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S. T. BARTLETT Editor
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EPOCH MAKERS IN CHURCH HISTORY

XII. John Wesley, Prophet of a New Era in Religion.

FREDERICK E. MALOTT

GEORGE DAWSON, in his "Biographical Lectures," says: "I can never think of Wesley without associating him with the four glorious Johns, of whom

England ought to be proud, John Wiclif, John Milton, John Bunyan and John Locke." Dawson thinks Wesley worthy to walk in the company of these four. Many English writers regard him as the greatest and most glorious of the five famous Johns, for, while he had not the genius of Milton or the luminous imagination of Bunyan, or the analytical intellect of Locke, he has left a deeper mark on English history than all the other Johns together.

It was not until the middle of the 19th century that Wesley's true greatness began to be recognized. For more than a generation after his death historians ignored him or scorned him as a fanatic. Literature refused to take him seriously. But half a century ago men suddenly awoke to the fact that he was a great man. And now the finest compliments paid him come, not from those who are known as his followers, but from men of other communions. Leslie Stephen, Lord Macaulay, Matthew Arnold, Southey, Buckle, Lecky, Augustine Birrel, John Richard Green, all join in a swelling chorus of praise of the man who did more for England in the 18th century than all her other great men combined. "You cannot cut him out of our national life," says Augustine Birrel; "no other man did such a life's work for England."

If we would understand the worth and the work of John Wesley we need only contrast the England of to-day with the England of the 18th century, and remember that to

him more than to any other man this difference is due. Poet and painter, philosopher and philanthropist, historian and novelist, all picture England in the 18th century in colors of the darkest shade. Gathering from many sources we may say of that century in brief: Its ideals were gross; its sports were brutal; its public life was corrupt; its vice was unashamed. Cruelty fermented in the pleasures of the crowd; foulness stained the general speech. Judges swore on the bench. Chaplains in the navy swore at the sailors to compel them to listen to their sermons. The King swore incessantly at the top of his voice, while ladies of quality were recognized by the glibness of their profanity. Ferocious laws still lingered on the statute books. Justice itself was cruel. It was the age of the pillory and the whipping-post, of gin-hells and debtors' prisons. Drunkenness and adultery were frightfully common. Religion had lost its vitality and had ceased to receive any attention whatever from the two classes at the extremes of the social scale. The clergy were no better than the laity. Their theology had degenerated into a shallow and confident Deism that was morally impotent, because, while it did not deny the existence of God, it banished Him from His own



From the painting by J. W. L. Forster.

JOHN WESLEY.

ogy had degenerated into a shallow and confident Deism that was morally impotent, because, while it did not deny the existence of God, it banished Him from His own

world. Enthusiasm in religion was regarded as a greater fault than drunkenness. A clergyman might sit in the alehouse all day drinking and gambling and his conduct would be condoned, but let him be in earnest in the salvation of his flock and he would be regarded, in ecclesiastical circles, as having committed the unpardonable sin.

But there were bright spots even in this dark landscape. "An age that produced Butler and Berkeley, Law, Doddridge and Watts had still some divine glow of religion in its veins. And there must have been many an English rectory besides Epworth parsonage in which burned the



From the painting by J. W. L. Forster.
SUSANNAH WESLEY.

clear flame of household piety." And yet the England of the 18th century needed a spiritual revolution to save it, and John Wesley was the man sent from God for that great task.

Southey suggests that, if Wesley had not existed another prophet would have arisen; that Methodism was in the air and was certain to take shape one way or another. That may be, but he who shaped Methodism was John Wesley; and if the movement was not an accident, neither was the man. All of Wesley's biographers are agreed that a thousand influences had been working to fashion his character and to steel his nerve. Kith and kin must be taken into account. Environment and heredity both helped to mould the man. Puritan antecedents and aristocratic connections played their part. No one but Doctor Annesley's daughter could have been John Wesley's mother. That distinct vein of puritanism that it is so easy to trace in the ethics of Epworth parsonage was a necessary antecedent for the man who was to lead England back to reality in religion and to a wholesome moral life again. Only of parents whose chief happiness was found in the rigid performance of duty could such a son be born.

In his youth John Wesley's father was a Dissenter. He had listened to John Bunyan's preaching with delight while a student at Stepany Academy. Doctor Annesley was one of the most notable figures of Nonconformity; but both of John Wesley's parents had reasoned themselves into conformity. The Wesleys at the time of John's birth were

Tory, aristocratic and high church. A strain of blue blood flowed in the veins of the Annesleys; but Puritanism had done its best work in the influence it exerted upon these two families, and democracy of the best type flowed therefrom.

John Wesley was born at Epworth, in Lincolnshire, June 11th, 1703. He was the seventh of a family of nineteen. "It was the age of large families and small incomes." The mother of this numerous family was also their teacher. Upon John she bestowed special care, because she saw signs of future greatness in him. Under the tuition of such a mother the boy developed in a marked manner. "In the sober and ordered household life of Epworth parsonage John Wesley grew up a grave, silent, patient boy, with meditative brow and reflective ways, and an invincible habit of requiring a reason for everything he was told to do."

At the age of eleven he was sent to Charter-house School, to which he had been nominated by the Duke of Buckingham. Here, as in other English schools, the hateful "fag" system prevailed. But a boy trained in the Spartan severity of Epworth parsonage stood a better chance of surviving the savage ethics of this institution than a lad reared in the lap of luxury. He not only survived, but made marked progress in his studies.

After six years of public school life John Wesley, then a youth of seventeen, entered Oxford on a Charter-house scholarship of £40 a year. The Oxford of that day reflected the life of the age. "It had no enthusiasms, not even for athletics. It was the home of insincerity and idleness and of the vices bred of such qualities." An ordinary youth might have succumbed to these influences, but John Wesley was an extraordinary youth. The habit of diligence and exactness in the disposition of his time, learned in childhood, served him in good stead. He drew from whatever had survived of good scholarship and wholesome life, and he succeeded in gaining the highest degree of the university after a highly creditable course. By the pleasure-loving students of Oxford he was regarded as a queer character, but they liked him "for his handsome person and his obliging and desirable conversation."

It was during his Oxford days that the problem of choosing a profession came up and had to be solved. Wesley had written home asking parental advice regarding entering the ministry. The mother wisely replied that in a matter so momentous he must decide for himself. One thing she counselled, however, as of primary importance, that he make religion the chief business of his life. And this he did.

"Religion," says Dr. Fitchett, "is, of course, the supreme fact in Wesley's life, the one thing that gives it historic and immortal interest. In the great realm of religion he found the forces which enabled him to write his signature so deeply on human history. In its service he did the work which has made his name famous for all time. . . . He changed the very current of English history; he gave a new development to English Protestantism." And he was able to do this because "he mastered the central essential secret of religion and made his life the channel through which the great forces which belong to religion flowed into the life of his countrymen."

But he did not master that secret in a day. Time would fail to tell of all he did and of all he suffered in order to gain that coveted good. He had been trained to religious habits from his earliest childhood, but he did not reach a satisfying, religious experience until he was thirty-five years of age. For thirteen years he tried with heroic thoroughness every means that would bring him into the deep, eternal secret of religion. The Holy Club at Oxford, the ascetic practices of his college days, pastoral work among the poor and the prisoners, frequent communions, benevolent practices, private prayer were all a part of the plan he and others devised for the purpose of gaining soul-rest. Even the Quixotic mission to Georgia was undertaken for the same purpose.

To the Moravians Wesley gives the credit of teaching him this long-sought secret. He fell in with them first on board ship. He cultivated their acquaintance in Georgia. On his return to England he sought them out, and although he afterwards broke with them because of some of their views, yet he credits them with teaching him the simplicity of the essential secret of religion. Peter Boehler was head of the little German community in London. Wesley took him as his spiritual adviser. But it was a layman who unwittingly led Wesley into the light during a prayer meeting in Aldersgate Street, London, on the evening of May 24th, 1738. Twice England and Germany touched thus in helpful service. John Wiclif, earliest of the Reformers, influenced John Huss of Prague, in Bohemia, by means of his books. The Bohemian reformation that followed helped Martin Luther to his mighty decisions. The Moravians were the direct spiritual descendants of Huss. And it was one of these humble German Christians who was reading the preface to Luther's commentary on the Epistle to the Romans when John Wesley "felt his heart strangely warmed," and for the first time felt that Christ did really receive him, and that all his sins were forgiven. Would that England and Germany had never touched but in such high service!

"What had happened?" asks Dr. Fitchett in his matchless book on "Wesley and His Century." Something happened. Something memorable. Something enduring. The secret of Wesley's subsequent career may be traced to what happened that night. The experience of that night changed his life. It lifted him out of doubt into certainty. It transformed weakness into power. Lecky says "The whole Methodist movement had its starting point in that prayer meeting." As a result of Boehler's teaching Wesley gained a true vision of the redeeming work and offices of Christ. He learned, too, the secret of personal saving faith, and that pardon received from Christ is attested to the pardoned soul by the direct witness of the Holy Spirit.

Out into the England of the 18th century Wesley went with these new views and this new experience. His friends were alarmed, perplexed, even angry, but Wesley was not the man to be moved by these things. Within two weeks he was on his way to Hearnhut, in Germany, to find a whole community living by the great truths he had just learned. In three months he was back again, fully satisfied that what his countrymen needed supremely was to learn the same secret of humble trust and vital godliness. The task of teaching them that secret was now his life-labor. He began it at once with high hope and determined purpose. But at every turn he met opposition. At the very moment that a man appeared with the message England needed most to hear, the Church doors closed with a bang against him. Nothing daunted, Wesley turned to the jails. Here he found eager hearers, and reaped rich results.

Whitefield had now returned from Georgia, and Charles Wesley from Islington. They had not been together since the days of the Holy Club at Oxford. But in that memorable year, 1738, all three had learned the lost secret of Christianity. "Something of its early power had fallen upon them. A gleam of the fiery tongues of Pentecost was in their speech; a breath of its mighty rushing wind was in their lives." They were of one mind. They flamed with love for their fellowmen and with desire for their salvation. And now this immortal trio began the

herculean task of awakening England from her deadly torpor, cleansing her life of its foulness, and bringing sweetness and light again into her murky, miasmatic, immoral atmosphere.

From the very beginning their preaching produced practical results. Their bitterest detractors had to admit that they made thieves honest, drunkards sober, wife-beaters gentle, and brought the glow of a strange, new joy into the faces of condemned felons. Their work had one fatal defect, however—it was "irregular." That was the crime of these "enthusiasts." They were scholars. They were gentlemen. They were university men. They believed the 39 articles of religion, but "they refused to dilute religion into platitudes or button it up in polite conventions." When the churches closed against them they preached in private houses. When the houses proved too small they took to the fields. On being told that canon law forbade any clergyman to preach in a private house, Whitefield replied, "There is also a canon forbidding all clergymen to frequent taverns and play at cards. Why is that not put into execution?" Men were more than canon law to these earnest preachers, and they must preach to men wherever they could get them together.

Whitefield, youngest of the three, was the first to begin field preaching. His first audience numbered 200. Soon he was preaching to 20,000 at once. The services shocked the clerical conscience, but they stirred the heart of the common people. Even to John Wesley this seemed at first a strange departure, but he soon lost his prejudice



THE HOLY CLUB, OXFORD.

From Hurst's History of Methodism, by permission of Eaton and Mains.

when he stood beside Whitefield and witnessed the effect of his appeal. From that time field preaching became the rule rather than the exception, and tens of thousands of people who would never have heard the Gospel had it been necessary to sit in pews to listen were converted under these magnetic men. These belonged chiefly to the great industrial population that had increased so rapidly with the growth of the manufacturing towns. The Church had made no provision for their need. No new parishes had been created, and the clergy within the bounds of whose parishes they lived were utterly unconcerned about their educational, religious, or even bodily needs. It was wittily said by a wag of that day that our Lord's

parable was inverted and that the 99 sheep were lost in the wilderness, while there was only one fat, well-wooled sheep in the fold, and the fat, drowsy shepherd slumbered in indifference and expected the 99 lost sheep to seek him if they wanted his ministry. It was among these that the revival first began.

The great revival begun in 1739 continued almost to the end of the century. It spread through England and Wales. It reached Ireland in due time, and even Scotland was not untouched, while distant America, under Whitefield's passionate preaching, was kindled into new life and the way was prepared for the planting of the new church that was destined to lead the Protestantism of the North American continent.

John Richard Green thus describes the three men to whom this great evangelical movement was due. "Of the three, Whitefield was the most brilliant preacher. Charles Wesley was the sweet singer of the movement. His hymns expressed the fiery conviction of its converts in lines so chaste and beautiful that its more extravagant features disappeared, and a new musical impulse was aroused in the people which gradually changed the face of public devotion throughout England. But it was his elder brother, John Wesley, who embodied in himself not this or that side of the vast movement, but the very movement itself. In power as a preacher he stood next to Whitefield; as a hymn writer he stood second to his brother, Charles. But while combining in some degree the excellences of either he possessed qualities in which both were utterly deficient: an indefatigable industry, a cool judgment, a command over others, a faculty of organization, a singular union of patience and moderation, with a power of leadership that marked him as a ruler of men."

Space would fail to trace the Methodist movement in detail through the long life of Wesley. He was indeed the embodiment of the whole movement. Without John Wesley it would have taken no permanent shape, nor would it have achieved any definite results. One thing, above all others, we need to note: he made preaching the principal agency of the revival. He did not confine himself to this. He built schools, he organized societies, he published books, he waged great controversies; he was tireless in correspondence and conversation. But these were not his most effective instruments. Wesley's supreme instrument was preaching. "It pleased God, again, by the foolishness of preaching to save them that believe." It is hardly fair to say that John Wesley was not so great a preacher as Whitefield. He was a greater preacher when we consider the number of sermons he preached, the number of persons he reached, and all his other abundant labors.

Wesley preached his first open-air sermon on April 2nd, 1739, and his last October 7th, 1790. Between those dates lie fifty-one years filled with a strain of toil almost without parallel in human experience. In those fifty-one years he travelled 42,400 sermons, an average of fifteen a week. He travelled 250,000 miles in his itinerant work. He had the brain of a statesman, the culture of a scholar, the message of an Apostle, and the glowing and tireless zeal of a preaching friar of the middle ages. He never wavered, never faltered, never turned aside. His comrades lagged behind him, his friends forsok him, his enemies persecuted and maligned him, but none of these things moved him. He made twenty-one tours through Scotland, and crossed St. George's Channel forty-two times as a missionary to Ireland. "In range, speed, intensity and effectiveness Wesley must always remain one of the greatest workers known to mankind. He seemed to live many lives in one, and each life was of amazing fullness. He preached more sermons, waged more controversies, travelled more miles, published more books, wrote more letters, built more churches and influenced more lives than any other man in English history. And

through it all he had no time to be in a hurry." The secret of it was found in his good health, his temperate habits, his long days (he rose at four and retired at ten), his rapid-moving mind, and his conscientious economy of time. He never wasted half an hour of time or so much as a leaf of paper. Then, too, he was bound by no domestic ties. Wesley was not meant for a domestic man. Throughout his long life he mingled freely with good women and paid them chivalrous respect, but his excursions into the realm of courtship were ludicrous and lamentable failures. His marriage was the mistake of his life. Perhaps it was destined to be so. He was married to his work.

Paradoxical as it may seem, John Wesley never meant to found a Church. He was forced to do so by circumstances. From the first the Anglican Church (that gave him ordination, and that now acknowledges him as one of the greatest men that was ever in her communion) refused to recognize his work. The brutal mob that persecuted the field preachers were encouraged by many of the clergy. The equally brutal magistrates who tried and fined these earnest evangelists were commended. Wesley's converts were refused the sacrament. What could he do? Step by step he moved, reluctantly, carefully but irrevocably towards separation. Provision must be made for the thousands who had been won from vice and degradation to pure living and good citizenship, and Wesley made such provision as the time and his wisdom determined. And so he gave the world the Methodist Church.

