

# THE ANADIAN EPWORTH ERA

Vol. XVII

S. T. BARTLETT Editor  
WM. BRIGGS, Publisher

TORONTO, MARCH, 1915

WESLEY BUILDINGS  
TORONTO, ONTARIO

No. 3

## METHODISM AND THE MAN

THE movement which culminated in the organization of Methodism originated largely because a certain man, having a vision of what a man *ought* to be, set himself to realize the possibilities open to him, and moved other men to seek for themselves similar good.

Without such a vision of possibilities in character the Holy Club had perhaps never been formed. The supreme desire of the Wesleys was to make actual in human character and action the *goodness* which had become an imperative necessity to them as *men* anxious to serve God and accomplish the mission to which they felt themselves called to their generation. Personal goodness was *first* in their thought, desire and purpose. For this they set themselves to earnest study and prayer.

Methodism developed as Wesley's vision of a man's possibilities of goodness in personal character became actual in men's experiences. The few men comprising the Holy Club at Oxford saw that there was a whole Brotherhood of need about them. What they realized as supreme in their own hearts and lives they likewise saw to be vital to their fellow men. Having in measure met their own want, they instinctively set about meeting the wants of their fellows. In this way the early stages of Methodism were passed. By similar processes Methodist Societies grew until millions came to realize just what John Wesley and his little band of seekers after God had first sought after. The message of Methodist pioneers was mightily attractive to thousands because of its virility and strength. It centred in a holy character, it called men to high endeavor, it sought

to project itself into every phase of human progress for the betterment of men in every condition of life; in short, it aimed to meet man's complex needs, and because it did this better than anything else of its times it prospered and grew to wonderful dimensions until it had spread itself over practically the whole world.

John Wesley was a man of great comprehension, both as to the need of his fellows and the best way to meet it. He saw where the chief trouble lay and aimed above all things to remove it. His one outstanding characteristic in all this was thoroughness. He had no place for compromise. Where a man's character was evil, nothing less than complete cleansing would suffice. Where human society was bad, nothing short of regeneration of the principles of conduct that lay at its very heart was sufficient. The men of our day need just such a thoroughgoing message as the early Methodists made so prominent in their appeal.

As I interpret it, the Message of Methodism to men is five-fold. It says to each:

1. You are an intelligent and free moral agent with an immortal nature that requires something more than temporal or temporary provision.

2. That moral nature, defiled though it may be by the power of sin, may be cleansed by the regenerating influence of the atonement of Jesus Christ.

3. In the Standard of Character set before you in the earthly life and teachings of Jesus you see what you should seek to become as a man, called to be a son of God.

4. By the power of the Holy Spirit you may be brought into inward conformity to this Standard of Righteousness.



IN STANLEY PARK, VANCOUVER

Photo by the Editor.

5. In the enterprises of the kingdom you will find a Cause great enough, and motive power strong enough, to bring into exercise all your powers by giving you a place as a co-laborer with others like-minded in the work of world-wide evangelization.

Methodism has ever said, must ever say, to all its men: "We would show you a way, the only way, by which you may make of yourself a man as nearly like Jesus Christ in character as you have the power to become." This is true holiness. But there is more. Methodism must continue, and say to its men: "The Church provides you with fitting organization and training for doing a man's part in the work of the world, that you may act as nearly as you have opportunity and power, as Jesus Christ acted when He went about doing good." Only in this way can a man render an adequate service to his fellow-men in the world-wide Brotherhood of human need and peril.

Methodism must not compromise with its men on the question of vital need and supply. The chief trouble with men is internal; their one great need is spiritual. Not economics, but salvation, is the supreme question to study and solve. Not the external and physical are most pressing, but the internal and spiritual. The Message of Methodism to men is primarily a message of character, its appeal is to express holy living in a ministry of daily service that shall help save the whole world of humankind.

In this way Methodism will not be content, or indeed chiefly concerned with making men good, and so preparing their souls for a future heaven of blessedness; but it will organize, train and equip them for a righteous and useful present life on earth.

Not the glamor of a prospective future Home in Heaven, but the establishment of a present Heavenly Home on earth, is to move us most mightily in our religious ideals, plans and purposes.

So men need Methodism for what it can make of them, and Methodism needs men for what it can accomplish through them for the establishment of heavenly principles and conditions in the present-day life of earth.

To do this, our Church must present a virile religion that ensures a knowledge and an experience that are worthy a man's highest desire and which will meet a man's deepest conscious need; and it must at the same time present a virile programme that necessitates and calls forth his most heroic endeavor.

