District Executive, which will turn its attention particularly to those local Leagues that need better methods. The District Executive should candidly solicit conferences with the officers

of such Leagues and offer advice and counsel.

3. *By becoming better acquainted so as to be more helpful to each other.* Sociability! The District Epworth League could well afford to conduct one big social evening once a year. Announce well in advance. Have Leagues attend in a body; give banner to the League having largest percentage of members present; conduct a stirring debate on some social question; or hold a general "fellowship meeting" on "What my League has done for me." This would mean more to the Leagues than one can easily imagine. We must learn to love the other Leagues as well as our own, if we would do our best for the movement.

We will divide the next heading into two parts.

4. (1) "By assisting in organizing new Leagues on the district," and (2) "Promoting in every possible way the efficiency of those already organized."

If there is a church wherein there is no Epworth League, the District League should see that one is organized, even if there are only a dozen young people to cooperate with. The pastor will surely con-
cend, and with prayer and planning a special evening can be arranged for the young people and the movement successfully started. Or if there is a young people's society, but it is not affiliated with the Epworth League, secure its co-operation, making the installation of the new League a district-wide occasion for rejoicing.

5. *What a field for work!* Now, who is going to do it all? Observe the duties of the officers. Article 6, section 330: The President shall perform the duties pertaining to that office and watch over and help forward the interests of the Leagues and societies in the District. The first four Vice-Presidents shall, in the order named, be appointed to further the work of the Leagues and societies in the District in the different departments, as described in the Constitution of Local Leagues, and by referring to the Constitution of Local Leagues we read that such work is:—

(a) The first Vice-President shall take charge of the Christian Endeavor Department, having under his direction the Lookout, Prayer Meeting, Evangelistic, Sunday School Committees, and Visiting and Relief Committee.

(b) The second Vice-President shall have charge of the Missionary Department and the committees connected therewith. He shall circulate missionary literature, encourage the adoption of some systematic method of giving, and make arrangements for holding missionary meetings.

(c) The third Vice-President shall have charge of the Literary and Social Department. It shall be his duty to interest the members of the League in Bible study, and wherever practicable organize an Epworth League Reading Circle. He shall give attention to the circulation of our Connexional literature. He is expected to arrange plans by which new-comers will be visited, strangers welcomed, and the social interests of the League and Church promoted.

(d) The fourth Vice-President shall have the direction of the Department of Christian Citizenship, according to the Constitution thereof.

Coming back to the District League again, we read that:

The fifth Vice-President shall assist in the organization and development of Junior Leagues throughout the District. The Secretary shall make and have charge of all records, conduct correspondence, give notice of meetings, and attend

to all the other duties of the office in its relation to District work.

The Treasurer shall receive all moneys belonging to the District League, and disburse the same at the direction of the Executive upon the order of the President and Secretary.

You will notice that, while the President has a great responsibility, so also have the Vice-Presidents and other officers. My own opinion is that the President should be a person who is able to devote his whole time to the District work, and be free from all local responsibility. His constant attention and application to the demands of the various Leagues would demonstrate to them the worth of his office, and prove that he is no mere figurehead.

Every member of the District Epworth League who neglects a duty lessens the power of the District Executive, and the work of the whole District suffers. In the main, this loss may not be noticed, we are so busy but on the reckoning day it will be mentioned.

But, someone says: "I am so busy in my own League that I have very little time left for District Epworth League work." True, in cases; but are any of us doing all we can? Are we doing all we ought? A prominent League worker, in a letter to me recently, suggests that "lack of leadership" is possibly the reason of much of the inactivity in some Leagues at present. The letter says that "in many cases, officers are very busy, but none are so busy that they cannot make their department a much greater success, if their realize their opportunity."

When the District Epworth League is doing all it ought, the local Leagues will see the value of the organization; they will feel that it is an honor to have one of their number on the District Executive, and they will realize the importance of the whole proposition. The result should be that they will be willing to relieve such a member from local responsibility, and assist him in the District work.

Co-operation on the part of the District Executive; co-operation between District and Local Executives, is practicable and needed. It is the secret of success. A true understanding of our attitudes toward our duty; the doing of our utmost to make good, will be "co-operation" in a positive sense.

Co-operation implies that each officer will take the initiative in matters relating to his particular department or office; at the same time keeping within the province of the Constitution, and working always with the President in full acquaintance and accord.

Clear the Way

A girl passing along a quiet street paused suddenly to push a broken bottle and some bits of glass from the sidewalk. "So many little feet run along this way," she said to the companion who half impatiently remonstrated. "Our feet are safe enough, but I always think of those of others."

It was only a little thing, but it marked a trait of Christian character—the quick thought for others more helpless and less shielded than herself. There are so many little feet that must be guarded which hurts and mishaps that might be avoided if only we gave a little more thought to the path others and sore hearts that a little thoughtfulness beforehand might prevent. That our own steps are safeguarded should be all the more reason for trying to make safe paths for others.—*Exchange.*

SHOW THIS PAPER TO YOUR FRIENDS.

A Trip Through the Luther Country

IV. The Cradle of the Reformation

FREDERICK E. MALOTT.

WITTENBERG has been called the Cradle of the Reformation. This old Saxon town on the Elbe River has world-wide fame from this one fact. Wittenberg shows the fewest signs of modernism of any of the old German towns. Its 20,000 dwellers seem to belong to the sixteenth rather than to the twentieth century.

After an exciting day in Berlin I took train in the evening for Wittenberg. The day had been a red-letter day for the students at Berlin University, for no less a personage than Theodore Roosevelt had received the doctor's degree that day at the university. The city was agog with excitement. Thousands of Americans, who were touring Europe, had thronged there for the occasion in which they, however, to their chagrin, were not allowed to participate.

When, late in the evening, my traveling companion and I alighted at the Wittenberg station and entered the little one-horse street car, dimly lighted with one oil lamp, and were taken through the sleepy old town to the accompanying jingle of a bell attached to the horse's collar, it seemed a strange modernism from the brilliance and modernism of Berlin.

At the ancient hostelry of "The Black Bear" we sought shelter for the night. Our portly host, candle in hand, after we had bargained for our beds, led us by an outside stairway to our sleeping apartments. The floors were bare, but the beds were clean. The meals next day proved excellent.

When day dawned and we had descended to the street, we seemed to have been transferred by some sort of magic to a new world, or rather to an old world left behind by the march of modernism. Quaint indeed in its houses, its public buildings, its streets, its stores, is this old town of Wittenberg. Quaint, too, are the habits of its people. The old market square is still the meeting place for business and gossip. Hither in the early morning come the people with their garden produce. One man came hauling an ancient wagon, himself acting as horse, while his yoke-fellow was a weak-looking cow.

Wittenberg is truly a Luther town. Near one of the town gates we were shown an oak that marks the spot where the Reformer, on the 10th of December, 1520, burned the papal bull issued against him. On College Street, at No. 54, stands the old cloister where Luther taught and in which are now preserved so many of his books and MSS. Near by, at No. 60, is the home of Melancthon, Luther's great co-worker. Near the market stands the town church, dating back to the fourteenth century, in which Luther first administered the Sacrament of the Lord's Supper, according to Protestant usage, and in which he so often preached. Statues of Luther and Melancthon adorn the market square, while to the west of the town, at the end of College Street, stands the old castle-church where the bodies of Luther and Melancthon lie buried, and on the door of which Luther nailed his ninety-five theses against indulgences. The man to whom we are indebted for portraits of Luther lived here too—Lucas Cranach, the famous painter of the sixteenth century.

In 1502 Frederick the Wise, Elector of Saxony, established a university at Wittenberg. The town, poor and badly built, had then only 3,000 inhabitants, but the

Elector loved learning, and he showed wisdom in his choice of men for his new seat of learning, and it was not many years before Wittenberg was thronged with students, and the man who did the most to attract them there was Martin Luther.

In 1508, Staupitz, vicar-general of the order of Augustinian monks, whom Frederick had made dean of his new university, brought hither from Erfurt the young and learned priest whose career we have been tracing, to lecture as a professor in Philosophy. But Luther's religious earnestness could not find enough in philosophy to satisfy its questionings, and now, while teaching philosophy, he diligently pursued the study of theology, until in two years he

first came to his knowledge during that visit. It was during that visit that his eyes were opened to the impostures practised upon pilgrims and to the valuelessness of relics. He found no spiritual enlightenment nor consolation among the priests and monks at home. Indeed, serious doubts as to the efficiency of penance and good works to win salvation came to him most strongly while in the holy city. Like all pilgrims, he sought papal absolution by climbing on his knees the sacred stairs which were said to have led to Philip's judgment hall, but it was while in the midst of this act that the force of Paul's words, "The just shall live by faith," was borne in upon his soul.

The immorality of the clergy, the levity with which the most sacred things were treated, the frivolous unbelief of the very priests themselves, shocked him beyond measure. Many of the priests would read seven masses while Luther was reading one. One day he was reverently reading mass when one of them nudged him and said, "Get

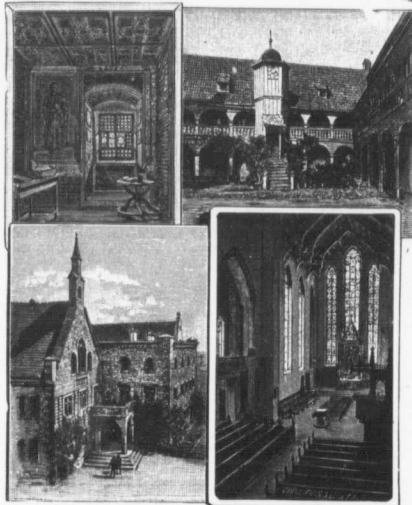
on, get on, and make haste to send her son home to our lady."

A "good Christian" to these degenerate priests was one who was stupid enough to believe all they told him. Luther was especially indignant at their references to "stupid Germans," "German beasts," etc. The pomp and splendor of the Pope's retinue astounded him, accustomed as he was to the simplicity of German ways, while the stories he heard of the cruelty and lust of the holy father lingered long in his memory and called forth in later years his scathing condemnation of the papacy.

But all these experiences were as yet insufficient to uproot his faith in Rome as the rightful head of the Christian Church. Even though his faith had received a rude shaking he was glad he had made this visit to Rome. "Not for 1,000 forins would I have missed seeing Rome," he declares. Later he was summoned to Rome to answer for his heresy, but he would not trust himself to the mercy of the Pope, and this remained his first and last visit to the Holy City.

On his return to Wittenberg Luther was made sub-prior to his order. He would have left the university and have devoted himself entirely to the work of his order but for Staupitz and Frederick the Wise. Many were beginning to expect something original from this learned and fearless young monk. One prominent scholar said: "This man will revolutionize the whole system of scholastic teaching." Wittenberg University had become too popular for the Elector to let the young professor and preacher go who had attracted so many students there.

The secret of Luther's new and won-



Luther's Room.
Cloisters.

Entrance to Monastery.
Chapel.

HAUNTS OF LUTHER IN AUGUSTINE MONASTERY.

had taken three degrees in this faculty and was qualified for a professorship in it as well. At this juncture he was summoned back to Erfurt for some reason, where he remained for eighteen months. On his return to Wittenberg he entered upon his work in earnest as a professor of Theology.

A notable honor was conferred upon the young professor in 1511, when he was singled out to be sent to Rome on important business for the monastic order to which he belonged. In his later writings Luther frequently refers to the impressions made upon him by his visit to Rome.

It had been the desire of his heart to make one confession in the holy city, and when on his journey he came in sight of Rome he fell upon his knees and with hands uplifted cried, "Hail to thee, holy Rome!" Holy he still maintained she was in later years, made holy by the blood of the martyrs, but he speaks with indignation against many things that

An Evening With Canadian Poets

Optional Literary Evening

FOR THE THIRD MEETING IN MAY.

MISS IDELL ROGERS.

derful power was simple. He knew the Bible and he expounded it in his teaching and preaching with earnestness and naturalness. His lectures on the Psalms first awakened attention. Then followed his lectures on the letters of Paul. And soon men began to talk of the "new" theology taught at Wittenberg units. Students forsok other teachers and turned away from richer universities to tramp to Wittenberg to sit at the feet of Martin Luther, as men do now from all parts of Germany to hear Harnack or Deissman or Wendt, until the little town had not accommodation for them all.

Luther's labors were manifold. He was made Provincial Vicar of Meissen and Thuringia and had the care of eleven convents laid upon him. His popularity as a preacher was such that often he was pressed to preach daily in addition to lecturing, and at times he preached three times a day. Melancthon on hearing him declared that a new day had dawned on Christian doctrine. Even before he realized it, Luther was refuting the errors of the church and preparing for the complete break that came at a later date. We shall trace in our next article Luther's first break with Rome.

News Notes

The Pastor at Newburgh writes: "Our League is progressing favorably. We are closing an excellent year. Prospects are bright for a better one. In twelve months our regular attendance has at least doubled."

The Executive of the League at Cornwall, Ont., has been fully alive, and while all are busy people, they have the interests of the young folks at heart. An increase of at least 50 per cent. is being aimed at for Missions.

The Manson League on the Fleming Circuit was organized two years ago in a sparsely settled district in Saskatchewan. The meetings are held on Sunday evenings. As the pastor lives twelve miles away and holds service in the church in the morning, the young people alone conduct the League service in the evening. In the Forward Movement Department there are twenty-five members. The church is being made more attractive, the League funds having helped to buy carpet, stove and lamps, painting the interior and building a porch outside. Interesting discussions on the topic are held in which others take part besides the one who has charge of it. Amidst many difficulties, the efforts of the young people are being blessed and aggressive work is being done.

At Oakville, Ont., the Leaguers are endeavoring to accomplish something. The membership roll is being kept up, and one evening spent in discussing the different departments according to the Constitution. Their press correspondent keeps eyes and ears open. During the summer one meeting a month is held. The matter of temperance is not forgotten. An evening was arranged for the Aged and Shut Outs. In the Missionary Department, the book "Sunrise in the Sunrise Kingdom" has been studied. Two Round Table Conferences conducted by the pastor have been held.

The Toronto West District Leaguers held their Annual Rally in Parkdale Church on the evening of April 24th. The meeting was unique in character, being conducted after the plan of a civic election. Each candidate for office presented his or her platform, giving reasons why they should be elected. The addresses were excellent, and a very enjoyable evening was spent. The attendance was one of the best held in the District.

THEOLOGY says there is a God, and reason declares that He is full of power; but it is poetry that says in strains of compelling force, "Come unto me all ye that labor and are heavy laden and I will give you rest." So throughout the history of mankind, we find the deepest feelings of the heart expressed in words of musical cadence. As religion is the loftiest thought of which the mind of man is capable, the Bible abounds in poetry. Wherever we find good poetry, the rhyme and metric feet are but the attractive borders of some deep stream of truth. We go unconsciously to the poets to get them to express for us our own thoughts and sentiments. We say we love life; they tell us all about it. We say we love nature; they tell us how beautiful nature is. We say that we love humanity, that we reverence the good, the heroic, the truly great; they take of the deep thoughts of life and being and declare them unto us, and clothe in inspiring symphony the exploits and achievements of our national heroes. Even common every-day occurrences are by their beautiful utterance set in an artistic frame.

The Prophet is depicted as laying before the Lord a Book of Remembrance, in which was recorded the deeds of the people of earth. In that volume lay page after page, the story of man. Our Canadian poets have done the same for us. In glowing words they have recorded the story of our national life, and the tale is very full of the experiences, deeds, thoughts and feelings, which fill up the years since the first white man set foot on Canadian soil.

The Epworth Leaguer, who is interested in the story of our national life as portrayed by our ablest poets, will find much excellent material in "Songs of the Great Dominion", by William Dought Lighthall, who has himself contributed a number of fine poems to Canada's treasures of song.

Compare the works of Charles G. D. Roberts, poet, canoeist, and Professor of literature, with that of the late poet Laureate of England, Lord Alfred Tennyson. Roberts' "O, child of Nature, giant-limbed," which stirs every true Canadian as a trumpet, compares in many respects favorably with "Locksley Hall," although of a different subject and nature. His works, like the great English poets, are distinguished by manliness, and by an artistic freedom of emotional expression. He speaks with the voice of power and leadership.

Then in nature-loving Charles Sangster we have the Canadian Wordsworth. Sangster is a born son of the Muses and was for a considerable time the people's favorite. He has more fire than Wordsworth, and of course, not so much technical skill. His poems show us that he has a heart attuned to nature's music.