But it has been said that the least result of Wesley's work was the Methodist Church. His influence upon the whole life of the nation can hardly be overestimated. All the Churches were awakened to a new life. The evangelical movement within the Established Church may be traced directly to Wesley's work. The modern Sunday school was a child of the Wesleyan revival. Modern missions took their rise as a direct outcome of his work. He was the friend of the poor and the oppressed. Modern philanthropic enterprises began at this time as an outcome of the social conscience Wesley had awakened. Prison reform and the abolition of slavery naturally followed. Education received an impetus. In a word a new England came into being. The moral tone of all classes of society was elevated. The industrial population that were fast becoming a menace to society when Wesley began his work were transformed into intelligent, God-fearing, law-abiding citizens. It is the opinion of sober historians that Wesley saved England from such a revolution as drenched France in blood at the close of the 18th century. But as Dr. Fitchett has said: "If John Wesley himself, the little, long-nosed, long-chinned, peremptory man who, on March 9, 1791, was carried to his grave by six poor men, leaving behind him nothing but a good library of books, a well-worn clergyman's gown, a much-abused reputation, and the Methodist Church, could return to this world just now, when so much admiring ink is being poured upon his head, he would probably be the most astonished man on the planet. For if Wesley has achieved fame he never intended it."

The Sigh for Peace

If you put your ear on the breast of the world its heart-beat is like the sobbing of a restless sea. Like the sighing winds in the pines, the one mournful note of earth is humanity's cry for peace and quietude. It is said an Eastern king sought long and in vain for the secret that would bring him peace. The cry of his soul was for peace amid all the changing conditions and circumstances of life. His little child found the secret. She gave him a ring in which were cut the Arabic words: "This, too, shall pass away." The king never forgot it. He was wonderfully helped by it. "This, too, shall pass away"—that's the secret of endurance. To find it out is to keep hopeful. It will give strength in life's greatest trial. It will make us strong amidst life's severest struggles.

MISTRESS MARY'S GARDEN

A Story of John Wesley and His Times.

FLORENCE BONE.

IT was eight o'clock on a fair June morning in 1760. The sun came stealing with shy beams into the old breakfast parlor of Barston Manor. The table was laid for two, with massive silver, a bowl of roses, and a chased coffee pot that had once been owned by kings. But the meal was sparse in spite of its daintiness of service, and old Andrew, the one serving man, sighed as he adjusted the window curtain as if to shut out the inquisitive sun which would spy on the nakedness of the land.

"Lord, 'elp us i' these evil days," he remarked to the cat who had leapt in at the open window. "There'll soon be naught for owd master to call his own, foreby it's that there coffee pot what's as ancient as hisself, unless Mistress Mary saves the old name."

He shut his mouth with a snap, for a light step was heard crossing the hall, and next moment the door opened to admit such a vision of old English beauty and fragrance as made a light in the charming room that hid all its threadbare places.

Mistress Mary Grantham was just twenty, and Sir Ralph Boynton was not the only man who had looked into her deep blue eyes, and over the crown of her brown hair, with a new light and a great longing in his soul.

Sir Ralph's estates marched beside the lands that every year grew less prosperous about the old manor, and Mary knew well that when their young neighbor came striding across the fields in his green cloth coat and his jabot of rich lace, Squire Grantham would give him a welcome.

The rose was deep on Mistress Mary's cheek as she came to the breakfast table this morning, but there was a wistful look in her eyes that told of a struggle out of sight. Her dainty chin was as full of character, her lips as firm, as those of the squire himself. And during the night just gone she had tossed on her frilled pillow wide awake until she had come to a decision.

She loved Ralph Boynton—not for his broad lands and his gold, but for his manly figure, his true eyes, and the heart that she had read so plainly to be full of a great devotion only waiting for her to accept.

But she could not marry him. Only last night in the octagon rose garden, which was her very own, she had spoken coldly to him while her heart was nigh on breaking, and he had turned away in anger without saying the words of love that rose unbidden to his lips.

There were tales abroad of the wild doings in the great rooms of Boynton Hall, deep drinking, late carousing, cock fighting, and oaths that set at naught all the highest things that meant so much to Mistress Mary.

Ever since the Yuletide junketings, and the merry-making round the Maypole, she had known that Ralph had stolen her heart. But lately she had been creeping out unknown at dusk, and in the early morning, to listen to a silver voice that had awakened eighteen-century England. That magnetic little man in black cassock and silver shoe buckles, John Wesley, had stopped at the cross-roads to preach to the villagers of Grantham, and Mistress Mary, in her enveloping cloak, and great hood, had heard and pondered with the rest.

"He that gaineth the world shall lose his own soul," the voice of the preacher had rung out over the countryside. "He that loseth his life shall find it. He who deliberately chooseth the lower shall never know the true inheritance of the kingdom of heaven."

Mary had listened with a hungry heart that had long been seeking something better than it knew. The outward and the transient were enough for Mistress Mary's world, but for a long time now she had been seeking a country out of sight, and failing to find it. Once she thought it was all embodied in the passionate eyes of her lover. But now she knew that passion was a well that

could run dry unless it was fed at the spring that came from God.

All this was passing through Mary's mind as she drummed on the table with absent fingers while she waited for her father. Andrew brought cream and honey and opened the quaint silver caddy that held the precious tea, but his mistress had no words for him this morning.

Presently, with a tread that meant obedience from all about him, Squire Grantham threw open the door of the room, and his daughter rose and swept him a curtsy.

He touched her cheek as he handed her to her seat, and he was a true figure of his time. His velvet coat was brushed almost threadbare, and the lace about his ruffles often reduced Mary to tears when she sat darning it, but the large black bow that tied his queue, and his frilled shirt, were immaculate.

"Dash my wig," he exclaimed as he took his seat. "Hasna that laggard postboy reached here yet? Andrew! Andrew! Where is the fellow, Moll?"

"He has but gone to bring in the frizzled ham while 'tis right hot," remarked Mary with outward calm.

"Right, right—but 'tis a leisurely fellow, and begad, I ha' scant patience this morning. Odd's my life, who'd be a landowner in this age of shopkeepers, wench? But 'tiana Richard Grantham will be long. There's a slice o' country beyond the church and the water meadows as was given to my forbears by bluff King Hal, and now an upstart o' the law says I ha' no right to it. Right, indeed! I'll right him, so soon as I can lay hands on the deed."

The squire turned to greet his favorite dish, which Andrew put before him with the indifference to his humors which long service had taught. And beside it the man had laid a sheaf of letters, one of them a blue and sinister envelope, and one bearing the crest of Boynton Hall.

Mary's color rose, and she dropped her eyes while her heart beat fast under her muslin kerchief. She knew not what she was eating, when the squire first frowned and then broke into a roar.

"Odd's my life!" he cried. "This lawyer fellow thinks he may write to a gentleman as though he were one like himself. Refuses to listen to terms unless the deed bearing King Henry's sign can be found. My life upon such presumption—an' the worst o't is that deed ha' surely vanished into air. It hasna been needed for a hundred year or more."

The squire's beetle brows met as he opened his other letters.

"Ah, ha! wench!" he cried. "This concerneth thee. Who dost think means to give thee the honor o' his hand? No less than Sir Ralph Boynton. 'Twill be my lady ye are, and the old place saved, and a fig for rascally lawyers."

Mistress Mary rose from her seat, with a white face in which two eyes shone like stars, and her lips made a thin red line.

"You speak of me as though I were a chattel, sir!" she cried. "Something for you to hold or to give."

"And what else are ye, my girl, I should like to know?" roared her father.

"I'm a woman, and I have a soul," said Mary calmly; "I will not give it into the keeping of Ralph Boynton until he has more care for his own. You can sell Grantham Manor, but you may not sell me."

Her voice broke, and with a rush of tears, half angry, wholly nervous, she was out of the room where the sunshine stifled her, and her father was left alone.

For two minutes he stood petrified with amazement, while the old clock in the corner ticked sonorously on, and his breakfast grew cold. Then he brought down his great hand on the table.

"Fine times by my faith," he muttered and growled, "when a wench chooses what she will an' wina do, but not in Grantham Manor, or my name's no longer Richard."

Meanwhile, with a heart that beat fast at her own temerity, Mistress Mary fled across the park as fast as her little high-heeled shoes could carry her. Past the blood-red copper beeches where the June sun made a glory of each leaf. Past the tall aloofness of the cypress trees in the Italian garden, and the fragrant corner of the park where the lilies-of-the-valley made a carpet of scent.

All these things that she loved so dearly did not exist for Mary this morning. Her little form was shaken with sobs as she gained the quaint round steps and high wrought gate that led into her own octagon garden.

All her life this had been the place where she had come with her girlish troubles, but never since her mother left her to battle alone with life and the squire's iron will, had she known a sorrow like this. The bees hummed from rose to rose, the delicate air quivered with the shimmer and magic of June. The quaint wooden seat beside the lilies with the arch of rambler overhead was just as inviting as it was yesterday, but Mistress Mary threw herself down there, and laid her cheek against the old green wood, knowing not what to do.

"I can't marry Ralph. Because I do love him I will not, *must* not, marry him," she whispered between her sobs. "T'would never come to aught but sorrow, an I married one I could not respect. Ralph thinks he loves me now, but he knows why I could not listen yesternight. An I lowered my own standard he would soon lower his thought o' me."

Her lips grew firm as she looked out over the roses of the little garden so dearly loved. It was here she had dreamed all her dreams, and here beside the water lilies she had read love in Ralph's eyes. There was no place in all the wide world that lay so near to her heart as her own little octagon rose garden, neglected and over-run as it had become of late years. Nay! Did she not love it all the more for that? Its very thorns and tangles were interwoven with her own heart.

And now she must be willing to part with it. Mistress Mary knew well it was not only the meadowlands that were coming within reach of the law. Unless she gave her word in troth to Ralph Boynton, the old home of many generations would probably fall to his keeping without herself as mistress of it.

She looked away to the great elms. She could not bear to rise and say what might be farewell to every winding path in that great old park. But she must rouse herself, for the passing hours would bring duties which nobody else but Mary could do. She gathered up her muslin skirts, and prepared to go, when she heard her name called softly from the rose trees where Andrew had appeared with a huge spade, no longer the immaculate butler, but the handy-man of all work.

"Mistress," he whispered, "Master Wesley preaches at the cross-roads this night, at ten o' the clock. 'Twill be a night o' bright moonlight, please God the clouds dimma rise. I can saddle young Neddy an' tak' ye pillion fashion if so as ye've a mind to hear the good man."

Mary hesitated for a moment, and then nodded her head. Perchance this was the way to help and guidance.

It was shortly after nine that night when Mary donned her plainest cotton frock and drew on her cloak and hood before she stole across the rose garden. The old house was all in darkness, and the squire was already wrapped in the sound sleep which no worries of the land could keep at bay. The moon had not yet risen, and it was very dark as Mistress Mary brushed past the roses and out upon the further side to a deep rutted lane behind the park.

Here she heard a horse's stamp and Andrew's voice speaking in a whisper. Without a word, he placed his hand for her foot, and she sprang lightly into the pillion. Next moment she was steadying herself by a grasp of

the old serving-man's coat, and they were away in the darkness of the still June night to hear John Wesley at the cross-roads.

Meanwhile, a dozen miles away, a huge travelling chaise was lumbering over an unmade road, and lurching from side to side, to the apparent detriment of the one little man who sat within. But he was quite unperturbed, as he gathered his cassock about him and strove by the light of a candle, and in spite of the shaking, to decipher a page of Greek.

The big chaise contained a travelling bookcase stored with volumes that were printed in something very different from pocket editions, and an improvised writing-table held sheets of paper at which John Wesley glanced as he read.

But even for his indomitable spirit the rutted lane was too much. The candle sputtered and left a stream of tallow on his fair white page before it went finally out; and at last, with a sigh, he closed his book and leaned from his carriage window.

As he did so there came a greater lurch than ever, and with one bound the chaise rolled over on to a broken wheel, in the soft mud of the country road.

Using forcible language, the coachman got down, and John Wesley stepped out with a serene face.

"Peace, fellow," he remarked. "I do not doubt this is the Lord's doing, and for some good end of His own." As if in answer to his words, there came the distant trot of a horse in the dark, and at the same moment the full moon rose behind the hills.

"How now! What's happened here?" cried a cheery voice as a handsome man rode up to the side of the coach. "Can I be of any assistance, sir? I see you are a clergyman, possibly on your way to keep some appointment."

"That is so, young man," replied John Wesley. "An you will give me a seat behind you as far as the cross-roads, you will have done a greater service than you know."

Ralph Boynton wheeled round his horse, and presently he was away again, little aware that the notorious Wesley was seated so quietly behind his back. But he had not gone far before he began to listen to a voice that had magnetized many a scoffer into a listener. Puzzled, then interested, and at last arrested, Ralph Boynton began to feel that he was suddenly lifted into an atmosphere new and rare, but with a strangely inspiring quality in its tone. Somehow it reminded him of Mistress Mary Grantham at the moment when she had turned away from his words of love.

As they reached the end of their ride, Ralph saw, to his surprise, a great crowd of people waiting at the cross-roads in the moonlight. He heard a song borne upon the wings of a great faith rising to meet him as he came.

Mary looked up in the moonlight to seek the support of John Wesley's face that it might strengthen her resolve. But she never saw it. There, behind the little man she saw her lover—Ralph Boynton, helping the preacher to his feet with a touched and grateful smile on his own dark face, and obviously with no intention of turning away from the crowd before him.

Mary never heard what was said that night. Somewhere in the distance she knew that a voice was ringing out pleading for repentance, and for lives to be turned to higher uses. It spoke with the authority and the power that only come from experience, and it lifted one man and one woman over the very border of the invisible.

Mary knelt on the short grass by the wayside and prayed for Ralph as she had never prayed for herself. She did not know that the shifting moonlight laid bars of silver light across her radiant face, and aureoled it with the very grace of Heaven.

But John Wesley saw it, and thanked God, and a strong man, whose whole nature was stirred to its depths, looked up from his first heart-broken prayer to catch a glimpse of its strength. From that moment a great reverence,

which never died, became a large part of his love for Mary Grantham.

He led his horse across the road, and stood by her side, while John Wesley raised his slender hands, and his voice thrilled the multitude in the benediction which many never forgot, that night. And then, as the crowd silently dispersed, Mary found herself taken possession of in a new, glad, yet respectful way that seemed to wrap her in a dream of things divine.

It was Ralph who occupied old Andrew's place to the little gate into the park. And there the serving man took both horses, while her lover lifted Mary across the fallen timber, and so to the gate of the rose garden.

It was late, and all the world was asleep in the sweet fragrant silence of the June night. Even the bees had ceased their murmur. Only the lilies gave out their life as much as in the day. Ralph led Mary to the old wooden seat where earlier that day she had swept a silent farewell to him. He wrapped her in his arms, and laid his cheek to hers.

"Mary," he whispered, "you know you are mine, and I am yours, because to-night I have put away all that came

between us. We will follow the Highest together, dear—you and I—as long as we live—and beyond."

Mary drew a deep breath. There were no words in which to answer him, but she looked out between the roses and up to the sky. God had given her her heart's desire in the dear garden that she had been willing to give to Him.

The squire came down to breakfast that morning in high feather. He had dreamed a dream, and during the night that had known so many events he had seen the deed of the ancient meadow lands hidden safely at the bottom of the old clock. And, sure enough, there it was, as a very dusty, but radiant, Mary proved immediately after breakfast.

"Ah, ha!" cried her father, tweaking her ear with a painful pleasure. "When Sir Ralph comes for his answer this morning, 'twill not be to save the manor, but ye might just as well be 'my lady' as not, my girl. No more grims, mind ye, from a maid of twenty. Away and don a clean gown, an' let me see a dutiful daughter anon."

And it was not until the wedding-day that Squire Grantham knew the story of the moonlight idyll in the octagon rose garden.—*The Quiver*.

THE HYMNODY OF THE CHURCH

MISS IDELL ROGERS, COMBUR.

HYMNS are to be found in the literature of nearly every religion, but only in the Hebrew and the Christian have they been used as a constant and integral part of worship. The hymns of the Old Testament are a spontaneous outflow of the religious nature of the chosen people of God. The first, or one of the first songs, is that of Miriam, in celebration of the deliverance of Israel from her Egyptian pursuers,—“Sing ye to Jehovah, for He hath triumphed gloriously.”

Then we have the Psalms with their exalted rhythm and chaste cadences. The 90th Psalm has been called the “Swan song” of Moses, the law-giver. So, here and there through the sacred Scriptures we catch glimpses of the widening and deepening of the river of song. In Judges we find the song of Deborah and Barak, which was sung to a musical accompaniment. David, the “sweet singer,” possessing in a large degree the inspiration of song, added its ministry to the ordinary worship of the sanctuary, until the Psalms came to be the liturgical hymn book of the Jewish Church.

