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REMEMBER MOTHER

MOTHER'S DAY, MAY 11th, 1913

WHEN Paul congratulated Timothy on the faith of his mother and grandmother, and exhorted him to continue therein, he announced at once the basis and the hope of the highest manhood.

Eunice had doubtless first learned of her mother. Let's many stories of God's faithful ones of by-gone days, and in turn she early taught them to her own wee boy. From such women the growing Timothy had learned the truths of Holy Scripture, through which he should become wise, and in the possession of which Paul hoped to see him fully equipped for the experiences awaiting his adult years.

The apostle knew that the remembrance of his mother and her home influence and training would do much to retain Timothy in the way of life, and to develop within him the noblest characters. Hence his reference and recommendation concerning them. Happy Timothy with such a mother, and happy all men whose memories carry them back to similar home scenes and holy influences of childhood! Well may Tennyson say—

"Happy he
With such a mother! Faith
In woman-kind
Beats with his blood, and
trust in all things high
Comes easy to him, and,
though he trip and fall,
He shall not blind his soul
with clay."

The restraining power of a mother whose faith has been transmitted to her son by pure precept and holy example can never be fully estimated, but millions of men have blessed God for mother's teachings and prayers, and have never been able to forget the time when she put their little hands together and taught their infant lips to whisper, "Our Father, which are in heaven."

And who can measure the constructive

power of the truth taught by such a mother as Eunice? Though assailed by insidious doubts and beset by subtle fears, the man who learned the sacred writings when but a little child at mother's knee, has a foundation for his faith that proves

into whose soul has come in early life and in whose memory abides forever the sacred and sanctifying power of devoted, godly motherhood. God bless the mothers who stand as His first representatives to little children, and help all sons of such mothers to honor them not only by gracious words and pleasant smiles, but by the larger, truer honor of perpetual obedience and filial love.

Thoughts of mother make us all young again, and for a brief while we delight to be once more but little ones at home, safe and happy within the sheltering care of her un-failing affection. Her soothing words in times of juvenile disaster, the cheering smile that drove the clouds away, the approving pat of her hand, and above all the magic kiss of her lips, who does not remember with gratitude and joy? It was Benjamin West who, referring to his mother's kiss, said, "That kiss made me a painter." The sacred touch of mother's lips has brought comfort, hope, inspiration and resolve to many an otherwise sad and despairing child.

For such mothers no words of human praise are good enough; only the Divine Father himself knows their real worth or can reward them as they merit. And yet mothers are appreciative of loving words and gifts that represent filial regard, and the more so as age increases and years begin to press. In the hurried pressure of business, men are apt to forget this, and mother is in danger of being overlooked. As a reminder of her undying claims on her children, Mother's Day has a gracious mission, and is worthy of universal observance. Its influence is two-fold. Primarily it stirs up the minds of the children and suggests

to them their sacred obligation to observe all that is embodied in the principles announced in the Fifth Commandment. Indirectly it reminds the mothers of their heaven-born privilege and responsibility



MOTHER

in the storm and stress of life, impregnable. His spiritual vision may be dimmed at times and often limited by a narrow horizon; but the poet was right—
"He shall not blind his soul with clay"

In developing young lives, forming characters, and in large measure determining eternal destinies.

To have good mothers is one of the greatest assets of a nation. To have sons and daughters carefully such mothers' happiness, and ever loyal to their instruction is to gain such strength of national character as would otherwise be impossible. Let "Mothers' Day" be to us all a reminder, a stimulus and a joy. Remember mother!

The Supremacy of Mother

A noted writer has rightly said that "Motherhood is woman's highest, fullest royalty, her season of most splendid prerogative, of her widest rights; when her influence, her broad dominion, her sovereign power, stretches far on into rising generations, sways the men and women who are to be, moulds and colors the minds and manners and deeds of the distant future." Would that we could rouse up mothers in all ranks and classes, and motherly in Canada to recognize and exercise, in its whole extent and fullness, the mighty power that thus lies latent in their hands. Then the future chapters of our country's history would be claimed, even before they are written, for goodness, for purity, for truth, for God.

Many things are said about education, many books have been written upon it; but after all, the most important part of the education of boys and girls lies in the hands of their mothers. No one has so much influence over man as woman, and no other woman should exert so sovereign an influence over boys as their own mothers. Not a superficial concern, therefore, but one to be considered most earnestly, is the education and training of our girls, the future mothers of Canada. They should be encouraged in thoughtful studies; they should be given favorable opportunities to form clear, reasonable and sane views about life in all its phases; their religious faith should be built up very firm and lofty, for what they are, most largely, the men of the next generation will become. Our girls hold in their hands, under the Almighty will, the coming destiny of the nation. Nothing will so much tend towards saving Canada from infidelity, from wild hurrying into extremes, and from every other evil tendency or practice, as the development of brave, earnest, working, Christian women, with cultivated intellects, warm hearts, clear heads, tender feelings, modest ways, firm resolution, and strong faith and courage for the maintenance of the right in fighting on the side of God. Such women let our girls strive to be, such women let us strive to make them, and grander than ever shall be the story of our country's future as it is written in the progress of the generations. Woman's position in any sphere of domestic, moral, or spiritual influence is important; but in her maternal sphere she reigns as queen. She holds the reins of social, moral and national welfare.

To many of us, "mother" was the most musical and tender of words we can teach our children. As we write it we hear again the music of her silver voice, singing sweetly some familiar melody, and we forget earth's present strife, tumult and sorrows, and look above. With grateful hearts let the children of such a mother rejoice that the influence of her early training forever abides, and to her whose sacrifice and self-effacement none can fully measure, let the best be given, and with loving gratitude let every dutiful son and daughter endeavor to make the daily pathway of her life as bright, as earth's shadows lengthen and evening tints gild the sunset sky, for God never gave a more precious treasure to any of His children than a Christian mother.

ALL TRUE WORK IS SACRED

"In all true work, were it but true hand work, there is something of divineness. Labor, wide as the earth, has its summit in heaven. To sit as a passive bucket and be pumped into, can be exhilarating to no creature, how eloquent soever be the flood of utterance that is descending."—Carlyle.

THE Scottish philosopher did not mean those words to apply to modern Methodists, but there are many in our congregations who might take them to heart and profit by their study. And if Carlyle had known twentieth-century Epworth Leaguers, he might, without caricature, have dubbed many of them "passive buckets," that sit to "be pumped into." The figure is not new, but it is very striking. Dickens uses it with inimitable satire in the opening chapter of "Little Times," and other writers have employed it. It has ever had some measure of application; but, despite the multiplied activities of present-day church work, we think it was never more appropriate than now, as relates to the average young Methodist. And we are not pessimistic either.

If you doubt this thought of ours, just look within an average Epworth League or Young People's Society of whatever name you please. Or enlarge your inspection if you will, and include the whole congregation with its manifold organizations. How many people are really doing something to make the work succeed? How does the proportion of workers compare with the number of "passive buckets" who come, when they do come, for getting rather than for giving? You will find that the major part of church work is performed by a few, and that the great mass of nominal members is at best passive rather than active in relation to the great end of church organization.

Why is this? Certainly not for lack of ability to do. Nor is it for want of machinery. Of both the church to-day has more than she ever had. What then? Is not the real reason in the failure of the average Christian to appreciate the sacredness of work? It appears so to us. Say what people may to the contrary, too many among us want to have things done for them rather than to do things for somebody else. Or, if not just that, they prefer to do things by proxy. They hire the preacher to preach for their benefit, they hire the choir to minister to their glory, they hire the missionary to extend the kingdom, they hire the deaconess to visit the sick and poor, and incidentally some of them subscribe for the Epworth Era to provide them easily, cheaply, and quickly, the topic treatment for the League.

Work, personal work, work that means sweat of brow or brain, work that is begotten of a mighty purpose, work that generates spiritual power, . . . well, how little the average church member knows about it and how less than little does he desire or seek it!

Do you say this is too severe? Look up your League, for with that we have most to do just now. What has been your supreme purpose during the year just closing? For what have your young people met together? To what has your Executive most applied itself? In what have your committees most delighted? By what do you measure your success? If anything less than the training of workers for the extension of the kingdom of God has been your impelling motive, you have failed to aim at true Epworth League success or to attain the real goal

of Epworth League organization. The Epworth League lives in the Methodist Church to increase the proportionate number of workers in our ranks, and it has no other reason for existence, no other right to live. Just so long as the majority of its members are content to "sit as a passive bucket and be pumped into" will it be wanting in the essential qualities that combine to make up a real aggressive working force for God.

What shall be done in the matter? What can be done but to seek to generate a higher ideal of life than now exists, to enkindle a deeper purpose, to use latent powers as God the giver intended them to be applied, to enthuse the young with such aspirations for both character and destiny as shall ensure their present and sustained consecration to God and His service? Not till these immediate ends are accomplished can we hope or pray for the coming of the universal reign of our Lord.

God wants the young, not only for their own present or eternal worth as immortal souls; but for their influence as workers in His kingdom. He has impressed work with the dignity and nobility of heaven. His promises are to the faithful laborers in His vineyard, and only those who do His will may look for heavenly reward.

The church wants the young, not only for their own sakes, but for the sake of others whom they may win for Christ. Never was the need of intelligent, consecrated, trained workers more keenly felt than now. Her agencies everywhere are calling for recruits, to the very ends of the earth innumerable openings await the willing toilers, and the Master may well repeat "the harvest truly is plenteous, but the laborers are few."

In the face of all this, why be content to "sit as a passive bucket and be pumped into?" Shame on the thousands of our people who are so minded! Let them awake to noble purpose, apply themselves to practical work, and they shall prove the "divineness" of labor and the "sacred" character of work, as Carlyle has hinted at it all in the quotation we most give above. And in so doing they shall find a present heaven.

What Tune Are You Playing?

He was a proud boy with his magical whistle. It was one of these new style affairs, which are either a source of wonder and delight or an instrument of torture to the listeners, according to the player's skill or lack of ability in the use of it. The boy had listened in open-eyed wonder to the intricate trills and entrancing runs made by the player-man who was demonstrating and selling the wonderful whistle, and determining to own one for himself and emulate the performance of the professional whistler.

I watched him as he mouthed and lipped and tongued his treasure, and admired his manifest ability to blow occasional melodious notes out of it. But after repeated trials the little fellow stopped and abruptly exclaimed, "There, it goes right off on a tune I don't want." It was not only amusing to watch his expression, but it was most suggestive, and set me thinking. Hence the question asked above, "What tune are you playing?"

How easily we get into a tune we don't want, and yet I am persuaded that the next time I have the pleasure of hearing that bright seven-year-old play, he will be so far master of his whistle that it will play itself together. To what tune will he play? Because he will have learned how to compel it to comply with his will. And how so? Simply by practice. And therein is the secret of your success and mine in realizing the possibilities that lie within the instrument we possess.

When you get off on a tune you "don't

want." what do you do? Keep on playing the discords, or stop right there and begin over again? Too many lack the determination and energy to pay the price of proficiency, and seem content to remain on the low level of mediocrity. Not so with the laddie referred to. He has his whistle, he can blow it, he is learning how to play it as it ought to be played, and because he is not content to continue making tunes he doesn't want, he will soon be proficient enough to both please and profit his family and friends. What tune are you playing?

Do You Want the Older People?

A minister writing recently, says, after reporting the good work done by the young people of his Epworth League, ". . . we never have any married people present. The adults of the village let the young people run their own meetings entirely, and they do remarkably well, but I sometimes feel that we need the presence and encouragement of the older members of the church. . . . I wonder if there are many Leagues like us. . . . Perhaps the young people don't want the older people." This extract is sufficient for our present purpose, which is simply to advise against the complete separation

of the young from the old in our congregations.

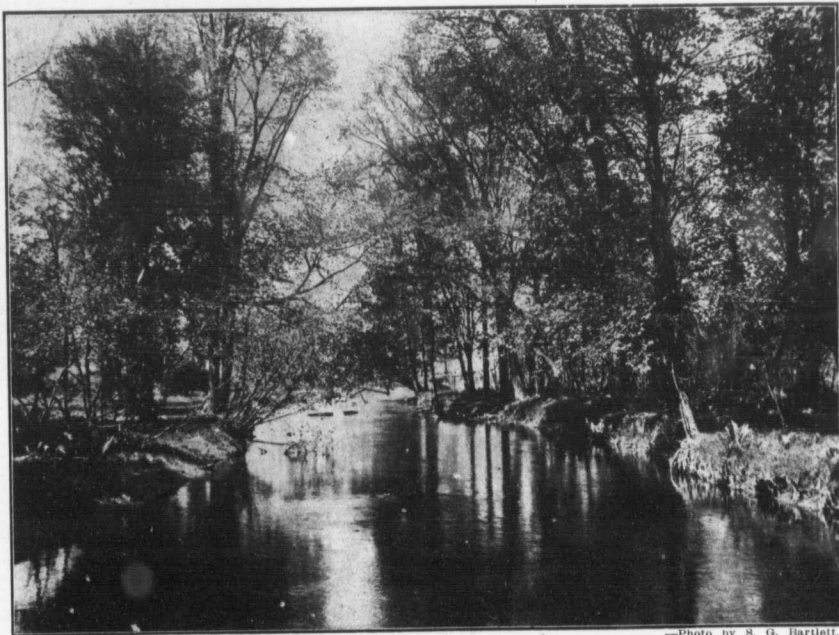
Of course the young people need the older ones, and the older people will always be the better for the presence and influence of the young. Complaints are too frequent about the segregation of the young, and while we do not think the young people are wholly to blame, we have sometimes thought that if they paid more attention to the older members of the congregation it would cultivate a happier family life among us. The domestic idea must never be lost sight of, and we sympathize with the thought expressed by the minister referred to above, that "the presence and encouragement of the older members of the church" would go a long way towards the retention and training of the young in the church and its work.

If your League does not have this profit of the experience and counsel of the elders among you, why not seek for their help by unusual methods? If they do not come to your meetings in any large numbers, why not go where they are? The prayer meeting is as much for the young as for the old, and it would not be a bad idea for the Epworth League as a body to attend the prayer meeting and make a display of their interest and

of their desire for a reciprocal visit from the older folk at the League. As individuals we presume the Leaguers attend the prayer meeting whenever they can; but our suggestion is that the League as a League shall attend, sit together, take part together, inject some new methods into the prayer meeting; in short, give it a surprise party. And if all we hear is true, it would be as much a surprise for the older people to see a goodly number of young people at the prayer meeting as for the younger members to see the older people at the League. Young and old have to live together, and to do so happily they should cultivate one another's society, profit by one another's counsel, rejoice in one another's fellowship, mutually "bear one another's burdens, and so fulfil the law of Christ," which certainly does not savor of division nor tend to segregation. *Get together.*

Fullarton reports splendid progress in League work, "no doubt largely due to the fact of our having earnest and good pastors." That explains much. The League conducted a very productive contest in the memorization of verses and reading, during the winter. "Always at it" is their motto.

SEASONABLE CANADIAN SCENES



—Photo by S. G. Bartlett.

THE BUDDING OF THE SPRINGTIME

There's perfume upon every wind,
 Music in every tree,
 Dew-drops for the moisture-loving flowers,
 Sweets for the sucking-bee;
 The sick come forth for the healing breeze;
 The young are gathering flowers;
 And life is a tale of poetry
 That is told in golden hours.

—Willis.

There seems a voice in every gale,
 A tongue in every opening flower,
 Which tells, O God! the wondrous tale
 Of Thy indulgence, love, and power;
 The birds that rise on quivering wings,
 Appear to hymn their Maker's praise,
 And all the mingling sounds of Spring
 To Thee a general anthem raise.

—Ople.

Beneath these fruit-tree boughs, that shed
 Their snow-white blossoms on my head,
 With sweetest sunshine round me spread
 Of Spring's unclouded weather;
 In this sequester'd nook how sweet
 To sit upon my orchard-seat!
 And flowers and birds once more to greet,
 My last year's friends together."

—Wordsworth.

Epworth Leagues Prepare for Mother's Day

FRED E. MOORE, FORT WILLIAM, ONT.

Next to honoring God, can anything be more important than to honor the mothers of the land? The nation that observes the Fifth Commandment will always enjoy the Divine favor and blessing.

The movement known as "Mother's Day" was started a few years ago by Miss Anna Jarvis, 2031 N. 12th Street, Philadelphia. Wisely, she chose a definite day, the second Sunday in May of each year; she decided on a definite flower as its emblem, the white carnation, although any white flower is considered appropriate, the whiteness being emblematic of mother's purity, love and holiness.

The movement with each succeeding year has spread like sunlight, with blessing on every hand. Mothers everywhere have received delightful surprises—a letter or a gift from a son or daughter, who has been none too attentive of time, or perhaps a revolution in the home, when mother is invited to church by the grown-ups, while unaccustomed hands also insist

who are forced to live in poorly furnished and crowded hovels, like the picture I have before me in *Women's Saturday Night* of November 16, showing a father, mother and five children living in one room in Canada! The shame of it all! What chance in life have mothers living in such conditions? We cannot change in a day the industrial and social conditions which force upon them such horrible surroundings, but if we sacrifice just a little of our needless we can at least send a flash of light into their lives on that day—mother's holy day.

Then there are the unclaimed mothers, wives deserted by unfaithful husbands. These poor souls have possibly already suffered torments by being ostracized from society—it may be scorned, spurned and despised. Yet they have the great mother heart, and are worse widowed than if their husbands were dead. Seek them out and speak a word of cheer.

Abundance of opportunity is in easy

Thoughts for Mothers' Day

"One good mother is worth a hundred schoolmasters.—*Proverb*.

"The mother's yearning feels the presence of the cherished child even in the degraded man."—*George Eliot*.

"If the world were put into one scale and my mother into the other, the world would kick the beam."—*Lord Langdale*.

"No mother worthy of the name ever gave herself thoroughly for her child who did not feel that, after all, she reaped what she had sown."—*Beecher*.

"There is nothing more charming than to see a mother with a child in her arms, and nothing more venerable than a mother among a number of her children."—*Goethe*.

"Oh, the love of a mother, love no one forgets; miraculous bread which God distributes and multiplies; board always spread by the paternal heart, whereat each has his portion, and all have it entire."—*Victor Hugo*.