"I have lost my cheek to nature,
Put my puny hand in hers,"

he sings, and he takes the reader in imagination on a tour amid the unrivalled beauty of our lakes and rivers.

Then we have the Burns of Canada in Alexander McLaughlin, the big-hearted, humane Scotsman, whose stanzas have such a singing rhythm and direct sympathy. His "Idylls of the Dominion" are characteristic of the pioneerdom of Canada, and of his own personal experiences in wearing a homestead from the virgin woods.

The Epworth Leaguer, who will devote

himself to a comparison of these three poets—Roberts, Sangster, McLaughlin, respectively, with Tennyson, Wordsworth, and Burns, quoting from the poems of each, drawing his own comparisons and criticisms, will find not only a fruitful course of study, but will succeed in forming in the minds of his hearers a clever and more appreciative conception of the beauty of our treasury of Canadian poetry.

Or, if preferred, have an evening with Canadian poets and call the roll of the honored women who have added years of poetical beauty and untinged inspiration to our literature. Get some interested Leaguer to tell the story of the life of Isabella Valancy Crawford, another to take up the life of E. Pauline Johnston, who has but recently passed away, or have another take up the works of Agnes Maule Machar, "Fidelis," who well deserves the palm for leadership among Canadian poetesses, and who about her twelfth year presented her father, the late Rev. John Machar, D.D., some time principal of Queen's University, with a rhymed translation from Ovid, enclosed in an illuminated and illustrated cover of her own execution.

Either of these lines of Canadian poets, with brief stories of their lives, and extracts from their works, given either as readings or recitations will prove very helpful.

Or an evening might be spent in studying those who have sounded the thought of our new and purified nationality, or of the imperial spirit that dominates Canada's sons and daughters. In this connection we find John Reade, Mary Barry Smith, William Wye Smith, "Fidelis," Roberts, and many others contributing valuable verse.

Or by a study of the poems (with brief extracts) of Charles Mack "Barry Dane," W. D. Lighthall, Frederick Geo. Scott, Mrs. Susanna Strickland Moodie, Isabella Valancy Crawford, William Kirby, learn the story of the early settlement of Canada, of the Indian, the voyageur, and the habitant.

Our Canadian poetry abounds, too, in beautiful description of places. The Epworth Leaguer can with profit take a poetical travel, a tour from coast to coast, trying, with Bliss Carman, to watch the "Low tide on Lock Port," journeying with Arthur John Lankart, in "The Vale of the Gaspeaux;" sailing with William Ostrid Campbell, in "The trackless seas of lake and river in 'Lake Lyrics';" going up the Saginaw with Arthur Weir; sailing at Quebec with Charles Sangster, and with him enjoying the beauties of night in the Thousand Isles; roaming the "Buffalo Plains" with Charles Mair; enjoying Nicholas Flood Davin's "Prairie Dreams;" or hearing R. H. A. Pocock interpret "The Legend of Thunder."

Three papers, or five-minute addresses, with well selected readings will provide a varied and profitable evening. For Scripture readings for such an occasion, I would draw from the greatest of the great Hebrew poets—Isaiah—or from the Psalms of the sweet singer of Israel.

If possible have a solo or two, of which either the words or music are the work of a Canadian artist, and select carefully the hymns to be used in congregational singing. See well to it that they fit in with the topic and line of thought presented. There is much inspiration to be gained by the right kind of a service of praise.

THE LEAGUE FORUM

There is much mystery in the world, but there are some things we know something about. Sceptics spend a good deal of time in the realm of mystery. That may not be wrong in itself. They have a temperament that leads them in that direction. Others like the sphere of the positive. Really it is the positive things that we rely most upon. The trouble comes when either positive or sceptic wants to have all his own way. When the sceptic tells us that nothing is certain, that all is mystery and conundrum, I beg to differ; when the realist tells us that he knows it all, and that life is not in its farthest reaches a mystery, we will beg again to differ. My name is my belief. There is room for speculation in this life, room for wonder, room for faith; in fact it is a roomier universe than the most pronounced dreamer has dreamed about. But I must insist that there are some things we can and do know, both material and spiritual in their natures. It is a matter of consciousness and understanding in either case, and I do not see why I should not "know in whom I have believed" as well as know the house in which I live.

If we would strengthen our beliefs a little more we might take the time some day to go over some of the things we do know. Here for example is the Bible, the record of man's communion with God. Here is Christianity, it has a history and it has a character. What is Christianity? "Christian," says a thoughtful divine, "is the permanent adjective to define the ever-growing ideal of humanity." Could you produce a better definition? Here is the Church, it too has had a history. That much at least is a fact. What is the Church? Well, isn't it the best people of the community organized in the most effective way for promoting the cause of Christianity? By "best people" we do not mean perfect people, but people whose lives are dominated by the Christian hope which they will some day realize. There is a possibility of having the best people poorly organized, or of having a good organization and the wrong people inside. But we must keep our eyes on the main current of the stream to see where it is going—not on the eddies and backsets. Christian experience is another fact. Countless people point to the most tangible results as evidence of the power of Christ to save and redeem. Washington Gladden has imbedded the thought of it all in verse:—

"When the anchors that faith has cast,
Are dragging in the gale,
I am quietly holding fast
To the things that cannot fail.

I know that right is right;
That it is not good to lie;
That love is better than spite,
And a neighbor than a spy.

In the darkest night of the year,
When the stars have all gone out,
That courage is better than fear;
That faith is truer than doubt."

I have referred at length to these things, for my thought is that we must have a positive faith if we would be efficient workers. This is an age of workers and marvels. In some ways discouragement definite, and anything like a spiritual affirmation is rather discredited. But on the other hand the marvels are plain evidence of a great world undiscovered, or being discovered little by little. These new facts do not

alter the fundamental principles of Christianity, any more than new methods of photography change the nature of the sun.

The man who has not learned self-control is defeated before the battle.

Certainty about the kind of seed we are sowing means certainty about the character and measure of the harvest.

Training of Leaders

One of our leading International Social Service workers has been asked what he thinks is one of the most outstanding problems in young people's work in our Church to-day. His reply is (we write it in large type): TRAINING LEADERS FOR SOCIAL SERVICE. For this he believes that we need a Canadian Training School. Those who feel called to take up this work go to the United States for training. Many of them go right to work there, because there are more inducements offered, both in the way of a field and encouragement. Our Canadian Methodist Church has not yet taken up this work seriously. A leader has to go around and wake people up before he can get them to the point of supporting him. But then we are so busy with our little denominationalism that we have not time to bother about the poor and needy, the foreigner, or the oppressed and wronged. Ah, Leaguers, let us think more from the standpoint of the Kingdom of God and less from our sectarianism. Let us do more to promote unity among all Christians so it will be possible to have large and well-equipped training schools. We need above all things a great "getting together" to talk things over face to face these days. Let us take our share of the responsibility.

While we are looking into this will you read again Proverbs 24:11-12, and Isaiah 58. The moral interests of society are the paramount interests; that too should be a belief we sound forth like a trumpet. See how China is catching the "tune" sung so long ago by the Hebrew prophets. How pagan our own governments—some of them at least—look alongside of that. China is calling for a day of prayer for the nation. When did a "Christian" government do that?

Some Correspondence

We present below letters from men in Canada separated about 3,000 miles or more from each other. We like to get no-quod opinions and you have them here. Leaders-ckers is the point dealt with in one letter. That brother thinks that is our weak point. He suggests a remedy, and in this he reaches over to what the other brother suggests, that the Church address herself more seriously to her work. That we believe would be the solution with no quod opinions about it. The apostolic Church believed in its work, heart and soul. They put the Kingdom first. We make Church a side show, a diversion, and the effect is seen in the very people who look at things from a practical standpoint or measure by sincerity, pass us by. Woodrow Wilson, President of the United States, you will recall, says that if we want to attract people to Church we do not want to think about what kind of an entertainment to get up; we want to believe in what we do. Do you see?

Question one was: Has the Epworth League lost its hold on our young people?

Question two was: Are the young people of to-day as religious as young people used to be?

Question three asked for a general discussion as to the effectiveness of the League and some suggestions to strengthen it. The replies are in order.

The first man writes:—

"The Epworth League has lost its grip, just as every other young folks' society will that has not a mature leadership. The leadership has been too weak. There has not been enough put into it. For the one appointed to lead or speak has been the weakest and most timid person in the League; consequently the whole meeting becomes conscious of a possible collapse or failure. That kind of thing will never appeal to young people. No one likes to see strength and power at their head more than they. They cannot afford to suspend faith, confidence and courage for sympathy and pity in behalf of the leader or speaker. In other words, the Church has left the Epworth League too much to itself, and it has fallen for lack of force and leadership. I do not see any lack of effort on the part of young people. The weakness of the Epworth League is not caused by lack of real religiousness. I believe we can get more out of them to-day than ever.

The second man expresses himself in this way:—

"Briefly, I do not regard the League as an effective fighting force. I believe that a useful place in holding a certain number of our young people together, and providing opportunity for their service, which I believe to be a valuable function of a church. Hence I am a thorough believer in the young people's meetings, etc., but somehow I cannot feel that the Young People's department is the answer. The remedy is another matter, and touches so many things.

"Years ago young people were brought up to attend church, and the question of personal likes was not so prominent. I always thank God I was trained to see the church as a boy. I believe we touch a vital point here. We say, don't force our young people to go to church, don't tell us, just when they ought to have their habits formed we leave them to their own devices and their sins of the fathers being visited on the children, not to one generation only, but two or four.

"The whole church side of life has to be taken up or done. We don't give the church publicity—don't give it the place in the public eye that we should—as much, e.g., as dry goods, etc. We don't give the ministry its place. I solemnly believe that in this latter respect we have struck at the very power of the church. How can young people be influenced when the ministers are talked about at every meal, criticized just the same as any street peddler? The whole ministry must be lifted on to a different plane to have power over the rising generation. We have erred also in giving too much consideration, in certain respects, to young people; it is almost a crime of lese majeste to cross young people. The abdication of parenthood is pathetic. Girls and boys in their teens are to set the policy of the church, and have the say, judging by the attitude shown by many of our people. The wholesome virtues of respect and regard for elders brushed aside as old-fashioned. The whole rising generation, in my humble judgment, are woefully astray in this behalf—we are pretending to make progress, etc., when we are letting slip fundamental virtues. If you don't train youth in those fundamental virtues, you will have a problem on your hands in mature years—a general condition of dislocation, a state of anarchy, chafing at self-restraint, and all other.

"This brings up the question of amusements and the picture shows. There are invaluable elements here; but judge of the disproportion between the time and money spent on amusements and those which call for self-restraint and self-devotion. I am not so sure whether we have to note the form of old dangers of the Roman days. I am sure we shall have to grapple with this and overcome it. I believe the disproportion of energy diverted to these ends—if you take in the whole aspect of recreation, and lack of wasterful luxury, etc., is also the get-rich-quick craze, and speculation mania.

I leave these letters with you to consider, criticize or discuss as you please. What say you about them?

W. Wood

The Epworth League Catechism

(Continued from the April Number.)

THE FIRST DEPARTMENT.

What is the work of the Christian Endeavor Department?

This first department has charge of the spiritual work of the League. The 1st Vice-President is at the head of this department, and should be a person of high Christian character, able to lead and inspire others, and one who is not afraid of work.

What Committees come under this Department?

The Lookout, Prayer-meeting, Evangelistic, Sunday School, and Visiting and Relief Committees.

What is the Work of the Lookout Committee?

Their work is to look out for new members and to look after any member who may become cold or indifferent.

How can we secure new members?

Get out and canvass for them. Go after them and keep after them till you get them. Obtain names from pastor, deacons, Bible Classes, or any one else—only get them—and then call on the parties and invite them to your services. Then call for them, and take them to the meeting. Let them know that you want them, and make them welcome when you get them there.

What can we do with an indifferent member?

Win him back. Be a big brother or sister to him. Let your interest be real not professional.

What is the work of the Prayer-meeting Committee?

They have charge of the usual League prayer service, as well as the regular monthly consecration meeting.

What is the work of the Evangelistic Committee?

To do evangelistic work, hold open air services, cottage prayer meetings, and assist in all evangelistic work of the church. It is a good idea to form a personal workers class. Personal work means hard work, first of all on our knees. We can do it only as we abide in Christ.

What is the work of the Sunday School Committee?

To work with the officers of the School to assist in any way they can in advancing the life of the School—bringing new members to the School, visiting absentees, strengthening the Bible Classes, and possibly arranging for a Teacher Training class in conjunction with the League.

How can these Committees be made Successful?

By systematically operating them. Success in Christian work comes the same as success in other works, namely by hard and sustained effort. The more you put into it the more you will get out of it every time. Thoroughness is necessary.

What does the C. E. Department Stand for?

It stands for:
Christ Enthroned—as King of our lives. We are His loyal subjects.

Consecrated Energy—The lives and energy of our young people consecrated to the service of Christ our King.

Concentrated Effort—It pays to concentrate our effort on the work of winning others to Christ.

Cheerful Enthusiasm—It also stands for contagious enthusiasm. Who wouldn't be enthusiastic with such a work and such a leader as Jesus Christ?

If every Leaguer lived out these four principles in their everyday lives how much would be accomplished!

THE SECOND DEPARTMENT.

What is the work of the Missionary Department?

To give our young people an insight into the needs of the various home and foreign mission fields, to train them in systematic and proportionate giving, to unite them in practical and personal missionary activity, and to recruit the ranks of our missionaries.

Who has charge of this Department?

The Second Vice-President.

What qualifications are needed by the 2nd Vice-President?

First of all the missionary Vice-President should be a person who is not afraid of work, and not easily discouraged. He should believe that Christ's command to His apostles to go and teach all nations, is still His command to us to-day. He

should be a missionary enthusiast and have a practical business head. His motto should be "Christ for the world and the world for Christ."

How often should Missionary meetings be held?

The missionary department should have charge of one League service each month regularly.

What kind of program should be given?

It should be bright, interesting, instructive and up-to-date. There is such an abundance of material available that there should be no trouble in securing good programs. Addresses by missionaries direct from the field are most helpful. Lantern slides are both interesting and instructive. Missionary debates, or biographical sketches by your own members are good. Occasionally have a special missionary prayer-meeting.

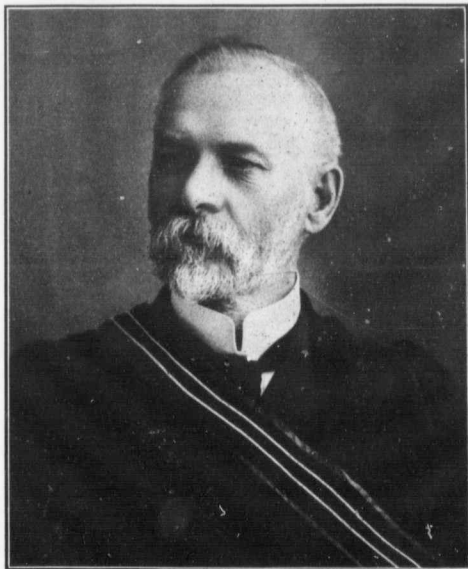
Who should be on the Missionary Committee?

Use some of your most earnest, energetic young people on this committee. A small committee of the right kind will accomplish far more than a large number who are not conscientiously interested.

How often should the committee meet?

At least once a month. At the beginning of the term fix your aim, and make

Men of Whom You Ought to Know



REV. W. P. DYER, M.A., B.Sc., D.D.

AMONG Methodist educationists in Canada during the past quarter of a century none has done more faithful or effective work than Dr. Dyer. For twenty-nine years he has been President of Albert College, Belleville, and his recent retirement from the Presidency is greatly regretted by a host of admiring friends. The thousands of students who have come under his influence, and the Church which he has served so efficiently, join in wishing Dr. Dyer still many years of happy and useful life.

a plan for the year's work. You will probably add to it before the end of the year, but it is well to aim at something definite and keep at it. Educate your members to "pray, study and give."

Why is prayer so important?

Because missionary work is a spiritual warfare and must be fought with spiritual weapons. Prayer is service. Prayer brings us into sympathetic touch with Christ and His plan for the world's redemption, so that He can use us to help win the world back to God.

How can we get our members to pray for missions?