From this time on, song, as well as sacrifice and prayer and fasting, held its place in Jewish worship. In fact we can trace the origin of boys' choirs back to this time in the history of the chosen people of God. Of this, the distinguished Rabbinical scholar, Paul Isaac Hershon, says: “On occasions the youngsters of the Levites were permitted to enter the hall of the sanctuary, in order to spice with their fine thin voices, the rougher tones of the older Levites.” It was the custom of the Levites, without any accompaniment, to sing in the Temple on each day of the week a different psalm. These psalms are still repeated by the orthodox Jew in his daily morning prayer.

Through the greater part of the history of the Church, the Psalms have formed its worship song. They have had a place in every church of Christendom where praise has been offered. The use of hymns as we now define the word is of much more recent origin; and as we study their history we will find that the majority of our favorite hymn tunes may be traced back to those periods in history when the organic structure of the soul worked with a terrible intensity, and when through the medium of great faith and genius it stands revealed with an overwhelming majesty.

Such a period was the Reformation, when Martin Luther spoke for the world's manhood and started a momentum of progress as unspent and full as that of Niagara. Well, knowing the effect of song upon popular feeling, Luther,

in order to fill a want in religious life and worship, and to provide an outlet for the deep emotions of the heart, adapted suitable words to the most favored melodies both sacred and secular of his day. In Wales and in the Lutheran and Wesleyan reformations composers of hymn tunes caught up and utilized many of the popular melodies of the day. The chorale, however much we may now deplore it, had its early home in Germany, where it was sung far and wide. It was not surprising, therefore, that under the talented direction of John Sebastian Bach, its beauties were developed, while a depth of feeling was wrought into its melodies that has never been surpassed.

In France the metrical hymns or psalms of Marot and other authors were received quite as enthusiastically as Luther's collection, and were sung to the most popular melodies of the time.

In England Isaac Watts was the real founder of hymnody. He was the first who succeeded in overcoming the prejudice which opposed the introduction of hymns into public worship. So strong was it, so high did feeling run on the subject, that many a church was rent asunder by the proposal to introduce hymns; and in some cases even by the proposal to sing metrical versions of the Psalms. There may be some among us now who will remember how strong, even in Canada, was the prejudice against singing hymns in the churches of our own Dominion. It is more surprising to know that in a Baptist church,—the original of that to which the great Spurgeon ministered,—when after prolonged discussion it was resolved to introduce singing into its worship, “a minority took refuge in a songless sanctuary.”

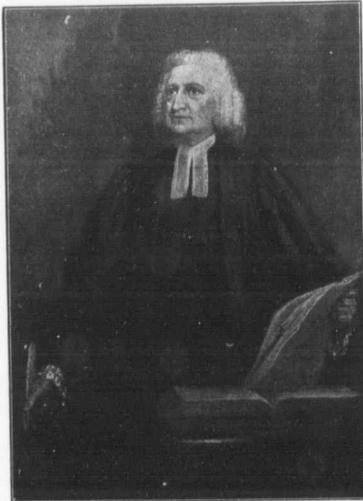
Although Watts' versions of the Psalms and his original hymns supplanted all previous ones, and for many a long year held undisputed sway in the Nonconformist Church against all comers, it was forty years or more before they came into anything like common use, and even then suspicions of heresy fastened about the churches which adopted them.

The first collection of hymn tunes ever published in England for four voices saw the light of day previous to this, however. It was published in 1563 by Day, the tenor having the melody.

Thus, while perhaps the first incentive to hymnody was the rendering of Psalms into verse, “with apt tunes to sing them withal” (as was set forth in the preface), to Watts was largely due the credit of overcoming the prejudice which opposed the introduction of hymns into public worship in England. The very first hymns were sung

largely without the parts. Indeed, it is authentically reported that in an Ontario church, less than three-quarters of a century ago, part-singing had been overlooked to such an extent that two young men happening in, who took the bass and tenor parts, caused such an excitement that nearly all of the congregation stopped singing.

About the time that those gifted sons of the Epworth Rectory, John, Charles and Samuel Wesley, first held to such a large degree public attention, the study of the madrigal in England had developed part singing. John Wesley founded the belief that exists to the present day that all religious revivals are much influenced by music and hymn singing. Accordingly, when he entered upon his evangelistic work, one of the first things to which he turned his attention was the singing, and with the new era which the Wesleys inaugurated in the religious life of the world flowed naturally also modern hymn singing. In 1740 the earliest hymns of Wesley were collected and



From the painting by J. W. L. Forster.
CHARLES WESLEY.

published under the heading of "Hymns and Sacred Tunes."

Among some of the writers of our earlier hymns are St. Bernard, the author of "Jesus, thou joy of loving hearts;" Thomas Kerr, who wrote the Doxology "Praise God from whom all blessings flow;" Lyte, who gave us "Abide with me;" Montgomery, the author of "Jerusalem, my happy home;" Adams, whose great legacy was "Nearer my God to thee;" Bernard-Neale, who gave us "Jerusalem the golden;" Phillip Doddridge, who voiced the words of the hymns beginning "Hark! the glad sound, the Saviour comes;" and "O happy day that fixed my choice;" and many other writers.

As we study the hymnody of the Churches, we find that our favorite hymns and tunes have been gathered from many sources, and that they voice the deep aspirations after God of devout men of many nationalities. The history of the hymnody of all Churches is the history of a Divine progress of God working through men and influencing the moral uplift of their finite natures towards the beauty of holiness. The tunes have come down to us from the French, the Welsh, the Huguenots, the Spanish, with fragments from the operas and oratorios of the eighteenth and nineteenth centuries, with one or two old Jewish melodies, and from the works of more modern composers.

We are the heirs of all of the ages during which God's

Spirit in Man has spoken in words and tuneful cadences the things that best accord with our grief and our joy, our sense of sin, and our faith in the things unseen, which are the Divine realities of life and through which faith stands the victor, with not only all of the sorrows of men, but all his joys at her feet.

The hymnody of our Church is a Divine heritage, for by it we can rise above the injustice and materialism of the world and meet with those gifted of earth in one beauty of soul and inspiration.

Much of it has come down to us from the days of storm and stress, when men and women "learned in suffering what they taught in song." Much of it has come to us from the days when men and women were mighty in prayer and knew hourly the joy of speaking to God face to face as a man talketh with his friend. In the heritage of our hymnody, rhyme and rhythm and metric feet are but the attractive borders of some deep stream of truth that moved powerfully the hearts of mighty men. Music, like all great arts, is an invitation to man to "come up higher."

A COUNTRY SABBATH

R. WALTER WRIGHT.

Oh, the rest of a country Sabbath day!
Its memories gently loom
Through the hurry and fret of the noisy years,
Like a field of clover bloom.
Then the great, big world seems fuller of good
Than any man deserves,
And we did not know we were breathing air,
And we did not feel that we had nerves.

Didn't feel we must get away somewhere
To cool our brains from care,
It seemed we had almost everything,
That we were almost everywhere.
The skies above were so full of content,
And peace looked up from the sod,
And the whole wide earth in its trees and flowers
Seemed fresh from the hands of God.

They were wondrously quiet, those Sunday hours,
When we did not hear a sound,
Save now and then when the rooster crew,
Or the geese came quacking around,
Or a canary sang his litting song
For a minute and then was gone;
But you got so used to all these things
That nothing seemed going on.

In the morning we drove with the span of greys
O'er the creek by the silent mill,
To the little church 'mid the white tombstones,
Where it always seemed so still.
We had Sunday school, and the preacher spoke,
And closed with the silent prayer,
When it seemed that the angels with folded wings,
Were filling the peaceful air.

In the afternoon father sat and read;
As I tiptoed along I could see
His glasses had fallen half-way down his nose,
And his Bible was closed on his knee;
And mother, real tired, had lain down awhile,
Little Sis had crawled in at her door;
Jackie pilloved his head on old Rover's back,
Both asleep on the kitchen floor.

I'd lie in the orchard with paper or book,
With the breeze and the bird and the bee;
The world far away, but the earth was so near
That it seemed like a cradle to me;
And I just a babe lying sweetly at rest,
And the good Lord bending above,
Like a mother crooning a slumber song;
I forgot everything but His love.

There were lots of work, and we got so tired
Through the week of the other days;
But at just the right time the Sunday came
With its quiet and rest always,
When the bustle and roar of the noisy years
Have passed like a dream away,
Then I think death will be like the coming again
Of a country Sabbath day.

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LIFE PROBLEMS

Measuring Time

Historians sometimes portion time according to the calendar, but this method fails to satisfy the demands of justice and does not harmonize with the real nature of things. Time is really to be measured by progress, and progress is measured by thoughts, and that is measured by what we incarnate theme and make them vital in human history.

We cannot close epochs with centuries. An epoch closes when an ideal is dethroned and another set in its place. Till that occurs history moves on a dead level so far as records go. Ideas are costly. If this present world crisis evolves a new ideal in practical human life and among the nations it will mark an epoch.

What does your life stand for? Are you just following, sheep-like, in the grooves already marked out by others? If you are, your community will go on as before and your life count for nothing good and permanent. Achieve something. Bring a new ideal to birth. Enthroned Christ in your neighborhood.

Bad Temper and Reform

No reforms that we are aware of were brought about through ill or ungoverned temper. Nevertheless it is men of temper who give us reforms. Moses is an example. When he looked on the afflictions of his brothers he was enraged. "This is wrong," he could say with all his might. But the next step we cannot say was correct. He struck the man he saw maltreating the Israelite slave—and killed him. Scripture says nothing about the pros and cons of this act in any direct way. Moses was simply called aside and sent into the wilderness for forty years' training in self-control. His motive was all right, but his method was hasty and ill-tempered. That won't do. It indicates a lack of faith in Providence. When these great reform movements are taken up we must be sure that we are working with God and in His way. Egyptians were killed in great numbers before the Israelites got clear of them, but it is plain to see that a wise Providence was in control of the situation, and not one fiery-tempered man.

Man as a Rock

One of the most potent writers of the Bible is Isaiah. Moulton, in the Modern Reader's Bible, places him among the foremost writers of literature in the world. He is full of strong figurative expressions. For instance, he speaks of a man as "a rock in a weary land," or a wilderness.

The rock is a protection to a traveller, from wind, tempest, sand storms, heat, and danger of various kinds. Those who have travelled under such circumstances know well what this means. Such is the way of a man in society. A strong manhood is a protection. There are temptations that wither weak men to the point of collapse. There are blinding sand storms of false hopes and sentiments. There are hurricanes of public opinion which sweep the weak away. But a Man shall be as a rock! People will say of such and such a man, "If it had not been for you, I could not have stood as I did."

The rocks are conspicuous. They stand out. True men are like the city set on a hill. Other eyes are looking to them. How many a man has been helped in resisting the tempting drink by the example of one companion. How often we refrain from saying an unpleasant word by the manly bearing of a friend!

The rock stands. The sands shift to and fro. The wind veers about, but the rock abides. So let a man stand straight and stop the drift. Others will be held back by him. He strong should help the weak. When was there ever greater need than now of brave, true men?

"Dull, Backward Fellows"

A military man was talking to his soldiers at a luncheon where "Credo" was a guest. The officer was remarking about the wonderful improvement that had taken place in the men under two or three months' training. "Now," he said to them in an admonishing way, "don't be too severe on the fellows who are just joining the ranks. They may seem very slow and awkward to you, but wait a while. These dull, backward fellows often make the best soldiers. The day may come when you will be glad to have such a fellow alongside of you in the trenches."

True enough! How often we hear people laugh at the backwardness of some boy or girl. They seem to promise nothing. In ten years they may walk all around us in usefulness and courage. Strange as it may seem, most of the men who have become leaders in great reforms have been overborne at first, and often along the way, with modesty and backwardness. Yes, look out for the dull fellows. Encourage them.

Canada's Class System

In "Canada, the Empire of the North," Miss Agnes Laut pictures a member of the Old Order' looking over things in this new land. He talks with the New Order—

"Then have you no social classes?"
"Lots. The *ups*, who have succeeded; and the *half-way ups*, who are succeeding; and the *beginners*, who are going to succeed; and the *downs*, who never try."

By success she means that we do our best at whatever we are at. Now that makes a pretty good kind of class system, doesn't it? That means an opportunity for all. It decides a man's place in society according to his merit.

We should try to keep Canada's class system this way, and not be making distinctions between men according to dress and wealth. Watch tendencies. Kill the serpents when they are small!

Your Turn

Some young people get out of patience because they are not receiving all the attention and notice which they think they deserve. Some must be nursed and coddled and petted, or they will not come to church or League any more. They will tell you they have been a member a long time and no one ever asked them to do anything.

Somebody may be to blame, of course; there are none perfect. But my belief is

that if you keep your heart in the right attitude your opportunity will come. It will come with an authority no one can overlook. Moses tried to hide from work, but God was watching his heart and mind, and when he was ready the call came. It will come to you if you are faithful. Don't whine on account of slights from a few poor mortals no better than yourself. Prepare for the best work and I believe "your turn" will come just as sure as harvest follows seed, or day follows night.

A Way of Escape'

Paul tells us that with every temptation—trial, testing, difficulty, whether good or evil in its source—there is a way of escape. There is a harbor for every storm-tossed soul.

This way of advancement or escape was strikingly illustrated to me when crossing the Rockies. I wondered how the surveyors ever got through the first time. The rivers and wild canyons looked inaccessible. One day I met a man who had been on the survey party. I asked him with greatly kindled interest how they got over those wild places. He told me quite a lot about it, but the gist of it was that there is always some way of going ahead if you will only look around.

We are all tempted. Let us not fall down and say that circumstances are too much for us. There is a way of escape. If we have a weakness along a particular line we are to take extra precautions. A man who is sensitive to malaria should not travel on the low levels. The drinker must shelter behind a pledge and in good company. The lustful must fill their hearts with grace which flows for all, and renders the enticing voices of evil sirens of non-effect.

Pointers

We cannot possess great principles without paying for them in faith, self-denial and sacrifice.

To be both useful and beautiful a character needs to be full-orbed.

Spiritual sowing should be the most fruitful of all kinds.

Education cannot take the place of regeneration because the part cannot take the place of the whole.

The higher in the scale the warfare is, the harder the fight; hence moral courage is the highest form of courage.

Honors sit lightly on those who are worthy of them.

Happiness follows in the wake of service, and peace in the wake of righteousness.

In moral warfare the quality of battalions counts the most.

The stronger a man is the more he needs help.

So long as a pure gospel is preached there will be a success.

The man who has not confessed his share in national sins still bars the way of progress.

A sweet temper, how good is it!

There would be plenty of contentment and rest if men would try Christ's method of living.

More people call on God in "lean" years than in "fat" ones.

Dreaming about things and doing nothing is "poor business."

Credo

Peace Celebration Address

REV. I. TOVELL, D.D.

Delivered in Trinity Methodist Church, Toronto.

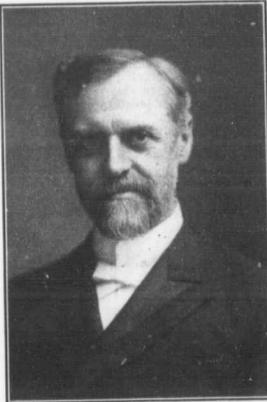
THIS North American Continent has a message which the civilization of the world would do well to study, ponder, and profit from. It is that between two of the greatest, if not the greatest, nations of the world, a peace for a century has been maintained. It is especially refreshing to think of it at a time such as the one through which we are now passing. The colossal and cruel war which Germany has forced upon us constitutes an awfully dark background to the picture, or rather to that part of the picture contributed by Great Britain and the United States in their relations to each other during the last one hundred years. For in the foreground of that historic presentation stands the beautiful and bold relief, the Angel of Peace, whose reign for ten decades is the joy and admiration of millions.

To study that picture, to ponder that face, to listen to her voice, to mark the wisdom of her counsels, to come under the spell of her beneficent influence, and be rightly impressed with the majesty and glory of her reign; that is the privilege which our continent offers to the civilizations of the world to-day. For a hundred years she has been a welcome guest in the palace at Windsor and at the White House in Washington. She has sat with premiers, ambassadors, and state secretaries in their councils over international matters. She has influenced parliaments at Ottawa, at London, and at Washington, resulting in wisdom silencing the war-cry, in reason triumphing over passion, and in arbitration courts doing infinitely better work than more and sickening battlefields could ever have accomplished.