A TRIBUTE TO MOTHERS

"IT is by the promulgation of sound morals in the community, and more essentially by the training and instruction of the young, that woman performs her part toward the preservation of a free government. It is generally admitted that public liberty and the perpetuity of a free constitution rest on the virtue and intelligence of the community which enjoys it. How is that virtue to be inspired, and how is that intelligence to be communicated? Bonaparte once asked Mme. de Stael in what manner he could best promote the happiness of France? Her reply is full of political wisdom. She said, 'Instruct the mothers of the French people.' Mothers are, indeed, the affectionate and effective teachers of the human race. The mother begins her process of training with the infant in her arms. It is she who directs, so to speak, its first mental and spiritual pulsations. She conducts it along the impressive years of childhood and youth, and hopes to deliver it to the stern conflicts and tumultuous scenes of life armed by those good principles which her child has received from maternal care and love.

If we draw within the circle of our contemplation the mothers of a civilized nation, what do we see? We behold so many artificers working, not on frail and perishable matter, but on the immortal mind, moulding and fashioning beings who are to exist forever. We applaud the artist whose skill and genius present the mimic man upon the canvas; we admire and celebrate the sculptor who works out that same image in enduring marble; but how insignificant are these achievements, though the highest and the fairest in all the departments of art, in comparison with the great vocation of human mothers! They work, not upon the canvas that shall perish, or the marble that shall crumble into dust, but upon mind, upon spirit, which is to last forever, and which is to bear, for good or evil, throughout its duration, the impress of a mother's plastic hand."—*Daniel Webster*.

on doing all the housework of the day. Flowers, appreciation of service and love, with a promise to do better in future, are the order of the day. All these and much more are being done each year as the result of the inception of this movement.

In its propaganda there is found an ideal opportunity for the Epworth Leagues everywhere throughout Methuen, to help.

Why not, then, immediately appoint a Mother's Day Committee, which will pledge itself to work unceasingly till every church or other public institution in the neighborhood—school, college, or university, have joined forces to help celebrate a Mother's Day that will do Canada credit. Make the very atmosphere vocal with the cry, "Honor Mother!" The good which will accrue in the transformation of the lives of wayward boys and girls, and the heart-ease that will come to hard working and worried mothers will never be estimated.

It will not be found a difficult matter for the well-to-do to honor their mothers. But surely as Christians we will not stop here. Let something special be done for the great army of suffering mothers

reach of your League for tender ministries to various neglected and suffering mothers on this day. My purpose is simply to remind you of the occasion and urge you to rally for its observance. The movement is unique. You can help to make it universal.

"They tell us of an Indian tree,

Which, howsoever the sun and sky
May tempt its boughs to wander free,
And shoot and blossom wide and high,
Far better loves to bend its arms

Downward again to that dear earth,
From which the life that fills and warms
Its grateful being first had birth:
'Tis thus, though woo'd by flattering
friends,

And fed with fame—if fame it be—
This heart, my own dear mother, bends,
With love's true instinct, back to thee."

T. Moore.

"There is no velvet so soft as a mother's lap, no rose so lovely as her smile, no path so flowery as that impprinted with her footsteps."—*Abp. Thomson*.

"There is in all this cold and hollow world no fount

Of deep, strong, deathless love, save that
within
A mother's heart."—*Hemans*.

"To make a boy despise his mother's care is the straightest way to make him also despise his Redeemer's voice; and to make him scorn his father and his father's house, the straightest way to make him deny his God and his God's heaven."—*Ruskin*.

"What is wanting," said Napoleon one day to Madame Campan, "in order that the youth of France will be educated?" "Good mothers," was the reply. "The Emperor was most forcibly struck with his answer. 'Here,' said he, 'is a system in one word.'—*Abbott*.

"There is a sight all hearts beguiling—
A youthful mother to her infant smiling,
Who with spread arms and dancing feet,
And cooing voice, returns its answer
sweet."—*Joanna Baillie*.

"The good mother saith not, 'Will you?' but gives."—*Proverb*.

A Trip Through the Luther Country

III. Student and Monk at Erfurt

FREDERICK E. MALOTT.

GERMANY has twenty-two universities, spread over a territory less in extent than the province of Ontario. Eight other similar seats of learning, that flourish for a time, have been merged with these. One of the earliest and greatest of German universities was that at Erfurt. Founded in 1392, it soon ranked first among its sister institutions, a position it held for three centuries. Not until 1816 did it lose its charter, the money saved by its suppression being turned to other educational uses.

The ancient city of Erfurt dates back to the fifth century. It had already risen to importance in the days of Charlemagne. From the first it has been a city of schools and churches. To-day it has a population of 100,000, but has lost some of its importance. Like many of the more ancient German cities it consists of the "old" town and the "new." The old town is an antiquated place, rich in towers, Gothic churches and beautiful private residences, dating back to the fifteenth and sixteenth centuries. The most interesting of these ancient structures is the cathedral, one of the finest of ancient German churches, which was begun in 1154; and the old Augustinian monastery, now used as an orphanage and school.

The town is situated on the Gera River, along the banks of which are some of the quaintest of the old dwellings. Lying halfway between Weimar and Gotha, on the Thuringian railway, the city has lost some of its commercial importance to each of these places. The shops and inns of the old town are almost unchanged since Luther's day. Modern business ideas and methods seem to be quite unknown in the older shops.

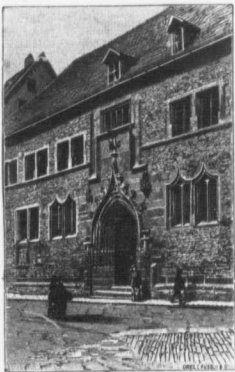
Mr. Pence (my travelling companion) and I entered a picture postcard shop, and, finding it full of customers on whom the proprietress was leisurely waiting, we looked about a few moments and then walked out. We had gone but half a block down the street when Mr. Pence felt a sharp rap on his shoulder and, turning, we saw the shop-woman with her hand full of postcards, and red in the face with rage. She demanded of us why we had gone from her shop without buying, and it was with great difficulty that we evaded her insistent demands that we return and buy. A visit to the old monastery was our chief errand, and toward that we bent our steps.

We were disappointed, however, in what we saw. A fire in 1872 destroyed that portion of the building in which Luther's cell was situated, and only a portion of the old wall is now to be seen.

Nine years of Luther's life were spent in Erfurt, six at the university and three at the Augustinian monastery. When Hans Luther sent his son to Erfurt it was with a view to his becoming a lawyer. In this profession he considered that his son would have the best chance for the exercise of his rare powers. Luther always spoke and wrote gratefully of his father's self-denying efforts to give him an education. No urging was needed on Martin's side, for he had a burning thirst for learning, and longed to quench it at this "fountain of all knowledge," as Erfurt University was called. During his six years at Erfurt University, Luther completed the full course in philosophy, or the arts course, taking both the Bachelor's and the Master's degrees.

The "new learning," as the revived study of the Greek and Latin classics was called, had taken a deep hold at Erfurt, and Luther soon found himself a member of an inner circle of choice spirits who revelled in the fresh, mental

life this study opened to them. The new learning was one of the many factors that prepared Europe for the Reformation of religion. In this circle of brilliant students Luther came quickly to be known as "the learned philosopher and musician." One thing the peasant's son did not take on from his studies, and that was refinement. His was a rugged, strong nature, and the very roughness and vigor, that never became softened, made him the fighter he was in after years. The refinements of the Humanists would have been of little value to him for the quick decision and energy required for his struggle with Rome. He took an eager part in all the debates which were then the fashion at the university. His love of music led him into the social life of the students, among whom he soon gained great popularity. But a deep vein of seriousness pervaded his life from his earliest years, and near the close of his university career it brought a certain morbid gloom into his life. He could laugh and crack a joke and sing a song with any of the students, but he could not shake off the conviction that he had an angry God to appease



ERFURT UNIVERSITY.

who was daily threatening him with damnation. From a child he had been faithful in all the religious observances that were taught by the Church, but just how far short his conduct came of what God demanded he did not realize until one day, in the university library, he found a Bible and began to read it. He was twenty years of age, but had never before had the Bible in his hands. He had no bad habits such as most boys form, but as he read God's Word he saw great defects in his life and character.

Several incidents occurred at this time to alarm him. One was a serious accident that befel him while travelling. Another was the sudden and violent death of a dear friend. The third was a terrific thunderstorm that overtook him on his way to Erfurt for a visit at his home. The last, though the least significant, was regarded by Luther as a crowning evidence of God's anger. In terror he vowed, in the midst of the storm, that he would become a monk. Luther had long been familiar with the sight of learned and godly men in the monk's garb, and had imbibed the teaching of the Church that the true road to the highest saintship was by way of the

cloister. To him, in his distress of mind, it seemed the only pathway to peace.

The next day he regretted his vow, knowing it would highly displease his father. He was told by his spiritual adviser, however, that neither his regret nor his father's displeasure could absolve him from his vow. Accordingly, on the 16th of July, 1506, he called his friends together and bade them farewell. They tried to dissuade him, but, falling to do so, they followed him with tears to the gate of the Augustinian monastery, and saw him enter what he thought would be his home for the rest of his life.

The Augustinian monks were at the most important of the monastic orders at this time in Germany. They had their origin back to Augustine, the great church father of the fourth century. Perhaps of all the monastic orders they lived the strictest lives, though much of their strictness was simply attention to outward form. Certain it is that the monks within the order of Erfurt were treated with marked favor and respect by the higher and educated classes of the town.

A year of probation was allowed a man, at the end of which time he could withdraw if he wished. During his year of probation Luther wrote to his father regarding the matter. The father flew into a rage and renounced all further affection for his son. After the death of two other sons, Hans Luther, however, gave a reluctant consent to Martin's vow and was reconciled to him.

There was much in the life of the monastery that was wholesome and helpful. The studies were such as a theological college gave. The discipline, apart from the excessive abstinence that the more earnest monks practised, was good. Begging from door to door was the most humiliating exercise demanded, but this was to curb pride. The Bible was put in the hands of the novice, and he was exhorted to a zealous study of it. To Martin Luther this proved the most profitable exercise of all.

His year of probation ended, Luther entered fully upon the life of a monk. A cell was given him as a sleeping-room and study, and here he gave himself with increasing diligence to his theological studies. So exemplary was his life and so fully did he perform all the duties enjoined by his superiors, that he soon came to be called the "young saint," and his example was quoted in other cloisters.

But all the while Luther's spiritual distress was increasing. When he went to confession the priest refused to listen to half that he, in his distress, counted sins. Well for him that this was so, for it was by this means, through the Vicar-General of the order, Stanzitz, that Luther's mind was first turned away from himself to the thought of God's mercy and forgiveness through grace. He taught Luther that repentance is an inward change, and pointed him to the true way of peace, though not till he had left Erfurt did Luther gain this peace.

On the 2nd of May, 1507, Luther was ordained priest. At the feast given in his honor Luther's father sat as a guest, but he again registered his protest against the step his son had taken. Little did he know that the way was rapidly opening to his son by which he was to become the deliverer of his country in a greater and betwixt sense than that in which Hermann was. Stanzitz had marked this young monk out for a professor's chair in the newly-founded university at Wittenberg, whither we shall follow him in our next article.

Selby Epworth League last year raised \$40 for missions, and expect to increase the amount this year. With a membership of forty-two, they are doing good work. They purchased a \$300 piano this year, the last payment on which will be met in October next.

THE LEAGUE FORUM

Some Questions

"The League Forum" is, above all things, to be practical. We believe in theories, and high ideals, but they must be worked out in order to be effective. One of the first steps is to get information and counsel. We do that in the old way; the way in which philosophers, scientists, discoverers, and reformers have gone; and that is by asking questions, making enquiries and comparing notes. The ideal can only be reached by self-denying effort.

1. How can we get the members of our League to work?

The way to get League members to work is know what you want done. Some League officers have a sort of stock-in-trade phrase which they use at nearly every meeting; it sounds well, but it means little or nothing to themselves or anybody else. It is this, "Now we want everybody to work.—Let us sing Hymn 165, 'To the work, to the work, we are servants of God.'" You would think something ought to happen around that League, but the only thing that happens is the ordinary round of sleepy formalities. That kind of talk is on a par with a lot of pious sounding cant about going to heaven—when we die. Look!—If you want people to work have somebody to know something about how to do it, and what kind of people can help. That is the way the railroad men, the government, the wholesalers, and all the rest of them, get all the men they want. "Why stand ye here idle, ye Reformers, have ye no man hath hired us." The man in the parable soon got them to work. He had something for them to do.

The other day I heard about a man who had never been a "Christian," at least, he thought he hadn't. He heard one of our Moral Reformers man telling about what a Christian life implied: a life of service, making the world a fit place to live in, helping people, and so on. "I never saw it in that way," he said, "and if that is what it means to be a Christian, I want to be one." Find out then what you want done. Go to some likely fellow and tell him you want him to run the Literary, Citizenship, Missionary, or some definite part of the League programme for this year. Now see the next question.

2. What are the necessary qualities for a good leader?

In the first place, *Personality*. I think we ought to spell that with a capital. That is something all have in a degree. All can grow in personality. It takes time, thought, experience, and many other things, none of which are beyond our reach. It is a legitimate Christian aim to be a leader. They that are strong ought to help the weak. Choose a strong electric personality. Next to that, look for *enthusiasm*. Some have the former who do not have the latter. No matter how "good" the fellow is he will wreck any ordinary society if he has no zeal. The men who lead best are the men who talk about their work nearly all the time. They drift into that, no matter what subject you start with. Of Jesus it is said that He had an enthusiasm for humanity. One of the Gospels records that the zeal for the Lord's house ate him up. Next, to be brief, a leader must have a *method and a plan*. You can have a big mass of iron called an engine. There's your personality. Then get the fire and water in it—steam. Now be careful to get it on the

rails and on schedule time. Call around at the head office for dividends!

3. Does the Literary and Social work of the League interfere with Religious work?

The League is primarily a religious organization and runs under the auspices of a Christian Church. The atmosphere is religious to begin with. Whatever we do we are to do all to the glory of God. Now social life is not wrong in itself. We tried to show in the last month's Forum what possibilities social life offered for reaching people for Christ. Our lives are not done up in "water-tight compartments." Religion is a leaven that will leaven the whole "lump." Granted a religious purpose in view, the Literary and Social departments offer us open doors of access to other lives. Get the right attitude toward Christ first, then work all the departments as means to an end. See the next paragraph.

The Literary Department

The duty of this department of the League is to provide lectures, debates, essays, literary programmes, reading courses, Bible study, etc. That looks good and we wonder how any could question the usefulness of such programmes. "Wisdom and knowledge," according to the prophet "are the stability of our times, and the strength of salvation." Our League is well organized with its departments—four square. It helps make an all-round character. If we emphasize the religious exclusively we become superstitious. A cold, critical literary culture is equally to be avoided. But that is not likely where the courses blend as they do. Wisdom, said the wise man, is the principal thing. The word "man," we are told, is derived from a Sansemit word meaning to think. That which appeals to our intelligence will, other things being equal, make the deepest impression upon us. The will of God is preserved to the world largely through the medium of literature—the Bible. Jesus always appealed to the intelligence of men. Culture increases the value and influence of our lives. Knowledge is power. Our vast public school system is founded on the principle that wisdom is better than ignorance, and that man is spiritual rather than physical—a living soul.

The young people in our Leagues have all these thirsts and desires for knowledge in them awaiting training and organization. Shall we ignore the divine gifts in them? Just tolerate them? No, no, that won't do. We must seek help of the Spirit of God to make use of the best literature, the best lectures, debates, that we can secure. It will give stability to our work. It will help spread light. It will help us to reach our own possibilities. It will help impress us that we are men not brutes, souls, not machines. Do not then apologize for a Literary Department. Believe in it and use it for all it is worth. If there is any common thing we need in our land to-day among our young people more than another it is a taste for good literature, and power to think.

Cheerfulness

One of the qualities that every member of the League should cultivate is that of cheerfulness. It will put a silver lining on the poorest kind of a programme.

I do not mean it will take the place of a programme, or that we can just substitute a ready-made smile for a programme. The best we can do is only poor, you know. But if when we do our best we can still be cheerful and make every one feel welcome, our League will grow. But despite the youthfulness of most Leagues, there are too many "growers" around yet. They are sorry for someone else to take the responsibility of the meetings, and they set for themselves the task of criticizing. Their best speeches are reserved for that. Come, now, be a man! Be cheerful. Forget the worries and failures of the day. Open the doors and windows of your being to heaven. Be bravely cheerful, and you will make every League meeting worth while. Pray for a merry heart.

How will the Church get hold of the young people?

This is the question that Woodrow Wilson, now president of the United States, answered in an address at a big Sunday School gathering some time ago. It is now in print as "The Young People and the Church." It is very interesting to follow his way of dealing with this. He is an educator and a man of affairs as well, so his judgment counts for a good deal. He thinks the answer, "Makes the Church interesting" is not a proper answer. It does not go to the root of the matter. He puts it in a nutshell this way—"If they believe that you believe what you say they will come . . . but if they have a notion that you do not after all believe that life itself lies in the doctrine you preach you cannot keep hold of them very long." In other words, we want a better motive than that which seeks the entertainment of people. We want a conviction—a Credo—that Christianity offers the only perfect way of life. That conviction is centered itself in Christ. We must reveal Him. The work of doing that is not to be described by anything so superficial as entertainment. Christ is the desire of the nations, and of all human hearts. Hold Him up in all His glory and the young people above all others will be drawn and held.

Does the Church of to-day appeal to the young people?

This "Forum," as we stated at the beginning, is to be a kind of clearing house for ideas and opinions. The questions submitted to representative pastors, one in the east and the other in the west of our country, were, "Does the Church of to-day appeal to the young people as much as a generation ago, and does the pulpit appeal to the young people to-day as much as formerly?" The former of these questions was answered thus:—"Yes, more so. Our generation ago the Church was composed of old or adult people. We scarcely ever had revivals without counter efforts, such as dances, etc., to keep the young people away. We had very few positions in our Church for them. Older people were in the chairs and on the Sunday School staff. Older men took collections and acted as ushers; and the young people—if any—sat at the rear of the church and very often misbehaved." The second question was answered thus:—"The pulpit as I know it in the west is appealing to the young, who really constitute the larger portion of our congregations." These men have had experience in both east and west.