Give out definite subjects for prayer. Present the needs of some special mission field, or the work of some particular missionary. Urge the members to daily private prayer for missions. If they pray in the right spirit they will soon be working for missions.

the church or teacher's home. Sometimes it is more convenient and informal to meet at the homes of the members of the class in turn. Local conditions should decide this question.

How often should the class meet?

Once a week.

How many members are needed to form a class?

The class may be of any size. Get as many people interested as you possibly can. Ten or twelve are considered a good sized class. But it is worth while if you only have half that number. The principal thing is to make a beginning, get some one enthused, and the work will grow.

How can we secure members?

Advertise your class. Talk it up, and work it up. There is nothing that can take the place of individual personal work to get people to join a study class.

Knowing the conditions, one can pray intelligently for the people, the workers and the work.

Praying one must work.

Knowing and praying, and working, one will give.

Get the people to know, and the giving will take care of itself.

It trains future leaders and missionaries.

How shall our members give?

Systematically and proportionately. Work up the tithing system. Get every member contributing regularly. It is well to have some special worker to support, or something definite to work for. Use mite boxes or envelopes.

How can we keep up the interest?

Have a correspondence committee. Have the members write letters to missionaries on the field and receive replies which should be read to the League.

Have a missionary post office, using



SUMMER SCHOOL SCENES AT SANDY LAKE, MANITOBA.

How shall we get members to study missions?

Start a mission study class.

How shall the class be organized?

The organization is very simple. The only officers necessary are a teacher and a secretary to mark the roll and attend to any business matters such as securing books and notifying absentees of next meeting, etc.

Who should teach the class?

Some one who is very much interested in the work. Get the very best teacher you can secure, some one who is trained in art of teaching if possible. If not possible to get such a leader, use some of your members. If you cannot run your class on most approved lines, do the best you can, but by all means have the class.

Where should the class meet?

Sometimes it is best to always hold class in one place that is central, such as

Don't get tired. Keep right at it. Patience and perseverance will at last win some.

Where can we secure books, etc.?

Apply to Dr. F. C. Stephenson, of the Missionary Education Movement, in the Wesley Buildings, Toronto. He can supply you with books and all sorts of helps and information along the lines of study classes and general missionary education.

What are some of the advantages of a Study Class?

The advantage of knowing what you are working at. We sometimes try to do missionary work in a haphazard way, knowing little of the fields, or the needs and conditions. When you study a book, or better, a set of books, on some country, you get a concise, up-to-date statement of the history, the religion, the conditions and needs of the people, the work already done, the workers on the field and the problems of the present time.

the letters printed in the *Missionary Bulletin*.

Have a missionary library.

Send delegates to Summer Schools.

Have some definite object in view and keep it before the members.

Start some home missionary work in your own locality or town, among foreigners, for instance.

Have enthusiastic leaders and "pray without ceasing."

How should young people prepare for missionary work?

Get a good education, study the fields and the problems, and, above all, the greatest of all missionary books, the Bible. This is a foundation that is needed, whether one is called to be a missionary, evangelist, doctor, nurse, or teacher. Workers are needed everywhere and all are called to some part of the field. The need is the call.

(To be continued.)

News Notes

The League at Lakeside, Ont., is both young and small, and while most of the members were inexperienced, they have been making their influence felt. About sixteen are contributing to missions.

From one of our lads in Franklin, Mass., we have received the following: "We have a fine Epworth League here. The attendance averages about forty. When the Executive held their meeting for the annual review I recited your poem that was in the last Era, about 'How to make a League a true success.' There were about sixty present."

Grace Church Epworth League, Napanee, reports progress during the year. The increase in membership is 22, and at the smallest meeting held 16 were present. No meetings were withdrawn on account of stormy weather. Quite a contrast to a League in another Conference which a District officer visited on a rainy evening, and found four people present. We are glad to know that the rain nor snow does not dampen the spirits of our Leagues in Napanee.

The Sunday School and Epworth League Convention for Central Alberta was held at Lacombe, on March 18th. Some splendid papers were read and discussed. The following were some of the subjects before the Convention.—"Athletics, Its uses and abuses," "Social Christianity," "The Man of the Hour," "Successful Teaching," "The Need of Purity Education," "Educational Culture and Social Service," "Spiritual Culture and Social Service." The Convention decided to disband in favor of organizing smaller Districts so as to avoid the great distances of travel. In the meantime the official records are to be left in the hands of Rev. Geo. F. Driver, Ponoka, Alta.

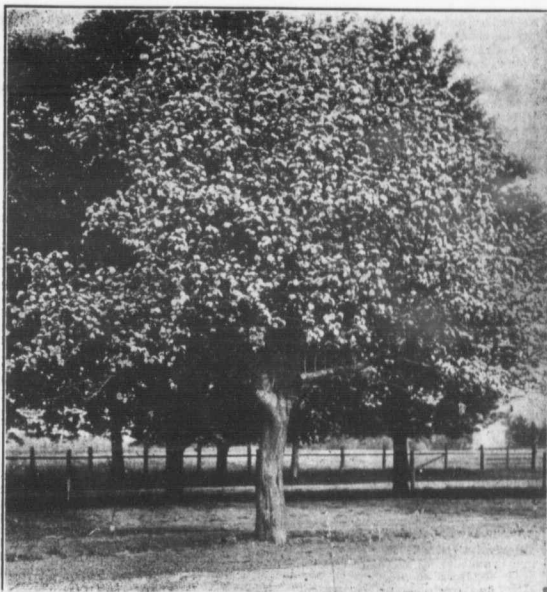
Westmoreland Ave. League, Toronto, still continues to do aggressive work among the young people of their own neighborhood, and the members find time to do mission work outside as well. Every fourth Saturday evening they take charge of a service at King St. Mission. They are now holding their third Mission Study Class for the year. Missionary money is collected regularly each quarter, by the mite box system. At the Italian Mission on Dufferin St., the Missionary Department is doing a grand work. On Sunday afternoons they help in the Sunday School, with 40 to 60 foreigners in attendance. On Friday night they participate in the evangelistic service, and on Tuesdays and Thursdays assist in the night school classes, teaching English. Their own weekly League services have been kept up to a high standard, much good accomplished, and the interest well sustained. From the correspondence Department letters are sent to young men of the Church who are now in mission work in British Columbia, also to missionaries on the foreign field. An average of eighteen letters are written each month. We trust more of our Leaguers will follow in the footsteps of our Westmoreland friends and workers.

The President of the Milton Epworth League sends a splendid account of the work among the young people. We quote a few extracts: "Our League may not be strong numerically, but for downright earnestness and fidelity of its officers and members, we are on a par with many Leagues which boast a larger membership. The Vice-Presidents are loyal and active, and vie with each other in the presentation of the best programme possible. While the regular meetings are not held during the summer months,

athletic games, etc., are arranged between the local League and those of the surrounding district. The Citizenship Committee is exceptionally strong, and during the year has presented several attractive and profitable programmes, developing the talent of the young people, in debate, parliaments, etc. A mock trial given by the League was held in the Town Hall, and the money raised thereby was given to the Trustees to help renovate the church and help pay off the debt. The Literary and Social Committees ac-

bases as in a regular game. The pitcher asks the person at bat a question concerning the life of David, and if the latter fails to answer, he or she is out, and three out retires the side. Chairs are placed to represent the bases, and if the batter answers correctly he passes on to the first base and makes a run. Preparatory to the game study of course is necessary, which is beneficial to the members, who are keen to have their side win the game, and the knowledge of the Bible obtained is not readily forgotten. Other

Seasonable Canadian Scenes



—Photo by Mr. C. A. Coles.

NATURE'S JUNE BOUQUET

An apple tree in full blossom is like a message, sent from earth to heaven, of purity and beauty! We walk around it reverently and admiringly. Homely as it ordinarily is, yet now it speaks of the munificence of God better than any other tree. The oak proclaims strength and rugged simplicity. The pine is a solitary, stately fellow. Even in forests, each tree seems alone, and has a sad Castilian-like pride. The elm is a prince; grace and glory are on its head. But none of these speak such thoughts of abundance, such prodigal and munificent

richness, such lavish unsparring generosity, as this same plain and homely apple-tree. Its very glory of God seems resting upon it! It is a little inverted hemisphere, like that above it; and it dally mimics with bud and bloom the stars that nightly blossom out into the darkness above it. Though its hour of glory is short, into it is concentrated a magnificence which puts all the more stately trees into the background! If men will not admire, insects and birds will.—Henry Ward Beecher.

tively carry on their work. On the Social evening as many join the Leaguers from the church, the young people seek new members for the League and especially welcome any strangers. In April a debate was given: "Resolved that women have been of more value to the world than men." The game of baseball held in March was full of interest and helpfulness. It was on the Life of David. A visiting Epworth League being present, we selected sides 9 from each League, choosing also a catcher, a pitcher and

Bible characters might be studied in this way also.

This report should be a stimulus to other Leagues.

"It is the duty of every one to make at least one person happy during the week," said a Sunday School teacher.

"Now, have you done so, Johnny?"

"Yes," said Johnny promptly.

"That's right. What did you do?"

"I went to see my aunt, and she's always happy when I go home."—Answers.

Jim Halket's Chum: A Soldier's Story

GRACE B. PAGE.

IT was a hot mid-summer's evening, and Jim Halket, a young recruit, sat on the edge of his barrack cot, thinking to himself that this first night in the Service was going to be an eventful one for him. His life came up before him. It was grey and dull enough. Brought up in a workhouse school, motherless, and with a father not worth the name—this had been his only home. He had never been really a wicked boy, but had always tried to get on, until a certain master had broken his spirit, and almost flung it in his face reproachfully that he was an unfortunate child. From that day he changed; he grew old, as it were, in a single night; the good in him was buried deeper down; he brooded over his misfortune and sorrow, and at times, while the other boys in the playground were laughing and enjoying rough games of play he would sit alone in a corner, perhaps hidden from view, thinking hard thoughts.

But there was one thing that they had done for him in that school. They had

TAUGHT HIM TO PRAY.

He had been such a wee, golden-haired mite when he was first admitted, that in the nursery a poor, homeless girl, who had had charge of him, remembering her own happier days, had somewhat got into the habit of softly whispering "Our Father" every night to him when she put him to bed, and, strange as it may seem, it became quite natural to him to repeat his prayer every night, in the after years of his life.

When he was about sixteen, he started to attend a mission hall, liking the bright singing. Bit by bit he was learning the way of salvation, and here felt the first stirrings of God's Spirit in his heart. Lodging with respectable people, he had never been tempted to drink on the sabbath. But hard times came, and for many months Jim was out of a job; he decided at last to enter the Service, and was duly enlisted, and walked into the Mission hall one Sunday night for the last time before going away to the depot.

Revival meetings were being held, and the evangelist came, and, placing his hand on Jim's shoulder said, "My lad, will you start to serve God to-night?"

The boy did not speak for a moment, out, acting upon a sudden impulse, he seized his cap, and walked straight up the aisle into the enquiry room.

But somehow what he really needed did not come to him that night—a personal salvation. It was the first groping of a soul after light and God. He tried to say he was all right, but the words would not come, and he went out, much as he came in.

An old lady, thinking he had got right, put out a wrinkled hand and caught his sleeve as he passed by. "Here laddie, they say you're going away to be a soldier to-morrow. My boy is in the Service—a real Christian he is. May the Lord help you, too! Will you promise me to put this little text over your cot to-morrow to remind you of what you have done to-night?"—Jim had but a shadowy idea of what a barrack-room was like; so that almost before he knew what he had done, the "Yes" was spoken.

Under the flickering light of four single gas burners a score of rough soldiers in various stages of uniform and undress were recounting

THEIR ADVENTURES "DOWN TOWN."

Jim, however, was thinking of the promise of the night before; and, as was

his wont, he acted on a sudden impulse; and just before "lights out," feeling it was now or never, he took the text out of his things, and, putting it on his shelf in front of his clothes, he hurried into bed.

His was a bad room, or what followed would never have occurred. Halket was half asleep when he felt a hot, drunken breath on his pillow, a heavy hand on his shoulder, and a voice whispered hoarsely in his ear, "Get up, 'Crutty!'—"
—"What's the matter?"
—"Never you mind," was the reply. "Get up!"

The room was almost dark; it was after midnight, and all the other men lay sound asleep. It was a weird scene, and the half-drunken bully waited until the lad had sat up in bed; then, pointing above his head, said in a hissing whisper,

"TAKE THAT TOMPOOLEY DOWN!"

Halket was wide awake now, and his heart sank. He turned round, and for the first time the text struck home to him, the firelight playing on the words, "Thou God seest me." He never felt a more wicked boy than he did at that moment, but there was pluck in him, too. As he answered, "I won't take it down. Who are you?"

"I'll tell you," cried the other. "I'm Brown, the infidel of this room, and I won't have such trash here!" There was an instant's hush, and a cinder tumbled out of the grate—"And I won't take it down!"—"Ah! won't you?" muttered the other.

His great form stalked towards the fire, and in the shadow he returned with something Halket could not see. The next instant he felt what it was.

Holding the lad's wrist in a grip of iron the bully held the hot poker, closer, closer, to the side of the strong young hand so tightly clenched.

"Now will you take it down?—now!" and every time the hot iron scorched the flesh.

It came the moment of triumph. "Yes," cried the lad in an agony; "see!" But there was a dangerous flash in his eyes, as, spring up to the text, he carried it in his smarting hand to the fire-place.

"Do you see this text?" the lad's voice was low and clear. "Well, God sees to-night that you have tried to burn my religion out of me. Perhaps I never should have tried to have any, but here goes—at your responsibility!"

YOU'RE TO BLAME!"

A bright spurt of flame, and a charred fragment dropped on to the hearth. The voice of a waking sergeant ordered both back to their cots, and there was silence once more. In the morning, passing the bed, Brown glanced with a superstitious feeling up at Halket's shelf, almost expecting to see the text still there. It was gone, and during the first week of his service Halket's life fully testified to this.

For a time he hated the man who had so brutally forced his hand, but by that strange comradeship in evil paths so often seen, by the time Jim had finished his recruit days, Brown, the infidel bully, had no more promising pupil than he.

Months had passed, and along the badly-lighted military road the pickets chosen for that evening marched, their footfalls sounding loud and clear on the hard, rocky ground.

A bend in the road brought the un-

formed group into a view of a public-house, and they

SAW A FAIR-HEADED DISHEVELLED FIGURE

in blue overalls and grey shirt, decidedly getting the worst of it from a big, burly countryman with muscles of iron, and a bold face and square jaw.

"Jim Halket at it ag'in!" passed from one mouth to another. The young soldier in question was very drunk, and showed some resistance at first, but eventually was marched off quietly enough, somebody kindly finding his tunic from a distant taproom in the rear. His language was very abusive, and called forth sharp reproof from the sergeant in charge. On reaching barracks Halket was put in safe quarters for the night.

As the sergeant was walking down the corridor he met a corporal whom he knew. "Look here, Jackson," he said; "that lad we brought in to-night is not worth his uniform now; he's the worst recruit we've got! The fellow doesn't seem to care. The fact is, I suppose, he's sold, body and soul, to that ne'er-do-well Brown—not the first chap he's ruined, either."

And away in the dark of the guard-room, a broken figure, with tumbled uniform, lay on the cold stone floor, not so drunk now; not asleep, but sobbing as if his heart would break.

"No letters, no prayers, nobody to care what becomes of me!" There was a God who cared. Halket had forgotten that.

Six years passed away, and in a fever-camp out in India Jim Halket and Pte. Brown lay side by side. They had been together ever since; Halket had enlisted, but now they had come to the parting of the ways. Jim Halket was young, and had pulled up a bit in his life since he had been abroad, but Brown, who lay beside him, had played the game, and was going under.

As the younger grew stronger, the older man weakened, and the orderly was glad when Jim was well enough to look after the prostrate bully, for whom no one cared. Days came and went under the hot Indian sky, men were brought into the hospital by their comrades, others in time were discharged. But these two remained. Brown silent, and suffering, but always following the figure of Halket with bright, feverish eyes.

In the middle of one silent night, Halket felt a hand, hot and dry, touch his. It recalled that other time and touch in the years gone by. He sprang up. The other whispered, "Don't be afraid, Jim. I want to speak to you."

"Shall I fetch the orderly?" Jim asked gently, for by the faint light in the room he saw Brown was trying—"No," cried the other. "It's you I want; you, Jim Halket. Listen to every word. I shall not be alive in the morning."