Methodism should be satisfied with no lower type of individual man as the product of its labors than was in the mind of John Wesley at the beginnings of the movement.

Methodism should be satisfied with no lesser body of collective men than gathered around the founder at the inception of his mighty work.

We need every man at his best as a man; but we need men at their best as an organized body for the carrying forward of the work of God as it opens up around us to-day in every sphere of human society.

So the Methodist man inside the Church is to reach up after the highest possible character that with other like-minded men he may seek the men outside the Church who need it and all it provides for their highest welfare here and hereafter.

The Church should be to all its men a sure place to which to go for the getting of good; but it should be equally an excellent place to go from for the giving of good to others. No Methodist church has done its work when it simply inspires a desire to flee from "the wrath to come." It must send men forth from its sweet services to render good to others by ministering to their needs in every way open to them, as the rules of Methodism have so clearly set forth from the beginning of the societies.

The way to the highest manhood is in seeking to impart the principles of what measure of manhood we already have to some other fellow who is lower in the scale of attainment than we are.

The way to the highest nationhood is achieved only by the purification of the lives of the aggregate citizenship.

The way to the universal supremacy of Jesus Christ is by the general introduction of the principles of His teachings, and the proof of the appropriateness of His Gospel to every being in the race of human kind.

These steps in human progress, whether for the individual or the race, call for the most heroic resolutions and the most strenuous efforts of every man among us. Possibly we have all experienced before now that it is not easy to be good, and still more difficult to maintain ourselves at our best. More emphatically is this true of the world of human society about us. In individual life there is daily call for the overthrow of selfishness and the eradication of evil by the introduction of positive good. In the world of men around us it is equally true. The evil tendencies in our natures are not easily overcome, bad habits are not always immediately broken, the temptations of the triple power of evil are not removed at once and forever. There is much of destructive work to be done before a truly reconstructive work may be carried on. This lies at the very basis of all moral or social reform. To make men good is not less easy than to be good ourselves. Yet goodness is possible to all.

Perhaps the best service we who are seeking the highest good for ourselves can render our fellows is to create within them a desire for the same possession. This may be accomplished best by personal example rather than by argument. To argue with a man that he ought to be good is a very different thing to creating within him a great longing to actually become so. Yet this is the mission which the Methodist men in the Church must somehow convey to the minds and hearts of the men out of the Church. Organization will be useful if it be utilized as a means to this end; it is not of much value if considered an end in itself. We come together that we may go apart and seek the prodigal who has wandered from father and home. If our organizations fail to prepare us for such individual evangelism they will be neither long-lived nor useful. Methodist men must always be active evangelists, or the glory of their characters will soon become dimmed and the very light of life will burn low, if it does not become totally extinguished. "All at it and aways at it" contains a wise philosophy that lies at the very foundation of growth and achievement.

Surely in its varied campaign of conquest, Methodism presents to its men unsurpassed opportunity for the attainment and expression of the very noblest qualities of highest manhood. Perhaps the idea of conquest appeals most to us. It stirs our hearts and moves us by its magnetic appeals to every heroic spirit within us as we see the possible overthrow of the kingdom of darkness and the reign of the King of Love in human hearts. We want to see the dethronement of King Alcohol; we long for the destruction of the reign of Pride, and Lust, and Avarice, and Passion in the lives of men; we pray for the triumph of Right in all human relationships and dealings; we anticipate with great joy the subjugation of every foe of the Lord Christ, and properly so.

But we must not forget that Methodism is not concerned wholly with the conquest of the men that are now full grown; but with the growth of a generation of men that are yet immature and will become men only in the progress of the years. I would not detract from the importance of conquest, but let us not forget that the Kingdom and the Church of Christ are to be built up as well by culture from within as by conquest from without. The Methodist men of twenty years hence are the Methodist boys of to-day. What about these? Methodism will never prove the possible strength of her marshalled manhood until she learns the incalculable value of her aggregate boyhood. We want an increasing number of men in Methodism. We may get some of these by reforming the prodigals; but I judge we may get many more by retaining the boys. We want men evangelists to seek the lost in every community; but we want men shepherds to care for the lambs that have not yet wandered far, far away. Men do

Ma  
well  
to pr  
alway  
from  
It i  
the re  
but w  
apply  
have  
this  
into m  
withi  
tize, b  
can do  
boys i  
using  
plan t  
to pub  
societi  
Sunda  
Method

Nor  
by Re  
Method  
summe  
from t  
their e  
so. O  
de  
Mr. Hu

I n al  
wh  
den  
We  
of nat  
home.  
we lan  
Not or  
I spen  
plenty  
be call  
we wo  
reach  
string  
after v  
Wh  
little t  
told by  
decla  
that it  
under  
difficul  
will no  
on our  
der tow  
the cus  
The  
and no  
to give  
I succe  
valises,  
from n  
that th  
ended.  
German  
where,  
soon.  
that th  
which  
At one  
high in  
and the

well to go out after other men; but men do no less well to preserve the boys from going out at all. There will always be lost sheep to find, there are always lambs to keep from being lost.