Have we fully realized the facts that centre in and characterize that highway of nearly four thousand miles of boundary between the republic to the south, and our Dominion to the north. To the south a nation with vast resources of wealth, with a population reaching up to almost a hundred million, a people ambitious, aggressive, courageous, and keenly jealous of their rights, fancied or real; to the north a Dominion with wide areas of wealth-producing mines, of forests unlimited and priceless, of valleys and prairies rich in productiveness and almost boundless in extent, of rivers, and lakes, and ocean waters yielding food for the millions, and a people also alert, courageous and industrious.

And what are the facts peculiar to that boundary line extending from the Atlantic to the Pacific? Is the Kaiser awake to them? Do the war-lords of Germany know of them? Is it ever mentioned in the military schools of Prussia? Not a fortress is to be found along that entire historic highway. Not arowning gun is mounted on either side. Not a single battalion of soldiers is stationed on any point. Not a single battlement is seen playing the silvery waters of any of our lakes or rivers. An athletic people north and south, a people afraid of no storm, and who shrink not from any task however taxing of physical strength, or moral courage; a people, largely Anglo-Saxon, alert, aggressive, and prosperous, whose achievements in discovery, invention, learning, commerce, philanthropy, and national advancement none but a virile, strong-willed, brave and industrious nation could accomplish; a hundred million men and women south, not quite eight million souls north of the boundary line, with interests that now and then seriously clashed; and yet withal a hundred years of peace.

How shall we account for it? Europe has been torn, raked, bruised, devastated several times during the last century; but here as between the United States and Canada, perpetual peace! Can we get at the secret of it? I think we can. Negatively, certainly not by infusing the spirit of Prussian militarism into the soul of our national life; not by giving precedence to military colleges over art universities and agricultural institutions; not by establishing factories, and foundries for the building up of Zeppelins, torpedoes, and bombs for life-destroying purposes; and not by teaching and instilling into the mind of the people those non-Christian maxims and mottoes



REV. I. TOVELL, D.D.

that "might is right," that "war is a necessity to national efficiency," and that "blood and iron of the field of carnage are indispensable to the making of national virility and supremacy in influence and power." Generally speaking we have had none of this, and I pray we never may.

The Pilgrim Fathers here loom up before me—a constellation of lights before whom such names as Bernhardt, and Nietzsche, and Treitschke quickly fade away. What a noble gospel those fathers brought to this continent! A gospel of love and liberty, of good-will and gladness, of generosity and true greatness, of gospel of industry and heroic endeavor, all of which when woven into the warp and woof of national life means unity, efficiency, virility, advancement, praiseworthy effort and splendid achievement.

We do not claim to have lived out the enduring, humanizing, and empire-building principles of those heroic pioneers and princely messengers as well as might have been done. We do not boast as nations of having adopted in our national life as we should the teachings of those who stood for fraternalism and civil liberty. We do not flatter ourselves as having nourished our national soul, and educated our national conscience as we should have done through and by the teachings and spirit of the one master-teacher in all literature. Indeed, to tell the plain truth, we have often sinned, and sinned grievously. Our transgressions

have been continually before us. Corruptions have marred our politics. Greed has cast its ugly shadow on our commerce. Guilty indulgences have left their stain on much of our social life, and too often our religious life has suffered through intolerance, indifference, and worldly-mindedness.

But with all our faults, mistakes, and misdoings, one thing, thank God, we have refused to do. We have refused to spend our sleeping hours dreaming of national world-power, and to pass our waking days imbibing the spirit and feeding on the maxims of Prussian militarism. We have never been guilty of drinking toasts "To the Day"; we would never cause our streams to run red with the blood of our neighbors, when we would sow our lakes and rivers with deadly mines, or fly abroad baby-killing and mother-murdering Zeppelins over undefended and offending cities, and when we would turn this sunlit continent into a vast slaughter house, and fill the lands with unspeakable suffering, sorrow and death.

No! no! Not thus have we dreamed or planned on either side of the line. A better task has been set before us. A better aim has been our heritage. Hence a hundred years of history of relations between the two great Anglo-Saxon peoples which stands as a rebuke to all war-lords of the Kaiseristic or Napoleonic type, wherever found.

It is a most interesting study, the study of the men, the methods, the motives, the forces, influences, considerations, commissions, arbitrations, and treaties entering into and making up the history of this century of peace. For, more than once; yes, several times, the ties that bind seemed strained to the utmost and ready to break. Boundary lines were vigorously disputed. Fishing rights were boldly challenged. Fur-sealing privileges were hotly contested. The Alabama trouble assumed proportions extremely serious. These, all together, with memories reaching back to 1812, were clouds that threatened to blot out the light, jagged rocks in the river that turned the waters into foam and endangered the vessels of state in their onward voyages down the century. But despite those perils, the Angel of Peace has remained, a living and a potential Presence.

Now, some one may ask for the contributory causes of this happy chapter of British-American history. If so, briefly I may indicate those causes. And first, is it not a fact that the language we speak being the same, and our ideals of life or national, being much alike, misunderstandings are less likely to occur, and when occurring are the more easily adjusted or removed?

Then also there is the fact of a very free and friendly intermingling of the peoples of both nations. Canadians are everywhere sprinkled over the Republic, a million strong, and "making good" their place in the esteem and confidence of those among whom they dwell. The same is true here in Canada. Much American capital and many acceptable American citizens have helped to enlarge our borders, and increase our strength as a commercial force. Distinguished talent has moved to and fro, here and yonder, weaving silver strands of sympathy and good-will thro' coils that bind, which let us pray may never break, however great the strain at times.

But I must not omit to mention one of the main causes by which war has been averted, and peace perpetuated. I refer to the part taken by Peace Propaganda Societies, and by sagacious and eminent statesmen, men of the Salisbury, the Gladstonian, the Sir Edward Grey, and the Asquith type; men of the Sir John A. Macdonald and Sir Wilfrid Laurier vision

and diplomatic judgment; men of Abraham Lincoln, Theodore Roosevelt, James Monroe, and Wm. Henry Taft's splendid equipment as presiding officials in a nation's councils.

Such men through their experience and judgment, their sympathies and self-control, their sense of responsibility, and their abilities as leaders in national aims and achievements, had they been in charge of Germany's forces and Germany's interests instead of these being in the hands of the war-lords, a million brave men would be living to-day who are now filling premature graves; and instead of the floods of sorrow sweeping over Europe, everywhere would be heard the song of peace and good-will among men. Verily, no man can fully estimate the value to a nation of clear-visioned, wisdom-broad-minded, clear-visioned, wisdom-broad-minded, Spirit-inspired, Christ-enlightened men when placed in charge of the helm of State. 'Tis theirs to bring order out of chaos, harmony out of discord, and to transform conflicting interests and inflamed passion into centuries of peace and universal good-will.

Time will not permit me dwelling at length on the greatest of all causes contributory to the peaceful relations under consideration. Great credit must be given to the pulpits of a free and humanizing Gospel, pulpits that have emphasized the sermon on the mount as setting forth the most perfect ideal of citizenship, pulpits that have lifted up Christ as the supreme pattern, and superlative force for the right unfolding and development of national life. Credit must also be given to that section of the public press which never fails to plead for the righteousness which will stand for all time as the secret of a nation's stability and strength. Nor could we overlook the splendid contribution to civilization being made from year to year by all those educational institutions which give but little value to the sword or spear except for defensive purposes, but which extol the mission of the plow-share and the value of the pruning-hook. The Sunday school and the day school and the university have to-day very largely the future destiny of this continent in their keeping.

How it behoves us as ministers, editors and teachers to drill and develop the millions of the coming manhood and womanhood in ways that lead on and point out to that peace which passeth all understanding, and which has its permanency and priceless value in the knowledge and love of God in Christ Jesus our Saviour and Lord.

This leads me in conclusion to ponder and wonder, "What of the second hundred years?" What will be the future of the two great Anglo-Saxon families? Are the foundations for permanent peace being laid deep and solid? Will the voice of the prophets be heeded commending righteousness as the sole secret of national exaltation? Will the Temple of Peace continue to stand and become the perfection of beauty through which God shall shine? Shall we for the sake of our own material, intellectual and moral good, and for the world's benefit, drive the demon of strong drink forever from our shores? Shall we do our part to break in pieces the sword and hush forever the war drum in every land? Shall we look and long and labor for the coming of the world's Best Day? Beloved, let us bend lowly and listen, for One is coming in the power of the Spirit, coming through the evangelizing and civilizing forces of Christian nations, coming

to heal a wounded, bleeding world. Yea, listen and believe, for "Who is this that cometh from Edom, with dyed garments from Bozrah? This is that is glorious in His apparel, travelling in the greatness of His strength? I that speak in righteousness, mighty to save."

"For unto us a child is born, unto us

a Son is given, and the government shall be upon His shoulder, and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

"And He shall have dominion from sea to sea, and from the rivers unto the uttermost ends of the earth."

A Constructive Culture Programme

REV. W. S. DANIELS, B.A., B.D., STONEY CREEK, ONT.

BY the term "culture" let us designate the all-round development of the individual, the highest training of body, mind and soul, so that one may harmoniously and efficiently serve God. True culture is therefore not merely academic but practical. By the qualifying adjective "constructive" we mean positive, practical, effective. In this sense a constructive culture programme will be arranged and carried out in such a manner as to not merely fill a place, and to give pleasure to those who take part in it, but also with a practical bearing on the chief problems confronting our young people in this complex and oft-times bewildering age.

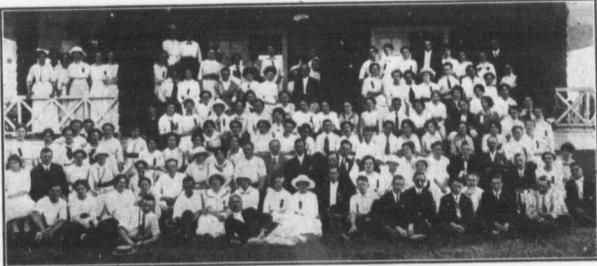
LIFE A SCHOOL.

When we speak of training or culture it is well to remember that life is really a school. All who are alive are constantly being educated by reacting upon, or by responding to, the many and varied influences coming within range of their conscious activities.

Professor Drummond said: "Life is the power of responding to environment." Principal Smythe has said: "Life is the power of appreciating and responding to environment," and Henry Van Dyke remarks that "Life itself is the great school. The whole framework of things visible and invisible wherein we mysteriously find ourselves perceiving, reasoning, reflecting, desiring, choosing, and

League should be *par excellence* a school, because in its regular workings young people learn to think by thinking, to say by saying, to serve by serving, thus observing a primary law of education. Facilities otherwise dormant and undeveloped are aroused and stimulated. For example, where can a young Methodist enjoy such favorable advantages for growth in the power of public speaking as in an Epworth League? To this fact nearly all candidates for the ministry during the last twenty years will bear favorable testimony.

And furthermore, in the third department of our League—Literary and Social—constructive culture may be attained. This department affords an opportunity for work that is thoroughly warranted by the prevailing spirit and genius of our day. The world is going to school; education is being sought everywhere; ideas rule the world; wider knowledge means clearer vision, and it is regarded as being well-nigh a crime for any young person to remain ignorant. The wise man of old said, "Where there is no vision the people perish." And how can vision be widened and heightened unless through all-round physical, mental, social and religious culture? Though the time for a thorough working of the third department is very inadequate, if those in charge will plan far enough ahead, much can be accomplished. Of course it can-



THE HAMILTON CONFERENCE SUMMER SCHOOL, 1914.

acting, is designed and fitted, so far at least as it concerns us and reveals itself to us, to be a place of enlightenment for the human race." And the words of Rev. G. H. Steven might be added, "It begins earlier in life than most men dream of and never ends until they drop into the grave." No wonder then that Richard Baxter, when reflecting that he could not remember the moment when he was converted, said, "Education is as properly a means of grace as preaching." Constructive culture, therefore, should be a sort of teaching evangelism in the school of Christ.

EPWORTH LEAGUE CULTURE.

Those who hold that life in general is a school, claim also that an Epworth

not be accomplished by a committee existing on paper merely.

As a possible arrangement the following might be worthy of consideration: Leaving out of account the months of July and August as being affected by holiday conditions in towns and by excessive activity in rural operations, a ten months' study for the Epworth League under direction of the Third Vice-President might be arranged as follows: 1. During the winter months a study of three of the great poets or masters in English literature, such as Shakespeare, Tennyson, Whittier, Longfellow, for one month each. The writer has observed the following programme, as it was worked out with no small success, Tennyson being the poet chosen: An intro-

ductory outline study of the man and his work by a competent person—teacher or professional man; two or three selected readings from his writings; a list of choice quotations; a solo "Crossing the Bar."

If enthusiastic and interested persons take up such a programme it cannot be uninteresting. The work of the greater poets is age-long and imperishable, and if a materialistic and sordid generation seem to neglect or spurn the old masters, they are being led by them nevertheless.

2. Three months with the church fathers or leaders in church history may profitably follow in April, May and June. If one of these leaders be under consideration for each month great profit will accrue. A study of the life work of such as St. Paul, Origen, Augustine, Luther, Knox or Wesley can be made interesting if the pastor and his Literary Committee co-operate. And surely young people need such inspiration sorely in order to avoid the subtle and clamorous appeals of a host of religious fakirs abroad in our land.

3. And, lastly, a profitable and helpful series for the autumn meetings, or from September to December, may be arranged, following the line of the study of the Bible as literature. The historic character and literary excellence of one of the books of the Bible might be attempted each month. If it be desirable to select from the Old Testament, a night spent in studying, respectively, Genesis, Ruth, Psalms, Amos, as representing history, poetry and prophecy. Or if the New Testament seems more desirable, then let such books as Luke, Acts, 1 Corinthians and James be chosen.

As a variation of this plan, a book of the Bible was studied by the Epworth League in a country church for six consecutive meetings for a period of about forty-five minutes each evening, the pastor leading. At the close of the course all were invited to write on an examination, and eight persons did so. The questions asked and answered by nearly all were—on First Corinthians:—

- (1) Describe the ancient city of Corinth and its people.
- (2) Name the factions into which the Corinthian Church was divided: What advice did St. Paul give them?
- (3) Give St. Paul's advice to women concerning their conduct in the church.
- (4) Name the chief spiritual gifts mentioned in the Epistle.
- (5) What did the Corinthians believe concerning the resurrection?
- (6) Quote Chapter 13.

The eight candidates who wrote averaged seventy per cent. in their answers, a very good showing when it is remembered that none had ever passed beyond a Public School course of training.

A constructive culture programme is not easy to work out, since it requires that leaders steer a somewhat even course between those pious souls who, if allowed to do so, will confine the Epworth League wholly to the routine of a prayer-meeting on the one hand, and those pleasure-loving, intellectually-inclined persons who would make it exclusively a social function or a literary and debating club, on the other. But the best type of League will include both tendencies and more. St. Paul said, "I will pray with the spirit and I will pray with the understanding also; I will sing with the spirit and I will sing with the understanding also." If he were living in our day and working in an Epworth League, he would say, "I will direct the League with the spirit and I will direct it with the understanding also."

SEND TO THE OFFICE FOR OUR LANTERN LEAFLET.

A Play and Recreation Programme for the Epworth League

REV. F. L. FAREWELL, B.A.

THE problem of play and recreation is one that calls for increasing study, not only on the part of the young people, but also the whole church. The problem has its roots in human experience. We all have played; we all do play. We play spontaneously. It is a gift given and not a devil-given instinct. If we let our mind go back to childhood we can think of ourselves always at play—horse, train, rolling the hoop, building blocks, keeping store, making snow men and snow castles, pomp-pomp-pull-away, pussy warts a corner, gathering nuts in May, paper chase, leap-frog, crack-the-whip, running, jumping, swimming, and such like. Later there came the outdoor team games, baseball, football, lacrosse, shiny, and on the other hand the indoor evening parties, forfeits, clap-in and clap-out, clothes-plins, kingdoms, the Virginia reel and a hundred and one indoor games and exercises. And then of course there were the family excursions, Sunday-school picnics, corn-roads, sugaring-offs, flax-bees, and so on and so on. Thus throughout the years we have had a variety of recreation, and even to-day the desire and need of play are strong within us.

The purpose of this paper is to draft some suggestive play and recreation programme through which each and every member of the community may come naturally into a fuller and more abundant life as citizens of the Kingdom. Yes, we speak of play as having to do with the Kingdom. We are surely passing through days of change. I remember only a few years ago hearing in an annual conference one of the then prominent ministers denouncing play as of the devil and calling upon his brother ministers to keep away from it. But to-day we are coming to associate very closely together such activities as business, prayer-meeting, the different vocations, play, politics, personal work, social life, testimony, missionary service. We are coming more and more to see that Christ has redeemed all life. He has spiritualized all worth-while things. He does not restrict and limit, but He makes full and sets free and leads us up to the highest levels where we see the abundance of the life which may be ours with Christ in God. What kind of a play and recreation programme, therefore, might be helpful in the development of this all-round, four-fold Christian life?