Jim shivered a trifle. His comrade's clutch was convulsive, and he seemed to be struggling for breath. But by supreme effort the words came clear and slow: "Jim, comrade, I'm not what I said I was; I'm not really an infidel, but

I'M A PRODIGAL

—a backslider. All my people were good. I've had every chance—but chosen the wrong. You haven't, but you are not so far from getting right now. I've watched you since I can see you just do care for all the chaplain says, and when he asked you yesterday if you'd serve Christ, and give up sin, you'd have said 'Yes' if you hadn't seen me looking at you.—"Ah, Brown!" cried the other, "cannot we both ask God to forgive us our sins?"

"Yes, Jim, perhaps we can but listen! The mission hall you told me you used

Great Stories of the Bible

II. Gideon's Victory

Judges, 7th chap.

(TOPIC FOR WEEK OF JUNE 15TH.)

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

to go to was where I was a scholar in the Sunday School years ago. When you get home, will you promise me to take this old pledge-card that I signed when I was a boy—I used to carry it next my heart, even in my worst days,—and will you lay it on the form in the little room, to show that I do repent, I do come back, although I shall never see home again? For a moment all was still, then once more, in words almost inaudible, Brown said, "I am forgiven; Christ's blood has cleansed my heart. Pray Jim,—quick, now, I'm going!"

"Our Father, which art in heaven." It was the first prayer that came to Jim's lips. Their hands were clasped; they were

RETURNING HOME TOGETHER.

But ere the Amen was reached, one prodigal had entered the Father's house, and, kneeling on the mud floor, a new and wonderful sense of pardon and peace crept into Jim Halket's soul.

The prayer meeting had been a small one in the little London mission hall, and the missionary was just about to close the door and go home, when he heard a hurried footstep outside, and turning he saw a soldier in a big overcoat, standing nervously at the door. "Sir, you don't know me," he faltered, "but I used to come here years ago. Will you take me into that room there," and he pointed down the aisle, to the side-room.

The request seemed a strange one, but the missionary switched on the light, and complied.

"Sir, where was the elder boys' class held in this room ten years ago?" "That was before my time," was the reply, "but I have often been told that it was held here by the wall, the boys sitting on this form. Their teacher used to sit on a chair in front of them. Were you one of them?"—"No, sir, but

I'M A CHRISTIAN,

and I want to ask you a favor. Will you kneel down by me, here, sir, at this form, while I reconsecrate my life to the service of God, and pledge myself to do my level best to win my comrades for Christ."

"Yes, my lad, that I will, gladly," was the reply.

It was in solemn silence that they knelt down, side by side, and then, putting his hand in his tunic, the soldier drew out a tattered pledge-card. Almost illegible were the words, "Arthur Brown," written in a round, boyish hand.

It evidently meant so much, that the one who knelt by his side asked gently, "What is that?"

"And Jim Halket laid it reverently on the form beside him, buried his face in his hands, and with a sob whispered, "My chum!"—*Selected.*

What He Expected

Mark Guy Pearce tells of the quiet Yorkshire class leader, Daniel Quorn, who was visiting a friend. One forenoon he came to a friend and said, "I am sorry you have met with such a great disappointment."

"Why, no," said the man, "I have not met with any disappointment."

"Yes," said Daniel, "you were expecting something remarkable to-day."

"What do you mean?" said the friend.

"Why, you prayed that you might be kept sweet and gentle all day long. And by the way things have been going, I see you have been greatly disappointed."

"Oh," said the man, "I thought you meant something particular!"

"THIS is the victory that overcometh the world, even our faith," writes the Christian apostle, and one could not find a better illustration of the deep truth of his words than in the story of Gideon's triumph. The story of this great judge is indeed more than a series of historical chapters; it is a psychological study of the growth of a religious man's soul.

The Scriptural introduction to Gideon presents him to us as a typically commonplace man of religion; that is, not indeed as a man whose faith has suffered a total eclipse, but as one in whom most certainly a partial eclipse of faith is occurring. That partial eclipse of faith in him is borne witness to by a series of facts to which the historian seems to be at pains to draw our attention. First Gideon is found fearfully submitting himself to the almost intolerable domination of the devouring foe, threshing the wheat in the sickle of the wine-press lest he should be set upon by some of the great hordes of Midianite marauders whose periodic forays left the land as bare as when it had been visited by a plague of grasshoppers. It is while he is thus timidly engaged that the angel messenger finds him with an arousing message, and Gideon bears witness to his own lack of faith in the reply he gives to the heartening and challenging greeting of the heavenly envoy: "Oh, sir, if the Lord be with us, why, then, is all this befallen us? And where be all His miracles which our fathers told us of?" In the second place he timidly begs off from the high task to which he is called. He underscores and italicizes his own insignificance: "Oh, sir, wherewith shall I save Israel? Behold my family is poor in Manasseh, and I am the least in my father's house. But when lack of faith takes that form in particular it has distinct promise of betterment in it. Moses so begged off at first from the big task God called him to do. King Saul did likewise; so did some of the prophets; yet it is not remarkable that these were "workers together with God," who supremely learned the mastery of faith and won a glorious place in the roll of faith's immortals.

The greatest evidence of the partial eclipse of Gideon's faith is found in his repeated demands for miraculous assurances. "Without doubt, in the timidity of his faith, he very much overcame the excellent maxim, "Be sure you're right, then go ahead." He wanted assurance to be doubly and even trebly sure before beginning his great work of emancipation.

But, after all, faith was not totally eclipsed in him. He has enough trust in God to bring him light and courage and loyalty to conscience. His father might "conform," and others about him might likewise "conform" to the popular Baal worship, but Gideon is apparently the one loyal religious man of the period. He is down-hearted, because the acts of his fathers do not seem to be the God of their succeeding race," but he is not resting his hopes upon any broken reed of Baalism. His compatriots and fellow-townsmen know him evidently as a worshipper of Jehovah, for when he first screws his courage up to the bare steel pole, and under cover of the darkness overtakes and destroys the altar of Baal and its "asherim," the

townsfolk have no difficulty in pitching upon him as the perpetrator of the seeming deed of sacrifice. They knew at least where his religious sympathies lay. And by the way, how wonderfully that story of Gideon's first great act of Judgeship—the iconoclastic reformation of Israel's religion—brings out the fact that one bold man can often make others as advanced in thought as himself, but not yet quite so bold, find articulate expression for their convictions. Gideon's father, as we have seen, was a "conformer," but it is quite clear, too, that his heart was not very much in the Baal worship. His son's bold defiance of that which sharpened wonderfully the logic of Joash's conscience, and made him in a remarkably brief time a somewhat telling and caustic critic of the popular god. Moreover, there were others—a great many others—who had accepted Baalism in a meaningless way, and whose religious views were as shallow as theirs. They needed only Gideon's one act of reforming boldness, and Joash's sharp theological jibe at Baal to make them discover where their own religious sympathies lay and to line up with the young reformer who ere long was to be an emancipator. Doubtless our readers have noticed that it is especially the Great reforms get themselves launched not because one strong masterful personality overawes the multitudes and carries them along with him whithersoever he will, but by one clear-thinking and daring individual lifting up his voice with that of a great and good man, and by one who, having long thought as he thinks and long felt as he feels, grow articulate too, and the one voice swells into a thousand or more, and the reforming purpose runs like wildfire through a community or a nation. It is surprising how unexpectedly definite and assertive the temperance sentiment of a municipality becomes when one courageous soul "lifts up a standard for the people."

When once Gideon's faith began to pass out of eclipse it moved very rapidly into splendor. With judgment begun thus at home, and the people of his own tribe probably none more worshipping the neglected God of their fathers, Gideon turns to wrestle with the problems of foreign domination and the public disquiet and discomfort arising from it. It marks a great advance in his faith that he sends out his rally cry at all. The local reformer who confines himself to setting right the people's religion might be superciliously overlooked by the Midianite overlords, but the insolent military leader who had blown his war trumpet in defiance must be sharply and effectively dealt with. Gideon made himself a marked man—a man with a price on his head—by his boldness and his urgent out to his messengers to the surrounding tribes. But the new and larger courage of Gideon has grown out of a new contact with God—a fact of which the historian is careful to inform us. The defiant trumpet blast shakes the surrounding tribes more than it might shake Gideon, for "the Spirit of the Lord" has come upon Gideon; or, as the striking passage has been translated, "The Spirit of the Lord clothed himself with Gideon."

It was a braver deed still that was done by the young emancipator, when at the close of the day he proclaimed to his soldiers the proclamation by which

their nose too large numbers were rapidly reduced from 32,000 to 10,000. There was high courage in the young leader's soul when he contemplated launching that devoted 10,000 against the myriads of "the children of the east." Probably he fed his courage with the whisper that his ten thousand were ten thousand heroes, whose hearts were in the business and who were not looking for a safe way out of the fight. But Gideon has above all learned to trust not in his 10,000 patriots, but in his nation's God and in its God-appointed destiny. He has learned that "faith is the victory," and is ready, when the final evidence of faith is demanded, to submit his little army to that searching test by which he is left with a paltry 300 to face the hosts of Midian. True, it is a very admirable piece of military strategy; that picturesque midnight demonstration in three-quarters with crashing pitchers, bewildering many lights and loud, confident battle cry, and true, also, Gideon has had the inspiring advantage through his personal visit to the camp of the foe of knowing that the foe was not thrilled with the confidence of an easy victory, but that even his dreams are haunted by vague forebodings of disaster at the hand of the despised Israelitish "barley-cake" whose rolling threatened the destruction of the Midianite tents.

But, making all allowances for the graciousness of God in buttressing and building up the young judge's faith by knowledge, this story remains one of the many splendid illustrations of the might of faith our Bibles offer to us. "More things are wrought by faith, as well as by prayer, than this world dreams of." If our faith were but as a "grain of mustard seed," there are many things now down on our list of impossibles that would straightway get themselves done. Dead churches would be quickened into life, decadent Leagues would become vital in their activities, and worldly communities would thrill to the sense of God. Certainly we would then cease to "thresh" our "wheat by the wine-press," and would get out instead into the open, and boldly make it safe for ourselves and for others to do right.

One parting lesson we should learn from this familiar old story. The Gideon of this great victory was certainly a very different kind of man from the Gideon of chapter six, but the germ of what he here is was always in him. It needed only a more vitalizing contact with God to make it grow into the heroic. We, too, are poor enough raw material—but "it doth not yet appear what we shall be." Let us link up with God and find out.

Parents and Children

TOPIC FOR JUNE 22ND.

Scripture reference, Deut., chap. 6.

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

AS Fatherhood is the fullest revelation of God, including all previous manifestations of His character, and giving them their widest meaning, even so parenthood is the highest ideal of human life making possible the realization of all the best qualities of human personality. In blessing our first parents God said, "Be fruitful and multiply, and replenish the earth and subdue it." The blessing and promise given to Abraham were not to him as an individual, but as the head of an household. The promise did not consist merely of material possessions, but "I will make of thee a great nation." The blessing was conditioned on the fact that "in him shall all the nations of the earth be blessed." God ordained that, through parenthood and the household, the Divine blessing should be bestowed, and the Divine covenant should be fulfilled. The nation of Israel is only the unfolding of the fruitful household of Abraham. The history of Israel is the fulfilling of the covenant through the tribal and national life. To the very last the Hebrew people prided themselves on being the "children of Abraham."

In the coming of the Christ as the Babe in Bethlehem, God revealed the vital importance of parenthood in man's redemption. The babe was nurtured and trained in the home. Jesus did not come as a king in the clouds of heaven to reign on the earth. By that method He could not save men, nor establish the true kingdom. The Kingdom of God is based on the fundamental relations of the home—fatherhood, sonship, and brotherhood. "The whole theology of Jesus may be described as a transfiguration of the family. The family is, to the mind of Jesus, the nearest of human analogies to that divine order which it was His mission to reveal." Parenthood and the home are as vitally associated with the new covenant made through Jesus Christ as they were with the former covenants. Upon the basis of the family did God found the human race, for "of one blood hath he made all nations of men to dwell on all the face of the earth." Likewise

He has revealed the consummation of all human history as the forming of the "family of God."

Parenthood is a twofold blessing. It realizes the highest qualities of human personality, and offers the best opportunity of being a blessing to others. By their noble self-sacrifice, patient and ceaseless efforts, loving and sympathetic influence, the parents are given the privilege of fashioning the young plastic life, and of nurturing it to maturity. The home is the smallest social unit, in which all the personal and social qualities of character can be developed. It is one of the greatest errors of our day that we depend more on the church and other outside agencies to train and develop our children than we do upon the home. The most efficient and permanent agency for evangelism is the home. Where can the distinctive conceptions of our religion be better revealed than in the home? How natural for the child to be drawn into trust in the earthly parent to implicit faith in the unseen Father of all.

The function of parenthood is twofold—the transmission and the realization of potential life. "What we transmit to our children, and our right rearing of the coming generation, is our chief contribution to human progress and human welfare." These are summed up in the two principles—heredity and environment.

HEREDITY.

"What we contribute to our own generation affects that generation, but what we contribute to our children affects countless generations to the end of time." The transmitted potential life is not merely physical, but is truly personal. We hand down to our children an endowment of physical, mental, moral and spiritual capital. We capitalize and endow the personality of our children, out of the revenue and dividends drawn from the personal and social activities of our life. Heredity may help or hinder the progress of the race. The old saying is still true, that "the iniquity of the father

is visited upon the children unto the third and fourth generation." But it is equally true that the righteousness of the parents shall affect many generations. "Heredity is the fundamental cause of human wretchedness. Every human child at birth is endowed with the heritage, transmitted from innumerable ancestors, and is already rich with impersonal experiences from its prenatal life. These, combined, decide the individual's race, and strain, and potentially incline his tastes and tendencies. His hopes and fears, his failure and success."

But of more importance to us at present, is the question, what atmosphere surrounds the child-life? What training is the child receiving? This brings us to the question of

ENVIRONMENT.

As the seed requires the proper external conditions of heat, light, and moisture, to awaken its dormant life, even so the potential life of the child requires the proper environment to awaken the best within it. The awakening of the whole personality will be very gradual, but, nevertheless, it pertains to the one continuous process. Man passes through life without manifesting all the best qualities of their real self, because they were never brought under the proper influences. The environment most suitable and natural for the development of the child is the home. "Home-training is the best safeguard for the proper rearing of the on-coming generation." This training may be treated from three viewpoints.

1. *Physical Culture.* It is only when the body is normally healthy that it can be the instrument by which the full personality can be revealed. We cannot instill too early nor too emphatically into the minds of our children the sacredness of the body. The New Testament teaches us that the body is the temple of the Holy Spirit. This does not teach that the flesh is evil, but that it is secondary. "We are not to seek the pleasures of the body, but to rule our bodies, and bring them into subjection to a higher pleasure—joy of service." Many of the great evils of our day can be prevented, if our boys and girls are instructed and trained in the principles of personal and social purity. No normal function of the human body is worthy of scorn or ridicule. It is not the proper use, but the immoral abuse of the body that brings disaster and degeneracy. The physical must be kept in its place in relation to all other elements of human life. The moral and spiritual must have precedence over the physical. The physical nature attains value only as it makes possible the fulfilment of its own purpose.

2. *Moral Discipline.* The moral training of the child in the home does not consist fundamentally in forcing obedience to external commands. It is to awaken and develop the moral judgment, which measures all human activities in relation to the supreme standard of human life. This implies the instilling of high ideals of life and conduct by example and instruction. The true moral standard must be self-imposed. But the means of awakening the moral nature and presenting the highest ideals rests with the home. The child should be encouraged to develop his own power of judgment. He cannot commence too early to choose the highest ends of life, and exercise his judgment on the value of every act and purpose of life in relation to that great end.

Owing to the wider experience of the parents, and to the supreme awakening of their life, they know what things are helpful or harmful to the child, better than the child can. The individual acts, the motive and spirit manifest, the habits formed, all have their real value

in their results on the future progress of life. It is the duty of the parents to train, guide and nurture the best qualities, and to suppress the undesirable. This requires an obedience from the child that is based on faith. To this end there should be a reciprocity of personal confidence that keeps out suspicion and doubt. Let us exercise the true authority of discipline in the spirit of loving interest and mutual anxiety for the best results. We should see an obedience from the child by discipline and example, that, when he faces the crises of life, he will naturally choose aright.

SPIRITUAL AWAKENING.