It is not for me to say which is the greater achievement, the reclaiming of the prodigal or the retention of the child; but while the former calls for our very best effort, let us apply the words, "This ye ought to have done and not to have left the other undone." So I appeal to the men of this gathering on behalf of the boys. Prevent their growth into manhood apart from the Church by providing for them within it. How can this be done? I would not dogmatize, but my own judgment is that the best work the men can do for the development of other men from among the boys is *not* by multiplying organizations for boys, but by using to best advantage those we already have. Do not plan to take the boys out of the Sunday school, but plan to put the men into it. What boys need is not more societies, but a bigger and better society than the average Sunday school now affords. This is within your reach as Methodist men. Get into the Sunday school. If it be

dormant, vitalize it. If it be inactive, awaken and energize it. The boys need you men, that they in turn may become better men than you. Only the right type of male leadership to-day can ensure for Methodism of a coming generation the kind of men that will be most needed for the work of God. If you are not familiar with the *Canadian Standard Efficiency Tests in Boys' Work*, study the booklet. It is worthy your earnest attention, and through its plans you may perhaps proceed to the mentorship of a group of boys who will do you honor long years hence.

We need men! Never more pressing than to-day was the call for working men. Men who, singly and alone, if needs be, will live and labor for the overthrow of all evil and the enthronement of righteousness; men who are combined and trained for collective and well-organized efforts; men in the country, men in the city—everywhere Methodism needs good men, devoted men, useful men, to carry on her work. Men! Let us all respond ourselves and vow to win others to join in service for our Lord and King.—THE EDITOR, at Brantford Brotherhood Conference.

## EUROPEAN TRAVEL IN WAR TIME

NOTE.—The following is part of a descriptive talk given by Rev. H. Hull, B.A., to his congregation in the Parkdale Methodist Church, after his return from a trip to Europe last summer. Mr. Hull and party were fortunate to get away from the Continent as they did, though from his account of their experiences it was by no means easy or pleasant to do so. Our readers will appreciate the difficulties as they read the description, but would enjoy it more fully if they heard Mr. Hull tell it.

**I**N all we were away nearly eleven weeks, and every day when we were not on the water was packed full of incident.

We returned home with a keener interest in the struggle of nations than we could have gained by remaining at home. It was a case of soldiers everywhere, from the day we landed in Holland until we left England for home. Not one day was free from anxiety. Although Italy, where I spent two happy weeks, was not at war, yet there were plenty of soldiers, and no one knew how soon Italy would be called upon to defend herself. We were never sure that we would again be able to pass through Switzerland, or reach England through France, on account of the very stringent customs regulations for tourists which obtained after war was declared.

When we passed down from Brussels to Liege we had little thought that we were running into trouble, but were told by a wild-eyed woman at Liege that Germany had declared war, that all foreign trains had been stopped and that it would be impossible for us to get into Germany under the circumstances. We got in that night, but under difficulties, and in the midst of uncertainties which we will not soon forget. We found ourselves, with four valises on our hands, in the middle of the night in a strange border town, trying with the rest of our party to get through the customs regulations into Germany.

There were no street lights, the streets were un paved, and none of the Germans standing around seemed inclined to give us a hand, not even with the offer of a liberal tip. I succeeded at length in getting a boy to carry two of the valises, which left me free to tackle the other two, and from my own experiences I have not the slightest doubt that that boy earned the tip I gave him before his trip ended. There we were amidst two long lines of greasy Germans and sniffing dogs, travelling to we did not know where, but hoping all the while that the end would come soon. Sometimes those in the lead would become so tired that they would stop and drop their valises on the ground, which action was a signal for the rest of us to do likewise. At one stopping-place we had valises piled about six feet high in the middle of the road. It was a night of anxiety, and the end was not yet.