In the first place in building up a programme of play we should have regard for certain fundamental principles which might be summed up as follows:

1. A recreation programme should be for all members of the community. Both for purposes of recreation and education this is desirable. Children, young people, middle-aged people and older folk, from the standpoint of their respective activities and vocations, should be fully and sympathetically considered.
2. The programme should be graded. It goes without saying that graded play is as essential and fundamental as graded instruction. The play of children differs from the play of youth and this again from the play of adults. In general there may be five distinctive series of activities corresponding to the five distinctive periods of life, namely: Childhood up to twelve years of age, which may be subdivided into earlier and later childhood; early youth from twelve to sixteen or seventeen years; later youth from seventeen to twenty-four or twenty-five years; early and middle adult from twenty-five

and thirty to fifty years; later life from fifty to seventy years. The form of play will be individual or group or team, indoor or outdoor, strenuous or mild, in harmony with these respective periods.

3. The programme should be adapted to neighborhood conditions. Types of people, national characteristics, geographical locations, topographical phenomena (such as lakes and rivers, hills and valleys, woods and open prairies, heat and cold), vocational life, hours of labor,—all these should be duly considered in the formulating of a community programme of recreation.

4. Each item in the programme should be as far as possible re-creational. To recreate is to create anew, to build up, to prepare for further service. The old Latin expression, "*pro patria est, dum ludere videtur*"—while we seem to play it is for the sake of our country—gives us the cue. One of the best tests of legitimate recreation is this: Will it clear one's mind, brighten the eye, strengthen the will and fit one for better service on the morrow, or will it becloud one's mind, dim the eye, weaken the will, and make one a prey to temptation and so make his service on the morrow below the mark? If a certain form of play does the former, cut it out, but if the latter then indulge in it. Certainly our programme should be made up of recreational activities.

5. Recreation should to some extent be educational as well as recreational.—It should seek to make one develop all the possibilities of life—mental, physical, spiritual and social. This educational principle should not be over-emphasized, for there are certain forms of activities we may designate pure fun and only recreational. And yet even these in their reflex influence upon the mind and the social life may be said to be truly educational. But, moreover, there are certain forms of play in which the natural instincts and characteristics may find expression. Competition, for instance, and co-operation, curiosity, the desire to excel, the dramatic instinct, the widening social vision, the love of nature, art, astronomy, music, the ability to make things (craftsmanship)—all such like should be utilized in the evolving of a satisfactory recreation programme.

6. The forms of play and recreation chosen should be, as may be reasonable, adapted for four doors.—An admirable address not long ago made the statement that a business man in his preparation for his week's work required on Sunday not fresh air but religion. I am sure that the speaker in question did not mean all his statement to be taken literally. Certainly a man needs religion to give him optimism and courage to face his week's work. But he also needs fresh air—religion and fresh air—or if his religion includes fresh air, then he needs of course only his religion. Let our games be as far as possible out-of-doors. Of course there are circumstances which may necessitate games and other forms of recreation indoors. But multiply again and again and again the recreational activities in the open air.

7. The programme should be practical—small in its beginnings, but comprehensive in its outlook and added to from time to time. This will put such a program in the reach of the smallest community and the smallest young people's organization.

Given and applying these seven principles, a committee of young people who have caught the vision of what might be

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done in the community and having a sincere desire to realize it can formulate a programme of play and recreation, that will contribute greatly to the revolutionizing of neighborhood life in a single decade. And more, the young people of the local community are the best qualified to say what the detailed programme should be. One hesitates therefore to offer any suggestions as to what it might include. A few hints, however, might not be amiss with the understanding that they will be adapted to the needs of the different types of neighborhood, although for the most part it will be found that the suggestions made may be worked out more easily in the smaller towns and rural communities than in the larger centres.

It may be emphasized just here that in every community, whether town or country, there are two natural play and recreation centres. The one has always been present, although not always utilized. The other is just beginning to exist. The one is the *home*, the centre of the family life. The other is the *community social centre*, about which revolves the social life of the neighborhood. Both social centres are necessary to the normal community life, and in building up our programme we should have regard for both.

First, as to the *home*. Each home in the community is a normal social centre. (1) for the members of its own family. (2) for various groups of people in the community. A word might be said concerning each.

(1) *The home a centre for the members of its own family.* For father, mother, sons and daughters, older brothers and sisters, younger brothers and sisters or for such of them as go to make up any particular household, for these there might be suggested quite a complete programme for outdoor and indoor recreation. I can do no more than offer a few hints as to what might be done:

(a) *Outdoor.* There may be such things as sliding boards and sand piles for children, running and jumping slips and pits, horizontal and swinging bars, ladders, quoits, croquet, tennis and similar games, tree-planting, flower beds, general lawn-beautification, some simple studies in bird life, trees, astronomy, family strolls and picnics, swimming stunts and fishing expeditions, excursions to model farm, industrial centres, factories and such like.

(b) *Indoor.* The setting apart a playroom for the younger members of the home, parlor games, the fireside circle, telling and reading stories, the spelling and sewing circle, music, special festivities and festivals in all of which the members of the home may have a part.

(2) *The home a centre for various groups in the community.* It is reasonable to say that the Christian homes of a community can counteract and gradually destroy the practice of questionable amusements by themselves throwing open their houses and grounds a number of times during the year to respective groups in the neighborhood to indulge in such play and recreation and social activities as may be in harmony with the principles already indicated. On these occasions the younger folk may play the host to a group of children or a number of older folk and *vice versa*. The forms of play should be along the lines already suggested, with greater variety and comprehensiveness.

High ideals should always drive out the lower, and if the homes of the community can be permeated with the true spirit of play, the amusements on the lower levels must speedily give way to those forms of wholesome home recreation that stands for the highest community ideals. Every young person has the opportunity to work

out concretely this ideal by seeking to have his own home measure up to the standard as may be practicable, and by carrying on through the local society a campaign of social education as may cause the Christian home to see the splendid challenge that has come to it to redeem the play and recreation life of the neighborhood. Moreover, this should be a problem for every local league or executive to take up during the present year, for its solution is within the reach of all.

Second, as to the *community social centre*. It is fundamentally true that the normal person demands, as well as family social life, a community social life also. Certainly our recreation programme should have regard for the expanding social vision and needs of youth. It is here we have lamentably failed in the past.

The first question for consideration is where shall this community social centre be? In answer it may be said there are three possible locations: (1) The social centre chosen and equipped by the community itself; (2) The public or consolidated school; (3) The community church, or meanwhile the denominational church that for lack of other social centres must frequently minister to the social life of its own adherents and the non-church members of the neighborhood.

Wherever that centre may be, there should be associated with it a recreation programme which will go to meet the needs of the community and be in accord-

- (1) Athletics and field sports.
- (2) Social activities.
- (3) Aesthetic and literary items, including musical festivals, concerts, lectures, amateur dramas, debates, etc.
- (4) Practical study classes—cooking, sewing, painting, first aid to the injured, community service home ideals, vocational life, night classes and such like.

Some special features might well be: A community field day, community picnics, banquets of various types, inter-community or inter-church contests in athletics, debates, etc., a community model garden, a general scheme for lawn-beautification, school fairs, excursions to industrial centres or power houses, hikes in the open country, nature study groups, camera club, riding club, camps, summer schools. Many other suggestions will come to the committee when it begins to down-right seriously consider this community recreation problem.

In closing a few suggestions might be given as to what the local young people's society might do at once to begin the formulation and realizing of this programme.

1. Catch the vision of the possibilities of a recreation programme.
2. Carry on a campaign of education apart from or in co-operation with other groups in the community.
3. Arrange for a series of home social evenings and strengthen and make more interesting the play and recreation of every home in the community so far as this be practicable.



ONE SURE SIGN OF SPRING.

Photo by the Editor.

and with the principles already set forth. This programme might include, as opportunity provided, as follows:

(a) *Recreation grounds.* I put this first because it is most feasible. Communities and even churches are to-day purchasing or leasing and equipping and supervising play-grounds. Its location should be as convenient as possible to a water supply and a picnic grove. Provision should be made for all legitimate kinds of play and satisfactory supervision arranged for.

(b) *A building plant.* This is for the most part in the immediate future, and when it comes should include a general auditorium, reading-room, game-room, committee rooms, library, gymnasium, swimming tanks, and so on.

(c) *A well-prepared season's programme, including—*

4. Organize a young people's recreation committee.
5. Agitate for a community recreation committee on which the local society might have due representation.
6. Be satisfied at first with beginnings. Have an ideal that is practicable from the standpoint of your own community. Then proceed slowly and surely to work it out to its fullest realization.
7. Provide trained leadership and supervision as far as possible for any recreation programme you may adopt.
8. Provide a series of books on play and recreation and games.

The solution of the problem of recreation rests largely with the Christian young people of our land. They only can redeem for Christ and for the people the play and recreation of the entire community and national life.

many League meetings. The speaker is not in harmony with the plan of the year, and he does not feel particularly the responsibility of the results of his address. Why not adopt a new plan for this year? Select twelve men and women on whom you can depend and who have a rich experience and a personality that wins. If you cannot find twelve get as many as possible, from the congregation. Tell them of the plan for the year and that they are being given a special opportunity to enlist for something that will mean much to them and to the community. Have them meet at a home some evening, and there in the spirit of prayer go over the whole plan, discuss the topics and then let them volunteer to take the one they specially wish. Take them into your confidence regarding your plan about the new family altars and the prayer and Bible study pledges. They will see the scope of the year's work and will become interested at the very beginning, and an interested leader means a good deal toward his giving his best to his hearers.

Thus the leaders are prepared to enter a plan that has a definite purpose in it. They feel that they are personally part of the plan that will lead men and women nearer to Christ. If the topic for a certain evening is, "What it means to be a Christian," or "The Young Christian at Home," the leader is aware that a good deal depends on his effort, he feels his need and he is constantly in prayer and study, and will not need to be warned that he must not forget that he has the topic on a certain evening. Being a link in so important a chain he will not read some hastily prepared paper, the half of which he has copied from the Epworth ERA expositions. The man selected for that address is not that kind of man and a contribution of that kind would not be big enough to satisfy him or realize his ideals for the meeting.

And would not the cottage prayer meeting be rich in blessing in those new homes where the family altar had just been erected? Don't you fancy those folks would welcome it, and would not the prayers mean more to them than saying prayers? Nor is it to be expected that young people will lead in prayer at any League meeting if they have not been praying in private. Surely it is about time we urged ten-minute prayers at home that it may not be necessary to coax for sentence prayers at the meeting.

Try a Bible study contest on Bible questions prepared by the pastor and given out two or three weeks before the sides meet. The questions need not be difficult; simply facts from the Bible such as everyone ought to be familiar with. The writer can personally testify to the success of this plan. The young people delved into their Bibles and learned facts that surprised themselves and an interest was created that was satisfied only by further study.

We must still remember that prayer is the secret after all. We have organization enough; we have literature enough and to spare; we have ability enough stored up in the minds of our people; we have the best that brain can devise at our disposal, but these are as "sounding brass" unless through prayer we have a vision of the work we are called upon to do. Organization is good and we need it, but organization is useless unless the individuals at the back of it are spiritually efficient. With all the advantages of science and literature we must not forget the Creator of it all.

This is the crisis the Church is facing. Are there not men and women in our churches who have the vision of a new day and are the Instruments in God's hands to interpret it to the present and rising generation? We have faith in our people; we believe the future will reveal

marvellous things, and the Church will come to her own more fully than ever.

We quote the following little poem by L. H. Bailey in the "Country Church and the Rural Problem," a book every Leaguer should read carefully, "rural," of course, referring to all places outside the city.

THE RURAL CHURCH.

*In some great day
The country church
Will find its voice
And it will say:*

"I stand in the fields
Where the wide earth yields
Her bounties of fruit and grain;
Where furrows turn
Till ploughshares burn
As they come round and round again;
Where workers pray
With their tools all day
In sunshine and shadow and rain.
And I bid them tell
Of the crops they sell
And speak of the work they have done;
I speed every man
In his hope and plan,
And follow his day with the sun;
And grasses and trees
And birds and bees
I know and I feel ev'ry one.

"And out of it all
As the seasons fall
I build my great temple away;
I point to the skies,
But my footstone lies
In commonplace work of the day;
For I preach the worth
Of the native earth—
(To love and to work is to pray)."

Kevin, Ont.

Writing of the progress of the work in Kevin, the president, Mrs. M. F. Jackson, says: "Our League here is making itself felt in the active Christian work in our community. In the past year some of our young men have definitely decided for Christ as an outcome of our meetings. Our consecration meetings have been nearly all evangelistic, and being held on Sunday night, have been able to reach a lot of people. At each of these meetings the invitation is given, and while the numbers responding are not large, still the young people are having a larger vision of the Christian life. Since the new year we have held cottage prayer-meetings. These have done great good, and the attendance has been splendid for a small country place.

"Our missionary department is also doing good work. Last year our young people gave over \$16 to Forward Movement, and this year will contribute considerably above that amount. On March 1st we held a missionary rally, when our district vice-president gave a lantern lecture, our pastor a chart talk. Several recitations and plenty of music were added. Everyone seemed delighted with the meeting.

"Our Literary and Social, and Citizenship Departments have not had the chance they should have had, as our meetings are held on Sunday night, but during the year we have had several good meetings.

"Our Social Department is planning an Irish gathering on March 17th. We expect to get in touch with a great many young people in that way.

"On February 21st we held a pledge service. A splendid talk was given on our pledge, and those asked, who had pre-



WHEN THE SEASONS CHANGE.

Negative by W. Elliott Wilson, Hanover.

"One cannot be too careful in his remarks on some occasions," said a young clergyman, in speaking of a tour of inspection which he, in company with older divines, made of a penal institution.

"The leader of our little expedition, a truly good man, was so impressed by what he learned from the story of one young man imprisoned for burglary that he felt he should offer him some encouragement, of what kind he hardly knew. So, after many hems and haws, he delivered himself of the following:

"Ah, my friend, we must not lose sight of the fact that we are here to-day and gone to-morrow."

"You may be, sir," rejoined the burglar, "but I ain't."—*Harper's Magazine.*

viously received a pledge card, to sign their name while an appropriate hymn was sung. We secured some new active members and quite a number of new associate members. The solemnity of taking the pledge was felt by all, and the meeting led all to see that our active members' pledge was something that could not be lightly taken.

"Our prayers are that the work may go on and that our League may continue to look up and lift up for Christ and the Church."

There is ever a song everywhere—if we have the ear attuned to it.—*Charles Grant Miller.*

EPWORTH LEAGUE TOPICS

N.B.—The Topic for the Third Department, for April, is treated fully on the opening pages of this number.

Conscientiousness

CITIZENSHIP TOPIC FOR APRIL.

Scripture References—Jer. 31: 31-34;
Rom. 2: 11-16; 14: 13-23; 1 Cor.
8: 1-13; 1 Cor. 10: 23-33.

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

Conscientiousness is the attitude of obedience to the dictates of Conscience. What is Conscience? It is not merely a feeling. Feelings are changeable and susceptible to outward influences. The demands of conscience are abiding and permanent, becoming more stringent as it is enlightened.

Conscience is not the same as reason. To follow the judgment of reason alone, would lead to a spirit of ruthless justice, devoid of mercy and compassion. The law of conscience is broader in its vision of life than the rational interpretation of life.

Again, conscience is more than the mere will of man. Very often we will do what conscience condemns. Conscience underlies all these human faculties, and gives them their proper objective.

Every form of life has its own laws by which it grows and develops. The physical body of man must obey the laws of its own nature, in order to thrive. The physicians did not make these laws, they only discovered them by observation and experiment.

Likewise, our mind must act according to certain innate laws. We cannot calculate correctly unless we obey the principles of arithmetic. Our thinking and judging will be false if we disregard the rules of logic. By education we are not given these laws, but they are awakened within us.

In like manner our moral and spiritual nature is governed by the laws of conscience. The capacity to discern right and wrong is inherent in human nature. "In creation it is written as a light to direct and convict; in regeneration it is awakened as a power to govern and transform."