WATCH THE "FORUM"!

Credo

The "Christian Guardian"

ON November 21st, 1829, the first number of the *Christian Guardian* was issued, its editors being Revs. Egerton Ryerson and Franklin Metcalf. It is the oldest newspaper published in Canada, and has a record of which the Methodist Church may well be proud. For nearly eighty-four years its voice has been raised in opposition to every form of injustice, oppression and wrong-doing; while it has steadily championed the cause of freedom, reform and the religious progress.

The first fifty years of its life were stirring ones in Church and State, and the *Christian Guardian* fought a strenuous and winning battle in defence of civil and religious liberty, and its voice was one of the most potent factors in the great struggle.

From the beginning this voice of Methodism was lifted in earnest advocacy of church unity and developing the Christian life amongst its constituency. It has been steadfastly loyal to the truth as it is in Jesus, and it has not failed, we think, to make better Methodists and better Christians of its readers. It will usually be found—and we do not think it is an accident—that the most faithful workers in our Church, the most liberal supporters of our institutions, and the most broad-minded and intelligent of our people, are interested readers of our Church paper.

And during all these years the great newspaper of Canadian Methodism has been no inconsiderable factor in promoting evangelism and developing the Christian life amongst its constituency. It has been steadfastly loyal to the truth as it is in Jesus, and it has not failed, we think, to make better Methodists and better Christians of its readers. It will usually be found—and we do not think it is an accident—that the most faithful workers in our Church, the most liberal supporters of our institutions, and the most broad-minded and intelligent of our people, are interested readers of our Church paper.

When the *Christian Guardian* first appeared its circulation reached 450 copies, while now it publishes some 22,000. Then Methodism had 35 ordained ministers and less than 12,000 members; while now it has some 2,600 ministers and 350,000 members.

How much of this growth has been due to the *Christian Guardian*, of course no one can say, but it certainly has done its part.

During its long existence it has had twelve editors:—Revs. Egerton Ryerson, James Richardson, Ephraim Evans, Jonathan Scott, George F. Playter, G. R. Sanderson, James Spencer, Wellington Jeffers, E. H. Dewart, A. C. Courtice, and G. J. Bond, of whom Mr. Bond is the only survivor. The present editor, Rev. W. B. Creighton, B.A., D.D., was appointed in 1906, having previously served for over six years as assistant editor. The present assistant editor, Rev. W. McMullen, B.A., was appointed in 1906. In the hands of these men the paper is well maintaining its influence and popularity, and never merited the confidence and support of the whole Church more than it does today. We have had personal acquaintance with both the editor and his assistant for many years, and the high esteem felt for both only increases as time goes by. We express the hope, which these gentlemen will doubtless reciprocate, that every reader of the *Epworth Era* may regularly peruse the *Guardian* columns, and that all subscribers to the *Guardian* may likewise read this young people's paper.

If so, there are just two things to assure yourself of. First, that both papers come into your home regularly, and then that you read them. It is the business of the editors to see that what their pages contain is worthy of being read, and you may rest assured that they thoughtfully plan for the very best material in every issue. Of course it is

not of the question to satisfy everybody all the time; but if you will read any or all of the papers issued by our Book Room under the direction of the Book Committee, you will have no need to apologize for any of them, nor feel in the least ashamed of your own denominational publications.

It is a matter of considerable regret that so many Methodists find it possible to get along without the regular visits of their principal Church paper. We honestly believe that every issue of our denominational press, whatever the name of the paper may be, has its definite mission and is indispensable in its own particular sphere; but for an intelligent understanding of Methodism in its general church work and life the *Christian Guardian* is peerless, and no Methodist family should regard it lightly. If it does not come regularly into your home, order it at once; and if you know of families in your congregation who do

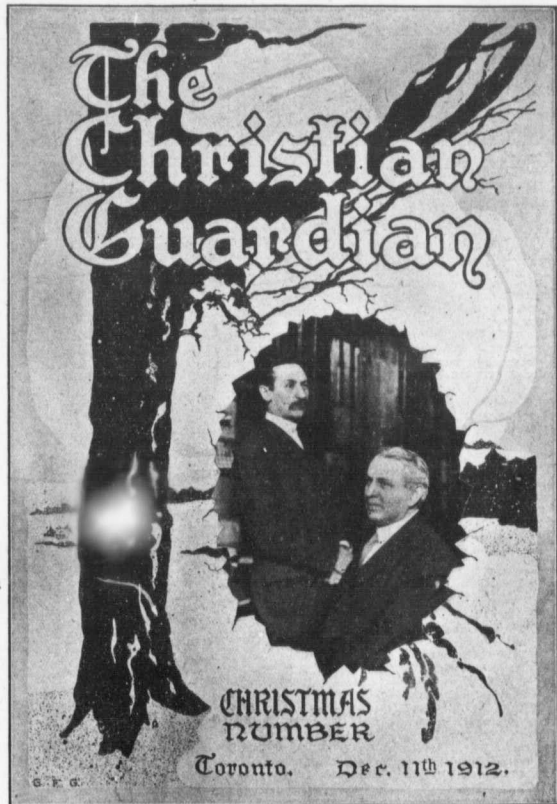
not receive it, you will do them a kindly deed by inducing them to subscribe.

The picture given below shows Dr. Creighton, the editor, and Mr. McMullen, his assistant, in the *Guardian* office, as our camera saw them one day recently. They are represented as looking at you through the *Guardian*, and that is really what they are in the habit of doing. You may see them in the same way fifty-two times every year, and their writings will bear your closest scrutiny.

Long life and good health to the editors and more subscribers for us all is our wish. Surely you agree.

At Easter-time, in Montreal City, a Rally of the Junior Societies was held in Douglas Hall. In response to the roll call, representatives from the different societies carried to the platform beautiful plants in bloom, which were afterwards taken by the Juniors and workers to the "shut-ins." There were over five hundred children present, as well as many of the parents and friends.

Men of Whom You Ought to Know



REV. DR. CREIGHTON, Editor (seated)

REV. WM. McMULLEN, Assistant Editor (standing)

Look through the "Guardian" and you will see the Editor and his Assistant every week.

Cape Breton Summer School, Nova Scotia Conference

REV. E. W. FORBES, M.A.

The Cape Breton Summer School of last year was held at New Campbellton, Cape Breton, Aug. 9-16. Though it was the first of its kind in the District, it was an unqualified success, and in every way justified the expectations of its promoters. New Campbellton is one of the beauty spots on the far-famed Bras d'Or Lakes, and the location of the school left nothing to be desired in point of scenic attractions.

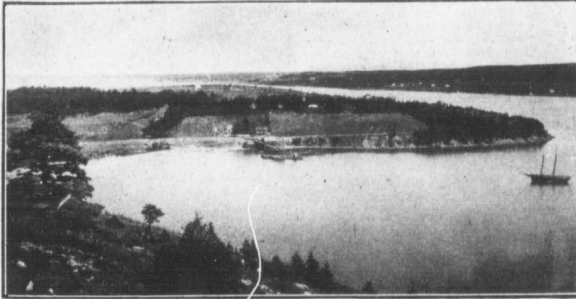
The school was held on the extensive

4. Medical Missions: text-book, "Heal the Sick;" teacher, Dr. May Austen, medical missionary to China.

In addition to the above a class for boys and girls was conducted by Mrs. Dr. Stephenson, based on "The White Man of Uganda."

The order of the day was much the same as at all summer schools, the morning being devoted to study, the afternoon left free for recreation.

In addition to the mission study



CAPE BRETON SUMMER SCHOOL. VIEW FROM THE SCHOOL GROUNDS.

and beautiful grounds of Mr. Jas. T. Burchell, who spared no trouble nor expense in accommodating the gathering. A church on the grounds afforded a splendid place for the evening sessions, and a beautiful open-air meeting-place was afforded in a grove near by. The seventeen cottage tents which housed the delegates were pitched on a hillside looking down the Bras d'Or Lake, and with the waters of the lake lapping the shores below, and the heights of the mountain facing them across a narrow valley, the camping-ground left nothing to be desired. A large house on the grounds was used as a cook-house and dining-room, and also for the accommodation of such of the delegates as preferred a roof over their heads to sleeping under canvas.

The school was under the joint direction of a committee appointed from the Sydney District and the Young People's Forward Movement for Missions, and the arrangement worked admirably. At the opening meeting Dr. Stephenson stated the objects of the school to be:—

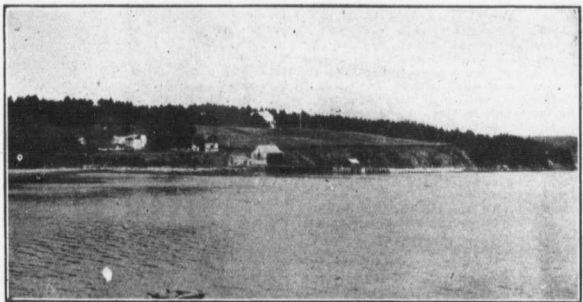
1. To receive a definite course of training and instruction for missionary work.
2. To receive an inspiration that would set the delegates to work, and cause them to use the knowledge acquired.
3. To receive an empowerment for service.

Four different courses of study were provided, with teacher and text-books as follows:—

1. Home Missions: text-book, "Strangers Within our Gates;" teacher, Rev. Thomas Marshall, superintendent Home Missions, Maritime Provinces and Newfoundland.
2. Chinese Missions: text-book, "Our Share in China;" teacher, Rev. R. S. Longley, missionary to China, representing the Sunday Schools of the Nova Scotia Conference.
3. Japanese Missions: text-book, "Sunrise in the Sunrise Kingdom;" teacher, Rev. E. C. Hennigar, missionary to Japan.

classes, conducted simultaneously every morning, there was a short period for Bible study, and two open parlaments of methods. One of these was conducted by Dr. Stephenson, and dealt with methods of missionary education in church and League and Sunday School. The other was in the hands of Rev. J. K. Curtis, B.A., Field Secretary of the General Board of Sunday Schools and Young People's Societies, and dealt with the essential principles and practical methods of general Sunday School and Epworth League work.

The first part of each evening was devoted to twilight talks on life service, which proved very helpful to those



VIEW FROM THE MOUNTAIN, NEW CAMPBELLTON.

attending, and the regular evening service took the form of a platform meeting addressed by one of the visiting missionaries on some phase of the home or foreign mission work.

The school will be held in the same place under the same management next

summer. It is too soon to announce definite plans, but it is hoped to have a class in city missions and social service, in addition to the regular lines of missionary study. The president and secretary of the school have visited most of the churches in the district, giving addresses on the work of the school, illustrated with lantern pictures of the last year's gathering. In all places visited much interest has been aroused, and it is felt that last year's attendance of 63 will be at least doubled the coming year.

Wiaraton District

For the purpose of assisting the local Leagues in their work, and promoting a closer relationship between neighboring Leagues, as well as spreading good workable plans, in Wiaraton District, successful visitation has been carried on. Letters have been sent out by President and Secretary, apprising the local Leagues of the name and address of the district officer or visitor, requesting the local League to make final arrangements with the speaker named. A "Target" was also sent out with the request that the aim be for the bull's eye of perfection, a report was made at the Annual Convention concerning the following points:—

1. Ten per cent. increase in membership.
2. An average attendance equal to the membership.
3. Twenty-five per cent. of the members subscribers to the CANADIAN EPWORTH ERA. If there are two or more Epworth League members in a home where the ERA is taken, each may be considered a subscriber.
4. A topic prepared and provided for every meeting, and every meeting to begin on time.
5. Some definite aid given your church or Sunday School (such as providing hymn books, light, fuel, etc.).
6. A business meeting of the Executive Committee every month.
7. A business meeting of each department once in three months.
8. At least one meeting of special evangelistic nature by pastor or other qualified person.
9. Ten per cent. increase in missionary givings.
10. Flowers provided for the pulpit every Sabbath.
11. Some definite work in citizenship department.

The League at Keene, Ont., was canvassed recently and ten new subscriptions obtained for the ERA. They have the Departments well organized and are doing good work. This year they anticipate increasing their missionary givings.

Bay of Quinte Conference Summer School

Albert College, Belleville, Ont., from July 7th to 14th, 1913

REV. A. H. FOSTER, COLBORNE, *President*.
REV. R. A. WHATTAM, OSONO, *Secretary*.

The Bay of Quinte Conference Summer School aspires to be an institution for the production of well-trained leaders for the work of Christ and Methodism. It is an integral part of the Church, and as such receives the interest and support of her officials. The leading men of the conference give their services for teaching and address during its sessions. The General Conference officers set their stamp of approval upon it and contribute by encouragement, advice and personal effort to further its activities. In the past it has been signally blessed of God in its work. Scores of volunteers for the ministry, missionary service, deaconess work and western teaching have dedicated their lives to God's service during its sessions. Hundreds have returned from its annual gatherings pledged to daily study of God's Word and definite

sheets and comforters—all, all, ALL combine to make the equipment complete.

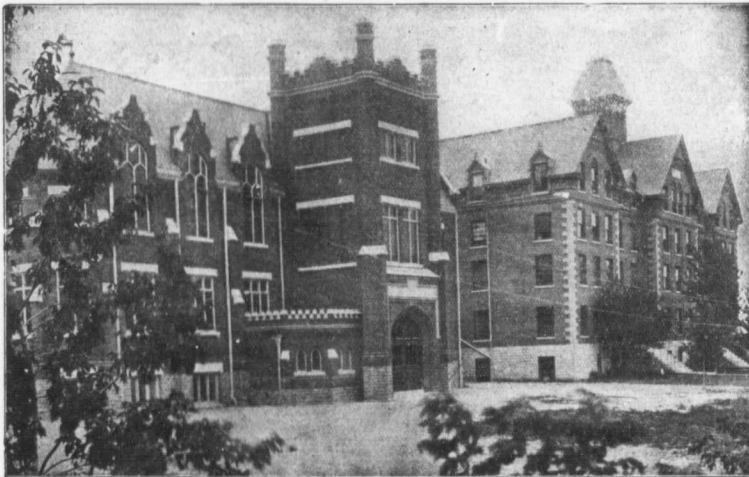
We therefore anticipate the pleasure of a gathering in a college home in a city, beautiful for situation, easy of access, and of historic interest to Methodist students.

The Principal, Rev. W. F. Dyer, M.A., B.Sc., and the college board extend to us cordial welcome and accord us the freedom of the splendid buildings during the entire week of the school sessions.

We have secured for this year a most interesting and helpful program. There are three main features of unusual strength. First, the daily *Bible Study*, under the direction of Rev. R. Bamforth, B.A., a leading minister of the Quinte Conference. Secondly, *Mission Study*, led by a staff of experts, Rev. G. W. Sparling, B.A., of West China; Rev. W. G. Clarke, B.A., of Belleville, Rev. J. F. Chapman,

Auto Contest

The St. James Epworth League, Peterboro', Ont., held an auto (ought to) contest, which proved both interesting and helpful to the church. The League membership was divided into two parts, each side having a small auto placed on red and blue ribbons running across the room. A driver for each was chosen. The blue or red score was shown by the number of new members secured. Each member wore the color of the side they represented, and for each member present the auto went one mile. For every new member obtained the auto moved ten miles. The contest continuing for three months, keen interest was manifest, as the race of the two competing autos was watched, first one winning then losing in speed. Not only was this method helpful in increasing regularity of attendance and bringing in of new members, but the meetings were so planned that the young people received an uplift in the Christian life. At one consecration meeting the pastor received into membership twenty-five persons, each of whom signed the



ALBERT COLLEGE, BELLEVILLE. THE HOME OF THE SUMMER SCHOOL.

endeavor for the winning of their associates to Christ. Thus its usefulness and value have been amply and clearly demonstrated.

The management requests every Christian worker, but especially every pastor, Epworth League president and Sunday School superintendent, to note carefully the following paragraphs in reference to this year's school, to the end that they may plan to attend themselves and arrange for as large delegations from their respective circuits and societies as can be induced to accompany them.

The Summer School will meet at Albert College, Belleville, July 7th to 14th, 1913. The school will therefore enjoy the many privileges afforded by this institution. The extensive campus with numerous trees provide restful shade, the grounds give room for tennis and croquet, the privileges of the bath, the gymnasium with all the latest equipment, the piano throughout the college building, the spacious dining room with accommodation for one hundred and eighty at one time, and comfortable and roomy sleeping apartments, supplied with pillow slips,

B.A., of Omemece, and Mr. G. F. Stewart, B.A., of Belleville.

Thirdly, Teacher Training, by Rev. F. L. Farewell, B.A., Field Secretary of Epworth Leagues and Sunday Schools, a specialist in this work.

In addition to these we have in printed addresses by the teaching and training staff and Rev. H. S. Osborne, B.A., B.D., of Belleville; Rev. John Garbutt, of Cobourg, Rev. G. J. Bishop, D.D., Superintendent of the National Training School, Toronto, and Mr. F. E. O'Flynn, B.A., K.C., Belleville.

Surely here is a feast of best things. Under the leadership of such experts in mental and spiritual culture we expect to study God's Word and world and work, to join together in earnest prayer and heartfelt praise and to gather inspiration for the higher life in Christ.

May we not confidently appeal to all ministers and executive officers in our congregations to interest themselves in securing a record attendance of students for the annual gathering of the Summer School at Albert College, July 7th to 14th, 1913. "Come thou with us for we will do thee good."

active members' pledge, and on the waiting list for another such meeting were twenty young people. The League is most grateful to Dr. W. E. Smith, missionary in China, representing Peterboro' and Cobourg Districts. To St. James Epworth League he gave a very valuable collection of relics gathered during his years of labor in China. Appreciating this token of their missionary's love, and believing that others may derive a benefit from seeing these relics, the League has made plans for the building of a museum, where the public will be welcome to view the valuable collection at any time in Peterboro'.