After getting through the customs, we waited an hour for a train, which came along about 11.30. Instead of there being one trainload of people there was twice as many people as the train could hold, which meant that some would have to wait. We travelled then to the well-known town of Aix-la-Chapelle, where we dangled our feet from station chairs and counters until nearly daylight. That was the first day of August, when, as you will remember, Germany declared war against Russia. By the time we got on to Cologne we found that city full of soldiers, who were being mobilized from all parts of the adjacent country. Apparently Germany had been putting soldiers in the vicinity of Luxemburg for a couple of weeks.

I have a photograph I took against the orders of the soldiers, who forbade us to show our camera, but it was so characteristic of the Rhine, that I was willing to take the



GETTING OUT.

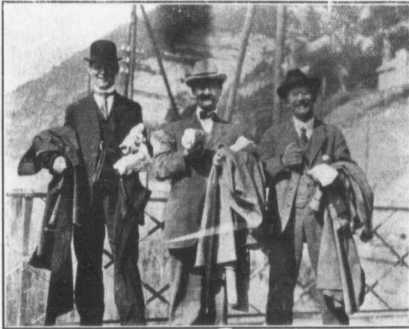
risk; so turned my back, unbuttoned my coat, slipped my camera out of the valise and snapped it. Many a man has been shot for doing a similar thing since that time, for that entire country from Cologne to Mayence is strongly fortified. We found the German soldier quite insolent, for he was the only man who had any rights after war was declared. Everybody must stand aside for him, and we were glad at the cost of any inconvenience to escape from Germany to the south through the Black Forest country into Switzerland.

Then came Milan, Venice, Florence, Rome, Naples, the buried city of Pompeii, back again to Rome for some days; Pisa, Genoa and Stresa to Switzerland. My visit to Rome was the climax of the trip. Of all that I saw, Rome possessed the most fascinating interest, and if I had my choice

as to the places I should visit again, Rome would be the first, London second, Florence third, and Paris fourth.

I must tell you about an interesting experience I had in getting from Switzerland through France into Paris. Understand that the war had been going on for over three weeks, and the French Government allowed but a few tourists to pass from Switzerland through France into Paris each day, and when you recall that there were many thousands of tourists awaiting for that opportunity, you will know the conditions of travel we experienced.

The secretary of our party, which consisted of some ninety-five members, had our passports on one sheet of paper for convenience; he also carried the tickets, and when any of us needed money, we went to him, as it was impossible to cash our travellers' cheques, except in the very large places. When passing out of Switzerland, we came to a little place on the borders of France called Valorbe, where we were told that there was a couple of cars waiting at the station and that we must step lively or be left. I succeeded in getting in with the rest, but when I found dozens of women standing for lack of seats, I decided to try the baggage car, where the conductor told us there was plenty of room. With many other strangers standing in this car, we thought we were safe, but just a few minutes before the train pulled out the inspector came in and ordered the soldiers who were on duty on the platform to put us out. We of course tried to get into the



LOOKING AS THEY DID NOT FEEL.

passenger coach with the rest of the passengers, but we found the soldiers had locked the doors, and there was nothing else to do but to yield to the pressure of hideous bayonets and get off the train. The baggage car was no sooner cleared than the train pulled out and left myself and two other stalwart members of the party with a childish grin on our faces; but the grin does not represent the terrible feeling of loneliness, as we saw our friends move out.

The next train was six hours later, and there was nothing to do but wait. We ate what lunch we had, and waited. There was plenty of scenery, but it did not appeal to us. When the train came in we made friends with a man who could speak French, and who explained to the conductor our predicament, with the result of a free ride to Pontalier, where we had to pass the customs, and try and get into France without a passport. We hoped all the time, of course, that the secretary of the party had stayed behind to see us through, but we had to see ourselves through.

I was elected manager, conductor, treasurer and interpreter for the three of us. The duties of treasurer were light, for we could muster only \$20 between us, and we knew it was likely we would have to travel several hundred miles, and live a day and a half, to say nothing of other necessary expenses. When we lined up for inspection at the customs gate, the officers thought it very funny that

three soldierly-looking men should try to get into the country without a passport. We were searched from head to foot twice, and I was relieved of my camera by the chief of police, and was taken up to his office for further inspection. He asked me if I had anything to show who I was. Fortunately I had a few of my calling cards printed for the trip, stating that I was a great man in my own country, and he then asked me to show my money. I produced thirty cents, and I felt like it. It's well known that spies have plenty of money. That seemed to satisfy them that I was not as dangerous as I looked, and then, too, my honest face and innocent ways seemed to impress him, with a result that he told me we could go.