Man has in himself, not as a full revelation, but in a rudimentary form, an interpreting power, by which he accuses or excuses his conduct. The Law and the Gospel are not supernatural additions to nature, but the revelation of principles of conduct inherent in human nature. These great laws of life—physical, mental, moral and spiritual—are not local, temporal or individual. They are eternal, universal and divine. Conscience is twofold in its function. Through it the Spirit of God speaks to the soul of man, and the spirit of humanity makes its appeal to our life.

THE VOICE OF GOD.

God has never left man without a witness of Himself. He implanted in him the Divine law, and an ideal of life and conduct. A noted heathen writer once said, "I know and approve the better, and yet follow the worse." He admits the existence of an innate moral law, by which we are judged. This corresponds very closely with the confession of St. Paul, "For that which I do, I allow not; for that I would, that do I not, but what I hate, that do I."

Conscience is impartial and supreme in its decisions. Socrates spoke of the unwritten laws which were held in every land. Since these laws are universally recognized they are not the result of human legislation, but are ordained by the gods. Sophocles referred to the "unwritten and indelible laws of the gods in the heart of man." These heathen writers agree with St. Paul, that the great cardinal principles of morality are in every man's soul, and that the decalogue is only the transcript of them. St. Paul shows that the heathen are responsible to obey these laws written in their own being. They shall be judged on that basis, and must give an account of themselves accordingly. They cannot excuse themselves on the ground that they had not the fuller revelation. In the same way, many to-day will have no excuse, because they have not taken a definite stand for Christ.

Some think they are not responsible to live up to the Christian ideal, until they openly profess Christ. As soon as they know how the Christian should live, they become responsible to live up to that ideal. "Judge not that ye be not judged; for with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." We shall be judged by the highest ideals, that are revealed to us in our inner life. God did not leave us without some revelation of these ideals. He gave us a concrete example of a human being, who realized all the highest ideals of human life. The ideals, which Jesus fulfilled, correspond with the ideals implanted by the Divine hand in our conscience.

RELATION TO OTHERS.

Conscientiousness has to do also with our obligation to others. St. Paul gives us the fullest exposition of this question. He enunciated the general principle in the question of eating meat offered to idols. He lays more emphasis on the influence exerted on others than upon the inherent wrong of eating meat offered to idols. All meats are lawful, but it is not expedient to eat them when it becomes a stumbling block to others. The responsibility does not end when we have decided it is no harm to ourselves.

It is not merely my conscience that must be satisfied; we are judged of another man's conscience (1 Cor. 10: 28). St. Paul goes so far as to claim that where we make it easy for a weak brother to go astray, we sin against Christ (1 Cor. 8: 12). He enunciates very explicitly our social responsibility (1 Cor. 8: 13; Rom. 14: 13, 15, 19). This principle is based on the fact that we are vitally united as the elements of an organism. Our actions are determined as much by their influence on others as by their effect upon our own life.

In how many ways we may apply this rule. If parents indulge in evil habits, and lead their children astray thereby, are they not sinning against Christ, who are identified Himself with the welfare of children? Can young people justify themselves participating in questionable amusements by saying, "I cannot see any harm in it?" Not until we, as Christians, are prepared to surrender every evil indulgence and pleasure, every selfish ambition and desire, for the sake of our children, and those upon whom we exert an influence, will we attain the true Christian spirit.

Jesus sets us the true example when He says, "For their sakes I am sanctifying myself." So many young people cannot see that they are responsible for another's fall. Should not the leadership of the Church be constructive and progressive enough to help them take a more sympathetic attitude to this question? The Church should not prohibit certain questionable amusements and leave the young people exposed to the influence of those that will exploit their honor and self-respect. Because our Church has withdrawn the footnote concerning questionable amusements, many young people think they are justified to indulge. Does it mean that our Church has retreated from her former position of antagonism to such amusements, or does she recognize the right of individual conscience?

For the sake of our young people knowing what is the attitude of the Methodist Church on this question, we quote the note at the conclusion of the Rules: "Forasmuch as these Rules are to be interpreted by the enlightened Christian conscience, according to the principles of Christian liberty revealed in God's Word, our members are earnestly admonished that they guard with great care their reputations as servants of Christ. And in the case of those amusements and practices which are of a hurtful or questionable tendency, that they engage in none injurious to their spiritual life, or incompatible with their allegiance to Jesus Christ the Master."

Our Record—What Shall We Make It?

MISSIONARY TOPIC FOR MAY.

Suggested Scripture Reading, Matthew 6: 1-21.

MRS. F. C. STEPHENSON.

With this meeting we begin our new year. The general theme of our Mission Study is: "A View of the World's Missions Fields." As never before "The world is my parish." The war has driven everyone to study geography, history, social conditions and international relationships. The fact of the interdependence of the nations is being emphasized over and over again as we follow world movements in these stressful times.

Our May meeting is one of the most important of the year. We shall look back upon what we have done in the year just closed, and the new officers of the Missionary Department will announce their plans for the coming year. Untidely we will work to make this year the best for Missions in our history, and aim to have every member of our League or Young People's Society a living link in the Forward Movement chain for missions.

There are three things essential to make our Missionary Department successful: First, a plan of work; second, a Missionary Committee to work the plan; third, adequate equipment.

OUR RECORD.

As Methodist young people, our missionary record began with the organization of the Forward Movement for Missions in 1895. In 1896, the first report of our work was presented to the General Board of Missions. Our motto, "Pray, Study, Give," has been a rally cry down through the years. Our best methods have been adapted and adopted by many denominations in many lands. In our own Canadian Methodism the contributions through the Forward Movement from the Epworth Leagues, Sunday Schools and Juvenile Offerings total \$1,281,823. During the past four years

contributions from these sources have amounted to \$432,958.11, no small amount when we remember that we do not represent the money constituency of the Church. The greatest work of the Epworth League is training—preparing ourselves to take our full share of the responsibilities of the Church as its adult members. We therefore emphasize prayer and study. Giving both money and lives for missionary service is the result. Our record shows that we have 111 missionaries assigned to us for support—63 in China, 16 in Japan and 32 in Canada. This the record of the young people of Canadian Methodism. What is the record of our own League?

Let us look back over the year 1914-1915, so that we may do better in the year upon which we are entering.

THE PLAN OF WORK.

The Missionary Committee, under the direction of the general plan of work for the year 1915-16 has been drafted, and the special committees assigned their work. The general plan includes: The promotion of prayer for missions. The mission study, preparation for the monthly missionary meeting, every member canvasses, follow-up work, representation at a Summer School, securing volunteers for the home and foreign field, providing missionary equipment.

To the following committees of the Missionary Department the plans for the year may be assigned: The Programme Committee, the Study Class Committee, the Missionary Literature and Equipment Committee, the Summer School Delegation Committee. What shall our record as Methodist young people be for 1915-1916? It depends upon the efficiency of each League. Let us aim to have every member in our League praying, studying and giving for Missions.

SUGGESTIONS FOR THE PROGRAMME.

The President of the League to preside until the new Vice-president is introduced.

The report of the past year presented by the retiring Missionary Vice-president and members of his committee. Include in the financial report the money received through systematic giving, thank offerings and self-dental.

After the reports for 1914-1915, introduction of the new Missionary Vice-president. The newly-elected officer will then take charge of the meeting.

The following outline for the programme is suggestive of thorough organization:

Our Record.—A brief sketch of the history of the Forward Movement.

What our League did for Missions last year.

Introduction of the new Missionary Vice-president and the Missionary Committee.

Presentation of the plan of work for 1915-1916:

- (a) The promotion of prayer.
- (b) Our topics for 1915-16.
- (c) Mission Study.
- (d) Every-member canvasses.
- (e) What we can do to promote missions in the Junior League, the Sunday-school and the church.
- (f) Missionary equipment—What we have and what we need.

The plans of the committees presented by the convener of each committee.

- (a) The Committee on Missionary Programmes and Special Missionary Evenings.
- (b) The Study Class Committee.
- (c) The Missionary Equipment Committee.
- (d) Summer School Delegation Committee.

Good singing makes the meeting attractive.

Work hard for a record attendance. This is one of the most important meetings of all the year. Be enthusiastic about making it the best.

Announce the amount already pledged by those who are going to give systematically.

Do not forget to pray and to enlist all you can to join prayer that the May meeting may mark a Forward Movement in your League.

SUGGESTED HELPS.

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

A Short History of the Forward Movement (free).

Samples of the Record Folder, Pledge Card Envelope, Mite Box (free).

The Plan of the Forward Movement in the Epworth League (free).

FORWARD MOVEMENT FACTS.

Slogan for the year 1915-16—Every member of the Epworth League and Young People's Societies (86,107), and every member of the Sunday-school force (459,037), a living link in the Forward Movement for Missions Chain. Will you help?

During the past four years the Forward Movement office has sold \$43,938.35

Of still greater significance is the mighty current of study and prayer being generated in our people.

The success of the Forward Movement is the result of the united efforts of thousands of our fellow-workers.

The Study Classes are steadily growing in numbers; 51,190 text books were sold during the past four years.

Since the organization of the Forward Movement, the missionary givings through the young people, Sunday-schools and Juvenile offerings have increased over five hundred per cent.

There is a direct relation between the prayer life and knowledge of our mission work and workers at the front and the givings of our young people.

The special support plan is a constant incentive to our young people to do their best.

We have a new generation of young people about every four years.

Some of the best workers for and supporters of missions in the church were trained in our young people's societies.

The Forward Movement introduced missionary text-books for young people.

Thirty-four denominations on the North American continent are now working along Forward Movement lines.

The Missionary Education Movement is made up of representatives from these



"THE CITY PROBLEM" STUDY CLASS, HAMILTON CONFERENCE SUMMER SCHOOL, 1914. See announcement on p. 95.

worth of literature and given away \$9,543.92.

The Forward Movement Committee, appointed annually by the General Board of Missions to examine the work of the Forward Movement, included in their report, which was unanimously adopted by the General Board of Missions, the following:

"Your Committee is deeply impressed with the fact that, in view of the future success and permanence of the work of missions this Department of the General Board is at the heart of the missionary problem of our Methodism and its share in the evangelization of the world.

"We are convinced that the actual work being done by this Department cannot be judged by statistical standards, but that its indirect influence is felt in the finances of all our organizations."

denominations. It stands as the clearing-house for Ideas and Literature.

The rate at which the Forward Movement moves depends on you; do not fail to keep step.

During the past four years we sent out 1,062,943 pieces of free literature; and 14,337 missionary books as presents for Juvenile Collectors. In addition we sent out 35,633 parcels of missionary literature. All this is fuel for missionary fires.

Experts on missionary literature, after looking over our Forward Movement literature, state that it is the best they have seen.

The first Summer School for the study of the Bible and Missions organized by the Forward Movement was held in Victoria University in 1901.

Christian Endeavor Department Topics

Editor's Note.—We commence here a series of twelve topics under the general theme, "A Young Christian's Problems." The full list was printed in the March Era. They are based on an excellent booklet, "Young People's Problems as Interpreted by Jesus," written by William Lyon Mackenzie King, and sold in book form for 15c each, postpaid. Every League should follow this series of topics, and it will be a splendid opportunity for a goodly number of the booklet referred to are in the hands of the members. It will be a mistake not to do this. Get up a club at once and send in your order to Dr. Briggs at once to this office. The cost is trifling, but the value is exceedingly great. Follow the booklet as your text-book month by month, supplement it by thoroughly digesting the splendid expositions of the topic as they will be given by Mr. Bamforth in our pages, and if you do not add materially during a year to the intelligent comprehension of your members of the great things of life, and help them in the development of their spiritual natures according to our highest Christian principles and ideals, we shall be greatly surprised. The coming of the year presents a splendid opportunity for every first vice-president to begin a forward movement for increased knowledge and growing life among the young people. In this connection read also Mr. Robertson's article on page 86 of this number.

What is the Christian Religion?

TOPIC FOR FIRST MEETING IN MAY.

Mark 12: 28-34.

REV. R. BAMFORTH, B.A., B.D., POET
PERRY, ONT.

As we commence the attempt to answer the question, "What is the Christian Religion?" another question is suggested: "What is Religion?" the answering of which, correctly or incorrectly, will determine our answer to the first. To this inquiry there are many answers, but as our purpose is to make things simple and not complicated, our answer must be as clear as possible: "Religion is a man's belief in a being or beings, mightier than himself and inaccessible to his senses, but not indifferent to his sentiments and actions, with the feelings and practices which follow from such belief." This definition applies in a general sense to all religions, for there are religions many, and we must not conclude that the Christian is the only one. There is Confucianism, Hinduism, Mohammedanism and Buddhism, besides many others of less importance; but these are the four leading religions apart from Christianity. We shall perhaps be able to reach a more rational solution to our question by the process of comparison than by simple statement, and with this object in view let us examine, for example, Hinduism.

Hinduism must not be considered lightly and treated as if it were built on a foundation of ignorance and superstition. Of course, it will not be possible for us in the space at our disposal to more than merely mention its qualities and defects. Hinduism has thousands of years of history, and its followers, with pride, point to some of the grand names of antiquity—teachers, philosophers and historians.

In the teachings of these great leaders of Hinduism are to be found most beautiful thoughts concerning the supremacy of Intelligence, the immortal nature of the soul, the correct attitude of man to the Supreme. Meditation, prayer and sacrifice are considered by them of great importance. Even the question of incarnation is involved in their teachings, while propitiation, self-surrender, faith and good works are all given prominent place. Man's sinfulness and weakness are also subjects of contemplation and the grandeur of spiritual perfection receives much attention by its writers and teachers.

Hinduism has much to say about the

goodness of the Supreme and his sympathy with man. Much as we may feel surprised, yet the truth is that the promise of a better day coming was held out to the faithful, and this doubtless cheered many amid the struggles of time.

Yet, notwithstanding all this, the people of India found not the true God. Hinduism lacked unity, it did not centre in a head, and its many teachers failed to culminate in a Christ. Consequently discord reigned.

Therefore to-day all the beautiful teaching and much clear thinking have ended in the veriest juggling and debasing idolatry. The picture presented to-day is one of corresponding degradation. Their god or gods are capable of being bribed, as shown by the presentation of gifts. This fact alone leaves the masses of India to be preyed upon by an unscrupulous priesthood.

The Christian belief embraces all that is good of Hinduism, but goes further. The Christian believes in one God, and He is Father of us all. We think of Him as God, as a God of love. His relation to us is that of father. "As a father pitieth his children, so the Lord pitieth them that fear Him." Christ gives us this thought of God very clearly: "Say, Our Father, "My Father's house."

Again, we are assured that if we embrace the truth it will make us free: in fact, every promise falling from the mouth of God has the guarantee of assurance: "I know whom I have believed," "Ask, and ye shall have; seek, and ye shall find; knock, and the door shall be opened."

Hinduism of to-day links man with the beast, hence the reverence for animals—the sacred cows of India. Is it not true that veneration for animals and the deeneration of womanhood exist side by side in Hinduism?

To turn from Hinduism to Christianity is like coming from a parched and burning desert to the green pastures and still waters of civilization, or like the prodigal in his far-away, self-exiled home, after his struggle for existence, returning to his home of plenty, to the scenes of youth, welcome, love and reconciliation, received by the outstretched hands of a second chance.

But let there be no misunderstanding: Christianity with all in it that tends to lift us up to the very God Himself will be as helpless to save us as Hinduism unless we listen, hear, and respond to His voice saying "Follow me." The truths of Christianity are convincing, commanding, captivating and inspiring to those who follow Him. Christianity says to all, "I am the Light," "I am the Way," "I am the Truth," "I am the Life." More than that, it throws out the challenge, it asks for a test, it will stand on results. Christianity says, "Come and see." There is nothing to hide—no darkened lights, no sleight of hand trick, no screens or secret doors, magic or darkened rooms. It stands forth square to the great world which it claims the ability to save, throwing out the challenge: "Come and see," "Prove me," "Ye will not come unto me that ye might have life."

This is not the case with Hinduism. Investigation is prohibited. To desist is a sign of disloyalty and unfaithfulness, and brings the searcher after truth into an unenviable position. Hinduism continues because of priest-craft, duplicity, bigotry and authority. It is simply amazing how long a system or organization with its teachings and beliefs not able to stand the when firmly settled in selfishness, bigotry and authority. The scribes and Pharisees cared not so long as none of the rulers had believed on Him.

The story is told of Galileo that when his persecutors were seeking to silence him because of his teaching concerning the movements of the heavenly bodies, he challenged them to look through his telescope and see for themselves. They only made reply by saying, "If we did we should have nothing against you."