The League at Massie finds debates most "instructive and helpful to younger members in platform speaking." They also profited by a visit from the Holland Centre and Walter Falls Leagues, who debated the subject, "Resolved, that intemperance causes more sorrow than the greed for gain." The League life as a whole appears to be in a healthy state, and active accordingly.

The Hamilton Conference Summer School

Historic and Prospective

BY THE PRESIDENT.

The history of this school can be written briefly. It grew out of a resolution passed at the Biennial Convention of Hamilton Conference Epworth Leagues, held in Berlin, 1910, by which the officers elected were instructed to organize and proceed.

The first school met in Elora, July, 1911, with a splendid staff of teachers and speakers and about sixty regular delegates. The general tone of the school was good, spiritual life was greatly quickened, a few young men are to-day in the ministry, and scores have taken a deeper interest in Bible study, mission study, Sunday School and Epworth League work ever since as results.

The second school met in Elora, July, 1912, with a smaller registration, about fifty in all. The president, Rev. G. A. King, B.A., was absent through illness, and some of the speakers relied on were unable to assist, but an intensive work, by no means insignificant, was accomplished. The good people of Elora nobly entertained both schools, but the lack of a college building and of facilities for boating and recreation generally were felt by all.

The prospects for a successful school at Berlin, July 7-13, this year, are good. Berlin Methodists have invited the school, with characteristic enterprise, to their young, ambitious convention city. Our Conference Biennial Epworth League Convention, held in Guelph, November, 1912 after thorough discussion ordered their committee elected to proceed with another school. Whether the school will be a success depends upon the Epworth Leaguers of the central part of the Conference. The pastors of these leaguers are chiefly responsible for working up good delegations. The committee will provide an excellent staff of teachers and speakers, and Berlin leaguers will do the remainder.

Berlin,—the Home of the 1913 Summer School

BY G. A. MARTIN.

When the Summer School Committee of the Hamilton Conference Epworth Leagues chose Berlin as the location of the 1913 Summer School, they chose one of the most thrifty centres on Canadian soil. It is called the "City of Homes," because practically every citizen owns his own house. Berlin is an ideal centre for a convention gathering, as it has so many points of interest. It is Ontario's youngest city, and the only one which waited until population of 15,000 was attained before seeking incorporation. Berlin is famous as a manufacturing centre. Over 200 commercial travellers leave Berlin every Monday morning, to sell throughout the country goods that are manufactured in Berlin. Its streets are beautifully lighted by Hydro-Electric power, street cars traverse its principal streets and give frequent connection with the nearby towns of Waterloo, Bridgeport, Preston and Galt.

Picnic parties are attracted, often from a great distance, to the beautiful Victoria Park, which has been pronounced one of the finest inland parks in the Dominion.

As a church-going people the citizens of Berlin do not lag behind. There are over twenty churches in the city, and many denominations almost unknown to the average Leaguer are to be found represented in Berlin. Berlin has one Methodist Church—"Trinity"—and in this beautiful modern brick structure, which has a membership of about 750,

the sessions of the Convention are to be held. The Berlin Epworth League has a membership of about a hundred, who are enthusiastic about making this year's summer school a marked success.

The Study of Missions at the Summer School

MURIEL J. HOCKEY, B.A.

"Not until I had studied conditions in heathen countries did I realize the marvellous blessings of Christianity."

"Every business man needs to study how to invest the Lord's money as carefully as he does his other investments. Not until he has studied missions is he justified either in giving or in not giving to that cause."

"My mind was beset with religious doubts; 'prayer,' the power of the Holy Spirit; 'evangel,' had come to be but empty terms. I studied missions, and saw these forces in their might and marvellous beauty. My faith is now as 'a house built upon a rock.'"

"In studying missions I found a won-

derful opportunity of doing a great work for the Kingdom. And though a dweller in a quiet village, by prayer I am a missionary in many lands."

"Mission study is a liberal education. It broadens one's horizon and interests. The village man becomes a citizen of the world."

"One of the marvels of my experience was the change that came over the lives of a class of girls I conducted in mission study. Their giddy carelessness gave way to quiet dignity. Life was no less happy, but it had a new seriousness."

"Mission study has broadened my sympathies. It has done more. It has thrown a new light for me on the Bible, on religion. I am no longer content with my own salvation, but have learned that, however he may make his living, a Christian's chief business is winning others for Christ, and adding those already in into a fuller realization of the joy, the peace and the power of the Christian life."

Thus speak those who have been in mission study classes. Can any church afford to be without them?

The summer schools furnish an excellent opportunity to all for testing the value of these classes and for training leaders in this work for the home

churches. An hour each morning is set aside for mission study. At this period the school breaks up into groups, and experienced leaders, many of whom are returned missionaries, conduct classes on the various fields.

The aim of these classes is three-fold: (1) To teach the text; (2) to inspire a greater interest in missions; (3) to train teachers. Probably no department of our summer schools is more successful than this one, or more potential in its influence.

The custom of taking a vacation of a week or two from one's work in mid-summer has become so prevalent among Canadian people that the approaching balmy summer days have already begun to make their appeal to thousands of our young Canadians now busily at work.

Already "summer holidays" is a topic of conversation, and places are being discussed, and in the cities, in offices where

large numbers are employed, the apportionment of vacation days has already begun.

What a relief it is to get away from the routine daily tasks and live somewhere in a world of other interests for a few days. To the country go the city folks, and to the city go those who can be spared from the farm, while the lake sides and the Muskoka country attract hundreds from both farm and city.

To the average young person there are two problems that present themselves in the discussion of a holiday outing. One is that of congenial companionships, and the other is that of expense. A great part of the enjoyment of a vacation outing is in the people one meets.

To one who can only spend a week away from the responsibilities of home or work, it is very often a question of getting someone companionable to accompany you, or taking the alternative of spending the greater part of the week at the summer resort in sizing up your surroundings and wondering with whom it may be safe or wise to cultivate acquaintance.

At the summer school, how different! The personnel of the schools is made up of the best young people in our churches. There are no lonely hours; everbody



KING STREET, BERLIN.



TRINITY METHODIST CHURCH, BERLIN.

knows everybody else. The fact that we are there for a common purpose is all the introduction needed, and everybody feels at home the first day. The mornings are spent in serious study, and the evenings in listening to addresses by noted speakers, while the afternoons are given up entirely to recreation and sports. An enthusiastic committee plans some outing or games for each afternoon. Tennis, baseball, a drive to the lake, and other diversions are arranged. There are no dull moments. The week goes all too rapidly. And you will say so after you have spent the week of July 7th to 13th with us at Berlin.

And then, just to think that all this feast of good things is only going to cost you seven dollars after you arrive—two dollars for registration fee and five dollars for board. There will be cheap rates on the railroads from your home town to Berlin, and an enthusiastic group of young people—some of the finest you have ever met—to meet you at the station and entertain you all week. And if you come—of course you will—you will say that for a real good holiday outing there is nothing after all like a summer school.

Summer Schools and Bible Study

REV. JOHN H. M'ARTHUR, S.T.D.

It is a great boon for one who is interested in Christian work and in the practical problems of Christian life, both personal and social, to be able to spend one week in Bible study in close association and fellowship with others like-minded, under the direction of an experienced and competent teacher.

He learns something about the best method or methods of Bible study. Many conscientious, God-fearing and consecrated young men and women who study God's Word regularly and receive therefrom much inspiration and encouragement in Christian life and work, frequently pursue their studies at a disadvantage on account of not knowing the best way to study the Bible. Those who teach the Bible at our summer schools are able to inspire us with a love for Bible truth, and to show us the best method of Bible study.

In addition to a right method, our study of the Living Word should be marked with a right purpose and a proper spirit. Sympathy with the truth is an essential condition of successful study along any line. Especially true is this of Bible study. We have not studied the Bible successfully if we have only apprehended its truth with our intellect; we must receive it into our heart, build it in up into our character, and practise it in our life. In order to accomplish this purpose, the study of God's Word must be accompanied with earnest prayer. At

our summer schools the spirit of prayer prevails throughout the whole session, and thus the knowledge of the truth becomes doubly effective. It is not a haphazard study, nor a mere routine work; it is a study with a definite purpose in view, which results in the building up of Christian character, gives inspiration for Christian living, and prepares for Christian work.

Moreover, the student is wonderfully helped by the fact that others are studying side by side with him with similar life problems to solve, similar life battles to fight, and similar wants to be met; others who, with him, are trying to discover the meaning and purpose of life, to interpret aright the voice of God within them, and to obey the divine call to service.

The student returns to his home from such a school with the consciousness that he is a better Christian. He has had an insight into God's truth that inspires him; he has had a vision of God that awes him, a vision of life that

time the delegates are together, though they will return home with a greater realization of the work ahead of them, yet it will be with a stronger purpose to overcome the difficulties.

It is not to be expected that all will be remembered that is heard, but to the teacher with a very limited knowledge of the Bible, if careful attention is given, the half-hour lectures on certain parts of the Bible, perhaps a particular book, cannot fail to be of great benefit. New lines of thought are opened up that will prepare the way for a better and more careful study of the Scriptures in the future.

A Teacher Training Class occupies a considerable portion of each morning. Methods of teaching are discussed. Men who have made a study of child-life, by the use of charts, etc., illustrating the various stages of boy and girl life, make very plain the attitude that should be taken by the teachers towards their classes. For it is not always the fault of the pupils that the class is not a success.

But in truth the real object of the summer school is not simply to instill into the minds of the delegates a knowledge of the work that is being done in the home and foreign fields, but of the great need for more workers. This phase of the work is not strongly enough emphasized in our Sunday Schools. The teacher who takes part in the missionary discussions for the five mornings of the summer school cannot fail to catch the missionary spirit and take it back to her class.

But perhaps more than all else the teacher will be influenced by the spirit of unselfishness that seems to permeate the whole gathering. Everybody seems to think of everybody else. If the teacher receives all the help there is for her, she will return to her home purposing to carry out the first verse of C. D. Mel's poem, "Others":

"Lord, help me live from day to day
In such a self-forgetful way,
That even when I kneel to pray,
My prayer may be for others."

A Few Facts of Interest

The Hamilton Conference Summer School will be held in Berlin, Ontario, from Monday, July 7th, to Sunday July 13th, inclusive, every day being packed full of interesting hours.

The sessions will be held in Trinity Methodist Church and under the trees in Victoria Park.

The delegates will be billeted in the homes of the citizens of Berlin, and the local committee of arrangements are planning to have the meals served in the cool Sunday Schoolroom of the church, so that all the members of the school may spend the meal hours in social fellowship.

The expenses at the school will be seven dollars for the week for each member. Two dollars for registration fee and five



REV. C. SINCLAIR APPLGATH,
Secretary.

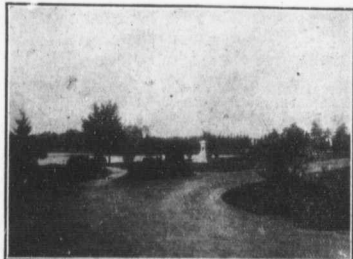
moves him, and a vision of the world's need that calls him. The truth has taken hold of his heart, and he is determined that henceforth it shall control his life.

How the Summer School Helps the Sunday School Teacher

SUSIE M. HARE, GUELPH.

The majority of Sunday School teachers are devoted to their classes, but in a great number of cases those same teachers are not qualified to teach. There may be various causes for this—the lack of study, the lack of knowledge of child nature, or the lack of the natural gift or tact to teach. However that may be, none realize their inability so much as the teachers themselves.

The summer school presents an opportunity to Sunday School teachers where they can to a certain extent solve these problems. There they come in contact with men and women who have made a success of teaching. If this opportunity is seized, and the most made of the short



VICTORIA PARK, BERLIN.

dollars for board. The committee are endeavoring to secure the following talent, part of whom have already consented to teach and speak: Dr. Crawford, of China; Rev. C. P. Holmes, of Japan; Rev. C. A. Sykes, of Toronto; Rev. G. S. Cassmore, Rev. W. G. Bull, Miss Susie Hare, Rev. Jos. Wells, well-known League workers of Hamilton Conference; Rev. S. Wesley Dean, of the Fred Victor Mission, Toronto, and others.

A postcard addressed to the Secretary will bring any further information.

REV. W. S. DANIELS, B.A., B.D., *President*, Stony Creek.

REV. C. SINCLAIR APPLEGATH, *Secretary*, Galt, Ont.

Manitoba Conference

REV. B. W. ALLISON.

Within the bounds of the Manitoba Conference there will be held, during the coming summer, three Summer Schools. The first will be held at Rock Lake to begin on July 8th. The Secretary of this school is Rev. W. H. C. Leech, Miami, Man. Then will follow the Sandy Lake School, July 22nd, Secretary, Rev. G. H. Peacock, Newdale, Man. The last to be held is at Souris, July 29th, President, Mr. H. C. Morrison, Box 293, Brandon, Man.

These schools will minister to the young people of the Crystal City, Roland, Birtle, Neepawa, Brandon, Souris, and the Deloraine Districts.

Our aim is to develop leaders and workers among our young people in the different departments of the life and activities of our communities, not only in the church, but in the larger field, the world. To this end we are giving a large place to Bible Study, Missions, and Life Problems. To lead us in the latter we have secured the services of Mr. W. L. Clarke, of Leamington, Ont., and in connection with our sessions we purpose to take up some systematic work in the Department of Teacher Training.

We expect to have between six and seven hundred in attendance at these schools this summer. We aim to remove altogether the convention idea from the schools, as can be seen from a case of one of our schools last year, where there were only two set addresses. All other periods were in the form of conference and study together, and under the influence of these schools there is growing up a class of young people who are taking a view of life from a new point of vision, which, under the providence of God, will make this life and world a richer and truer experience.

The Grace of Persistence

To have faith and patience necessary to keep at a thing is one of the very finest of the virtues. Nearly everyone has the ability and the opportunity to make life a success if he only has the grit and the persistence to keep on doing the things that need to be done and are for him to do. It is the great besetment of the man of unusual ability that he can do things so readily that he misses his training in the splendid school of patience. After all, it is the men of average ability, who have had to plod, and wait and learn and climb step by step, who have made the finest success and done the most with their lives. Persistence is an excellent grace.

Kensington Point Summer School, Toronto Conference

DR. W. F. GOODFELLOW.

Probably no summer school is held under such peculiar circumstances and surroundings as the Summer School of the North, which is held at Kensington Pt. the first week in August.

The Point is reached from Desbarats station by a very beautiful drive of one and three-quarter miles, or by an even more beautiful water trip down the Desbarats river. It is also reached by the north shore boats which run from Sault Ste. Marie to points on Georgian Bay.

Kensington Pt. first came into prominence as a summer resort at the time when "Hawatha" was played there by the Indians. Since then people from all over Canada, United States and England have visited there, many of them building cottages and making it their summer home.

The scenery is somewhat hilly and rocky, which adds to its romantic beauty and attractiveness.

Among the many islands which lend their charm to the scenery is the beautiful Campment d'Ours Island, with its paddocks, 1,000 acres of primal woodland, and crystal, clear and cold springs.

for the foreign field, but only those who are actually engaged in their work are included in this number.

The organization and sessions of this school have done much for the young life of the community, in giving them a broader vision of life, and in awakening in them a desire to take their little part in bringing the world to Christ in this generation.

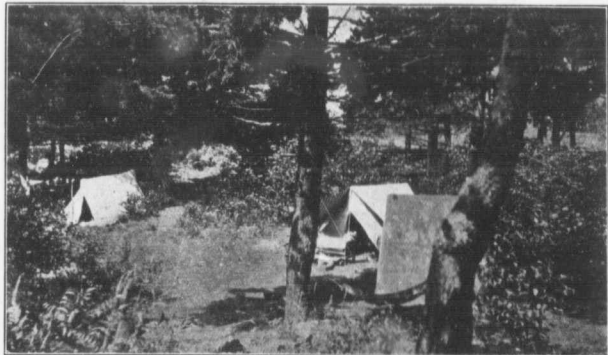
Point Iroquois Summer School

REV. G. STAFFORD.

The ninth annual assembly of the Point Iroquois Summer School is to be held from Monday to Saturday, July 28th—Aug 2nd.

The location of Point Iroquois is adjacent to Iroquois, Ont., on the main line of the G. T. R., about 100 miles west from Montreal, and on the banks of the St. Lawrence river.

At 6.30 each morning the members of the school meet for a "Quiet Hour" of devotional worship and prayer. These early morning services have been among



KENSINGTON POINT.

In one of the valleys of the shore of this Point our school is held, in a large tent which will accommodate about three hundred people. The accompanying cut shows a beauty spot where some of our students pitch their tents.

One of the things that makes the school at the Point so helpful and inspiring, is the fact that it is somewhat isolated and our students have nothing to attract them from the meetings and can devote a large percentage of their time to the study of God's Word and to those great Life Problems which are so vital to all of us.

We vary a little from some other schools in that we discuss practical methods of work, not only of the Epworth League but of the Sunday School as well. There were about one hundred and seventy-five at our model Sunday School last year, which was conducted by Rev. F. L. Farewell. A large portion of the time is given to the study of missions.

In a place like this, where the work is conducted by the most able men of our church, we cannot help but attain results. Since the organization of our work we have had seventeen volunteers for definite service, now engaged in their chosen work. Several have volunteered

the most helpful of all the exercises connected with the school, in developing the spiritual life of the young people.

From 9 o'clock until the noon hour is occupied with three study periods. The Old and New Testaments have been studied in turn under the direction of competent and inspiring leaders. Mission Study Classes have always been a prominent feature of the school, and have been in charge of returned missionaries from year to year.

The afternoons during the week have been left free for recreation in whatever way the young people might determine. Ample opportunity is afforded for boating, bathing, tennis or football, or leisurely to stroll among the pines and enjoy a quiet chat.

The evening gatherings usually attract several hundred people from nearby towns and country. Inspiring services of song, led by an orchestra and a large chorus choir, precede the usual evening session. Addresses by prominent ministers and returned missionaries give emphasis to the objective of the school.

The President is Rev. G. Stafford, Cardinal; Secretary, Mr. J. Jackson, Brinston.

Summer Schools in the London Conference

REV. A. E. M. THOMPSON, M.A.