Word had been left that our passports would be found at the mayor's office in the town, for which we were glad. We succeeded in borrowing \$25 from one of the T. Eaton Co.'s continental buyers, and we needed it all, for we landed in Paris at 3.30 on the morning of the third day, after a series of trying experiences, with \$1.05 in the treasury.

Before leaving Pontalier, I decided to have a try to get my camera back, and taking a little English girl who could speak good French, I went up to the chief's office and pleaded with him for it. He asked me if there was a film in it. I took it apart and showed him that there was not. But I did not tell him that I had had the presence of mind when coming into the town to remove the film. My honest face stood me in good stead once again, for he gave me back the camera.

When we landed in Paris Mrs. Hull was not the only glad one. Getting out of Paris we had some inconvenience. We arose at 3.30 in the morning in order to get a seat on the train that left at 6 a.m. No one could eat much breakfast at that hour of the morning. There were no dining cars, no station restaurants, and we did not procure dinner until four in the afternoon. We passed through Lille, but it might have been a difficult thing to do had the German cavalry continued their sweep on the town. It seems that they heard that a number of British soldiers had arrived, which caused them to change their mind and turn to the east.

In looking back over our trip on the continent, I can see many places where it might have been serious for us, but we were very glad to get off so well, especially with the English Channel full of mines, and Paris threatened daily with aeroplanes and the commerce on the Atlantic threatened by German cruisers.

When we left Bristol we were not allowed any lights on deck at night, and all the port-holes had to be closed until daylight, which made sleeping very uncomfortable; but the deck accommodation proved fascinating for the dozens of young couples who took advantage of our inconvenience to the full. Right glad we were to see the Straits of Belle Isle, for then we knew that we were in safe home waters.

The captain of our vessel told us that he was chased by a German cruiser on his outgoing trip, but he escaped by giving false positions through his wireless apparatus, and thus deceived the commander.

Canada, always fair to our eyes, never looked quite so attractive as it did the day we sailed up the St. Lawrence to our "desired haven."

"WHAT are the things that make for peace? If we gather together in the name of Jesus Christ, it means that we worship the All-Father, who pities our foes as He pities us. It means that we gather in a temper of common charity, desiring for our foes the blessings we seek ourselves. It means that we ask God to give us that trustful repentance which alone can make the human spirit the conductor of God's power and peace in the affairs of men.

"Such temper of love and repentance is far more potent than any other, for the force of God's omnipresence is added to it. Let us pray faithfully, convinced that if as a nation we will but open our hearts to the temper of Christ, that temper will leap from heart to heart from crowd to crowd, from nation to nation. So only, when any issue of the war makes it possible, can an early and true basis of peace be found."

Norman by the Editor under the usual of nations as written (over)

B U

other c... it is a... condition... of some... London... condition... versatile... and the... believe... pinch o... country...

Will... turned... as being... is expr... which... ability... Britain... prise... gravity... mitted... isher i... individ... ever, th... the fat... tioned... present... answer...

When... likely... friend... that he... British... say up... dwell... hardly... tial to... the do... power... the rel... his cou... thought... the hig... has big... shaken... His com... old one... much s... power"... compari... our fee... prepare...

THE

You v... laying... soul bec... of the m... of the g... the exp... quent e... probably... in all... rather... who are... Minister... the very... tire his... mate of... present... stone, f... never d... what M... lar gover... A galaxy... consist... connect... Sir Ed... Affairs.



## "Business As Usual"

BISHOP WILLIAM F. ANDERSON.

NOTE.—The accompanying article was written by Bishop Anderson, at the request of the Editor of *The Christian Advocate*, to describe "his impressions of Great Britain under the stress of war." He "enjoyed unusual opportunities of making accurate observations of the people," and his conclusions as written in this article will be of great interest to Canadians generally.—Editor.

"BUSINESS AS USUAL" is the sign which greets one everywhere in the London marts of trade and in other cities of Great Britain at this time. It is a pretty accurate expression of real conditions. If a man were to drop out of some other planet into the heart of London, he might easily surmise that conditions are about normal, barring conversation upon the subject of the war and the contents of the newspapers. I believe that England feels the financial pinch of the war even less than our own country.

While the legend could be easily turned to the reproach of the Britishers as being "a nation of shopkeepers," it is expressive of a national character which is very striking. The imperturbability of the typical citizen of Great Britain these days is something of a surprise to an American in view of the gravity of the situation. It must be admitted, as is often noted, that the Britisher is a rather smug and comfortable individual. Let no one suppose, however, that he has not a reason to give for the faith that is in him. If he be questioned as to why he is so composed under present distressing conditions, his answer is ready at hand.