We cannot expect light to come out of darkness, neither can we expect a noble character, to be the product of ignoble teachers and example. Therefore, as "like begets like," and every seed "bringeth forth fruit after its own kind," Hinduism produces its like. Because there is no struggling upward to the light, no higher attainment is reached.

On the other hand, take the three leading truths of our scripture appointed for study, accepted by the questioning scribe. "One God . . . and to love with all the heart, and with all the understanding, and all the soul, and with all the strength, and to love his neighbor as himself, more than himself, burnt offerings and sacrifices." And of this man Jesus said, "Thou art not far from the Kingdom of God." This story is well worth consideration. Jesus was "reasoning" with the people. This is the first step in laying a good foundation for that character of life will be all we shall have with which to bridge the chasm connecting us with eternity.

Then the scribe asked a question. This is the second step. "Ask for the old paths." This was not a trifling question. The answer was kindly and satisfying. The scribe answered, "Well, master, thou hast said the truth."

Here we have the three essential steps leading to the life in God. Asking questions, Reasoning, Discovering the Truth.

May I ask the reader of this short paper to be true with himself or herself in the search after truth? For every discovery will be an addition to the fullness of your life. May I ask you to continue your investigation through doubt, fear, difficulty and perplexity, till the full light bursts upon your soul and the thrill of a new discovery fills the life. Your answer shall be "My Lord and my God."

Knowiton, Que.

The Epworth League of Knowiton, Que., had been kept alive for some months by the faithful few. The meetings held each week were helpful, but the attendance was seldom more than twelve or fifteen in number.

One evening the president, Mr. W. E. Lewis, fairly took our breath away by stating that if the membership of the League could be increased to sixty, that he would provide an oyster supper to celebrate the occasion.

It seemed as though it would be impossible to secure that many new members in our small town, as there are two other churches. However, a membership campaign was arranged and two captains appointed. They each chose a team of workers to go out and work. It seemed as though the harvest was only waiting to be gathered in. In about three weeks seventy-six names were secured. A Reception Service was held and forty-eight were received into full membership, the majority taking the Active Member's Pledge. We expect that the most of the others who gave in their names will be received as members shortly.

Our League now has sixty-five members and every one has been placed on some committee.

The oyster supper was given as promised, and, of course, proved a very enjoyable affair.

We feel greatly encouraged over the results of our membership campaign and wish to pass on our experience for the benefit of other Leagues. L. A. K.

WHO WROTE THIS POEM ?

Our third selection, under the above general caption, is an extract from a great ode,—written by one of England's greatest poets on the occasion of the death of one of England's greatest generals. We ask two questions: 1. Who were these men? 2. What do you know about the poet?

Answers are to be written on a post-card which must be regularly mailed, so as to reach this office by May 1st. A nice book prize will be sent to the writer of the card adjudged the best.

The report of our first (February) competition is given below. Several other good answers were received, but the one printed was in our judgment the most clear, concise and comprehensive. Study this column month by month.

SELECTION.

"A people's voice! We are a people yet.
 Tho' all men else their nobler dreams forget,
 Confused by brainless mobs and lawless frowns;
 Thank Him who led us here, and roughly set
 His Briton in blown seas and storming showers.
 We have a voice, with which to pay
 the debt
 Of boundless love and reverence and regret
 To those great men who fought and kept it ours.
 And keep it ours, O God, from brute control:
 O Statesmen, guard us, guard the eye, the soul
 Of Europe, keep our noble England whole,
 And save the one true seed of freedom sown
 Betwixt a people and their ancient throne,
 That sober freedom out of which there springs
 Our loyal passion for our temperate kings;
 For, saving that, ye help to save mankind
 Till public wrong be crumbled into dust,
 And drill the raw world for the march of mind,
 Till crowds at length be sane and crowns be just."

Award for contest in February Era:—

SCHILLER.

Johann Schiller, a German poet, was born in 1759. He studied first law, and then medicine, but meanwhile spent much time reading and writing poetry.

His first play, "The Robber," full of the revolutionary spirit, met with great success. Later he published a theatrical journal, printing many of his best poems.

His historical works are "Revolt of the Netherlands" and "Thirty Years' War." His later friendship with Goethe stimulated him to write many fine ballads, which have made him the popular poet of Germany.

Carlyle pronounced his drama of "Wallenstein" the greatest of the eighteenth century.

Schiller died in 1805.

Mrs. E. O. DYER,
 Lethbr., Manitoba.

JUNIOR TOPICS

APRIL 18.—NEHEMIAH. Neh. 2: 1-8.

We have been learning during the last few weeks about the Israelites in Babylon. Review briefly the stories of Daniel and of the three men who were put in the fiery furnace. The people of Israel were captives for many years, and during their captivity Babylon was conquered by the Persians and ruled over by the Persian king. It was during the reign of King Cyrus that a great many of the captives were allowed to go back to their own land and to rebuild the temple which had been destroyed by Nebuchadnezzar when he was king of Babylon.

To-day we are going to learn about Nehemiah—a Jew, who was still a captive in Persia and who was cup-bearer to the King Artaxerxes.

One day there came to the palace of the king several men of Judah, one of whom was a brother of Nehemiah. He told Nehemiah that the Jews were in great trouble because their city still lay in ruins, the walls being broken down

to the keeper of the royal forest commanding that timbers should be given him for his work. Besides this the king sent horsemen with Nehemiah to convey him safely on his way.

When he arrived at Jerusalem Nehemiah did not at first tell anyone the purpose for which he had come, but rose secretly in the night and rode forth alone around the city, whose walls he found indeed in ruins. Having done this he, after three days, made known his errand, saying to the nobles, rulers, priests and people, "Come, and let us build up the wall of Jerusalem, that we be no more a reproach." And the people answered gladly, "Let us rise up and build."

Every man had his allotted work to do, and every man worked diligently so that the walls rose rapidly. But there were enemies who wanted to hinder the work, and when they heard that the Jews were getting along so well they resolved to come and fight against them. But



PIERRE AND BUSTER.

Negative by F. W. Barrett, Nanapanee.

and the gates burnt to the ground, just as Nebuchadnezzar had left them. This news, of course, grieved Nehemiah very much, for he loved the Jews and their city, Jerusalem. It was with a very sad countenance that he went before the king to hand him his wine-cup as usual.

Now the king, seeing his sorrowful countenance, asked what was the matter, saying that as he was not ill he must have some great grief in his heart. The question made Nehemiah very much afraid, but he answered truthfully: "Why should not my countenance be sad when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire?"

Then the king asked him what he should do for him, and Nehemiah, praying God to help him, asked the king to let him go to Judah and build up the city. The king inquired how long he would be away, and when Nehemiah promised to be back by a certain time, he gave him leave to go, giving him letters to the governors and also a letter

Nehemiah and his band set a watch against them day and night, and kept bravely to their task. They prayed to the Lord to help them and they knew He would not forsake them.

Finding the Jews so well prepared the enemy did not attack them at all, so at length the walls were finished and the gates set up in the gateways.

The most important lesson from the story of Nehemiah is that of *perseverance*. Doing easy things will never make us brave and strong, but doing hard things will. Nehemiah was not afraid of opposition or the walls of Jerusalem would never have been built. He worked hard and persevered. Not only did he do this, but he prayed to God and trusted in Him to help him. He knew he had to have God's help or he never would succeed.

Let us learn from Nehemiah to *work hard, to persevere* and to always ask God's help in whatever we undertake to do. If we do this we will be successful.
 —H. M. B.

APRIL 25.—JAPAN—OUR ORPHANS.
Mark 10: 13-16.

In 1905 eight little Japanese children in Kanazawa, whose fathers had been killed in the war between Japan and Russia, were being cared for by Dr. and Mrs. McKenzie, our missionaries to that city. There were many other little children who were hungry, lonesome and poor from this cause, and Mrs. McKenzie's mother-heart was aching. She wanted to help the dear children, so she wrote a long letter to Rev. Dr. Mescham, a former missionary in Japan, who at this time lived in the city of Toronto. He took that letter at once to the Editor of the *Christian Guardian*, who published it in his paper. Thus a great many people learned of the needs of the fatherless in the Land of the Rising Sun, and food, clothing and money were provided. Our missionary society took the matter up, and decided to open an orphanage or home. The appeals made to our juniors in our leagues met with a hearty response, also to our Sunday schools. The home was called the "Dominion Day Orphanage," and it was opened on July 1st. The little family grew until the house became too small. Dr. McKenzie that summer took thirty orphans away to the seaside, much to the surprise of the people, who at first thought the orphans needed a holiday. They returned happy and well.

When these children first came to the orphanage they did not know of Jesus. They had been taught to worship and pray to idols of stone. But the good missionaries brought them such beautiful lessons that they soon learned to know and love the Saviour, and to sing the same hymns we sing in League and Sunday school here in Canada.

In 1907 the later Rev. R. Emberson started the "Shizuoka Home" to care for children who had suffered in the same way as those at Kanazawa. The orphans were the people with taxes at the close of the Russo-Japanese war that not only were the children of soldiers taken into the Home, but other poor children. Thus the work began.

The work of these two orphanages has grown. In our last Missionary Report we find the statement: "In our orphanages at Kanazawa and Shizuoka, where a total of one hundred and forty boys and girls are being cared for under Christian influences, the year has been marked by the introduction of the cottage system. Under this plan groups of ten or less live in separate homes, each of which is in charge of a nurse mother."

"Of this beneficent enterprise, as of all our work, it is true that many of the best features escape reporting. It is easy to report increases in membership, but impossible to tell the story which gladdens our hearts of lives sunken in sin and ignorance, uplifted, purified and given a new vision of life."

The story of these orphanages is given in a descriptive booklet published by the Forward Movement Office.

The following is a true incident taken from a leaflet published by the W. M. S.: "Some ladies from Japan, in a country where strong Buddhist sentiment still prevails, had attended regularly a meeting held by a Christian teacher, a Westerner. They believed what she told them about Christianity—at least, they believed it meant much to her, but how could they tell what it meant to a Japanese? Easterners and Westerners are so different—could the same religion suit both? They wanted a faith more satisfactory than Buddhism. Would Christianity meet their need? Thus they thought and talked among themselves, as one of them afterwards confessed to the teacher. One day there moved to that town a middle school teacher with his

young bride. At an early opportunity she came to the meeting, bringing a hymn-book, and, when the first hymn was sung, joining in so sweetly that the teacher said, "Where did you learn to sing hymns?" No one could soon forget the sweet smile that accompanied her answer, "My husband and I are both Christians." Nor could one forget the suppressed but unmistakable excitement among the other ladies. Not a look was exchanged nor a head moved, but tell-tale, black eyes flashed forth an interest rarely shown by Japanese ladies. From that hour they watched "the Christian" in her home and out of it, and how often did the teacher thank God that it was a Christian home in truth as well as name. In three months that little Christian lady did more for those other ladies by her strong faith in God, her beautiful life and winsomeness, than the foreign teacher could ever do. She was a graduate of a mission school, and if mission schools needed any new argument to justify their establishment, her influence in that neighborhood during her short stay in it would prove a sufficient one.

MAY 2.—THE WONDERFUL BABE.
Matt. 2: 1-2.

Review very briefly the story of Nehemiah. Tell how after the time of Nehemiah the Jews lived at peace in their own land worshipping God and waiting for the fulfillment of a great promise He had made them. This promise given through the prophets, was the coming of the Messiah, to be the Saviour of the world, for He would "save His people from their sins."

Nearly four centuries and a half after the days of Nehemiah, when the greatness of Persia had passed away and Rome had become the great empire of the world, Judea was governed by a Roman whose name was Herod. The whole land of the people of God was, indeed, under the dominion of this mighty empire of Rome.

It was in these days that an angel appeared to Mary at her home in Nazareth and told her she would have a son whom she should call "Jesus" and who would be the Saviour of mankind.

Not long after this Mary, with her husband Joseph, went up to Bethlehem in Judea to be enrolled, because the Roman Emperor had so commanded. There were at the time great numbers of people assembled in Bethlehem on account of the taxing, and the inn was crowded, so Joseph and Mary took shelter in a stable. In that stable the Saviour was born, and having no bed or cradle for Him, His mother laid Him in a manger.

That night there were in the same country, in the field, shepherds keeping their flocks. "And lo, the angel of the Lord came upon them, and the glory of the Lord shone around about them, and they were sore afraid." But the angel told them to fear not for a Saviour had been born to them and then told them where to find the Babe. Then they appeared with the angel, with every host praising God and saying, "Glory to God in the highest, and on earth peace, goodwill toward men." The shepherds went to see the Babe and found all as the angel had said.

When the Babe was eight days old He was circumcised, and He received the name of "Jesus," the name which the angel had said He should be called. After forty days, according to the law of Moses, He was taken to the Temple and presented to the Lord.

There was in Jerusalem a good old man named Simeon, whom God had promised that he should see the Christ before He died. On the day of the pres-

entation, therefore, the Holy Spirit guided this old man to the Temple; and when he saw Joseph and Mary enter with the child Jesus he took Him in his arms and gave thanks to God, saying that he should now die happily.

Simeon called the Saviour a "Light to lighten the Gentiles." As soon as He was born Gentiles also came to greet Him. There arrived in Jerusalem strangers from an eastern land asking where the newborn King of the Jews might be found. They had seen in their country a wondrous "star" shining, and they knew it meant that He was born.

King Herod, when he heard of the inquiries of the wise men was greatly troubled. He expected that this promised ruler, the Christ, would be an earthly ruler of a temporal kingdom; therefore he was afraid and told the wise men to go to Bethlehem and when they found the child to bring back word to Jerusalem that he, too, might go and worship Him. In desiring this, the king was not sincere; he wished to know where to find the baby Jesus only that he might kill Him.

The wise men, led by the star, came to the house where Jesus was and falling down in worship they presented unto Him rich gifts. Then they returned to their own country, but not by way of Jerusalem, for God in dream warned them not to go to Herod again.

When the wise men had gone back to their own country, the angel of the Lord appeared to Joseph and told him to take Jesus and His mother and flee into Egypt, for Herod would seek to take the life of Jesus. Joseph obeyed, and after he had gone Herod sent soldiers to Bethlehem to kill all the boy babies under two years of age, making sure that amongst them they would kill Jesus.

When Herod died, which was shortly after this cruel deed, an angel appeared again to Joseph and told him to take the child and His mother and go back to the land of Israel. So they went back, but finding that Herod's son reigned in Judea and fearing he would be as cruel as his father, they turned aside into Galilee and lived once more in Nazareth. —H. M. B.

MAY 9.—JESUS, LOVER OF MY SOUL.
Luke 8: 22-25.

This hymn, one of the best known and most loved by all Christian worshippers, was written by Charles Wesley.

The boys and girls should all know about John Wesley and the founding of Methodism. (See the first article in this paper.) John and Charles Wesley and their brothers and their sons of Samuel Wesley who was rector of a small parish in Lincolnshire, called Epworth; Charles was born in 1707 and was four years younger than John. They lived at Epworth until they went to college, first in London and then at Christ Church, Oxford, where they were at college, with a few others, and with John Wesley as their leader, they banded themselves, together to study, pray, visit the poor and sick, and to do all they could to advance the work of Christ. The members increased in number and strength, and John Wesley, a Methodist. So, you see, Charles Wesley was one of the founders of the great Church we know as the "Methodist." Although Charles Wesley did some preaching and John Wesley wrote some hymns, Charles was really the hymn-writer and student of John Wesley, the preacher. Charles Wesley is admitted to be one of the world's greatest hymn-writers, and probably the greatest hymn he ever wrote, and certainly the one many of us love the best, is "Jesus, Lover of My Soul." Did you ever meet anyone who did not know the hymn? John Wesley Becher said of it, "I would rather have written that hymn of Wesley's than to

have the fame of all the kings that ever sat on the earth. It is more glorious, it has more power in it. I would rather be the author of that hymn than to hold the wealth of the richest man in New York."

Mr. Wesley is believed to have written it when a young man. It is said that one summer day, as he was standing by an open window, a dove pursued by a hawk dashed through it and sought refuge in his bosom. The incident reminded him that Jesus Christ is the soul's one sure place of refuge in time of need. He knew that just as he would keep the little, helpless bird safe from the hawk, so Christ keeps us safe from harm if we go to Him when we are in need of help and protection. If Wesley had not known that from his own experience, he could not have written this beautiful hymn that has helped so many people to go to God when in trouble. We show by our words and our actions what we really are, so let us try always to think good thoughts and then we will say and do beautiful things.