I have been asked by different persons in our church and out of it, "What is the summer school anyway?" and it may be that there are many of our people who have not a full realization of what this meeting together for a week in the summer is, and what it holds of responsibility and opportunity.

If you will look up the literature advertising these schools you will find the idea phrased in many different ways. In one we find it called "A Missionary School of Sunday Schools and Epworth Leagues"; another will tell you that it is a "School for the study of the Bible and Missions."

But it is more than what is indicated above. "All work no play makes Jack a dull boy" is just as true in the summer school as it is any place else. So, though the practice varies, generally the whole afternoon of each day is given up to recreation of different kinds. Tennis, bowling, bathing, boating, swimming, are part of the afternoon entertainment. The evening sessions are largely given over to platform work and have been distinctively of an inspirational character. Bible study, Mission study, quiet talks, study of Sunday School problems, Epworth League work, class instruction, platform addresses, spirituality, inspiration, sociability, recreation, all have been characteristic of our summer schools.

I heard one of our senior men say a few years ago that summer schools were only a passing phase of Christian work and would soon be of the past. I thought then that there might be a possibility that he was right; but I have decided otherwise. I believe they have their place, and are doing their work admirably.

What has been our experience? Nine districts of our conference organized and held schools. Now there is only one district school held in the conference, and the conference school. What happened in the other eight districts? There were financial difficulties, and the difficulty of getting a satisfactory programme. The one school that has sustained the work unbrokenly for ten years—viz., the Kingsville school—asked the Leagues of the district for contributions to support it. The Leagues responded nobly, and the school bids fair to continue. There is no registration fee in this school.

The other districts have found a place for their energies and enthusiasm in the conference school, held at Alma College, St. Thomas. This school has held five sessions, each more successful than the preceding one. Their registration has been 64, 94, 133, 120, 170; total, 581 in five years.

What about results? They have been many and varied. The following abbreviated pledge card was used at Alma College and signed by the numbers indicated:

1. I will endeavor to keep the morning watch; 88.
2. I will endeavor to lead someone to Christ; 72.
3. I will endeavor to form a mission study class; 58.
4. Are you giving serious thought to your life-work, with a view to home or foreign mission work, deaconess work, or the ministry? 37.

I have not the figures for the Kingsville school, but they, too, were very gratifying. About forty-five Christian young men and women volunteering for definite Christian work as per question No. 4. is a remarkable result from these two schools in one year, to say nothing of the inspiration received that does not show in statistics.

Whether a passing phase or a permanent factor of our church life, the summer schools are certainly doing splendid work and ought to be continued.

What about this year? Both schools are meeting, and both have strong committees at work on their programme. Alma College school meets July 14-21; Kingsville school, July 14-20.

What is offered in either case?

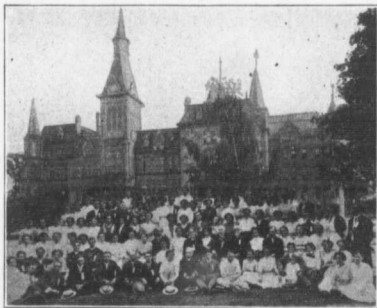
1. *The place of meeting.* The Conference school meets in Alma College. There could not be a better place. The best of accommodation is provided, with all the comforts of home. It is a beautiful building, with spacious corridors, halls and rooms. There is every provision made for recreation. Pinafore Park is near, and Pt. Stanley is not far away.

Windsor District school meets at Kingsville, on Lake Erie, one of the prettiest, coolest towns in Canada, with a most hospitable people providing their church as a place of meeting. Here also provision is made for recreation.

2. *Cost.* At Alma College \$5.00 per week for board and room, with \$2.00 for registration fee.

At Kingsdale accommodation is provided at a low cost, which varies slightly but is in control of the individual. Here there is no registration fee.

3. *Programme.* Alma College school



SUMMER SCHOOL AT ALMA COLLEGE.

has secured Rev. J. R. Patterson, Hamilton, for life-talks; Rev. A. E. Lavell, Brantford, for Bible studies; Rev. B. Snell, Wardsville, for Sunday School work; Rev. F. E. Malott, St. Marys, for church history; Rev. W. L. Hiles, Delaware, for lawn talks; F. E. Lumley, Indianapolis, for evening addresses. Also General Conference officers and returned missionaries are expected.

Kingsville school has secured and has in prospect Rev. Dr. Hazelwood, Toronto; Rev. Dr. Wallace Crawford, Chengtu, China; Rev. John McNeill, Cooke's Church, Toronto, recently from Scotland; also General Conference officers and returned missionaries.

4. *Officers.* Alma College: President, Rev. A. W. Baird, Mitchell; Secretary, Rev. A. E. Jones, Belmont, Kingsville: President, Rev. J. F. Reycraft, Gesto; Secretary, Rev. C. F. Clark, Harrow. From these any information may be secured.

5. *Prospects.* Both are expecting increased attendance, greater interest and greater results. You had better send in your application.

The League at Haliburton St. Church, Nanaimo, is forging ahead and doing excellent work, notwithstanding the fact that the church suffered greatly from an explosion there.

Southern Alberta

REV. DAVID SIMPSON.

The Annual Convention of the Southern Alberta Epworth Leagues and Sunday Schools was held at Macleod, March 12th and 13th, 1913.

When the Convention opened a blizzard was blowing, which hindered many visitors from the country from attending, but in spite of that weather there was a good attendance. Owing to the Centenary of Livingstone being celebrated this year the programme for the first day was devoted to addresses and papers relating to the great missionary's life.

The first paper was on "Life of Livingstone," by Mr. R. Hood, of Macleod, a Scotchman, and acquainted with Blantyre.

Rev. R. W. Dalgleish followed with an address, "Livingstone's Inspiration to Sunday School Workers."

Then we heard an address from Rev. A. S. Tuttle, of Calgary, on "Livingstone's Message for Young People." Mr. Tuttle is not a real Scotchman, but hails from Nova Scotia, and is evidently very proud of the accomplishments of the people from the land of his birth. But he gave us a very fine address.

On Thursday the Convention settled down to hear papers and discussions.

Miss Hume read a splendid paper on "Possibilities of the Home Department."

Rev. J. P. Westman spoke on the "Teen Age Problem," and an able discussion was led by Mrs. (Rev.) A. A. Lytle.

Mrs. Curtis, of Nanton, by her able paper on "Ideas on Elementary Work," showed that she knew her subject from a practical standpoint, as well as from the theoretical.

In the afternoon, Rev. Chas. Bishop, of Coaldale, read a paper on "League as a Social Centre." It was a thought-provoking paper, and a lively discussion followed. Some

speakers asserted that some Leagues did not welcome strangers and outsiders. That they were comprised of "our set," and that it was as difficult to squeeze into some Leagues as it was to enter "society." This was sorrowfully admitted, but it was shown to be the case in rare instances only.

The Convention made a resolution, asking that Dr. Erwin's paper be printed in the Epworth Era. (It will appear in our next number.—Ed.)

Rev. A. A. Lytle followed with a paper on "Our Missionary and His Work."

The Convention closed, after reports, business, election of officers, etc., by addresses from Rev. J. P. Westman and Rev. E. S. Bishop.

It was time profitably spent to all who attended.

Sackville, N.B., Epworth League members use the telephone the day before the meeting to remind young people they will be missed if not present. They take fifteen copies of *Era*, and are seeking to increase the number of subscribers. They have a debating team, appointed by the Executive once in three months. They report a membership of fifty.

Elmvale, Ont., reports a splendid working Epworth League, with a good attendance, and meetings entirely in charge of the young people.

Summer Schools in the West

Two years ago an effort was made in the different districts in British Columbia Conference to form an organization with the object of holding a Summer School dealing with four phases of our work, namely, Bible study, educational methods, social reform and missions. The four districts in the upper country were organized, and at the coast it was decided to hold a Union School. The different denominations were to send two representatives to act on the committees. After British Columbia had been organized the work was attempted in Alberta.

The Conferences expressed themselves in the following motion:—"Believing that the best results in Sunday School work can be obtained only under efficient leadership, we recommend that the Summer Schools be followed by a series of Circuit Schools, to be conducted by leaders in the different departments of Sunday School and church work, for the

enthused and convinced of the usefulness of the work carried on, and were so much in earnest, that upon reaching home they at once began some missionary work, with the result that they persuaded eight people to travel three hundred miles in order to get to another school.

Mr. Westman has been personally supervising all arrangements for the schools this year, and while the task has entailed much labor and thought, he has been loyally supported by pastors and workers all along the line. While successes were attained last year, the committees in charge are looking for greater achievements this year. Plan to attend one of the schools. Pray for the workers and committees who have the arrangements in hand that blessing may attend their efforts. Have a share yourself in the gain and inspiration of being present. A delightful holiday is in store for you, as ample recreation is combined with

Summer Schools in Saskatchewan Conference

Two Summer Schools will be held in Saskatchewan Conference this year, one at Oxbow, the date of which is not yet settled, and the other at Lumsden Beach. The former school will give the usual attention to the study of the Bible and of missions, and one of its special features will be evangelistic work, on account of the large numbers who attend the evening and Sunday sessions. Much good was accomplished in this line of special work last year, and many definite conversions were recorded. It also gave an impetus to the later evangelistic work in the several districts during the year.

The other school at Lumsden Beach will be held from August 4 to 12. From July 28 to August 4, a Boys' Camp is being arranged for, and following the Summer School, from August 12 to 18, a Girls' Camp will be held. These Camps are to be in charge of Rev. F. H. Langford, of Regina, and Rev. Ernest Thomas, of



Mission Study Class, East Kootenay.
Kamloops District School.

West Kootenay District School.
Preparing for the bonfire.

SUMMER SCHOOL SCENES IN BRITISH COLUMBIA, 1912.

purpose of organizing and inspiring workers."

The endeavors have been productive of much fruit, and believing that the good work should continue, our Western Field Secretary, Rev. J. P. Westman, with the help of the brethren, has planned this year for five Methodist Summer Schools in British Columbia and two Union Schools in Alberta, the object being to train and educate leaders in the different departments. The following course is to be followed:—1. Bible Study. 2. Missions. 3. Social Service. 4. Christian Education. There will also be a camp for boys at each school, and another for girls. The importance of gripping the life of the boys and girls in the adolescent period, and of implanting high ideals is deemed most important by our Western workers, for these children are to be the citizens of to-morrow. The value of the camp in connection with the Summer Schools cannot be overestimated. A number of delegates last year at one school became so

study. The following schools will be held in British Columbia:—

1. Ocean Park (all Coast Districts), July 8-17.
 2. Kelowna (Okanagan District), July 15-24.
 3. Tappen Grove (Kamloops District), July 22-Aug. 1.
 4. Moyle Lake (East Kootenay), Aug. 13-20.
- In Alberta:—
1. Edmonton (Wabamun Lake), July 14-26.
 2. Banff (Banff Park), July 30-Aug. 10.

The Summer Schools in the West are proving that the League and Sunday School are renewing themselves, and have promoted to the larger and wider work of the church a multitude of trained and eager Christians.

"Youth fades; love droops; the leaves of friendship fall; a mother's secret hope outlives them all!"—Holmes.

Indian Head, and will be carried on according to the plan of the Boy Scouts and Girl Guides. It is anticipated that at least fifty will attend each camp.

The Summer School promises to be the best yet held at Lumsden Beach. The Roundtop Meeting from 7 to 7.30, which has been a great blessing in the past, will be taken by Rev. John A. Doyle. Bible Study will be in charge of Rev. Prof. Bland, of Wesley College, Winnipeg. Studies in Social Service will be conducted by Rev. Ernest Thomas. Sunday School and Epworth League work will be well cared for in the hands of Rev. F. H. Langford, Field Secretary for Saskatchewan Conference. Prof. Dossie and Prof. Bates will have charge of Mission Study Classes. The Deaconesses resident in the Conference will attend the school and help in connection with the work among the girls.

SHOW THIS PAPER TO YOUR
FRIENDS.

Great Stories of the Bible

I. Abraham and Sodom

Gen. 18: 16-33.

TOPIC FOR THE THIRD MEETING IN MAY, WEEK OF THE 18TH.

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

THESE are two main types of prayer—both justified by the highest Christian example. In the first, praying so widely from one another in spirit that one marvels that they can both be acceptable to God. The first of these types is prayer for self (supplication), not necessarily selfish prayer, but prayer with a close horizon, and constantly in peril of forgetting that "no man liveth unto himself." The second type is prayer for others—intercessory prayer, the prayer of a soul with a horizon so far off that it encircles the whole world of men, and, in some sense, all the conceivable interests of the Kingdom of God as well. While both types of prayer have high Christian warrant, there can be no doubt that the second is the more characteristic Christian of the two, and that when it becomes the dominant type, the prayer-life it marks high tide in the soul's spirituality.

It is a pity, therefore, that while the duty and the privilege of prayer in general are often emphasized, and while we have a fairly large body of edifying Christian literature upon various aspects of prayer, there is nevertheless relatively little said or written about the special spiritual beauty and the surpassing Christian efficacy of intercessory prayer. This is almost astonishing when it is remembered how full of intercessory prayers our New Testament is, and that Jesus, both by high precept and splendid example, taught His disciples the beauty of prayer for others. Intercession, indeed, is one of the great chief functions of His Messiahship that our Lord still keeps up, for "He ever liveth to make intercession for us," and it would be strange indeed if, in this heavenly and eternal action, He were not also giving us "an example" that we should do as He has done to us and for us.

"... what are men better than sheep or goats.

That nourish a blind life within the brain,

If, knowing God, they lift not hands of prayer.

Both for themselves and those who call them friends?"

There are a goodly number of prayers recorded in the book of Genesis, but among the many are two outstanding and memorable ones which, curiously enough, illustrate the two great types of prayer. First, there is the prayer of the fearful Jacob at the ford of Jabbok, when he besought Jehovah to safeguard him and his from the expected anger of his wronged brother Esau.

This is prayer with no very wide horizon—the cry of a soul in dire personal straits and altogether absorbed in its own immediate fears and needs. One admires Jacob for the directness and intensity of his prayer, but at the same time that it is very like Jacob—very self-centred.

The other great prayer in Genesis is this prayer of Abraham for the doomed cities of the plain, or more properly for "the righteous among their citizens." This is a prayer of an altogether different sort than that of Jacob. It is splendid in its spirit of intimacy with God, its growing daring of faith, its love-taught skill of phraseology; but all these are clearly subordinate to its striking intercessory passion. Measured by that feature it forms a fitting introduction to the great intercessory prayers of Holy Writ, such as that memorable prayer of the great emancipator,

Moses, when he went so far in his passion of intercessory pleading for Israel to ask that he be blotted out of God's book if forgiveness could not be had for his sinning people (Exodus 32: 32); the exquisitely beautiful and feelingful prayer of Jeremiah for Judah (Ch. 14: 7-22); or the incomparably sublime intercession of Jesus in John 17, to which the commentators with one consent give the title of our Lord's high priestly prayer.

The prayer of Abraham for Sodom is worthy of this high fellowship because it contains no selfish note, it utters no plea that can be tortured into selfishness. All is pure intercession. The whole prayer is tuned to the need and the peril of others. True, the cynically inclined may say that while it is far enough removed from the prayer of selfishness,

"God bless me and my wife,
My son John and his wife,
Us four and no more,"

yet after all this prayer of Abraham had its roots in Abraham's special concern about Lot and his peril, and the prayer would have been less intense if his somewhat graceless nephew had been safely out of Sodom. Let the criticism be accepted as just—it only makes the pure intercessory passion of the prayer all the more marked. Indeed, it straightway links this old patriarch's pleading with the great intercessory cry of Christ on the cross, "Father, forgive them; they know not what they do"; or with that of the protomartyr Stephen, "Lord, lay not this to their charge."

Abraham had scant reason for being overmuch concerned about his selfish nephew, Lot. That worldly-minded individual had "pitched his tents toward Sodom" with no great concern for his uncle's interests, but with a very definite air of looking out for the main chance, no matter how Abraham fared. Few of us would find it in our hearts to greatly blame Abraham had no intercessory pleading for Sodom or for Lot been recorded of him; indeed, he would almost be pardoned by us if we read instead that when the heavenly messengers informed him of Sodom's coming destruction the old man grimly remarked, after our modern fashion, "Well, Lot made his bed there; let him lie in it!"

But that was not the patriarch's way, nor his spirit. He belongs to the order of the large and generous-souled—the only order to which intercessory prayer comes naturally.

How this old "father of the faithful" shames and our Christian prayer life! The world of perishing men, of lives going to wreck and ruin by sin—lives that are dear to us, or that should be dear to us—are scarcely remembered when we bow the knee. The perils and needs of others often make us speculate with gratulation upon the folly of their ways, but they rarely wrench from our lips the pleading cry, "Father, forgive them." We are absorbed in our own spiritual needs, and sometimes in needs that are very far from spiritual, and have no thoughts for others. Parents forget to intercede not only with, but for, their children. Teachers forget to intercede for wayward pupils. Congregations forget to pray for their ministers, and ministers often forget the burdens and problems and needs of their congregations in their private devotions. Christians generally forget to intercede for the wandering sons of God in our Christendom, and the great missionary enterprise

of the modern church goes a-begging for Christ's hearts and lips to pray "for the Lord of the harvest, that He may send forth laborers into His harvest," and to give the Christ "the heathen for his inheritance and the uttermost parts of the earth for his possession."

Abraham is called in Scripture "the friend of God," and his worthiness of the high title is borne witness to in the naive record of God's colloquy in verses 17-19 of the passage we are studying; but so far as the records in Genesis go they never say more than that Abraham's friendship with the Eternal for selfish advantage, nor thinking about the intimacy as carrying a guarantee of special privileges for him, it was reserved for his descendants, the degenerate "children of Abraham" to do both; but here Abraham strains his friendship with God almost to the breaking point in his eager intercession for another. He is a daring pleader pressing in his plea, and not knowing when the patience of his divine "Friend" may give way under his insistence.