When it is suggested that the enemy is likely to invade the British Isles, a friend smiles significantly and remarks that he is rather of the opinion that the British "navy" will have something to say upon that subject. Those of us who dwell in the vast domain of America hardly appreciate how absolutely essential to the very life of Great Britain is the defence of an incomparable sea power. The Englishman not only sees the relation of this to the well-being of his country, but swells with pride at the thought of her admitted primacy upon the high waterways of the world. Nor has his confidence been in the least shaken by the losses of recent weeks. His comment is that "The ship was an old one and really did not contribute much strength to the navy's fighting power"; or, "The loss is not great in comparison with the total strength of our fleet"; or, "Naturally we must be prepared for some reverses."

### THE MINISTRY BEHIND THE GUNS.

You will also find the English citizen laying the unction of solid comfort to his soul because of the character and ability of the men who are directing the affairs of the government and carrying forward the expedition of the war. It is a frequent comment that Great Britain has probably now as strong a government as in all her history. It is, indeed, the rather justifiable boast of the Liberals who are now in power. Already Prime Minister Asquith is written up as one of the very greatest of Premiers in the entire history of the nation. In the estimate of many representative men of the present, he ranks with even the great Gladstone, for it is declared that Gladstone never did and never could have done what Mr. Asquith has achieved for popular government and democratic ideals. A galaxy of brilliant names may, with all consistency, be mentioned in the same connection.

Sir Edward Grey, Secretary of Foreign Affairs, commands the confidence of all

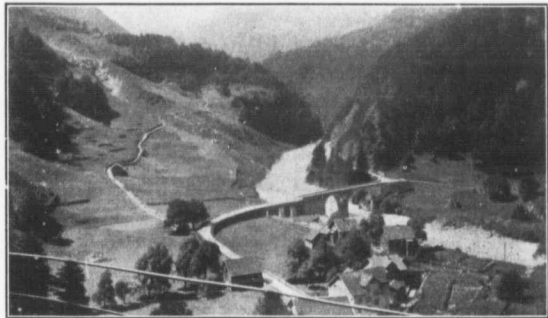
parties in the nation to a most remarkable degree. In this respect he is not only in the first class; he is in a class by himself.

Mr. David Lloyd-George, Chancellor of the Exchequer, is probably the best loved and the best-hated man in England—loved by the people, of whom he is truly one; hated by the ultra-aristocrats. But the balance turns more and more to the side of approval, admiration and even love. When it is remembered that the cost of the war to Great Britain is a million pounds per day, the magnitude of his problem will be appre-

homed the Great Britain of to-day has unshaken and perfect confidence.

### A WELDED EMPIRE.

Recent happenings have produced a situation which contributes much to the general feeling of security. It is the confidence in a united empire. At the time of the Boer war there was much division of sentiment, and many good and conscientious men could not go with the Government in approval of that expedition. But to-day there is no division of opinion. Practically every man, woman and child is convinced of the necessity of Great Britain's part in the war under present conditions. I happened to be in the House of Parliament the day that John Redmond, in a thrill-



A SWISS SCENE.

Amateur photograph. By Rev. H. Hull.

ciated. He is a veritable Napoleon in finance. The loan of three hundred and fifty million pounds went through like lightning, under his masterful hand, with many thousands of pounds surplus.

Mr. Winston Churchill, First Lord of the Admiralty, is the youngest of the "Big Four," being now but forty years of age. That he has the daring of youth no one will question. There are times when he is charged with being impulsive—yes, even reckless—but the answer of his friends is that this is a time in history when aggressive leadership is required. To have seen this great quartette of Britain's leaders day after day last autumn in the halls of Parliament, seriously at work upon the nation's problem and destiny, was an experience never to be forgotten.

Secretary McKenna, in charge of Home Affairs, and a number of other leaders who are grouped naturally with this distinguished company, are contributing in large fashion to the general confidence of the entire population.