Many stories have been told of the influence this hymn has had. The following may be interesting to the juniors:

In the American Civil War a sentry in Grant's army sang this hymn as he paced backwards and forwards; a soldier of the opposite army had lifted his gun to shoot him, when the words—

"Cover my defenceless head,
With the shadow of Thy wing,"

rang out on the night. He dropped his weapon and allowed the sentry to pass unharmed. Eighteen years later, an excursion steamer was sailing down the Potomac River, when an evangelist sang this hymn. A gentleman pushed through the crowd and asked if the singer had fought in the Civil War. He was the man who had forborne to shoot down the singer.

Charles Wesley lived to be eighty-one years old and he wrote hymns right up till the time of his death. Altogether he wrote about six thousand five hundred hymns. Sometimes, as he was riding along the country road on his horse he would be so impressed by some of the beautiful things of nature in this lovely world God has given us, and of God's goodness to His people, that he would write a hymn right then as he rode along. Though his life is over, the memory of it will never be forgotten, and his influence for good will go on for ever. Do you think people will ever cease to sing "Jesus, Lover of My Soul"? Of course they will not.

Let us try to live so that our lives will be an influence for good to all who come in contact with us.—H. M. B.

Your Niche

There's a niche for you in the world, my boy,

A corner for you to fill;
And it waits to-day along life's way,
For the boy with a frank "I will!"
So, lad, be true; the world wants you,
In the corner that you may fill.

There's a niche for you in the world, my girl,

A corner for you to fill;
For the girl who's kind and pure in mind,
A place that is waiting still.
So, lass, be true; the world wants you,
In the corner that you may fill.

There's a niche for both in the world, my dears,

A corner for you to fill;
And work to do that no one but you
In God's great plan can fill.
So, both, be true; the world wants you,
And your place is waiting still.

—Band of Hope.

Weekly Topics

Secondary or Junior List

The List of Weekly Topics by Departments for 1915-16, was printed in our last issue. The following list for Junior Epworth Leagues and all similar meetings for boys and girls is given according to the calendar dates, the date in each case being that of Sunday.

- 1915.
- May 2.—The Wonderful Babe. Matt. 2: 1-12.
 - " 9.—"Jesus, Lover of My Soul." Luke 8: 22-25.
 - " 16.—Life in Epworth Rectory. Deut. 6: 4-8.
 - " 23.—How the Gospel was Brought to Britain. Psalm 100.
 - " 30.—Empire Day. Psalms 67, 101.
 - June 6.—The Boy at Nazareth. Luke 2: 40-52.
 - " 13.—"Rock of Ages." Psalm 46.
 - " 20.—The Wesley School-days. Eccles. 12.
 - " 27.—George Young, Pioneer Canadian North-West Missionary. Psalm 24.
 - July 4.—The Baptism. Mark 1: 1-9.
 - " 11.—"Holy, Holy, Holy." Psalm 150.
 - " 18.—The Holy Club. Titus 2.
 - " 25.—Dr. Bolton, first Canadian Methodist Medical Missionary. Luke 4: 16-21.
 - Aug. 1.—Overcoming the Tempter. Matt. 4: 1-12.
 - " 8.—"Lead, Kindly Light." John 9: 13-25.
 - " 15.—Over the Ocean to Georgia. Isaiah 55.
 - " 22.—Asiatic Girls and Boys in British Columbia. Mark 10: 13-16.
 - " 29.—Lessons from the Flowers (Summer). Matt. 6: 24-34.
 - Sept. 5.—The Divine Teacher. Matt. 5: 1-12.
 - " 12.—"Sun of My Soul." John 8: 12-20.
 - " 19.—"Erebus." Ps. 34: 1-6.
 - " 26.—Bishop Honda, the first Japanese Methodist Bishop. Psalm 112.
 - Oct. 3.—The Mighty Worker. Luke 4: 31-42.
 - " 10.—"Nearer, my God, to Thee." Gen. 28: 10-21.
 - " 17.—Methodist Hymns. Psalm 96.
 - " 24.—Dr. Avison, Founder of the First Medical College in Korea. Luke 10: 1-9.
 - " 31.—Harvest Joys (Autumn). Ps. 65.
 - Nov. 7.—The Heavenly Glory. Matt. 17: 1-8.
 - " 14.—"Abide with Me." Luke 24: 13-35.
 - " 21.—The Tireless Traveller. 2 Cor. 11: 16-33.
 - " 28.—Robert Morrison, Pioneer Missionary to China. Psalm 117.
 - Dec. 5.—Palm Sunday. Mark 11: 1-10.
 - " 12.—"Joy to the World." Luke 2: 8-20.
 - " 19.—Facing Mobs. Acts 4: 13-21; 1 Cor. 2: 1-5.
 - " 26.—Alexander Duff and his work in India. Prov. 3: 13-26.
- 1916.
- Jan. 2.—The Last Supper. Matt. 26: 17-29.
 - " 9.—"Guide me, O Thou Great Jehovah." Psalm 107: 1-9.
 - " 16.—Wesley's Helpers. 2 Cor. 8: 16-24.
 - " 23.—James Chalmers, the Great Heart of the Pacific Islands. Isa. 42: 5-10.
 - " 30.—Treasures of the Snow (Winter). Psalm 147.
 - Feb. 6.—At the Cross. John 19: 17-27.
 - " 13.—"Onward, Christian Soldiers." Eph. 6: 10-18.
 - " 20.—The Wise Shepherd. Titus 3: 1-11.

- Feb. 27.—Robert Moffat, Pioneer Missionary to Africa. Acts 8: 26-38.
- Mar. 5.—"He is Risen!" Matt. 28: 1-10.
- " 12.—"All Hail the Power of Jesus' Name." Rev. 19: 11-16.
- " 19.—Growing Old. Psalm 90.
- " 26.—Raymond Lull, first Missionary to the Mohammedans. Matt. 5: 10-16.

- April 2.—The Forty Days. Acts 1: 1-14.
- " 9.—"From Greenland's Icy Mountains." Isa. 60: 1-9.
- " 16.—Then and Now. Psalm 103.
- " 23.—Captain Allen Gardiner and South America. Psalm 46: 1-7.
- " 30.—Seed Sowing (Spring). Matt. 13: 1-8, 18-23.

It will be noted that the above list contains four main themes, running monthly through the year. The first Topic for each month is one of a series treating the Life of our Lord; the second study is one of the great hymns of the Church; the third week deals with the career of John Wesley; the fourth gives a view of world-wide missions; and the extra, or fifth nights, are designed to appropriate season programmes. This Junior or Secondary list of Topics is commended to any of our Young People's Societies which consider the regular Adult Topics too advanced. In no case, however, should any of the General Themes be broken up. Each of the four should be adopted and followed in full for best results in study.

Young Men's and Older Boys' Conference

Oakwood, Feb. 10th, 1915

At a conference held in Peterboro in December, for young men and older boys, it was decided to hold district conferences whenever possible. One of the first echoes was heard in Oakwood on Feb. 10th, when some two hundred men and boys gathered at all parts of the district and spent one of the most profitable days of their lives.

The young men were prominently to the front throughout the sessions. Mr. Fred Lane, Oakwood, and Mr. H. Daniels, Wilfrid, made able chairmen. Young men read the scripture lessons and led in prayer, and if it is thought that young men are not interested in the extension of the Kingdom it would be wise to think again.

The opening address was given by Rev. A. L. Brown, Woodville. In his subject, "The Higher Life," he showed that the only way to cultivate true Christian manhood was to starve out the tendencies to evil. Anger, malice and strife must be destroyed, as it is hoped Germany will be destroyed—by shutting off the means of supply. He showed that honor was the true basis of the higher life.

Rev. Wm. Lamborn addressed the conference in the evening. An old man ripe in years and experience stated that this was the young man's age, and it was the duty of young men to build up strong Christian characters. This would be done by cultivating the physical, moral and spiritual sides of our nature. Thus only would success be attained.

Mr. Taylor Statten, Toronto, spoke at great length both afternoon and evening. He is a man among men. He suits his subject to his hearers and understands the temptations and difficulties of men. He outlined the Canadian standard of efficiency for boys, and showed that we must advance in a fourfold manner—in wisdom, in stature, in favor with God, and in favor with man. All felt the influence and magnetism of Taylor Statten.

The ladies of the congregation served tea in the basement. Many had driven long distances and devoured the good

things like hungry wolves. During the supper hour the different circuits gave their yells, and a song setting forth the beauty and goodness of the Oakwood young ladies was sung.

The closing commitment service sent many a young man home to live a life he had never lived before. J. E. B.

St. John, N.B.

Nearly four hundred attended the recent quarterly rally of the Epworth League Union of St. John, at Centenary Hall. The chair was taken by W. Grant Smith, and the chief speaker was Rev. Hamilton Wigle, B.A., Halifax. He took for his subject, "What I think of Man," and emphasized the development of the physical, mental and moral sides so as to lead to a perfect manhood fit for an immortal being. He pointed out helpfully that there were possibilities as yet hardly known in the human frame and urged the young members of the league to a fuller realization of the chances before them. On the platform were Revs. W. H. Barracough, H. E. Thomas, Ham-

mond Johnson, R. S. Crisp, G. W. Lane, and M. E. Conron. The Union Jack given for the quarter to the League most largely represented, fell to Exmouth Street. The meeting was full of interest from start to finish. It got hold of the right people and set the executive out on a fresh start for a record District.

The executive is composed of W. Grant Smith, president; R. S. Stephenson, vice-president; W. L. Beville, secretary, and R. G. Maxwell, treasurer.

The "Iwyll"

The following extract from a cheery letter from Rev. J. Calvert, Missionary-Captain of the yacht "Iwyll" in commission on the Kootenay Lakes, British Columbia, will be of interest to many:

"You will be pleased to know that the "Iwyll" is still afloat, and at work. She has done good work again during the year and has been a comfort to many. We have had more than one rescue trip, and in all cases were successful. During the winter I had several special trips, all

long ones: two of them through affliction. Glans was not likely to go. I am glad I made those trips; it was cold, hard work, but I wish you could have seen what I saw, and heard what I heard, when the youngsters found out Santa had sent me, just after their parents had assured them that he did not know where they lived. I do not think I shall forget such a trip as long as I live. In one home where I went, I found the people nearly starving, and obtained the needed relief for them. I enclose a copy of my annual letter to the Sunday schools which have contributed towards the Purchase Fund of the boat. The letter does not tell of all we have done."

Two men who had been old schoolfellows met the other day in a restaurant, according to a story going the rounds of the press.

After exchanging greetings, one said: "By the way, old chap, when at school you used to be rather fond of music. Do you play any instrument now?"

"Yes," was the reply; "second fiddle at home."

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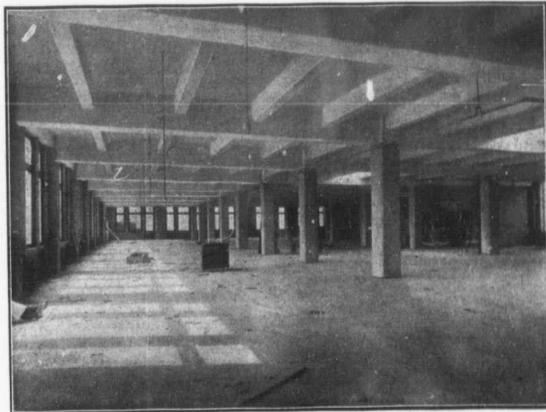
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Hamilton Conference Summer School

Oakville, Ont., July 3-10

The fifth session of the Summer School of the Hamilton Conference will be held in Oakville, July 3-10, 1916, and every preparation is being made that this may be the best school ever held.

Last year there were 150 in attendance, and in many cases plans are already being made by the young people of many churches to be present.

The town of Oakville affords every possibility for tennis, croquet, baseball, bowling, etc. The water front is ideal, and aquatic sports will form a delightful part of the afternoon recreations. The

year learned to love him. His study this summer will be in the Book of Galatians. Mr. Ernest Shildrick of Guelph will have charge of the music.

Please take notice of the new feature of our school this year, namely, the Literary Department, to be conducted by Professor Reynolds, Guelph. This will prove very helpful to all, and especially to literary vice-presidents.

All are hoping that Mr. Sovereign, Physical Director of the Y. M. C. A., Hamilton, who helped us last year, may be present to help us in the afternoons with sports.

We are also in communication with Rev. J. S. Woodsworth, author of "My Neighbor," and we may be able to secure his services for two or three days, if not for the entire week.

Any information will be gladly furnished by either the President, Rev. C. D. Draper, Acton, or the Secretary, Rev. H. W. Avison, Guelph. Early applications will be gladly received by the Secretary.

In every respect this summer's school will be of a very high order. Plan NOW to come.

H. W. AVISON, Secretary,
57 Hewitt St., Guelph.

What tune makes everybody glad? Fortune.

Why ought Ireland to be rich? Because its capital is Dublin.

Why is U the gayest letter in the alphabet? Because it is always in fun.

Why is an orange like a church steeple? Because we have a peel from it.

When is a Scotchman like a donkey? When he stands on his banks and braes.

What insect does the blacksmith manufacture? He makes the fire fly.

When is the doctor likely to be most annoyed? When he is out of patients.

What is the most remarkable animal in the world? The pig, because it is first killed, then cured.—*The Continent.*



REV. C. D. DRAPER,
President Hamilton Summer School Executive.

parcs and beautiful lawns to the water front are unsurpassed, while those members of the school who wish to visit "Pine Cove," so familiar to the members of last year's school, may do so with convenience.

But the recreative side of the school is only one feature. Life talks, Bible study, mission study, the country and city problems, will all be presented as before. The school starts on Saturday this year. We are hoping that every member of the school may come on Saturday and stay until the closing meeting the following Friday. By inspirational talks, and through Bible and mission study, we desire that all in attendance may decide for more aggressive, devoted Christian service.

The President, Rev. C. D. Draper, and Rev. W. B. Smith, B.A., pastor of Oakville Methodist Church and Chairman of Milton District, are doing everything in their power to make this year's school a success.

The staff for the school is as follows: Prayer and Life Talks—Rev. S. E. Marshall, B.A., B.D., St. Catharines Bible Study—Prof. Salem Bland, D.D., Winipeg.

The Spiritual Tone in Literature—Prof. J. B. Reynolds, M.A., O.A.C., Guelph. Mission Study—Returned missionaries. Study Class Teachers—Mr. Denyes, Inspector of Public Schools for Halton County; Miss Bennett, of Acton, and others to be secured.

All of the executive are delighted that Professor Bland has promised to return to us this summer. The school of last

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Toronto East District

On Monday evening, February 15th, 1914, the Carlton Street Epworth League entertained the leaguers from Metropolitan and Central Churches, following out the plan as arranged by the executive of the East District, about 140 leaguers being present.

The three social vice-presidents of the different leagues who were responsible for the programme agreed to make it a St. Valentine night as much as possible.

The leaguers on entering the lecture room after disposing of their wraps were met at the door by the executive of Carlton Street League and their own social vice-president, who pinned a red heart on them with a number on one side, and they were supposed to write their name on the other side. There were six corresponding numbers, so that two members from each league formed a group and sat around a table.

Mr. Simpson, the pastor of Carlton St. Methodist Church, made a very able and efficient chairman, and called the meeting to order about 8:50 p.m.

The Leaguers were first asked to write a Valentine verse, which had to be original, and some of the poetry was very good indeed, and the judges had quite a time in choosing the winners, who were rewarded with a box of "bombons."

The Central League were responsible for the musical part of the programme. About a half-dozen of the officers of the East District were present and they each said a few words relative to the department with which they were connected. Refreshments were then served.

After doing justice to these good things we closed the meeting with the "National Anthem," and I think the consensus of opinion was that we had spent a very enjoyable evening and that the executive should be encouraged in their work of promoting sociability among the leaguers.

W. ROSS SMITH.

The dentist had just moved into a place previously occupied as a bakeshop when a friend called.

"Excuse me for a moment," he said, "while I scrape off those enamel letters of 'Bakeshop' from the window."

"Why not scrape off the B and let it go at that?" suggested the friend.—*Boston Transcript*.

Jimmy wanted his tooth after it had been drawn, so the dentist wrapped it up in paper and gave it to him.

"But what are you going to do with it, Jimmy?" he asked.

"I am going to take it home, cram it full of sugar and watch it ache."

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