Time and time again he comes back to the charge, making one success a vantage ground from which he presses forward another. Now his plea is that the city be spared if there be found fifty righteous ones within it; now, if there be five lacking of the fifty (note the subtle daring of that way of putting it); then if there be forty righteous, and thirty righteous, twenty righteous, and finally ten. There he stopped; he had no courage to go on. Even intercession has its limits; "the effectual fervent prayer of a righteous man availeth much"; we have apostolic warrant for that, but another apostle likewise reminds us "There is a sin unto death; I do not say that (we) shall pray for it." Yet none of us will fully know until the last great day how often we have been safeguarded because we had "a friend at court."

Even though Abraham's faith halted, he went far enough to shame us who think that intercessory prayer of this kind is only for highly-elect souls, and too sublime in its spiritual height for our attaining. We source our souls with the thought that at the worst our remissness is only a high privilege missed, and our privileges in Christ seem so many that we think we can afford to let one or two of them slip; but one of the clear-visioned souls of Old Testament times thought more merely of the lapse of the ministry of intercession. To him silenced intercession was not a missed privilege only; it was a sin that seared the soul. Samuel the prophet, though rejected and set aside as an active judge by an ungrateful people, and almost pardonable if he had retired within himself to gloat over the subsequent national disillusionment, nevertheless saw a peril for himself, as well as for his people, in an abhorrence how many of us must need feel guilty before the bar of conscience.

Someone with a practical bent will ask the question of little Peterkin, "What good came of it at last?" Did Abraham's prayer do any good? Was not Sodom destroyed, with God still let him take this for an answer. It did much good every way. It made Abraham a larger-souled man, for no man can absorb himself in unselfish prayer for others and come out from his experience of intercessory intercourse with God without hearing sound and thing more of the image of the Master in his face. And, moreover, before judging Abraham's prayer utterly abortive because Sodom was destroyed, read the subsequent story, and particularly Gen. 18: 29.

The Church and Recreation

TOPIC FOR MAY 25TH, 1913.

John 2: 1-11.

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

THE end of all human endeavor is the complete realization of life. Religion and morality are one in seeking this self-expression and self-fulfillment. Whatever, then is a help to this end, is not only permissible, but necessary. Life is many sided, and demands a plan of action that appeals to various needs. Therefore the church must present a programme broad enough to embrace all the legitimate claims of our religious life. The method and aim of Jesus were positive. He aimed not at destruction, but fulness of life. He did not prohibit or suppress, but enunciated the law of love. The sphere of religion for Jesus was not limited to the Temple and its forms of worship. He extended it to whatever helped human life and character. Though the spiritual was for His supreme, nevertheless it can find expression only through the mental and physical. If your mental and physical natures are neglected, or the opportunity of spiritual mastery in social environment be ignored, our fullest Christian development is made impossible.

The programme of life may be conveniently divided into two phases—the side of activity and work, and that of rest and recreation. These are complementary not antagonistic. One of the acutest problems of our day is to blend these satisfactorily, as nature and common sense direct. "All work and no play makes Jack a dull boy."

Continuous labor, unrelieved by wholesome change, is contrary to the law of nature.

PURPOSE OF RECREATION.

Recreation is as much a part of the economy of life as work is. The real purpose of recreation is not to amuse, but to refresh, invigorate, and re-create. The more strenuous our life becomes, the more we need this change. We are exhausted by toil, fretted by many cares, weighed by anxiety. The need to forget our troubles, and rest from the arduous labor. "Play is not simply an innocent thing, it is a divinely ordered thing. It is the principal lesson in God's kindergarten. Without it the child could not be normally developed." The child romps and plays to increase his strength. The youth finds in the playground the means of developing the many traits of character. The man of middle age can find in the hours of recreation the opportunity of refreshing his mind and body for the strain of business. How beneficial are the playgrounds, where old and young may develop their physical strength, and find wholesome change.

Dr. Woods Hutchinson says, "Cut down the school-hours one-half and double the playground hours, and you will have done more for the physical, mental and moral health of young Americans than by any other possible step. Better a playground without a school-house, than a school-house without a playground." Joseph Lee once said, "The boy without a playground is father to the man without a job." Play is not merely exercise; we need change of activity. Play is that spontaneous and agreeable form of activity that comes nearest nature, and requires the least nervous energy. "We Americans, with our nervous temperaments, our stimulating climate, and the incentives of our undeveloped resources, have set the pace that kills. If we would relax somewhat the intensity of our living, and obey more often nature's impulse to play, there would be fewer shattered nervous systems, fewer madhouses, few deaths from obscure causes. Of all

nations we stand most in need of play, and, I suppose, we play the least."

DANGERS OF RECREATION.

Reasonable recreation has a place in our life, but there is a danger of our running into excess, and of it becoming a vice. So many desire only to be amused and entertained. They are satisfied to go to a ball game, moving-picture show, or the theatre, to be amused. How much better to enter an innocent recreative outdoor game. Thousands of the working people flock to these places of amusement and spend hours in unventilated rooms.

Besides, this craze for amusement has developed professionalism in sports, sensationalism, and what borders on vulgarity and immorality on the stage. Mr. Frank Moss says, "We have these public exhibitions in licensed houses of amusement, which are breaking down the virtue of the people in large numbers. They must send directly many into the ranks of prostitution. But they do a larger and deadlier work in lowering the standard of morality, in making a common place and a recreation of indecency and immorality." When amusement becomes organized and licensed as a money-making concern, then you open the door for greater evils. So often the places of amusement are in league with the liquor traffic, gambling dens and houses of ill-fame. Until very recently no effort has been made to control or regulate these centres except by license. The Playground Association is now doing a good work. It is educating the community on the needs of wholesome and innocent recreation, untrammelled by the evils of money-making.

THE CHURCH AND RECREATION.

In order to place amusement in its proper relation in human life, and provide suitable centres, it seems necessary that the church do something. "When the churches gain the social part, as well and discover that by the kingdom of God Jesus meant, not the home of the blessed dead, nor the church visible or invisible, but an ideal world, then they will see that whatever contributes to the establishment of right relations between man and man, as well as between God and man, whatever makes human life more normal and noble—physically, intellectually and morally, as well as spiritually—in short, whatever contributes to the progress of a true civilization, promotes the kingdom of God and hastens its coming in the world, as well as in the sphere of the church's interests." "When the church has accepted the social teachings of her Master, and has really seen the social vision, she will see that her proper work is not only soul-saving, but world-saving."

The church has long enough attempted to repress certain forms of amusement by prohibition, without supplying anything better. If the church has a right to prohibit certain kinds of pleasure she has a corresponding responsibility to supply wholesome recreation. Play should not simply be tolerated as a necessary evil, but should be properly regulated. The boy's play "should not be stolen pleasure, but a true part of his life." The church cannot afford to allow her young people to go to every kind of amusement offered in the community. But if the church, directly or indirectly, does not supervise and regulate it, how can she help it? The church should guard carefully the associations of recreation,

for it is in the hours of relaxation and ease that we are most susceptible to temptation.

Let the church provide centres of social intercourse, where parents will feel free to send their children. She should be the larger home, providing the proper environment, and so co-operating the homes. The church and home stand for the same ideals and standards of conduct and character. More especially is this necessary in our larger towns and cities. So many young people are boarding, and lack the helpful influence of the home. These young people should not be forced to go to the dance hall and other places of amusement, where they will be entrapped in evil.

The first responsibility of the local church is to shepherd her flock. This naturally involves the supervision of their hours of leisure and social enjoyment. But the church is invoked to sphere as a civic force when she demands that the municipality shall provide playgrounds properly controlled, and adequate regulation of all public centres of amusement. She is the most effective inspirational and educative influence, awakening and instructing the public mind and conscience on the responsibility of true citizenship. Once the community has been awakened to the dangers of licensed amusements, controlled by the organized forces of evil, then the civic authorities will be compelled to act. But it falls on the church to do the educating. It is time enough for the church to hand over the supervision of recreation to the State, when public opinion has been fully aroused. But the church must prove by practical demonstration the value and necessity of placing the organization of recreation under the control of the best and most reliable citizens. Eventually this problem will become a civic and a national one. But the church must pave the way. "The city streets are the social shrine, about which large numbers of our young people congregate. The craving for fellowship on the part of many, who spend the day in offices and factories, is met in this way. This is exceedingly unfortunate, inasmuch as the temptations of the streets, from nine to twelve at night, have turned many a boy into a criminal and many a girl into a Magdalen." It behoves us, as church members and Christian citizens, to give the rising generation recreative associations that are clean and wholesome, and that develop true manhood and womanhood.

QUESTIONS FOR DISCUSSION.

1. Which is better, to have a series of social evenings under the auspices of the League or the home or church parlors, or to allow the young people to organize card and dance parties of their own?
 2. Is card-playing and dancing the proper ideal of entertainment for the League to endorse? If not, should we, as Leaguers, endorse and indulge in them elsewhere?
 3. Is it possible for members of the church or the League, or any other church organization, to manage a rink or playground, where nothing vulgar or ungentlemanly will be tolerated?
 4. Is the moving picture show in your community exercising a wholesome influence? Is it operated in a darkened room or with the lights on?
 5. In what way could the moving picture be used as a strong educative force by our church?
 6. Will the stage ever become a factor in religious education, as the religious plays of former days?
- Further Scripture references:—Deut. 16: 13-14; Ezra 6: 21-22; Prov. 5: 18-20; Eccl. 2: 1-11; 3: 1-4; Zech. 8: 4-5, 19.

Personal Interviews of Jesus

II. With a Woman of Samaria—A Call to a New Life

John 4: 1-30.

TOPIC FOR THE JUNE CONGREGATION MEETING.

REV. J. H. McARTHUR, S.T.D., ERIN, ONT.

Preliminary questions. How did Jesus happen to be at Jacob's well? Where were His disciples? What was the character of this Samaritan woman? What kind of feeling existed between the Jews and the Samaritans? What was the origin of the Samaritan race (see 2 Kings 17)? What was the origin of their race quarrel with the Jews (Ezra 4)?

Jesus' life-purpose. Jesus' life was dominated by a high and noble purpose—to bless His fellow-men and lead them into the kingdom of God. He went about doing them good; He healed their bodies and their souls. He administered both to their physical and their spiritual needs. He knew no class distinction; the rich and the poor were both alike to Him though the unfortunate and the sinful seem to have had a special claim upon His sympathy. With one of these unfortunates He now had a chance meeting. What will He do?

Jesus recognizes in this woman a person who is in need of help such as He can give. He resolves to help her. The great purpose of His life now asserts itself: He will seek to impart to her spiritual truth leading to the salvation of her soul. An opportunity to save a soul has presented itself and He will embrace it.

Difficulties to be overcome. He is hungry and weary; but the needs of the body do not count in the balance against an opportunity to save a soul. Jewish etiquette would prevent Him from entering into conversation with a woman and especially one of an unsavory reputation; but when the good of others is the goal sought etiquette must be brushed aside. She was of the race of the Samaritans with which the Jews had no dealings; but Christian love knows no such limitations. She was half-heathen in her religion, and in her life unspiritual and sinful; between her and the pure-hearted and noble-minded stranger before her there seemed to be very little in common; but the love of God in the heart is sure to find some common ground for sympathy and fellowship. There are no difficulties too great for faith and love hence Jesus resolves to win her for the kingdom. Notice the successive steps which He takes in doing so.

First Step. He does not bluntly face her with the question of her sin and her need of salvation. He must first secure her attention and win her confidence. His first step is to ask her for a favor—a drink of water. This was a most natural request, and placed them upon common ground; they were both in search of water.

Her reply. She replies by a question which reminds Him of the race feud between the two races to which they respectively belong. Does her question indicate that she is really surprised that He, a Jew, should speak to her, a Samaritan woman? Or does she ask the question in a sportive spirit, with a desire to twist Him by reminding Him that, for the time being He, a Jew, must humble Himself before a detested Samaritan, and simply because He is thirsty?

Progress Made:

1. He has opened up a conversation upon common ground.

2. He has gained her attention.

Second Step. He now introduces His chosen theme. He mentions the gift of God, the living water, and Himself as able to provide it. Without paying any attention to the cool reception which she had given Him, He seeks to lead her into

a more serious and thoughtful frame of mind.

Her reply. She desires to know if He is greater than our father Jacob, and whence He has this living water.

Progress Made:

3. He has introduced His chosen theme.

4. He has led her into serious thought.

5. He has gained her respect, as evidenced by the title "sir," by which she now addresses Him.

Third Step. He enlarges upon the value of the living water and contrasts it with ordinary water, showing that it is permanently satisfying, being a well of water that springs up into eternal life.

Her reply. She asks for this water, that she may be saved the drudgery of coming to draw water at this well.

Progress Made:

6. He has commenced to develop His theme.

7. He has gained her deep interest.

8. He has won her confidence.

9. He has learned something of her inner experience. He has gained from her an admission that there is an inner weariness in her life: She is under the necessity of coming a distance to draw water from a well that is deep, which is no easy task, and that every day; her life is a drudgery, and she is tired.

What will the Master do next? He will seek to lead her to repentance, otherwise He cannot impart to her spiritual truth.

Fourth Step. He asks that she bring her husband—a most natural request, and yet one that brought to her a sense of her guilt. How delicate and artful! What fine propriety and ingenious skill! He does not manifest "Jesus could not, at an earlier time in the course of the conversation, even hint at her guilt, for He had not then won her confidence; but now that He has her confidence He seeks to lead her to repentance.

His reply: "I have no husband." This is candid. It is a half-confession which she did not need to make, and would not have made had she been desirous of concealing her guilt or justifying her life.

Progress Made:

10. He has gained from her an admission which, if followed up, will lead her to a sense of guilt.

Fifth Step. He practically commends her for telling the truth, and at the same time presses home her guilt.

Her reply. She acknowledges him to be a prophet. Being moved with a feeling of shame and a sense of guilt, she turns to religion as a means of escape from her guilt, and asks Him to enlighten her as to where God should be worshipped.

Progress Made:

11. Her estimate of Christ is raised. He is recognized as a prophet.

12. Her desire unto God is quickened.

Sixth Step. Jesus tries to spiritualize her crude ideas of worship. God may be worshipped in any place and through any form. He must be worshipped in spirit and in truth. The day has already dawned when that which is local, formal and typical in worship is about to give place to that which is spiritual.

Her reply. She voices the deepest desire of her heart. She looks for Messiah who will settle all her doubts, teach her the way to God, and show her how to be saved from sin.

Progress Made:

13. He has led her to the expression of her highest hope—she looks for the Messiah.

What will Jesus do next? Only one step remains, and it is easily taken.

Seventh and Last Step. He makes Himself known to her as the Messiah, the One on whom her hope is set. She is now ready to receive that message, for step by step He has prepared her for it.

Her reply. Recognizing Jesus as the Christ, she leaves her waterpot behind and runs hastily into the city to announce the good news to her friends and neighbors and the men of the city. Great result!

14. He reveals Himself to her as the Messiah.

15. He secures her faith.

16. She becomes a witness for Him. Her testimony, freely given, leads others to believe. His professional, his friends, and Jesus is persuaded to tarry two days among them. The earnestness of the woman is seen in the fact that she does not even take time to carry her waterpot with her as she goes into the city to tell others.

(a) Learn from Jesus the lesson of tact in winning others. How gradually and surely He led the woman along, delicately hinting at her sin until she became a willing disciple, going on to bring others to Him! How tactfully and successfully Jesus won His way! At first He was a stranger, or, even worse, a detested Jew; but finally He was the Messiah. The successive steps were: stranger, a hostess, a Jew, a respectable gentleman, a confidential friend, a prophet, the long-looked-for Messiah. Such was the progress made in her estimation of Jesus. Notice also the progressive change in her own feelings toward Him. He gained her attention, He secured her interest, He won her confidence, He gained a knowledge of her inner experiences, He led her to give expression to her highest hope. He secured her faith, and finally He enlisted her services in active co-operation in bringing others to Him.

(b) Learn from the Master the value of a Purpose in life. Let that purpose be so high and noble that it is worthy of your profession; so constant that you never lose an opportunity to further it; and so strong that it will be able to surmount all difficulties.

(c) Learn from the Master the value of Sympathy in winning souls. Get so close to the heart of the one you seek to help that you gain a knowledge of their inner experience.

A Mock "Opening of the Legislature"—Provincial House

Recently a Mock Parliament was very successfully carried out by the Epworth League of Petrolia and their visiting guests, the Baptist Young People's Union of that town. The latter occupied the seats of the "Government," while the League members were the "Opposition." Printed programmes were distributed so that the audience could follow the various representatives of leading politicians in the various constituencies. Rev. H. D. Moyer upheld the corporal traditions of the Lieutenant-Governorship with precision, while Rev. A. C. Bingham wielded the gavel with conclusiveness. League members who participated presented the reports, schemes, or plans of the Departments so well that they are worthy of commendation. In the near future they are planning for a "Convention of the Labor Party." The Citizenship Department of Petrolia League is doing a noble work and in the training of young men in Parliamentary debate the value of its helpfulness cannot be overestimated. Leagues desiring hints and suggestions for such a meeting under their Citizenship Department would do well to drop a note of inquiry regarding the above meeting to Dr. Calder or Mr. G. W. Thompson, Petrolia, Ont.

The Preparation of Japan for Christianity

TOPIC FOR THE JUNE MISSIONARY MEETING.

Read John 3: 1-12.

MRS. F. C. STEPHENSON.

FOR long centuries before western civilization and industry reached Japan, she had been preparing for her New Day. Those who look upon Japan as a miracle of transformation, fail to consider the many forces and influences which made New Japan possible, nor do they realize that Japan's preparedness to take her place with the world's great powers was in no small degree due to the conservation of the best of the religious, moral and intellectual culture which had dominated Old Japan.

When Japan opened her doors to the world, she had something worth while as a foundation for the western civilization which poured in upon her through commerce, political adjustment, and education. Before Japan opened her doors, the missionaries were "just outside," waiting to give Christianity to the Japanese, as the very foundation of the western civilization which Japan was so eager to adopt and adapt for the progress of the empire. Christianity came to the Japanese "not to destroy, but to fulfil," to give them Christ that He might be to them the Way, the Truth and the Life, that He might show them the Father and that "they might have life and have it more abundantly."

The religions of Japan provide a point of contact through which the missionary may approach the Japanese and present the distinctive truths of Christianity. St. Paul on Mars Hill used the heathen worship of the old Greeks to tell them of "the new doctrine"; to declare God as the Creator of all things; to announce His universal Fatherhood and to show the brotherhood of nations.