### A SECOND "BIG FOUR."

Turning away from Parliament to the battle line, it is seen at once that "K of K"—"Kitchener of Khartoum"—stands out as the man of the hour. A distinguished Irishman points to him as a fine illustration of the saying that an Englishman possesses all the characteristics of a poker, except its occasional warmth; but in the estimate of the English nation, Kitchener knows the business of warfare and will make good in this connection. Field Marshal Sir John French, Admiral Jellicoe and the dauntless Lord Fisher, now seventy-four years young, as they delight to say, together with Kitchener, form another "Big Four" in

ing speech, committed unqualifiedly the whole Irish constituency. And this solidifying of sentiment seems to include not only the British Isles but all parts of the empire. On another one of those eventful days, report was made as to the attitude of Canada, Australia, South Africa and India. It is said that there has been no such day in Parliament in many years. The report from India evoked the wildest enthusiasm. Men threw their hats into the air and shouted "Bravo" with wildest joy. The present attitude of those who fought against England in the Boer war, notably of General Botha, is regarded as one of the greatest tributes which could possibly be given to the wisdom of Britain's treatment of her colonies. And certainly it would be difficult to gainsay the claim. Such a transformation in the brief period of twelve years is, indeed, a notable triumph.

### CONFIDENCE IN THE CAUSE.

But the chief source of comfort in this experience of the British people is in their belief in the downright justice of his empire's participation in this war. If it be suggested that it means a long struggle, involving great loss of life and of property, the answer invariably is, "What else could we do? Now that Britain has kept her word, no sacrifice is too great, either of life or of property. If our representatives had betrayed us by a cowardly shirking of our responsibilities we would have had no heart for anything; we could only have hung our heads in shame. But now that the honor of the nation is preserved and Britain's word and bond are both permanently established at their face value, though at great cost, everything we have is at the service of the country in its

hour of need." "Truce armed is he who hath his quarrel just" has made its way from the classic pages of the Bard of Avon into the very bone and sinew of the nation's life. This is the message of the pulpit to the people of England at this time, whether of the Established or Nonconformist Church. It forms the undercurrent and spiritual tone of the public services which are largely and earnestly attended on both week-day and Sunday. The teachers and preachers of morals and religion are making the hour of the nation's stress and strain an opportunity for a rebaptism of faith in and dependence upon the living God.

One evening a few weeks ago, an American met upon the streets of London a British soldier who had just returned from the battle line. Taking him by the hand, the American said to

Tommy Atkins that it was a brave part which he was playing and that issues so important as to involve the whole cause of civilization were involved in the struggle; that personally he (the American) felt a debt of gratitude for the service rendered to the cause of liberty and progress by the defence of honor and of right. The soldier disclaimed any such importance as the sacrifice made in the hardships of life in the trenches, but simply replied, "It does seem, in view of the interests at stake, that every man of stuff should offer himself gladly for his country's welfare, doesn't it?" And Britain's men of stuff are enlisting with a rising tide of enthusiasm for the protection of the nation's flag, the security of the empire and the advance of civilization.

some day rule the earth, and there will be no revolt against His sway. When He does, when He has His way with the world, when the government of the earth is administered in harmony with His teachings, we shall have universal peace; but not until then.

This is not to admit that the coming of world peace is problematical. It is to proclaim it as an absolute certainty. For the day will come when the nations shall whose right it is. The war gods are all usurpers, and their crowns are tinsel. The real King of the world is coming to His own, and when He takes His seat, the slaughter house of the nations shall be behind us.

3. The third position of the Bible on world peace is that it will come as fast, and only as fast, as *peace relations are established between God and the individual*, as a result of Christ's atoning work on the Cross.

The Bible knows nothing of a civilization that comes wholesale. It has no faith in changes which affect only the outside of life. It lends no support to schemes for social redemption which begin by denying or discrediting individual regeneration. Society can never be saved any faster or any higher than the social evils which compose society are saved. The Bible is not against the making of the outside of the platter clean. It merely says: "You cannot have a sanitary world so long as the sources of life are foul." If men are ever to get on peace relations toward each other, they must first get on peace relations with God. If they are to discover that they are brothers, they must first discover that they have a common Father.

Since man is essentially a spirit, his life movements originate in the spiritual realm.

And so the cross is fundamental to world peace. The Lamb slain from the foundation of the world is the peace offering of God. The mission of Christ as Saviour is not to reconcile God to men, for He has never been alienated; but to reconcile men to God. "He that hath seen me hath seen the Father." When a man lays down his arms against his Father, the faith of the Bible is that it will not be long until he thrusts into its scabbard the sword he has drawn against his brother. And so the way to world peace is not a short road. It is steep and long, for it winds to the heights of Calvary.

And so, the promoters of world peace are not merely the orators in peace councils or the diplomats of nations, the Premiers and Presidents and Kings. He that converteth a sinner from the error of his way has made a contribution to world peace; and he that saves a soul from death has lifted civilization, by that humble act, to a higher level, and has helped to hasten the day when war shall be outlawed.