The awakening of the spiritual life is dependent on external influence. The first essential is example. By the law of imitation the child chooses to follow the lead and imitate the spirit of the parents. Whatever spirit is revealed in the parents, the same spirit will be awakened in the child. This is the law upon which our redemption is based. We love God, because He first loved us. If the spirit of love, sympathy, sincerity and obedience be the spirit of the parents, then the same spirit will be awakened in the child. But if vengeance, anger, and selfishness are shown, how quickly the child follows in the same way.

Besides example we need the spirit of sacrifice. We became convinced of the love of God, by the vicarious sacrifice of Jesus. Even so the love of the parents will be best proven by the vicarious spirit. This is not the principle of substitution. Parents are not to suffer instead of the child, nor relieve him from the burden of responsibility. They are to identify themselves with his life, and help him to help himself. The great aim is to awaken the spiritual vision and judgment, so the child will see and choose the spiritual ends of life. Gradually a spiritual fellowship will develop and grow between parents and child, which will prepare the way for the deeper fellowship with the Heavenly Father. "The child should be brought up to the realization of the identity of religion and life. He must not be thrown into the fire and be later plucked as a brand from the burning. 'Heaven lies around us in our infancy,' but heaven, and God, and love, must be pointed out to the child; from its earliest years by the father and the mother."

SUGGESTIONS.

Let the leader hand out the following questions the week before, and enliven the discussion by the answers given.

1. Which is preferable, a wealthy home, with laxity of discipline, or a poor home with high ideals and trainings?
2. Is our present Public School System a help or a hindrance to the home? Does it train the children in obedience and respect for seniority?
3. What part of a child's training should parents hand over to other agencies, like the church and state?
4. Should we keep religious instruction out of our Public Schools? Are Catholic Separate Schools any special help to the Catholic homes?

Scripture references that may be handed out by the leader to be read as occasion calls for—Gen. 2:18, 1:27-28, Deut. 4:9-10, I Cor. 6:79-20, 9:25-27.

The best things are nearest—breathe in your nostrils, light in your eyes, flowers at your feet, duties at your hand, the path of God just before you. Then do not grasp at the stars, but do life's plain, common work as it comes, certain that daily duties and daily bread are of the sweetest things of life.—John J. Gibson.

Patriotic Programmes

SUGGESTIONS FOR THE WEEK FOLLOWING JUNE 29TH.

MISS IDELL ROGERS, COBOURG.

DID Milton in his *Areopagitica* have a vision of our great Dominion of Canada, as we see it to-day, when he penned these words:

"Methinks I see in my mind a noble and puissant nation rousing herself like a strong man after sleep, and shaking her invincible locks, a nation not slow and dull, but of a quick, ingenious and piercing spirit; acute to invent, subtle to discourse, not beneath the reach of any point that human capacity can soar to."
"Methinks I see her as an eagle, mewing her mighty youth, and kindling her undazzled eyes at the full mid-day beam, purging and unscaling her sight at the fountain itself of heavenly radiance."

These words of the great poetical seer have largely come true in the growth of Canada, and an intelligent acquaintance with the vast extent and almost boundless resources of the several provinces of the Dominion cannot fail to aid the growth of a national sentiment and to foster feelings of patriotic pride in our noble country.

amount of material available for a patriotic evening, which should foster a warmer love for the goodly heritage which God has given us, and a heartier devotion to its political, intellectual, moral and material welfare.

If the desire is to awaken in our young people the fires of patriotism and kindle pride in our historic past, in what better way can it be effected than in turning to the pages of history, and either by poem, prose sketch or brief address, outline some historical event or deed of heroism in connection with the history of each Province, now cemented together by the bonds of a wise confederation?

For instance, one Epworth Leaguer might give a description of the region invested with undying interest by Longfellow's pathetic poem, "Evangeline," and the story of the Acadian peasants, a simple, virtuous and prosperous community on the shores of the Bay of Fundy, and the tragic events that befell that idyllic people.

Passing on to New Brunswick, another



THE OLD GAGE HOUSE, BATTLEFIELD OF STONEY CREEK.

To-day, as never before, Canada is attracting the attention of publicists, political economists, and commercial barons of other lands. Its vast water powers, its wealth of forest and mine, its broad wheat fields, its inshore and deep-sea fisheries, are of deep monetary significance in the commercial centres of the world. The magnificence of its scenery, the attractions afforded to votaries of the rod and gun, attract pleasure seekers and scenic travellers from every land.

The stories of its numerous places of historic interest, with their heroic setting, its variety of character and social conditions, from the cultured society of its great cities to the quaint simplicity of its inhabitants; the strong, free life of its fishing villages; the quaint customs of Galician and Doukhobor, and other nationalities in the great West; the life and habits of the Indian race, now fast dying out; the bold adventures of its mining life, offer to the poets, the novelists, the historians, not only of our own, but of other countries, an almost endless variety of material for literary treatment. Consequently there is a vast

Leaguer might describe how Madame, wife of Charles St. Etienne de la Tour, held the fort of St. John when it was attacked by the British lords of Acadia, or tell of the coming of the United Empire Loyalists to that Eastern Province.

Taking up Quebec, the Epworth Leaguer will find vast material for an interesting paper in its storied lore—the Plains of Abraham, the death of Wolfe and Montcalm, a description of the habitants, or the story of the founding of Ville Marie (Montreal, our commercial capital), the Shrine of St. Anne, or other historic spots.

Another Leaguer might with benefit describe the stout-hearted struggle of the Canadian militia at the battle of Crysler's Farm, and the quaint and ruined windmill near Prescott in Ontario; or tell of that old wooden church, and its quiet God's acre, where slumbers the dust of Barbara Heck, honored in both hemispheres as the mother of Methodism in both the United States and Canada; or tell of the brave ride of Laura Secord; or describe that first Parliament of Upper Canada at Newark (now Niagara),

where, seventy years before, President Lincoln's Emancipation Proclamation, the first United Empire Loyalist Parliament, like the embattled farmers of Concord, fired a "shot heard round the world" in an act forbidding slavery, and tell how Canada for years became the refuge of fugitive slaves from the Southern States. The Nova peninsula is especially rich in historic lore, while our beautiful northern lakes are indelibly associated with the memory of the early French explorers of Canada. The story of Chief Joseph Brant, or Tecumseh, will afford material for an outline of these days.

Of these suggested papers might be varied or interspersed by poems of historic interest, emphasizing the spirit of Canadian history, such as "How Canada Was Saved" (George Murray), "Madeline De Vercheres" (John Reade), "The Loyalists," "Laura Secord" (Dr. Jakeray), or "Ballad for Brave Women" (Charles Nair).

Another suggestion for a patriotic evening is to have one Leaguer tell the story of, or events leading up to, the Confederation of the Provinces. Another might read Charles G. Roberts' "An Ode for the Canadian Confederacy," or his "Collect for Dominion Day." Let this be followed by brief sketches of the resources and present conditions of the Provinces that entered into Confederation, followed by a summing up by the leader, dwelling upon the great heritage that is ours in this new country, the fairest daughter of that great mother of nations, whose colonies girdle the globe.

One Epworth League leader contrived a very successful patriotic evening by securing Frank Yeigh's little book, "Facts about Canada," and so arranging that everyone present came prepared to take part by imparting some item of information about our vast and glorious country. This was followed by a wise summing up and talk along the line of citizenship and our responsibility to the strangers coming to our land.

For a morning or national evening booths might be arranged to represent the different provinces, where appropriate refreshments are served. For instance, the North-West booth might serve shredded wheat, in a variety of ways, and in deference to its varied European population, coffee and doughnuts; British Columbia, salmon sandwiches and rice cakes, and a cup of tea; Ontario (with its early settlement of English, Irish and Scotch), porridge and cream, potato salad and buttermilk, berrill, and bread and butter.

Food for the mind for this evening may be furnished by a varied repertoire of patriotic songs, addresses and recitations, while unique decorations will add to the success of the event.

"Me a Clistian"

The story is told of a Chinaman in this country who had applied for a position as house servant in a family which belonged to a fashionable Church. He was asked: "Do you drink whiskey?"

"No; I Clistian man."

"Do you play cards?"

"No; I Clistian man."

He was engaged and proved to be a capable servant. By and by the lady gave a bridge party with wine accompaniments. The Chinaman did his part acceptably, but the next morning he appeared before his mistress.

"I want to quit."

"Why? What is the matter?"

"I Clistian man. I told you so before; no heathen, no heathen, no heathen; no workee for 'Melican heathen.'"—*Baptist Standard.*

Personal Interviews of Jesus With Peter, a Fisherman—A Call to Service

Luke V. 1-11; (Matt. IV. 18-22; Mark I. 16-20.)

TOPIC FOR JULY 6.

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

I. THE SITUATION.

JESUS had fairly entered upon the work of his public ministry. Since His baptism He had made a second visit to Judea, had taught in the synagogues of Galilee, and had healed many sick people; His face had gone abroad through the country round about, and everywhere He went multitudes flocked about Him.

Among His followers were a few who were more closely associated with Him. They had been the disciples of John, but had now attached themselves to Jesus. They had been with Him at the marriage feast in Cana and on other occasions; and had heard His words and witnessed His works. Jesus had been a guest in the home of one of them—Peter, whose mother-in-law He had healed of a fever. But as yet they could scarcely be called permanent disciples, for they still followed their old occupation. Moreover, they did not yet fully know Jesus. He was to them a great religious teacher whom God had sent with the power of His Spirit—a prophet greater even than John. But they did not as yet recognize Him as the Son of God, and it is doubtful whether they recognized Him as the Messiah or not, although Jesus had already revealed Himself as such to the Samaritan woman.

It is evident to the mind of Jesus that these men should be drawn closer to Him, and should be led to give up their occupation and devote their lives to Him entirely. But before He could expect them to leave all and follow Him, He must make Himself more fully known to them; they must have a more adequate conception of His person. Jesus therefore awaited a convenient opportunity to give them a fresh revelation of Himself, and to call them more fully into His service.

One day early in the morning He was standing by the lake of Genesareth, and the crowds were pressing upon Him. He can easily imagine by what mixed motives they were moved to come together to hear Him. While He was thus being pressed by the crowd He saw two boats standing by which belonged to His fishermen friends—Peter and Andrew, and James and John. They had been out all night and had caught nothing, and were now cleaning their nets. Here is Jesus' opportunity. How will He use it?

II. THE MASTER'S TASK.

On the one hand the crowd is pressing Him inconveniently; on the other hand are His four fishermen friends cleaning their nets, somewhat fatigued and discouraged after their all night's fruitless toil. The opportunity He had been waiting for, to call Peter and his partners to a higher service, has now come, and He will take advantage of it. But first, He must leave a message with the multitude.

III. THE MASTER'S METHOD.

1. He enters into Peter's boat. Here is a master stroke. Jesus is in need of help and He turns to Peter, who in turn is glad to give it. He selects Peter's boat in preference to the other; this would please Peter for it was paying him a compliment. Already He has won Peter's good-will.

2. He now asks Peter to push out a little from the shore. This is another master stroke. He has asked Peter to do

something which he can do well, for he was an adept with the oars. This gives Peter a chance to serve the Master and to serve Him, too, in the presence of the admiring crowd. It may be that his vanity is touched, and he feels elated that he is chosen to be the Master's first lieutenant. In the honor of that hour he forgets the disappointment of the previous night.

3. Jesus next addresses the multitude. His thoughts, however, are more on Peter and his companions than on the multitude. Nevertheless, he will deal fairly with the multitude; they had come to hear Him, and before His attention wholly to the fishermen. He will leave a message with them. This, doubtless, is the view of the evangelist, for he tells us nothing about the substance of Christ's address, nor its effect upon the multitude. To Him this address is of little importance compared with Christ's effort to win Peter and his companions.

4. He takes Peter out into the deep for a draught of fishes. He had already shown His confidence in Peter; now He will show His interest in him. Peter has done something for the Master; now the Master will do something for Peter. But Jesus has other ends in view in addition to catching fish. He wishes to get Peter by himself where he can deal more effectively with him, and give him a more perfect view of Himself and His power.

Gently the Master is leading Peter along. This fisherman who was born to lead is learning to follow. Jesus has gained Peter's esteem and good-will, and also his trust and obedience to the extent that he is willing to let down the net at the bidding of the Master, even though it is against his own judgment.

5. The miraculous draught of fishes. Peter is not yet wholly won. There are some things that he must learn before he can be a true disciple of Christ. He must learn more about Christ's real worth, and more about his own unworthiness. Through that miraculous haul of fishes, Peter recognizes Jesus as one who is greater, mightier, and holier than he had thought Him to be; and in contrast with the pure nature of Jesus he sees his own unworthiness and sinfulness.

HOW JESUS WINS PETER AND HIS PARTNERS.

In Jesus he has a vision of absolute holiness, and perhaps, of divinity. When a man has such a vision as this it makes him feel as Isaiah felt when, in the presence of the enthroned Lord whom he saw high and lifted up, he cried, "Woe is me! for I am undone; because I am a man of unclean lips." Thus does Peter feel when he learned that he is in the presence of absolute holiness, and he is constrained to cry out, "Depart from me; for I am a sinful man, O Lord." This new vision of Jesus gives him a new vision of himself. Once he thought himself a comparatively good man; but now he declares himself to be a sinful man. Once he thought himself worthy to be the Master's first lieutenant; but now he feels that he is not worthy to sit in the same boat with Him. Once his vanity was flattered, for the Master had used his boat as a pulpit with himself as care-man; but now his pride has vanished and he is thoroughly humbled. Hitherto Jesus to him had been "Master"; now He is more than "Master"; He is "Lord."

6. Fishers of men. Peter is now com-

pletely won. He had seen an exhibition of Jesus' power which awed him, and an exhibition of His personal interest in himself which touched him. He is willing to leave all and follow Him. Jesus now gives him for commission, "Henceforth thou shalt catch men." His partners also are won to permanent discipleship. They had been witnesses of the miraculous draught of fishes, and had helped to haul it in, so that they, too, being amazed at the wonderful catch, are ready to surrender him for commission, when they brought their boats to land, they left all and followed Him."

IV. HINTS FOR SOUL-WINNERS.

1. Personal Work. Jesus recognized the importance of the individual and the necessity and high value of doing personal work with Him. The privilege of addressing the masses did not deter Him from seeking the individual. After a few minutes spent in addressing the crowd He dismissed them, and a much longer time was spent in going out into the open sea with Peter. It takes more time to do personal work than it does to address people in masses. Jesus was always ready to give the necessary time for personal work with an individual. It might be necessary for Him to go where the individuals were; to accompany them in their travels as in the case of the two disciples on their way to Emmaus; to go to their place of business as in the case of Levi the publican; to assist them in their work as He assisted Peter to catch fish; to go to their homes as in the case of Zaccheus; to mingle with them in their feasts as He frequently did; to suffer Himself to be interrupted as in the case of the woman that was a sinner who anointed His feet at the feast in Simon's house; to allow His rest hours to be interfered with as in the case of Nicodemus who came to Him by night; or to neglect His dinner as in the case of the Samaritan woman at the well. Personal work, no time was counted too much, no difficulty too great, and no sacrifice too dear. What are we leaguers doing along this line?

2. Tact. Study the Master's tact in winning Peter. He made Peter His helper by obtaining the use of his boat. He secured his good-will; he showed His confidence in him, and His personal interest in his work.

3. Purpose. Jesus in His work had a purpose in view, and He always worked toward a definite end. The throng pressed Him and appealed to Him, but it could not prevent Him from going after Peter. Jesus' life was ruled by a dominating purpose—to win men for God.

4. Training Leaders. Jesus was in need of leaders, and He recognized in Peter the qualities that make for leadership. With all his angularities he was worth a hundred times as much as he was with the crowd. This man was worth having at any cost. This man, born to lead, was now learning to follow. Jesus taught him to follow that he might learn how to lead.

A Bell Social

Cards announcing a bell social proclaimed that bells and belles were wanted on a certain date at a given place. Every one was requested to bring a bell, any kind of a bell—electric bell, cow bell, alarm bell, a large or a small bell—but certainly a bell. At the social each bell was expected to tell its experience. Some had travelled great distances, others had enjoyed the pleasures of romance. Songs and piano music bearing the titles of bells were rendered. Cake was served and ice cream that was moulded into the shape of bells in order to conform to the character of the meeting.—Exchange.