Shintoism, Japan's native religion, grew out of the primitive worship among the rude tribes. As the years went on, it developed with Japan's civilization. Shintoism is known as "the way of the gods." By many it is not acknowledged as a religion, but rather as a system for inculcating loyalty, patriotism and obedience to the Emperor.

In the early centuries of the Christian era, Chinese art, learning and science were introduced into Japan through Korea, and Japan acknowledged China as her teacher. The teachings of Confucius, the Chinese sage, have continued to influence Japanese life and thought through its teachings of filial piety and duty. Confucius emphasized justice, courtesy, courage, honor and self-control. Confucianism sought for a wise and able man upon which to build a righteous and peaceful state, and its teachings are the basis of "Bushido," or "the knightly way." Christianity alone can fulfil the Confucianist's dream of the orderly government by gathering "the people under heaven" into the Kingdom of God.

About the middle of the sixth century, one of the most important processes in Japanese history began, namely, the conversion of the nation to Buddhism. In the year 552 A.D., an ambassador from Korea brought as gifts to the Emperor of Japan an image of the Buddha, and also some books explaining the Buddhist doctrines. The ambassador informed his Majesty that all the great countries this side of India had accepted Buddhism and prevailed upon him to introduce it into Japan. Although the Emperor was unwilling to accept the new teaching, the people opposed him, maintaining that their own religion, or Shintoism, was all that was needed. Later attempts to establish Buddhism were successful. Korea and China represented to the Japanese all that was desirable in civilization, literature and art. Many Japanese were sent

to Korea and China to study Buddhism. This brought back to Japan not only Buddhism, but Chinese literature and civilization. Buddhism soon spread throughout the country, influencing everything—morality, politics, literature, art and science. All education for centuries was in the hands of the Buddhists. Buddhism was the teacher under whose instruction Japan grew up. It transformed the manners and customs and inspired a great development in education and literature.

The Buddhism of to-day has profited by its contact with Christianity. Many Buddhists are ready to acknowledge Christianity as an additional religion, but cannot understand why Christianity does not allow "the likeness of anything," and will have "no other gods" besides Jehovah. Some one has said that Buddhism is only "a cry for light." Christianity alone can give the "Light of the world."

While the ideals of these religions of Japan give the Christian missionary a point of contact, their failure through the centuries to satisfy the heart hunger of the Japanese and the decline of the power of these religions is to-day Japan's appeal to the Christian Church to bring her people to God, their Father, through our Lord Jesus Christ.

From the thirteenth to the fifteenth centuries Japan was in a state of unrest and strife, both political and religious. During this time it was first known to Europe, and the first missionary, Francis Xavier, entered the country. The influence of this great missionary of the Catholic Church left its impress on Japan. Xavier entered into the political life of the times. His interference and influence were resented, and as a result all the missionaries were banished, and the Japanese Christians suffered bitter persecutions. Many thousands of them suffered death rather than deny Christ was not without its effect on the people and nation. The rulers shut out all foreigners and Christianity was forbidden, but down through the years the edicts against Christianity kept the fact of its existence and influence before the people, many of whose family traditions included the stories of their ancestors' sacrifices.

From 1603 to 1868 Japan was under the rule of the shoguns, or military rulers. Through these rulers Japanese feudalism was brought to its perfection of organization. All intercourse with foreigners (except to a limited extent with the Dutch and Chinese) was prohibited. During these years Japan enjoyed a long period of peace, indeed the time is known as the era of "peace and slumber." Some of the best years of literary development and intellectual industry. Some of Japan's greatest national heroes belong to this period. Many were willing, and some did give their lives for Japan; they understood what sacrifice meant.

Among the great men of Japan is Tokimune Soueki, who gave his life for the social betterment of his fellow-men, through his efforts to solve some of the economic, moral and religious problems with which his nation was struggling. In referring to Ninomiya's life and work, someone has said, "He lived as a Christian, but that pity he had not the privilege of knowing Christ! Men and women surely prepared the way for Christianity in Japan."

In 1852 the United States sent a representative to ask Japan to open her doors to the world. It was not until 1854 that treaties were made and Japan opened into the commercial life of the nations.

Commerce, transportation, telegraph, modern education, modern machinery and representative government all prepared and opened the way for the missionary. In 1868 the rule of the shoguns ceased and the Mikado or Emperor was restored to power. Until this time Chinese civilization had held Japan under its influence. Now this was thrown off and Japan's doors opened both in and out and she sought and accepted the best of all nations.

To-day Japanese civilization is practically European, and Japan's attitude toward Christianity has improved. For many of her people the Gospel message has not yet been taken. The way is open. The missionaries are asking us to "look on the fields" which they are unable to reach for lack of workers and also asking us to pray that some will respond to the call for help which they are sending to our young people of Canadian Methodism.

Missionary Mock Trial

Incidentally we saw by favor of the pastor, the flashlight photograph of the Missionary Mock Trial as presented by the League of our Parkhill Church, and from him the following facts regarding it have been learned. But perhaps an extract from Mr. Uren's letter will best explain the photograph. He says—

"For something entertaining, instructive, and inspiring, nothing is better for an Epworth League than the Missionary Mock Trial—so the Parkhill Leaguers believe. After the festive season had passed, arrangements were made to present the Missionary Mock Trial, as arranged in the *Bulletin*, Vol. VIII, No. 1. After the parts had been assigned, each appointee did some strenuous work memorizing. Then with a few rehearsals the entertainment was given before a most appreciative audience in the church. A specialty was made of the costumes. For instance, real Japanese and Chinese costumes were secured from missionaries on furlough. The parts were well taken. One in the audience remarked that the address of the Crown Attorney was in itself an entertainment, if there had been nothing more. But the entertainment was all good. It had a wholesome effect upon those who heard, also upon those by whom presented. One of the young ladies remarked, 'That appeal would send me to the mission field if my way were open.' The following is the cast of characters:—Judge, Principal Hall, B.A.; Crown Attorney, W. H. Bartram; Defence Lawyer, W. W. Logan; Clerk of Court, M. Armstrong; Officer, W. Robinson; Prisoner, Miss Magladder; Chinese Woman, M. Baird; North American Indian Woman, Miss Baird; Dutch Africa, Wm. York; Japan, K. Kilbourne; the Hindoo, C. Knappton.

If any of our readers desire fuller information with a view of presenting the Trial in public, we are sure that a note to Mr. Uren or any of the persons named above will bring a prompt and cordial reply.

At Oxenden, Ont., the League follows the Tokus as arranged by the General Board, and finds in the Tokus what they follow also the plan of systematic giving to missions. Every three months they have a social evening.

Little Bobby's Aunt Helen went to spend the night at Bobby's house. She slept in the room next to the nursery. In the morning she heard Bobby making a great fuss about being dressed. She called through the register which is between the two rooms, "Bobby, Bobby, what's going on in there?" The answer came back promptly, in a pitiful wail: "My 'tockin's."—*Harper's Magazine*.

Stories of Gospel Songs and the Origin of Some Favorite Hymns

Optional Subject for Literary Meeting in May

IDELL ROGERS, COBURG.

SACRED song has long been a favored medium of expressing the deep things of the heart. When Moses and the children of Israel stood on the shore of the Red Sea, they signaled their deliverance from the hand of Pharaoh by the psalm of praise, "I will sing unto the Lord for He hath triumphed gloriously, the horse and his rider hath He thrown into the sea." Even since those far off days there has never been any great religious movement without the use of sacred song. Luther set all Germany on fire with religious zeal as he sang that grand hymn, "A mighty fortress is our God," of which he wrote both the words and music. So powerful for good was it that Luther's enemies declared that the whole German people were singing themselves into Luther's doctrines and that his hymns "destroyed more souls than all his writings and sermons." During the prolonged contest of the Reformation, we are told, that it was of incalculable benefit and comfort to the Protestant people, and it became the national hymn of Germany. The hero of the thirty years' war, Gustavus Adolphus, adopted it as his battle-hymn when he was leading his troops to meet Wallenstein.

In 1720 a remarkable revival began in a town in Moravia. The Jesuits opposed it, and the meetings were ordered to be discontinued. At David Nitschmann's house, where a hundred and fifty persons had gathered, the police broke in and seized the books. Nothing daunted the congregation struck up the stanza of Luther's hymn:

"And though this world, with devils filled,
Should threaten to undo us;
We will not fear, for God hath willed,
His truth to triumph through us."

And triumph it has and still continues its widening way. This hymn is one of the strongest and most inspiring in our Canadian hymn book.

A few years later the church of God was thrilled by the sermons of John Wesley and the songs of his brother Charles, whose hymns are perhaps more extensively used throughout Christendom than any others. Several incidents have been narrated as having given cause for the writing of one of the best known of Wesley's hymns, "Jesus, Lover of my Soul." That which is vouched for by descendants of the Wesley family is as follows: Wesley was preaching in the fields of the parish of Killybegh, County Down, Ireland, when he was attacked by some who were opposed to his doctrine. He sought refuge in a near-by house. The farmer's wife, Jane Lowrie Moore, told him to hide in the milk-house down in the garden. When the mob came and demanded the fugitive, she tried to quiet them by offering them refreshments. Going down to the milk-house, she secretly directed Charles Wesley to get through the rear window and hide under the hedge, by which ran a small stream. Lying there in a cramped position with the cries of his pursuers about him, he wrote this immortal hymn. Descendants of the kind lady who shielded Mr. Wesley still live in this house.

"I would rather have written that hymn of Wesley's, 'Jesus, Lover of my Soul,'" Henry Ward Beecher once said, "than to have the fame of all the kings that ever sat on earth. It will go on singing until the trump brings forth the angel band, and then I think it will mount up on some lip to the very presence of God."

At almost every union gathering of religious denominations, among the hymns used, "Blest be the tie that binds," is almost invariably found. Not very many perhaps, know the story of its origin. Rev. John Fawcett, the author, was in 1772 pastor of a small church at Wainsgate, and received a call from there to a larger church in London. The wagons were loaded with their books and furniture, when their devoted parishioners gathered around and begged of their pastor to remain with them. "I cannot bear this," said Mrs. Fawcett, and her husband reiterated her words. They unpacked their goods and remained at Wainsgate. The incident so impressed Dr. Fawcett that he wrote this hymn, commemorative of the event. We can imagine the feelings with which it was sung in his own church.

A hymn that most beautifully expresses the faith and submission of the trusting heart, and that has been the means of deeper abiding confidence in God for

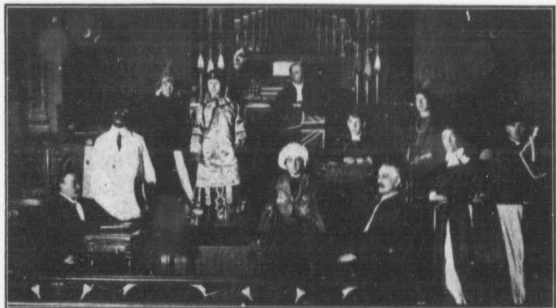
had gathered together in great fear, their homes and their lives being threatened. Far away from friends and their native lands, the trial of their faith was made perfect, as they lifted up their hearts in the words:

"Though destruction walk around us,
Though the arrows pass us by,
Angel guards from Thee surround us,
We are safe if thou art nigh."

Out of the storm and stress of life each soul mounted as upon eagle's wings and found abiding peace and safety in the secret of His presence.

"Onward, Christian Soldiers," one of our later hymns, has come to be popular as the battle hymn of the Christian church, inspiring us to follow in the train of the Son of God. The author, S. Barling-Gould, is said to have been unprepared for its great popularity. Whit-Monday is a favorite day for school festivals in Yorkshire. On Whit-Monday, 1865, it was decided that the schools of the neighboring villages should join forces. Mr. Barling-Gould says, "I wanted the children to sing when marching from one village to another, and could think of nothing suitable, so composed this hymn. The music to which the words are commonly sung was written by the celebrated composer, Sir Arthur Sullivan.

A child on the top of Mount Washing-



MISSIONARY MOCK TRIAL AT PARK HILL.
(See page 114.)

many a troubled soul, is "Lead, kindly light," written by Dr. Newman. This celebrated divine wrote this hymn in 1833 under peculiar and distressing circumstances, and just before he entered upon the Tractarian movement in the Established church. He had been to Rome and stopping at Sicily on his homeward way he became dangerously ill with fever. When recovered sufficiently he took passage on an orange boat for Marseilles, being under the impression that he must return to England and begin a movement for the reformation of the church in accordance with his views. The sailing vessel was becalmed for a week beneath tropical skies, and there, his body sweltering with the heat and his spirit troubled as to his personal responsibility and conflicting views, he penned the words of a hymn that has been the solace and refuge of troubled, sin-stained humanity ever since.

"Saviour breathe an evening blessing" was suggested to Edmeston, a voluminous hymn-writer, and an English architect by profession, by a sentence in a volume of Abyssinian travels, "At night their short evening hymn, 'Jesus, forgive us,' stole through the camp." During the Boxer rebellion this hymn was sung by a band of beleaguered missionaries under most trying circumstances. They

ton was with her father above the clouds during the progress of a thunderstorm. Where they stood was all perfect calm and sunshine. The beautiful panorama of nature's handiwork so impressed the young heart, that she exclaimed, "I see the Doxology." All around seemed to her to say, "Praise God from Whom all blessings flow." The Doxology has been almost universally adopted as a praise hymn by all churches. Wilhelm Frank the composer of the tune, "Old Hundred," was a German. The words were written by Thomas Ker, in 1695.

Much more could be said and written of these, a few of our favorite hymns, did space permit. In "Sankey's Story of the Gospel Hymns," to which I am indebted for incidents related here, may be found material for many a service of song or evening with favorite hymn-writers.

Centennial League, London, Ont., reports that two of the young men have this year decided to take up the work of the ministry. Concerning the ERA, we quote:—"The ERA should be in the home of all our people, for it is the brightest and best paper we have, full of helpful suggestions for our work." Besides their missionary gifts, the League is giving this year \$100 to their new Sunday School.



Our Juniors

IF you ever see such boys as these? Just look at Elbridge Cann, of the Gladstone parsonage, as he and his fine dog are wrestling in the snow. And those "young rascals" who have climbed into Mr. Young's cutter at Manitoba, to give the camera man a chance to get their pretty faces. Do you think they are not pretty? Why, I think nothing can look better or be more jolly than just such bright and active "young scamps" as these, full of life and fun, playing in the open air. Whether in winter or in summer, let the boys have plenty of exercise; feed them well and they will grow into big, strong, stalwart men.—just the kind Canada needs. God bless the boys!



Junior Topics

MAY 18.—TRUE ROYALTY. "GOOD QUEEN VICTORIA." Prov. 31: 10-31.

In the brief sketch given of the life and reign of Victoria, it was only possible to merely touch on important facts of her whose memory shall be perpetuated, we believe, on down the years. The anniversary of her birthday, May 24th, we Canadians celebrate with joyous hearts. In preparing the programme for the meeting, the Juniors might be asked in good time to prepare short papers on any of the following subjects:—"The Queen's Parents," "The Maiden at the Threshold of the Throne," "The Crowning of the Queen," "The Courtship and Royal Wedding," "Balmoral," "The Death of Prince Consort," "Motherly Sympathy," "The Jubilee," "Lessons from the Life of a Good Queen," "What benefits have been derived from her reign?" Some of the Adult League might help with the musical part of the programme.

MAY 25.—DAVID LIVINGSTONE, THE MAN WITH A PLAN AND HOW THE PLAN CAME. Psalm 121.

"Livingstone the Pathfinder" is a book which has been specially written for boys and girls. After reading it right through the Superintendent will be in possession of the principal facts in connection with the work of the great missionary and explorer. A map of Africa should be hung upon the wall for constant reference during the three studies which we will have of Livingstone's life. It will be well also to have the Juniors draw a map of Africa in their note books. Use the note books frequently, and give some recognition at the close of the three studies for the best drawn map or the book containing the most facts written down from the talks. The blackboard of course is indispensable.

The story of "The Mill Boy," as found in "Livingstone Hero Stories," could be told by a boy, after reading the story at home. Write the word INDUSTRY upon the blackboard and emphasize the value of a right attitude toward work. Name some of the things Livingstone lacked which many people think are necessary for happiness. Write the list upon the board. Was his home a happy one? Livingstone was watchful to lighten his

mother's work. Are we as careful about mother? Two Juniors might impersonate David's father and mother discussing the sending of him to the mill. What did he do in his spare time? What do you do in yours? How did Livingstone use his holidays? Would you like to have a boy like him for a friend? See what he decided to do, how he came to the decision and held to it. Should boys and girls have a plan? Underneath the word INDUSTRY write the word LOYALTY. Tell something about it. Compare Peter's loyalty with that of Livingstone. (John 21: 16-17.) Tell two incidents to illustrate the boy's perseverance. If possible have a Junior read the Psalm 121, which David read at family prayers the morning he left home, an which is often called the Traveller's Psalm.

JUNE 1.—GOD'S CARE OF THE PLANTS. Matt. 6: 28-29.

Announce a week ahead that this will be "Flower Day." Ask the Juniors to each bring out flowers or a potted plant. These flowers will afterwards be distributed among the sick and shut-ins. Have a plant hunt. See how many flowers and trees are mentioned in the Bible. Make a list on the blackboard:—Prov. 25: 11; Psalm 104: 16; 1 Tim. 5: 8; Num. 11: 5; Exod. 2: 5; Luke 11: 42; Josh. 24: 26; Isa. 36: 16; Jonah 4: 6.

In God's care of the plants we see his thought for us. Name some of the lessons the flowers teach us. While some of our plans are interfered with because of the rain, are the plants glad? What would this world be without flowers? What flowers are we planting? What seeds are we sowing? How does God care for our plants and gardens?

Then we are told that "Wild flower study is a pursuit fraught with pleasure and with 'health that mocks the doctor's rules.'" There can be no reason why we should not enjoy becoming acquainted with the flowers of the woods and fields. We find, with the aid of magnifying glasses, wonders as remarkable as fairyland. From the modest little violet to the stately hollyhock we may learn many lessons of God's love for the beautiful. As He has touched plant, tree and flower with exquisite coloring. In Europe the marshmallow is raised for its thick roots, from which is obtained a mullage used in making the marshmallow candy, and also in preparing an ingredient for cough syrups. From the silky fluff of the silk weed we obtain filling for our cushions and pillows.

Thoreau said:

"The sun has shone on earth,
And the golden-rod is his fruit.
The stars, too, have shone on it,
And the asters are their fruit."

During the winter, when other food is scarce, the seeds of the golden-rod are sought by the song-sparrow and goldfinch. The Superintendent will be able to develop the thought of the topic with the inspiration of the flowers about her.

JUNE 8.—GOD'S CARE OF THE ANIMALS. Prov. 30: 25-28; Psalm 104: 14.

Every boy and girl loves animals. In cities there are zoological parks, with wild animals from far and near. The desire to go and see wild animals is strong, and where possible it ought to be gratified. The exhibits of trained animals are worth seeing. Visits to the zoo will be much more interesting to the child who knows something about the distinguishing characteristics of the animals. The writings of the naturalist and hunter will bring to us news of jungle and desert. From them we learn how the tiger and elephant live, what they do when springs are dry, and when men hunt them for their striped pelt or ivory tusks, or to save the lives of the people from their cruel fangs. No less interesting are the lives of the little mole and shrew, that hunt insects under the cover of dead leaves and earth. When we come to know them well we find they all have a struggle to live, and to defend themselves against countless enemies. In Seton Thompson's books many interesting stories are told. There is nothing so small that God does not care for it. He teaches the animals where to find their right kind of food, how to build their homes and to care for their young. Have a Bible animal hunt. Tell of some things the animals can do which man cannot, as building nests, etc. The usefulness of some of the animals may be illustrated by the following poem, recited by a boy:—

"The pretty sheep gives the wool from his sides
To make you a jacket to use;
The calf or the goat must be stripped of his hide
To give you these nice little shoes.

"And then the shy beaver contributes his share,
With the rabbit to give you a hat.
For this must be made of their delicate hair;
And so you must thank them for that.

"Then as the poor creatures thus suffer to give.
So much for the comfort of man,
I think 'tis but right as long as they live,
We should treat them as well as we can."

This meeting might assume the form of a social evening. Some cat-shaped cards could be distributed on which were written or printed curious combination of letters, each combination when correctly written forming the name of an animal. Use a pencil to each card. Each name must be written in its place after the incorrect combination. Give ten minutes for the writing. For refreshments use the animal-shaped biscuits.

1. Peesh—Sheep.
2. Duzzop—Fug Dog.
3. Roast Slab—Albatross.
4. Leap Then—Elephant.
5. Firfage—Giraffe.
6. Torte—Otter.
7. Rujaja—Jaguar.
8. Amooah—Chamois.
9. Grabed—Badger.
10. Rieccoldo—Crocodile.
11. Retrierr—Terrier.
12. Somsoup—Opossum.

The Junior League

MISS FLORENCE STONE.

The Methodist Church provides well for the institution and development of Junior Leagues, a very important department of church work. Its interests are looked after by (1) a General Secretary of Sunday Schools and Young People's Societies, (2) a Fifth Vice-President of the Annual Conference, who is superintendent of the same department; (3) a Fifth Vice-President of the District League, whose exclusive work is the Junior League, and in the Senior League a Fifth Vice-President, who is appointed by the Pastor to be superintendent of the Junior Society.

The purpose of the Junior League is to provide for the teaching and training

retain them so that it will not be necessary to regain them; to form good character so that there will be no occasion for reforming them later on.

To insure success in Junior League work the following general principles should be observed by the superintendent: (1) Have love that draws; then there will be no need to demand attention.

(2) Have patience until seven times, yea, until seventy times seven.

(3) Use the natural activity of the child, do not repress it. The memory in this stage of childhood is very active. Take advantage of it by giving them something to memorize. Set them to doing something and to satisfy their physical activity.

(4) Do not make an impression without giving them an opportunity for expression, e.g. if the talk has been on giving, let them bring an offering for some sick child next week.

(5) Never laugh at the efforts of the little ones—nothing stunts growth like ridicule.

(6) Appoint committees when the work demands it, not before. Otherwise there will be more machinery than you can handle.

(7) Be not dismayed—the future and God alone can tell what the results will be.

By appointing a superintendent over this department the pastor hands over the responsibility for the success of the work to the one appointed. Therefore a very wise choice should be made. The position demands one so in touch with God and with the child that the two can be brought consciously together; one, whose Christian life is so attractive that the child will not want to be anything else but a Christian.

The ideal superintendent will be found to possess these qualities to a degree—patience, promptness, pleasantness, perseverance, progressiveness, and love for the child. In the hands of such an one, success is assured. If the wonderful possibilities of the League are kept constantly in mind there will be no occasion for discouragement.

will probably bring a satisfactory response, but in order to add to the numbers the Superintendent may go out after the children and should interest the mothers in the League and its work.

At all the meetings let the Superintendent be the first one there. By keeping the early arrivals employed order is more easily obtained. Have order at any cost, for it is a very essential part of the training of the children.

Let the atmosphere be bright and pleasant, so that no one may become depressed. Make all your members realize that the League stands for something worth while, by presenting a good, strong programme at every meeting. Have something in every meeting for each Junior. Have some study, some sociability, and some opportunity for service associated with every meeting.

Have variety in conducting the opening and other exercises. If there are many between the ages of twelve and fourteen, organize an Intermediate League for their special benefit. If there are only a few at that age, divide the work with an assistant after the opening exercises.

The opening exercises should include singing, prayer, scripture verses and memory work. When the children are really interested and have been led up to the thought of the Pledge, present it to them for signature. When the superintendent decides that he can give some of the topic work to active members, appoint the Prayer Meeting committee, set before. In the same way appoint the other committees, Lookout, Social, Sunshine, etc., that is, just when the occasion demands.

As suggested previously, whenever a feeling is aroused or an impression made, let expression follow. One needs to be constantly planning things for the members to do both in the meeting and between the meetings,—thus character is formed.

In regard to memory work, they will readily learn the Lord's Prayer, the commandments, the Beatitudes, the twenty-third Psalm, the Lord's Prayer, the contents of the Gospels, and Paul's mission



Roland.

Killarney.

Hamlot.

Boissevain.

Arden.

SOME OF THE JOLLY JUNIORS BROUGHT HOME FROM MANITOBA IN THE EDITOR'S CAMERA BAG.

of the younger members of Christ's flock along lines of Bible study, development of Christian character and of service. As such, it supplements the work of the home, assists the pastor in his care of the children, and provides recruits for the Senior League, without encroaching on the work of the Sunday School or Mission Band, which latter may well be made a department of the Junior League.

The Junior League, assuming that all children at birth belong to God, aims to nurture them for Him and to guide them along right paths till they take a later definite stand for Christ. It seeks to

As assistants, the superintendent chooses a committee of helpers from the Senior League and thus connects the two, so that the Junior may not feel a stranger when he graduates to the older society.

In starting to work, the first requirements are a bright, airy, convenient room for a meeting-place, and a suitable time for the meeting. Ten a.m. on Sunday or four-thirty on school days have been found satisfactory in many places.

The next step is to get as many members as can be controlled and interested. An appeal by the Pastor from the pulpit

ary journeys, just a little every week, presented in an interesting way. If "knowledge is power," why handicap them by a lack of it when their minds are just hungriest for its possession?

In all the Junior League work the superintendent's own plans are best. By following the Master's example of "setting the child in the midst," and realizing the value of the injunction, "Bring them up in the nurture and admonition of the Lord," there will be aroused such an interest in the work and such a fascination for it that nothing else will seem so much worth while as the Junior League.

1819—Victoria—1901

MISS C. G. WALLACE, TORONTO.

OF how many so-called kings and queens may it be truly said that they have existed in the world bearing a sovereign's name, but failing completely to illustrate its real significance. Having missed the true conception of their position and influence, and having done nothing to enrich or bless the world, when they passed out of it, they were never missed. They left no "footprints in the sands of time" by which to guide their people forward to a noble destiny. True nobility consists in pure and upright character, and only as this is illustrated in the life, will any person secure respect, command esteem, or win abiding fame.

The subject of our sketch was born in

told. When she was being crowned Queen, Lord Rolle, the oldest and most infirm peer present, ascended the steps tremblingly to kiss her hand. He stumbled and fell, whereupon the Queen rose to help him, her sympathy depicted on every line of her face.

The key to Queen Victoria's beautiful character, noble life and illustrious reign, is found in the words she uttered when she first learned she was next in line of succession: "I will be good." It was found also in her instant act of prayer, when by the death of King William IV, she became Queen in 1837, and throughout her life, by her constant dependence on Divine guidance and direction.

Her coronation took place June 28th,



1819—VICTORIA—1901.

Kensington Palace, May 24th, 1819. At her baptism the names given her were Alexandrina Victoria, and in childhood she was called "Little Drina." When a baby her father the Duke of Kent died, leaving her mother the Duchess poor, and with many unpaid debts. One of the first acts of Victoria when she became Queen was to pay off all these debts, believing it to be a sacred duty. In this she clearly showed one of the noble traits of her character.

"A good mother was the greatest and best gift to Victoria." Simplicity, enforced by circumstances, was marked in the training of the child. Her studies, games, health and dress, received the careful attention of her mother. Laziness found no place in the home. Industry was taught and emphasized, as was also kindness to everybody—playmates, governess, servants and dumb animals. An illustration of her kindly disposition is

1838, a month after her nineteenth birthday. It was a most gorgeous and imposing function. In 1840 she was happily married to Prince Albert, a German cousin, "a noble, aspiring, Christian young man."

As a ruler, wife and mother, Victoria was to all her people a living example, whatever their station in life. She had the likeness of Christ within her heart, and this was the foundation of her pure life, and the reason for the universal respect and esteem in which she was ever held.

Queen Victoria compelled the admiration of the whole civilized world. She was devoted to her husband, and endeavored to bring their children up in the fear of the Lord, and with a love for their fellow men. The last chapter of Proverbs, written so long ago, well described her, for she was in the noblest sense mother of her people.

Sketches of her life show her sympathy with nature, and her womanly feeling towards the common people. It was her sympathy that bound the heart of the nation to Victoria, for from the beginning of her reign her subjects were made to feel that she was their friend. More was done for their help and comfort during her reign than during that of any other sovereign in the whole previous history of Great Britain.

Queen Victoria had a large and exact knowledge of affairs in her own dominions and of other nations. Combined with her wisdom and tact, this enabled her to render great service to her Empire, and to exercise a beneficial influence far beyond. She was an international personage. As years advanced this influence steadily grew until it became unique. There is good reason for believing that she consistently promoted peace. She feared God and sought to do His will. Of this we have many proofs—the high moral tone which she promoted and demanded in her Court, her regard for the public worship of God wherever she was, her letters, and the glimpses we have of her family. Her reign was signalized by marvellous material developments, by amelioration of the conditions of the working people by progress of education, by startling inventions and discoveries and by missionary activity. In no reign, long or short, had so much been accomplished. This advancement had been promoted in nearly all lines by the personal influence of the Queen. Many noble and good men co-operated. Of these statesmen, like Russell, Peel and Gladstone, we have not space to write. They, too, were immortal—men who improved the laws, widened the constitution, zealously strove to elevate the people. Statesmen, writers, philanthropists, faithful ministers in the church of God, missionaries, all were agents for good. Alas, the sword did not always lie in its scabbard. War in the Crimea, India, Egypt, Abyssinia, West Africa and South Africa grieved her. The family circle, too, was often visited by death. Years at length weighed upon her. Strength was expended. In January, 1901, God took her. To Him we would give thanks for this great gift to Britain, to the world "Good Queen Victoria."

"Service"

The word "service" is used in two senses in the religious man's vocabulary. The first is that of public worship, as when one says, "I attended service today." The other use is that of practical ministry; the act of serving someone in a Christ-like way. These two, when taken together, may be said to sum up the entire Christian life and to constitute the entire object of the Christian church. They are worship and work. The one deals with the inner life and its enrichment; the other with the outer life and one's duties toward the world around. Unless one builds up his inner life, his relations to his fellow men cannot be sound and true. One worships that one God may be stronger for life's tasks. Every man needs renewed impulse, inspiration, energy for the work he must do as a Christian. To neglect to re-enforce the spiritual life by failure to worship is to choose to be weak in the presence of the practical service to which God calls us. On the other hand, to conceive of the Christian life as all worship and no work is as absurd as for an electric plant to be continually generating energy and never connecting that energy with wheels of industry. Yet there is a strong reason to believe that those who are members of churches whose religious activity consists largely in going to church, in enjoying the hymns, the prayers, and the preaching, but who fail to recognize that these features of the "service" are not ends in themselves, but are to be turned into

energy for the service of others. God is honored not by "lip-service" simply, but by good deeds done for others. "Inasmuch as ye did it unto one of these, ye did it unto me." We attend service that we may the better perform service.—*Service.*

**Lantern and Slide Department
—What They Say**

Macdonald, Man.—"At all the points the people were most pleased."

Orangeville, Ont.—"The pictures ('Toronto, the Queen City') were good."

Kirton, Ont.—"The lantern gave very good satisfaction, and we had plenty of gas."

Wodehouse, Ont.—"The pictures of 'Toronto to the Coast' were good, and everybody enjoyed the trip."

Nanaimo, B.C.—"They, 'Wesley' and 'The Queen City, are splendid pictures. The young people are very pleased. Your photo work is just about perfect."

Elmvale, Ont.—"Thank you for the treat you enabled our League to enjoy last night. 'Toronto to the Coast' was not only entertaining, but educative also."

Stirling, Ont.—"The people appreciated the views very much, and a pleasant and profitable evening is assured to any League or Sunday School that can use them."

Parkhill, Ont.—"Lantern and slides made a good hit last night. . . . Congratulate you on the lantern evening idea. . . . Views were very sharp and clear. Every one expressed pleasure."

Parry Sound, Ont.—"We had a very enjoyable and, I trust profitable, time with the Wesley slides. It was so below zero, with a strong wind and heavy roads, but several were with us whom we do not often see."

Fairfield Plains, Ont.—"The views were fine and very plain. . . . The illustrated hymn was very effective. . . . We had a good crowd and every one seemed well pleased. . . . Thank you very kindly for your trouble."

These are samples of the many favorable opinions expressed by the users of our lanterns and slides. Since printing the list in our April number, a fine set of Shakespeare slides has been added, and will be found very suitable for a Literary Evening. Others are soon due to arrive from England. Watch this column.

A Flourishing Junior League

The following extracts from a letter, not sent primarily for publication, are given to stimulate and encourage others who may be dubious sometimes as to the worth of their labors among the boys and girls. In explanation of Mr. Wall's reference to "prizes" it should be said that he refers to the splendid Rally of the Junior Leagues of our church in Toronto West District, recently held. In his letter, Mr. Wall says:—

"Nothing is so encouraging as to work among the young folk, they seem to respond so readily to anything you want them to do. As you know, we have no Senior League in our church. If you don't think me boasting, I would say that our Junior League is the most practical one in all the church, for the simple reason our Leaguers operate it themselves. Many a time it would be easier to do it myself, but it would not be so beneficial to the League. We have not a very large League, but my, it is a live one. Just a few things: Our pastor, Rev. J. C. Wilson, celebrated his jubilee in the ministry last June. We got him a purse of about thirty-six dollars and an

illuminated address. Not bad for Junior Leaguers, eh? Our missionary collection will amount to about twenty-five dollars. You know our circumstances. Then, again, the Rally on the last of April, held in Westmoreland, when you spoke on "Young people making their mark," our League went down and won both prizes; but we gave one up, as we thought one was quite sufficient, and it shows we are sports. If you had been at our church, and had seen all the Leaguers at 7 p.m., it would have tickled you, as it did me. We have sixty-four members on our books, and sixty were there. Of the four who were away, one has been seriously ill for quite a long while; the parents of the other three would not let them come. Our average attendance has been 83%, winter and summer. About four years ago, Mr. Bartlett, you told me if

I kept thinking and looking after the boys, I would get them in the League. I tried it, but say, it was hard work. I had to make them think all sorts of things about me; but they are making good, thank God. I think our girls are the finest in Canada. Our active members' list has not grown much, but the general tone of the League has heightened, and we feel that God is working in His own good way. I thank God to-night for Prospect Park Junior League. It has helped me. I thank Him, too, for its pastor, Rev. J. C. Wilson, but more than all for the Leaguers themselves. We are a poor, despised, neglected church as far as financial help is concerned; but, still, the weak things confound the mighty, as our success last Tuesday proves. May God bless our General Secretary and every Junior Leaguer."

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Smiles

Johnnie: "I wish I could be Tommy Jones."

Mother: "Why? You are stronger than he is, you have a better home, more toys, and more pocket money."

Johnnie: "Yes, I know; but he can wiggle his ears."—*Ex.*

"It is the duty of everyone to make at least one person happy during the week," said a Sunday School teacher. "Now, have you done so, Johnny?"

"Yes," said Johnny, promptly.

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

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

A Georgia negro preacher has more than one way of making sure that none of his parishioners let the contribution plate pass unnoticed. "We have a collection for foreign and domestic missions dis mornin', breddren and sisters," he announced one Sunday; "and, for de glory ob heaben, whichever one ob you stole Widow Johnson's sheep don't put a cent on de plate!"

"Now, Johnny," said the teacher, after she had explained the meaning of the word, "I wish you would write a sentence containing 'defeat.'"

After twenty minutes' struggle, Johnny announced he was ready to be heard.

"Please read your composition," the teacher directed.

"When you get shoes dat's too tite," Johnny read, "it's hard on de feet."

Rev. W. E. Brown, D.D., of Ithaca, is the father of four fine boys, all with healthy appetites and particularly fond of a special kind of dessert that is often prepared for Sunday's parsonage dinner. A few Sabbaths ago the youngest of them was taken to church and found the sermon rather long. Just as the clergyman was about to close, he was interrupted by a plaintive cry from his own family pew: "Oh, daddy, please stop now! The gelatine and whipped cream won't be fit to eat!"

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