The Farmer Sage of Japan

Ninomiya Sontoku, One of Japan's Reformers

EPWORTH LEAGUE MISSIONARY TOPIC FOR JULY.

MRS. F. C. STEPHENSON.

NINOMIYA SONTOKU, the Farmer Sage of Japan (born 1787, died 1858), is the most famous man Japan has given to the industrial world. He deserves a place not only among the great Japanese but among the great men of his age anywhere.

Ninomiya lived and died before Protestant missions had gained an entrance to the Mikado's kingdom. Commodore Perry had visited Japan in 1853, and in 1854 treaties with the United States and European countries were made. Japan had been preparing for her new day which was dawning while Ninomiya's life was closing. We cannot measure how much he contributed to the rearing Japan to receive the Light of the World and to take her place among the nations.

Ninomiya had a message for his fellow-countrymen, and he gave his life that he might show them a better way than they knew. Through his teachings, through the "Hotoku society," which he organized for social and moral betterment, and through the work he accomplished in bringing back to prosperity estates which had gone to ruin and in reclaiming lives which had become prodigal, he made his principles known and brought to many a new vision of patriotism, of industry, of a higher standard of life and of service for others.

Ninomiya was born within sight of the beautiful Mount Fuji. His grandfather had amassed great wealth, but although in the days which followed the French Revolution, the days of great luxury and extravagance on the part of the lords and gentry and of extreme poverty and bitter hardship among the peasantry, he gave practically all his fortune to the poor; and Ninomiya's father inherited nothing.

When Kinjiro, for that was Ninomiya's boyhood name, was born, the family was in hard circumstances, and when he was five years old, the Sa River overflowed its banks and washed away his father's land. Then they were poor indeed.

When Kinjiro was only fourteen years old his father died, and the boy became the head of the house and the support of his mother.

Many stories are told of his boyhood and of the brave attempts he made to become educated. When working for a farmer, he was so poor he could not afford pen and paper, but he filled a tray with sand and with a chopstick practised writing in the sand. He went sometimes on rainy days to the Buddhist Temple, where the priest gathered the poor boys to teach them to read. One day the boy next to him had brought a sheet of paper. Kinjiro asked him if he might write a few Chinese characters on it. The boy consented, and Kinjiro wrote, "Learn one character every day and in one year you will have three hundred and sixty-five characters, you young rascal." This has been called "The Three Hundred and Sixty-five Day Maxim."

Ninomiya's first public work for others was done when he was twelve years old. He planted a number of trees by the river so that in the year to come they would protect the bank and prevent the river from overflowing.

His mother died when he was sixteen and his home was broken up. His two younger brothers were adopted by a rela-

tive, and Ninomiya went to live with an uncle, who was well-to-do, but a miser, and begrudged the little drop of oil Ninomiya used when, after a hard and long day's work, he spent his evenings in study.

When Ninomiya was old enough to do for himself, he left his uncle's and went back to his old home, which was now almost in ruins. With the money he had earned at his uncle's, he put the whole house in repair. Here he lived alone, and by strict economy and hard work managed to save some money. In time he completely redeemed his father's estate.

Ninomiya's success in redeeming his father's estate brought him to the notice of a retainer of Okubo, the wise and clever Lord of Odawara. This retainer was in financial difficulty, and he sought Ninomiya's help, asking him to take charge of his estates and bring them back to prosperity. After several refusals, Ninomiya consented to redeem the place in five years.

Before undertaking the work, he said to Hattoria, the retainer, "You must leave the whole thing to me and must not even question my actions. You acknowledge your failure. Now you must depend on me to redeem your lost estate. You must not wear silk and must not have luxury in your home which must be very simply furnished." In short, he told his master that he must adopt the simple life.

After five years of faithful economy and hard work he had paid all debts, brought the estate back to prosperity and had \$1,500 to the good. When his master handed him back a third of the \$1,500 in recognition of his services, Ninomiya called the servants and divided this amount among them as a reward for their co-operation and help in bringing prosperity once more to their master and his estates.

Lord Okubo, having heard of Ninomiya's success in helping his retainer, was anxious to take him into his own service, but Ninomiya was a farmer and would not be acceptable to his retainers, the proud samurai. However, Lord Okubo saw a way of adjustment, and, having secured Ninomiya's services, sent him to Sakuramachi, a village in Shimotsuke Province, to do a piece of work which several of his retainers had tried to do and failed.

For three years Ninomiya had refused to do this work, and when at last he accepted the commission, he made a close study of the whole situation and the conditions which prevailed. Lord Okubo had despatched both men and money to redeem the place, but the men sank to the level of the degraded and roundabouts, and spent his money to no purpose. Ninomiya concluded that money was not necessary to accomplish the desired reform. He said, "If we would only develop the deserted wastes in human minds, we could then let the deserted fields look out for themselves." Ninomiya and Lord Okubo thought the people had degenerated through the misuse of money, that they valued it because it gave them a chance to gamble, and the more they had the more they gambled. They must earn the money in order to appreciate it. Ninomiya explained to Lord Okubo, "If the cultivator sows one acre of waste land and raises only one koku and a half of rice (one koku is five bushels), the people will have none to

waste, for one koku will be required for food and the balance for seed. Such a method will make them industrious, sober and economical." Lord Okubo was delighted with the simple wisdom of Ninomiya and immediately set him to work.

For ten years Ninomiya worked for Lord Okubo, during which time he transformed not only the land from barren wastes to productive fields but the people from thriftless gamblers to industrious citizens. So successful was Ninomiya's methods that he had grain available in the time of famine. It is estimated that he was the means of relieving forty thousand persons.

Ninomiya became famous, men were attracted by his teachings and became his disciples. Many who were in financial difficulties sought his aid and thousands paid tribute to his kindness and help in the days of the famine distress.

After he had successfully carried out many commissions for members of the nobility, he was recognized by the Government and asked to undertake the supervision of a public works project.

For a time he lived at Yedo, and there gathered about him disciples whom he taught daily. He met with much opposition, and his enemies, who were jealous of his power, threatened death and banishment to any who accepted his teachings. This opposition increased as Ninomiya's earnestness, and the young men gathered around him. While in Yedo, he had a very interesting club of young men called the "Imo-Arat-Kwai," "Potato-Washing Bee." In this club the young men spoke freely of their mistakes and gave expression to their desires and aspirations after a better life. It was not unlike a Methodist class-meeting. The name of the club was derived from the Japanese custom of skinning new potatoes by stirring them in a tub with a stick.

While Ninomiya was at Sakuramachi he first gave his disciples the teaching of "Hotoku," and he became known as the "Hotoku" teacher. To-day through Japan these "Hotoku" Societies are very popular and their numbers are steadily increasing. The two outstanding principles of "Hotoku" are, first, to develop morality, and, second, to promote industry and economy. The rules of the society are very interesting, and provide for self-help, mutual helpfulness, and an obligation to serve others whether members of the society or not.

Many lessons may be learned from Ninomiya's teachings and sayings. The following are a few selections:—

"If you forget the blessings received from the past and think only of future blessing, you will certainly lose your joy."

"I also teach the importance of living well within one's means and of limiting one's expenses. I also teach that one's salary is a heavenly gift entrusted to one. With this income one must pay the demands of society, and if the income is insufficient, one must withdraw from society."

"We must be willing to sacrifice for the people, for our own country and for the world, and must pray that we may rescue even one man, one family, one village. This is the spirit of my whole life."

"The reason the country is not continuously prosperous is because each individual is seeking only his own interests. Rich men have their heart to save the world. They are avaricious and greedy, and regard not the blessings they receive from their country and from heaven. Poor men have the same spirit. Both neglect righteousness."

"Our income is the returning of what we give out."

"Our duty is to restore deserted places. Of these there are many kinds. Among these the waste and corruption of the mind is the greatest evil to the country. Waste of fields and mountains is secondary. Our duty is to cultivate all."

"If you wish to do great things, you must not despise the little things."

"A true gentleman does not think about living an easy life. His ideal is not merely to live and eat. He puts forth his efforts on good work and studies truth from men and experience."

"Praise the worthy and help the bad for five years and the village will be reformed."

"Wealth, if used for selfish purposes, is a source of misery; if used for the good of society, it will be a source of happiness."

"One man is a very small thing in a universe, but his sincerity can move heaven and earth."

"To slander another is not good even though the reviling word may be true."

"It is not wise to inform another of your own good qualities."

"Do not unnecessarily say things to displease people; such words are seeds of discord."

Kokoi Tomita analyzed Sontoku's teaching into four principles:

1. Its Foundation—Sincerity—even as God is sincere.

2. Its Principle—Industry—even as heaven and earth and all creation are ever at work without repose.

3. Its Body—Economy—to live simply and never exceed one's rightful means.

4. Its Use—Service—to give away all unnecessary possessions, material or other, in the service of heaven and mankind.

Every school-boy in Japan is familiar with Ninomiya's life. He is one of their heroes and is held up before them as an example of what a man can accomplish who is willing to sacrifice and give his life in the service of his fellow-men and of his country. Yearly pilgrimages are made to his tomb by Japanese students who gather to pay tribute to one of their greatest countrymen.

"It is not unnatural that Japanese scholars should compare Ninomiya with Christ. His unselfish devotion to human welfare is in complete accord with the spirit of Christ. To such an extent is this true that a follower of Ninomiya who really appreciates the spirit of the sage is prepared to appreciate the teachings of Jesus. But because of the prominence given to the economic, Ninomiya taught for a specific time and to meet definite conditions. His teachings are equally applicable to any time or place with similar economic conditions exist. Christ, on the other hand, made spiritual morality an end in itself. Like Ninomiya, He taught at a specific time, but He did not teach to meet conditions peculiar to His time. His problem was the moral and religious problem of man. Hence, though He was Jew, His teaching applies equally to all human nature. He did not teach about the way or the moral; His presentation of truth was unique. He said, 'I am the Way, the Truth and the Life.'"

To such as Ninomiya and his followers, who are devout seekers after truth, it is our privilege, as followers of Christ, to give them the knowledge they may need the truth that shall make them free.

I am indebted to "Just Before the Dawn," by Rev. R. C. Armstrong, for the information contained in this article.

The book may be ordered from Rev. F. C. Stephenson, Methodist Mission Rooms, Toronto. Paper, 35 cents; cloth, 50 cents.

Hands and Character

You have a pretty face. Well, what of it? You are not to be credited with it, are you? The bright eye, the fair skin, the pink cheek, the red lip, the even teeth, were not of your contriving, were they? No pride in all the world is quite so silly as pride in a pretty face. You have a right to be glad of it, to be sure; but conceit is—*ah!*—absurd!

It is a little different with the hands. They are more of your own creation than your face. They express your character far more than regularity of features and fineness of complexion.

We are thinking of people in the ordinary walks of life, people who cannot afford manicures. For such people to have white hands, with finger-tips daintily cared for, means something. It means thoughtfulness, and patience, and painstaking. It means a love of beauty and a sense of neatness and order. It means thoroughness, and a desire also to be sure and lovely enough—and through, and not merely in the face that all men see.

Hands that spend the day in useful work, that come in constant contact with the roughness of the world, and yet maintain their beauty, thereby testify to skill and practical wisdom and the artistic soul. Their owners would furnish the world something pleasant to look upon, and touch, and have to do with.

There is so much careless disregard of this matter that we sometimes think that ministers ought to preach about it. It is so common to see pretty, bright faces flashing through the world also to be persons that are actually repulsive with their neglect and lack of cleanliness. We believe that this is a discord most frequently to be found in men and women alike, and it is as annoying in one as in the other.

In all of this we are speaking literally, with a jealous regard for this most wonderful tool ever fashioned, this most expressive portion of the human frame; but also we are speaking in a figure.

For the hand may symbolize all those elements of human life that are within your own control, and yet are often scorned just because there are other elements more splendid to the eye that are determined for us by causes outside our volition. We may not be rich, but we can always be generous. We may not be a genius, but we can always be faithful. We may not be witty, but we can always be kind. We may not be commanding, but we can always be helpful. We may not be learned, but we can become wise. The first of each couple is the face, the second is the hand.

Now let us have regard henceforth for what God has put within our power. Let us make the most of that.—*Selected.*

Change for Sun Worshipers

An American, whose business frequently takes him to London, tells of an amusing conversation between the driver and conductor of a public bus in that city.

The bus was fairly crowded, so the American climbed to the top, where, shortly after taking his seat, he observed a person in peculiar garb, with a red turban. There was a leaden sky overhead and a slow, drizzling rain, such weather as is the rule rather than the exception in the British metropolis.

As the conductor came to the top, the red turbaned person, evidently an Indian Parsee, got down.

"What sort of a chap is that?" asked the driver of the conductor.

"I fancy that 'e's one of them fellers that worships the sun."

"Worships the sun, eh?" repeated the driver with a shiver. "Then I suppose he comes over ere to 'ave a rest.'"—*Success Magazine.*



OUR JUNIORS



How the Foreign Children Come to Us

MISS EDITH MILLER, BRANDON, MAN.

Very often I am asked if in a place as B—I find much to do. Yes, there is always plenty of work for those who are looking for it.

Our problems in our small Western cities are quite different to those of our large centres. Yet we have our problems too. In our city we have quite a large foreign population, most of these living north of the C. P. R. track.

It has been one of our problems how to reach these people, how to get the children into our industrial classes. It is true we had an occasional foreigner, but they were not coming in the numbers we desired. The mystery was solved one Friday after Christmas. When I arrived at the Mission only one child was present. I learned that the school was closed on account of scarlet fever and diphtheria, and the children who before the holidays attended kitchen garden were sick. There I was with Marjorie. We decided when I had everything ready we would go out and look up some others. While I was still busy I heard Marjorie inviting some one to come in, and in came four little Galician girls. How anxious they were to examine everything. Rosie, who could speak English best, did most of the talking. We found they attended the Catholic school. They sang us a few of their hymns, and when Rosie was asked if the Canadian children treated them nicely, she said, "Oh, yes. Me no tell anybody I Gallician. Me sa, I Canadian. Me no want to be Gallician. Me read and write English; me Canadian." Our class was small, so we sang the kindergarten songs, and when the singing was over we told the children if they could get eight more little girls we would have a class all for them. So Rosie and Mary departed, saying, "We bring more girls. We bring lots of girls." When Friday came round again in they marched with five more girls, and with the English children who were able to help out we had more than enough for a class, much to the delight of Rosie, who was eager to see things moving. Rosie assured me next week she would bring more girls. "Some girls come to-day, some girls kept in," said she.

When one of their number is absent they always have some one to fill her place. One day they came with a new girl, saying, "Lena no come. Lena's mudder sick. Lena do work." However, Lena was alone one day, and with a sort of a medal on, which they told me she had received for being good. When asked if Lena was the only one with a medal, Rosie said, "Yes, Lena get medal for being good. Me no get one. Me no good; all others (this with a flourish of her hand) no good too."

When it came to the lesson on setting the table, their joy knew no bounds. They handled all the little articles as though they were great treasures, and when they had the little table set Rosie and Mary were so excited they just clasped their hands and exclaimed, "Oh, how lubley. Oh, how lubley." To them they certainly were lovely. Mary said, "Me no do this at our house."

These impatient little foreigners are certainly not lazy or forgetful, and they have fifteen in their class, so we have

our English kitchen garden another day.

The bed-making lesson was one of great interest to them. It was quite a revelation. They did not know the sheet from the blanket, and knew nothing about the wide or narrow hems on the sheets. They were so excited over these little beds, it was some time before we could explain to them the lesson. After the necessary explanations had been made, they were all anxious to try their hand at bed-making, and with very good success.

Their singing far surpasses that of our English class. Mary is the leader in song. It has surprised us to see how

that no one else is idle either, for it keeps the deaconess moving to keep pace with them.

We are glad to have these little foreigners coming to us. They do not want to be foreigners, but Canadians, and we esteem it a privilege to minister in any way to these strangers in our city.

The Friendships of Youth

These are not easily lost or broken after all. Some folk may think so and differently, but every little while something turns up to show how permanent are the recollections of childhood, and how perennial the memories that pictures of days long gone by have made upon our minds. We were strongly reminded of these things by casual conversation held with a gentleman recently, Mr. S., for years a resident of Toronto, paid a visit to the Jarvis St. Baptist Church, on the occasion of a Sunday School gathering, a few weeks ago. He

was courteously received and shown into a seat. There was a large number present and not enough hymn-books to supply everybody. Mr. J., standing next to him, held out his book to Mr. S., remarking in an undertone, "You may look on with me." Something in his tones struck Mr. S., who, of course, is an Irishman, as being familiar. At least, the voice had the Belfast brogue, and to draw his neighbor out, Mr. S. said, "Sure, I know that hymn well. I learned it first in University Road Methodist Sunday School, Belfast, over forty years ago. That was enough, and we rather fancy these men were not quite as attentive to the service for a few minutes as they might have been."

"Did you go to that Sunday School?" Mr. J. asked. "I did sure," was the reply. "So did I." "You did? What was your name then?" "My name is T. J.," was the answer. "What?" was the rather startled expletive of the surprised Mr. S. Well, to make "a long story



CANADIAN CHINESE OR CHINESE CANADIANS—WHICH? Leonard and Madeline Crawford, children of Dr. W. Crawford, Medical Missionary to China.

quickly she has learned the words, and she has been teaching a little sister who occasionally comes, and sings quite as well as Mary.

Seeing how well they attended our kitchen garden class, we ventured to invite them to sewing school. Along they came. Three of the older girls could not come because they had to help at home on Saturdays. They are always on hand before the door is open, and always watching for "sister" to come. They cannot get away from the idea that all who wear a garb must be a sister.

They are the restless children, never idle or still a minute, and they take care

short," these men were boys together in the same Sunday School nearly half a century ago; they sat together under the same Bible instruction; they learned the same Methodist hymns; and now, after many days and years, they meet again. Both are well-to-do citizens of Toronto; the boyhood's ties have been renewed; old friendship has been restored; their families have visited together; and all are happy in the other's fellowship. Surely, the Sunday School is a good meeting-place for boys, and its memories will stir men when they meet forty years afterward, thousands of miles away from the old boyhood's home.

Junior Topics

MISS C. G. WALLACE

JUNE 15.—GOD'S CARE OF BOYS AND GIRLS. Gen. 21: 14-20; 1 Sam. 16: 11-13.

Truth.—There is no age at which God does not take care of His children.

Make this a character study. Ask five Juniors to tell these stories in the first person as though telling about themselves, being careful not to mention the name.

After the story of Ishmael ask someone to read Gen. 21: 17, the first clause, and tell what that verse tells us about Ishmael. After the story of Jacob have Gen. 28: 16, 17 read. What do these verses tell us?

After the story of Joseph, Gen. 39: 3. What kind of a boy or young man does this show Joseph to have been?

After the story of David tell all stand and repeat the twenty-third Psalm.

After the story of Esther have someone read Esth. 4: 16, and tell why it was worth while for God to take care of Esther.

Leave these stories to teach their own lesson. Do not try to make any application.

Hymns:

"What a Friend we have in Jesus."
"Jesus, Saviour, pilot me."

What was one of the ways in which God cared for Moses? Kept him safe in time of danger. For Samuel? Clothed him (little coat brought by mother), and gave him religious training. For Ish-

mael? Fed him. For Esther? Gave her a home. For David? Gave him the health and strength that come from living out of doors. (Make list on board.)

How many of these things has God given to you to prove His care? In what other ways has He shown His care?

How does He know the things you need? 2 Chron. 16: 9.

Does God care for us each one? Does He know all the little things that we want or need every day? Matt. 10: 29-31; Matt. 28: 20.

Repeat John 3: 16, "God so loved me," etc.—*Junior Quarterly*.

JUNE 22.—LIVINGSTONE BLAZING A TRACK AND FACING THE FOE. Psa. 67.

Four words printed upon the blackboard will impress truths upon the minds of the Juniors as we continue our study: Bravery, Service, Sacrifice, Decision.

Chapter four of our text-book is a beautiful one, teaching the joy of service in the home and the community. Instead of having the natives do many things, David helped Mary. Why? Do we in our homes depend on servants and elders to perform tasks we should attend to ourselves? David was considerate and helpful to his wife. Are we kind and helpful to others? What happiness came to the home at Chonwane? Tell of Mrs. Livingstone's school at Mabotsa. Did she love the black boys and girls? How can we show our love for the children of Africa? Do we ever insult some of them who live in our homeland? Does Jesus care?

Tell the story of the discovery of Lake Ngami, just as you think Livingstone would have told it to his children when he came home. Upon your map, of course, mark the principal places in our study. Develop the truth. "Sacrifice is necessary for the accomplishment of a purpose." Who welcomed David Livingstone in Linyanti? Had the white man always treated the African justly? How did Livingstone act toward the slave traders?

Was his decision a good one, "I will open a path into the interior or perish"? Have we benefited by his decision? Do we influence others by our decision?

Essays may be written by the Juniors on the different parts of the topic. Re-

SUGGESTED PATRIOTIC SOCIAL.

Roll Call.—Each respond with the name and fact of someone whom he or she believes a patriot.

Patriotic Song.

Flag-Guessing Game.—Flags of other nations without the name may be numbered and suspended in League room; the boys and girls, furnished with paper and pencils, will write down the names of the flags according to numbers.

An "Orchestra" (combs covered with tissue paper) will play a medley of patriotic airs.

Flag-Drill.

Grand March.

JULY 6.—OUR STOREHOUSE AND WHAT WE HAVE IN IT. John 6: 1-13; Ecc. 3: 1; 2 Cor. 8: 12.

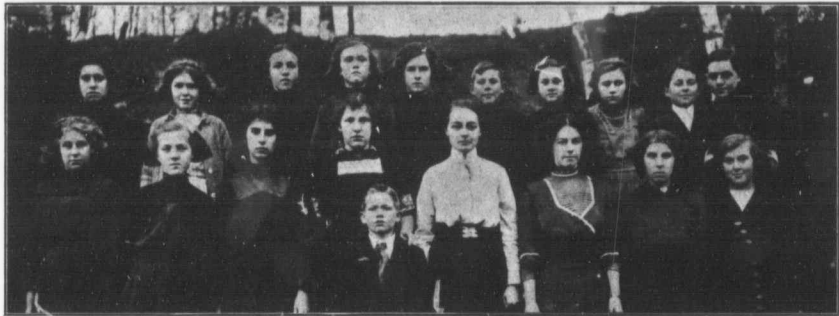
A picture of a storehouse could be pinned to the blackboard. What is in this storehouse? On each story then print such words as money, time, health, strength, etc. What are made the uses of the various things in our storehouse? The Bible tells us to bring "our tithes" into the storehouse.

Besides all the possessions in this storehouse we have mentioned we have

Parents to care for us and love us. Plenty for all. Revision for our needs.

Let the superintendent develop this thought. If we neglect to develop some of the things in our storehouse we rob God. How?

An interesting address could be given, taking the *body* for our storehouse, showing the various uses of the different mem-



VICTORIA HARBOR JUNIOR CHOIR—ALL MEMBERS OF THE JUNIOR EPWORTH LEAGUE.

bers and how with the proper development of each and all we build up reputation, and character.

JULY 13.—DANIEL'S TEMPERANCE SOCIETY. Dan. 1: 8-17.

Who belonged to Daniel's Temperance Society? What reward comes with temperance? Have you a Band of Hope or Temperance Committee? What work can be done by it? In what way may we follow Daniel's band? Have the Juniors bring extracts, verses, etc., on temperance and give them at the meeting. We usually refer to the use of alcohol when we speak of intemperance. Are we intemperate in other ways? What effect has the use of alcohol on animals? Is there anything we can do to spread the gospel of temperance? How did Daniel do it? "If it is a small sacrifice to discontinue the use of wine, do it for the sake of others; if it is a great sacrifice,

members and how with the proper development of each and all we build up reputation, and character.

JUNE 28.—PATRIOTIC DEMONSTRATION. Commit to memory 1 Cor. 16: 13.

Keynote: True Patriotism—Christian Citizenship. "True patriotism consists in being true to the best there is in us for God and our country."

From the Juniors find their idea of loyalty, self-control, courage and history. Illustrate from the Bible and history. What qualifications are necessary in time of war? What in time of peace? Can boys and girls be patriots?

members and how with the proper development of each and all we build up reputation, and character.

JULY 13.—DANIEL'S TEMPERANCE SOCIETY. Dan. 1: 8-17.

Who belonged to Daniel's Temperance Society? What reward comes with temperance? Have you a Band of Hope or Temperance Committee? What work can be done by it? In what way may we follow Daniel's band? Have the Juniors bring extracts, verses, etc., on temperance and give them at the meeting. We usually refer to the use of alcohol when we speak of intemperance. Are we intemperate in other ways? What effect has the use of alcohol on animals? Is there anything we can do to spread the gospel of temperance? How did Daniel do it? "If it is a small sacrifice to discontinue the use of wine, do it for the sake of others; if it is a great sacrifice,

do it for your own." Is pledge-signing a good thing? Try it. "Temperance is its own reward." It would be supremely worth while even without the wealth, strength and honor it brings." Is temperance a single achievement or a continuous struggle? Temperance in all things.—1 Cor. 7: 29-31.

Temperance in food.—Phil. 3: 17-21.
Temperance in speech.—Jas. 3: 1-6.
Temperance in opinion.—Rom. 14: 13-21.
The liquor evil.—Luke 21: 34-36.
The spirit's fruit.—Gal. 5: 22-26.
"May we be always members of Daniel's Temperance Society."

discussion with a number of the members or individual ones in the preparation of the topic or work, showing them how you would do it.

Now is the time to introduce the reference library, whether public or private, to develop within your members the ability to handle books for themselves. This work alone would do more than repay us in the grand results of after years.

It would be well to have missionary evenings, just as the Senior League, and this would give ample opportunity for the children to show their originality in preparing art or manual training work to illustrate any missionary book, as "Uganda's White Man of Work." Through these missionary evenings they would become interested in religious work of other lands, and perhaps the desire to follow in the footsteps of some of Christ's heroes of the Cross would be created.

What can the Junior League do as a social institution? It can provide social life and enjoyment. Boys and girls love a good time, and delight in the company of one another. It should provide a wholesome social environment, but of course the means will vary with circumstances and resources. From the "festival" of the sewing classes, clubs and athletic teams.

There is a twofold good: 1. The boys and girls are kept from undesirable social pleasures and from places of amusement that are unworthy. 2. They are attracted to the Junior League, which gives a "point of contact" between their lives and an opening to their minds and hearts. Even amid all this the atmosphere of the League should be spiritually uplifting at all times.

The architecture and furnishings of the room, the pictures on the wall, and the heating, lighting, and ventilating conditions, contribute much to the total impression made upon the sensitive soul of the child. Everything should be attractive, usable, and in good taste. Only true art is worthy of the God we serve, and only true art can help to bring our members to a sense of His presence.

In all the services there should be at some time in the session a reverent service of real worship. It should be a time of genuine devotion, when members and leader together join in praise to the Father, whose word they are studying, and in prayer that He may enlighten their minds and guide their lives. It should help the members to feel the reality of spiritual things and train them in reverent worship. It should educate them to understand and love the services of the church.

The influence of older people on the lives of children is almost beyond conception. For the sake of the children, the Junior League should do all it can to enlist the hearty co-operation of the parents, and to help them maintain an active interest in the church and its work. Above all, the leader should see that she herself is what she would lead her members to be. She must be their friend, but more, she must in life and character command their respect and stand before them as an ideal, showing forth the spirit of the Master in her consecrated life. For out of this young army of workers are to come our future ministers of the Gospel, missionaries for home and foreign fields, social and active church workers, and, above all, the great army of Sunday School teachers for another generation.

If truth then be the highest thing That mortal man may keep,
'Tis well to sow the seeds of truth
Then truth a harvest reap.

—Robert Hoosick Washburne.

The Purpose and Possibilities of a Junior League

MISS OLIVE HUGO.

THERE is no greater organization in the Methodist Church than the Junior League, organized on a good basis of high ideals and purposes. No other organization has such possibilities in dealing with character at the very age when lasting impressions are made, and thought and mind are turned into those channels which help to make noble young men and women, so much needed in our churches.

The Junior League may have many purposes in view, but the main one is to train and keep the boy and girl right in the church. At this stage they have reached the age of the "gang" spirit and hero worship, and the church and Sunday School have not the same direct power over them as before. They are not so willing to sit and listen to Bible stories as they were, but are anxious to be engaged in some activity themselves. They want to be doers, working out plans and ideas of their own. Life widens in a hundred unexpected ways, and they may follow any one, for they are filled with vigor, and energy, and conflicting impulses of contradictions. They enter into the heritage of instincts, ideals, purposes and ambitions which are their birthright. They become conscious of what the world is doing, and are eager to throw their energies into the things of practical life and to do what there lies, waiting for them.

It is achievement that makes the hero or heroine in their thoughts. Men and women who can do things well are their ideals. So if you would be such to your Junior League, you need only succeed in what you do before them to be absolute master of yourself and work. Teach well, live strongly, do things, get results, and you will have the influence you wish. Heroism, like the Kingdom of God, "cometh not with observation."

In taking up the life of Christ in your League, present Him as a hero in the sheer strength of His manhood and in His achievements. Talk of what He did more than of what He said. To the age children will not love Him for His goodness, but they will learn to love goodness and truth because they honor Him and His deeds.

This is the great reading age, and no greater purpose in life can a leader to the Junior League have than in helping the children in learning to love the best. It is just as important that you guide them to great fiction and poetry, to well-written biography and history, as that you teach them Bible verses or the writers and books of the Old and New Testaments. It is your privilege to put your League in touch with the literary heritage of the race. Books of real insight into life, and of genuine literary value, books of truth caught by the imagination and felt within, will grip the minds and hearts of children as they do our own. What are we doing? Helping to form habits which will make the greatest workers in the Senior League—and cultivating the memory, which will be the great delight of the man and woman in after years.

The child is approaching the time of

life-education, if it has not already been reached, and through the training of the Junior League we may rightly prepare him for it. Happy is the boy child who has been so brought up that he has never known himself to be anything else than a child of God. With no organization between the Sunday School and Senior League, during this period of the greatest activities, we lose a great many youthful workers, who would be of inestimable value to any Senior League or church, just because their activities were not guided early into actual service for Jesus Christ.

The success and purposes of a Junior League depend largely on the leader, for she is the guiding one, who will have the privilege of piloting these little lives over many dangerous shoals. She must be watchful, tactful, skillful, patient and sympathetic, one with the boys and girls; and if such they will be won to be led by her, often very unconsciously. But the ultimate aim all the way through must be the spiritual development of the juniors, and the equipping them for future active work in Church and League.

There are three great principles underlying the purpose of Junior League work: 1. There is no learning without mental activity on the part of the members. You cannot think for your members. They must make their own ideas and learn to think as well as do. 2. "No impression without expression." To make sure that they get the truth you should have them express it; for we learn by doing, and really never know a thing until we give it to some one else. The member's expression of what he has learned is much more than a test, for it moves his mind to act, gives him a motive to think, reveals to him of what he knows really, and strengthens the desire for more knowledge. 3. There is no expression without a social motive. It is to other persons that we tell things and for others that we do. You bid a child tell what he knows and you may dry up the springs of thought and speech in him; but arrange it that what may tell to somebody and for some reason, and he will express himself in a natural and spontaneous way. So it is the leader's duty and privilege to furnish motives and material, to provide social situations such as naturally call forth expression.

How is this to be done? Assign a specific bit of study to a number of the members each week and hold them responsible for it. This will secure their interest in the whole topic. Suit the assignments to the different members so far as you have studied their personality. Some will be able to read and do other work; others manual training work and moulding. Some of this work would be very interesting if done right in the meeting by a quick and capable member. Out could be illustrating a story while the other was telling. If some find difficulty in preparing their work, show them how to study, by having a talk or

DIGEST OF THE PROCEEDINGS OF THE Annual Convention of Epworth League and Sunday School Workers of the Manitoba Conference of the Methodist Church

HELD IN ZION METHODIST CHURCH, WINNIPEG, FEBRUARY 3, 4, 5, 1913

This Digest is issued for the sake of information to Pastors and Workers in the Epworth Leagues, Young People's Societies and Sunday Schools throughout the Manitoba Conference

To the Epworth Leagues and Sunday School Workers of the Conference.

We hereby gladly present to our constituency the Fourth Annual Digest of our Conference Young People's Convention. This Convention, held in Zion Church, Winnipeg, was the most representative of any of the past gatherings, as every district within the Conference was represented. This is the first time that such has been the case, and hence in matter of delegation it was the "best yet." The number of circuits and missions represented was about 100. There were 270 registered delegates of whom 212 were from points outside of Winnipeg. 66 Pastors were in attendance. The Convention gathering represents a force of 25,967 identified with our Sunday Schools, and 5,503 associated with our Epworth Leagues and other Young People's Societies. Still there is a vast field apparently unworked for there are at least 84 appointments where there are no Methodist or Union Schools, and the number of appointments is greater than the number of Societies by 265.

It is not possible to furnish in this digest a detailed report of the inspiring messages conveyed by the church leaders and special speakers who addressed the Convention. This information we presume has already been received by all local Societies and Schools through reports taken back by the several delegates to their respective Leagues and Schools. We wish to record here those features of the business proceedings of the Convention that should be kept before our Pastors and workers for their guidance and inspiration during the coming year.

One reason for the splendid success of the Convention was the hearty co-operation of the local organizations of the city and the generous treatment accorded the delegates by the ladies of the several churches, both in the matter of billings and entertainment. The musical features of the Convention were splendidly carried out under efficient leadership. Resolutions of appreciation were carried by the Convention thanking all those who thus so ably assisted at the various sessions.

REPORT OF THE EXECUTIVE.

Your committee desires to express its gratitude to Almighty God for the unmistakable evidences which abound on every side that He has been pleased graciously to smile upon and bless the work our Young People's Societies have striven to do.

We can confidently say that progress has been made. Interest increases. Higher ideals prevail. Enthusiasm rises. Spiritual life flows deeper and deeper. We desire to thank those of all local societies for their hearty co-operation and prompt response to circulars sent broadcast. We believe a "world's record" has been established in the matter of replies received in answer to a circular card sent out. Every Minister in the Conference responded save two—One of these was in B.C. on sick leave, and the other a probationer, had gone to Wesley College.

There are not as many Epworth Leagues as there should be. We cannot help feeling that many appointments would greatly benefit were such societies multiplied; nevertheless in the existing Leagues excellent work is being done.

In the great majority of cases Leagues are operating four departments, but the Junior League has been almost entirely neglected. We urge, therefore, that an earnest endeavor be made to promote, wherever possible, Junior Epworth Leagues and run them on constitutional lines. *There is nothing which can take the place of such Societies.*

We find that almost all societies which report large membership and sustained interest use the programmes arranged by the Young People's Department of the Church. Local Societies should think long and earnestly before discarding a programme which is the result of much careful and expert labor by the wisest of our leaders and the ripe fruit of wide and long experience.

CHRISTIAN ENDEAVOR.

From reports received it would appear that the activities of the Christian Endeavor Department have been largely confined to the study of the topic. A few societies undertook the special week of Evangelism in accordance with the recommendation of the Brandon Convention of 1912, and were greatly blessed. The recommendation for the coming year is the establishment of "Personal Work Bands." Let a few consecrated young people meet for half an hour, lay their plans, inspire and strengthen one another by prayer and testimony; and then for two or three weeks to seek into those whom they desire to win for Christ. This method yields fruit one hundred fold; does not need to wait for a large beginning, and can be continued twelve months of every year. If an inspiring text book is used, Mr. Clay Trumbull's "Individual Work for Individuals" (35c) is excellent.

We commend Bethel (Hartney Circuit) Epworth League. The pastor preaches in the morning. The League holds its Christian Endeavor meeting each Sunday evening, and meets during the week for the work of the other departments. Rural points might copy this example and profit thereby.

We desire to call attention to the fact that in a great many of the homes of our people, no systematic study of the Bible is made, nor is family worship observed, and that in many cases boys and girls are growing up without proper conception of the truth as to their duty as citizens. We therefore recommend that special efforts be put forth by Pastors, parents and all members of our Epworth Leagues and Sunday Schools to have family worship introduced into all our homes.

The Missionary Department exhibits a healthful determination to advance. Aims are high.

We find however a lamentable lack of precise information as to the function of the Young People's Forward Movement for Missions. In view of the fact that some of the Leagues seem to be entirely unaware of the specific object of their missionary givings, it is desirable that the District Executive be charged with the responsibility of conducting a thorough campaign of the Leagues and Schools of their respective districts. Suggestions are: Pastors to give an address upon the subject. District Missionary Vice-Presidents inform the local officers what missionary is supported by their

own district and where he is working. Introduce the *Missionary Bulletin*. Use the Missionary Post Office. Correspond directly with your missionary. Write Dr. F. S. Stephenson for any information you wish.

The Convention concurred in the report of the committee on policy of the Epworth Leagues and Sunday School re foreign work which is as follows, provided that definite action in the matter be not longer delayed than next Conference:—

1. That no more men be sent to Europe at present.

2. Several places of usefulness are open for Missionary activity by our Leagues; e.g. Port William Docks, Rural Itinerant Mission, Le Pas English work, etc., each of which requires help, but inasmuch as a western commission on Missionary policy has been appointed to take advice of the Missionary work of the Manitoba, Saskatchewan, and Alberta Conferences, your committee further recommends that no policy be decided upon before Conference, but that money received be sent to the Mission rooms to be held in trust for the Epworth Leagues and Sunday Schools of the Manitoba Conference.

The following report of the Missionary Givings of the Young People's Department of the Manitoba Conference for the past year will be found interesting:

District	E.L.	S.S.	Total
1—Winnipeg, North	\$1,024	\$ 863	\$1,887
2—Winnipeg, South	128	477	605
3—Port Arthur	140	419	559
4—Rainy River		45	45
5—Carman	419	382	801
6—Souris	167	26	193
7—Roland	318	29	347
8—Crystal City	277	419	696
9—Deloraine	50	20	70
10—Portage la Prairie	134	205	339
11—Brandon	382	210	592
12—Neepawa	463	292	755
13—Birtle	333	353	686
14—Dauphin	115	108	223
15—Swan River		3	3
16—Lake Winnipeg		3	3

Total

The Districts showing an increase are: Winnipeg North, Winnipeg South, Port Arthur, Carman, Deloraine, Portage la Prairie, Brandon and Birtle. There is an increase of \$696 over the year before, and there is yet to be provided for, in order to meet the full amount we are airing at, viz: \$10,000 about \$1,195. Let each District aim to make a good increase this year.

The allocation of missionaries for the Manitoba Conference is as follows:

Districts.	Missionaries.
1—Winnipeg North.	Dr. Jas. Endicott.
Winnipeg South.	J. S. Woodsworth.
Port Arthur.	J. S. D. Kern.
Rainy River.	
2—Carman	Dr. Jas. Cox
3—Roland	W. E. Sibley
4—Crystal City	T. E. Welch
5—Brandon	E. N. Henderson, Phm.B.
6—Souris & Deloraine	J. W. A. Meuser
7—Neepawa	A. O. Rose
8—Birtle	J. H. Loves
9—Portage la Prairie	W. B. Albertson
Dauphin, Swan River	

LITERARY AND SOCIAL.

The Literary and Social Department improves. The quality of programmes reveals higher ideals of entertainment and amusement. Best results seem to be obtained when the Literary-Social evening is held in the homes of members. Killarney Epworth League is to be congratulated on the publication of its own paper, "Forward." Flower committees which undertake to beautify church or school house do most commendable work.

CITIZENSHIP.

The Citizenship Department wins increased popularity. Mock municipal councils and school boards in which live local issues are dealt with have proved attractive, influential and salutary. Public opinion created in Epworth Leagues has compelled officials to enact reforms and undertake improvements, and special mention might be made of Sparling Epworth League, the activity of which prevented the granting of a liquor license in their neighborhood. Wherever the text-book, "My Neighbor," has been used, it has proven popular.

Censorship of picture theatre productions is urgently needed. Winnipeg's improved programmes show what can be done by a high-minded censor. Epworth Leagues can perform this work and will find councils and police ready to co-operate if urged to act. In this connection the Committee on Resolutions reported as follows:

From information we have at hand, your committee are convinced that owing to either complete absence of or the lack of proper censorship, pictures are being exhibited in many places in this province which are producing harmful effects; and in some cases these results are nothing short of tragic; we, therefore, recommend that the Executive of this organization take immediate steps to have this condition of affairs remedied and we pledge them our hearty support.

Many of the problems of Citizenship of the present day are the results of the large immigration entering our Province. The young people of our Epworth Leagues and Sunday Schools can do a very useful and permanent work for Christ and the Church by giving the newcomers into their several neighborhoods a most hearty Christian welcome. It is earnestly requested that the privileges of such service will not be lost sight of by all our workers throughout the Conference.

FINANCIAL.

The apportionment to be raised by the Epworth Leagues for connexional work is eight cents per member, on basis of 1912 membership. Each society is urged to raise this amount, three cents of which are to be devoted to Annual Conference work, but which cannot be obtained until five cents per member has been paid to the General E. L. Fund.

The Treasurer's report for the past year is as follows:

RECEIPTS.

Balance on hand, Feb., 1912	.. \$118 21
Conference E. L. Fund per Treas.	120 00
Convention Collections	.. 141 01
Refund	.. 1 45

Total

EXPENDITURE.

Printing	.. \$64 70
Postage	.. 22 70
Stationary	.. 20 85
Telephoning and Telegraphing	.. 10 95
Engraving, etc.	.. 6 82
Executive Expense	.. 31 65
Campaigning	.. 31 25

Banner 6 50
Convention 35 00
Total 230 42
Balance on hand (Feb., 1913)	.. \$150 25

GENERAL.

The Convention heartily concurred in the appointment of Rev. Manson Doyle, B.A., by the General Board of Epworth Leagues and Sunday Schools as Field Secretary for Manitoba and pledged him hearty and continuous support. To this end all local organizations are urged to give loyal support to the General E. L. and General S. S. funds of the Church.

The Convention endorsed the following motion: Owing to the fact that the staff and consequently the expense of the

S. S. and E. L. Department is increased; and that this was done at the request of the Conference; that our Church has accepted the Rally Day programme and realized the great benefit accruing to the Sunday School in the great rallying service; that the intent of the General Board is that the total revenue of the day be given to the work of the department, we strongly recommend that the Rally Day service be made the great day of the year in accord with and as suggested by the Discipline that it be made a thank-offering day among the members of the school; and that the total gift of the day be forwarded immediately to the Treasurer of the General Board.

We sincerely appreciate the invitation of our friends and sister society, "The

(Continued on page 144.)

A NEW BOOK FOR SUNDAY SCHOOLS AND CHOIRS

Ideal Sunday School Hymns

Edited and Compiled by J. Lincoln Hall, C. Austin Miles, and Adam Geibel, Mus. Doc.

BOARD BOUND ART EDITION

Price 35c. each; by mail 40c.; \$3.60 per dozen. Carriage extra.

This volume, which marks a new departure in Sunday School Music, is a complete compendium, and is different from any other you have seen.

Sunday School Problems

A Book of Suggestions and Plans for Sunday School Officers and Teachers

By PROFESSOR AMOS R. WELLS.

Price \$1.00, postpaid.

The Blackboard in Sunday School

By HENRY TURNER BAILEY.

Price 75c., postpaid.

The Front Line of the Sunday School Movement

By REV. F. N. PELOUBET, D.D.

Price \$1.00, postpaid.

The Teacher, The Child, and The Book

Or, Practical Suggestions and Methods for Sunday School Workers

By A. F. SCHAUFFLER, D.D.

Price \$1.00, postpaid.

Ways of Working

Or, Helpful Hints for Sunday School Officers and Teachers

By A. F. SCHAUFFLER, D.D.

Price \$1.00, postpaid.

The Ideal Adult Class in the Sunday School

A Manual of Principles and Methods

By PROFESSOR AMOS R. WELLS.

Price 60c., postpaid.

AT ALL BOOKSELLERS, OR FROM

William Briggs PUBLISHER Toronto
25-27 RICHMOND ST. WEST

THE Canadian Epworth Era

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

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

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

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

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

Field Secretaries, REV. F. L. FARWELL, B.A., Toronto, Ont.; REV. J. K. COOPER, B.A., Rockville, N.B.; REV. MASSON DOWNS, B.A., Winnipeg, Man.; REV. F. H. LASHFORD, B.A., Regina, Sask.; REV. J. P. WRIGHT, Calgary, Alta.

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

ANNUAL CONVENTION OF E. L. AND S. S. WORKERS OF THE MANITOBA CONFERENCE

(Concluded from page 143.)

Manitoba Christian Endeavor Union," to join with them in endeavoring to secure for the city of Winnipeg in 1915 the great International Christian Endeavor Convention which will probably bring to our city some 20,000 Christian men and women; and we wish to assure the Executive of this movement that we shall gladly co-operate with them in this undertaking.

The matter of time, place and preparation of programme for the biennial convention of 1914 was left to the Conference E. L. Executive and Conference Sunday School Committee.

A Banner was offered to the District making the highest record on the following points:

(1) Largest number of delegates at the Convention in proportion to number of circuits on the district.

(2) The largest per capita givings to missions, from the Epworth Leagues and Sunday Schools.

(3) The largest number uniting with the Church from the Sunday School.

Separately No. (1) was won by Portage la Prairie, No. (2) by Carman, and No. (3) by Birtle District.

In the final summary the Banner was awarded to Carman District with 79.2 points. Birtle came second with 60. Then followed Neepawa, 49; Roland, 39; Crystal City, 34. The Banner will be held by the district winning it for one year.

Reviewing the work of the past year and the sessions of the recent Convention we thank God and take courage. Our gathering amply sustains our belief that we are not alone in our toil, but are directed and energized by the Spirit of the Most High. The unparalleled attendance, manifest spiritual power, sustained enthusiasm, unity and cordial affection have rendered this a most memorable Convention.

No changes were made in the personnel of the Executive, which is as follows:

President, Rev. R. E. McCullagh, B.A., Carberry; 1st V-President, H. C. Morrison, Brandon; 2nd V-President, W. L. Belton, Neepawa; 3rd V-President, T. A. Briggs, Killarney; 4th V-President, Rev. S. East, 1484 Elgin Ave., Winnipeg; 5th V-President, Mrs. M. K. Harding, Dauphin; Sec.-Treas., Rev. W. A. McKim Young, Hamiota.

We may measure our future happiness or misery by the amount of either we inspire in the hearts of those around us.

Preachers

THE Equity Life Assurance Company has saved its Policyholders \$76,000 in premiums in nine years by issuing without profits Policies at very low rates instead of issuing them at the ordinary with-profits rates. That is a larger sum than was paid in profits to their Policyholders prior to December 31st, 1911, by all the other Companies organized in Canada during the last twenty years. If level headed men want to protect their own interests, as we believe they do, they should write us for particulars.

H. SUTHERLAND, President
Confederation Building, TORONTO



Dunlop Traction Tread

DOUGHTY PATENT PROCESS
AN EXCLUSIVE DUNLOP FEATURE

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

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

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

SEE YOUR DEALER

THE

Alexander Engraving Co.

16 Adelaide Street West
TORONTO

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

OWING TO THE HIGH STANDARD MAINTAINED

IN THE POPULAR

ELLIOTT
Business College

TORONTO, ONT.

the demand for the graduates is far in excess of the supply. College open all year. Enter now. Write for Catalogue.

MANY YOUNG LADIES

(the number increases every year) find that

ALMA COLLEGE

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

For CATALOGUE address—

PRINCIPAL WARREN, St. Thomas.

Albert College,

Business School **Belleville, Ont.**

\$63.00 pays Board, Room, Tuition, Electric Light, use of Baths, Gymnasium, all but books and laundry, for twelve weeks—longer period at reduced prices.

\$30.00 pays Tuition alone for the entire scholastic year.

Graduates holding the best positions. Candidates prepared yearly for the examinations held by the Institute of Chartered Accountants of Ontario and for Commercial Specialists.

Special attention given to Matriculation, Teachers' Courses, Elocution, Vocal and Instrumental Music, Fine Art, Domestic Science, Physical Culture

For Illustrated Calendar, address—

PRINCIPAL DYER, M.A., D.D.



Ontario Ladies' College and Ontario Conservatory of Music and Art, Whitby, Ont. Ideal home life in a beautiful castle, modeled after one of the palatial homes of English aristocracy.

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

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

3 1/2%

ALLOWED ON

SAVINGS ACCOUNTS

We especially Solicit Accounts with Out-of-Town Cities, offering special facilities for Depositing by Mail.

CENTRAL
CANADA
LOAN & SAVINGS COY.
26 KING ST. E. TORONTO