4. The fourth position of the Bible on universal peace is that *there will be war*. It sings its song of peace and boldly predicts war. There is a divine audacity in the teachings of the Bible on this subject. It seems to admit the unreality of its own predications. It asks, "Why write of war? Because the Bible never glosses the facts. It does not hide the price which must be paid.

It is significant that the most frightful picture and prophecy of war come to us over the lips of the Prince of Peace. It is Jesus Himself who on a cross near the Cross on which He is to pay the price for world peace, lifts the curtain and bids us look at the frightful spectacle of world wars which must still be fought.

And so, the Bible does not explain war; it proclaims it. Therefore, when the war kings of the earth reel in their

## The Bible and Universal Peace

JAMES I. VANCE.

NOTE.—In the current number of *The Christian Union Quarterly*, published by the Christian Board of Publication, St. Louis, Mo., the following illuminating article appears. Because it will be of great benefit to our young people, we reprint the paper, and advise a careful perusal of it by our readers generally, and a more complete analysis and exposition of it for League study as a supplementary topic on some convenient evening.—Ed.

THESE are four main positions set forth in the Scriptures on world peace. These positions, however, are fundamental. Granting them, one may be safely left to his own conjectures as to dates, eras and dispensations, and may indulge into excursions into the realms of unfulfilled prophecy without great peril to his own soul or disaster to the interests of Christian civilization.

1. The first and outstanding position of the Bible on universal peace is that it is *boldly predicted and claimed*. The language is unmistakable, and the references so frequent as to leave no doubt.

"He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire."—Psalms 46: 9.

"He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall we learn war any more."—Isaiah 2: 4.

"They shall not hurt nor destroy in all my holy mountain, saith the Lord."—Isaiah 65: 25.

"And I will break the bow and the sword and the battle out of the earth, and will make them lie down safely."—Hosea 2: 18.

"His name shall be called wonderful, counsellor, the mighty God, the everlasting Father, the Prince of Peace."—Isaiah 9: 6.

These are a few of the many passages in which the Bible proclaims to men God's dream of world peace. It is a bold dream. At the time, nothing could have seemed more presumptuous or ridiculous. The world was steeped in war. Its gods were all war gods. Its glories were military glories. Its heroes were not diplomats and pacificators, but fighters. The story of Israel as a nation is a war story. They were always fighting. Their very altars flamed with the wreck and ruin of heaped-up strife. And what was true of Israel was true on a larger scale of the other nations of the world. From the birth of Romulus to the days of Augustus Cæsar, a period of some seven hundred years, the Romans had but six years free of war. Men had come to re-

gard it as inevitable. Successive generations knew nothing else.

Into this pandemonium of world strife the Bible sang a peace song, and among the war-cursed peoples of the earth came Jesus, saying: "Blessed are the peacemakers." The Bible stands for world peace. It boldly proclaims it. It is absolutely against war. It sings to the race of a day that is coming when wars shall be forever past. It stakes its claims as a divine religion on this issue. If war is a necessity, if it is a good thing in itself, then the Bible is a silly book.

Let us pause to pay a tribute to the boldness of a religion that does not trim with the crowd. Men talk about the evolution of religion. In the name of righteousness, how in the face of a war spirit that still seizes the earth in rivers of blood and flames the world with race-hatred, could the Bible have gotten its dream of universal peace as an evolution? It came as a revelation from the God who sits above the war clouds and sees beyond the centuries of human strife. Standing firmly on His word, we may possess our souls in patience, and boldly champion the programme of world peace.

2. The second position of the Bible on this subject is that *universal peace is to come as the result of the influence of Christ on the life of the world*.

This is not saying that statesmanship and diplomacy, that invention and discovery, that trade and transportation, that education and journalism may not lend themselves powerfully to peace movements, and be found useful tools in ending war. The Bible, however, has no hope of a permanent era of peace as the product of these things. That the Bible is not mistaken is conspicuously evident from the present world situation. If the invention of death-dealing weapons, if the erection of peace palaces and the holding of peace conferences, if the maintenance of great standing armies and of formidable navies, if the development of commerce, if the skill of diplomats, if the sanctities of home and the rights of women and children and a sense of the value of human life could unseat the war god, this carnival of brutality in Europe would never have disgraced civilization. The brighter influence must project itself into the problem. A bigger force must lay hold of the brute instincts which sway nations no less than individuals. If men are to learn to go to war no more, they must sit at His feet Whose advent on earth was announced by angels singing: "Peace on earth and good will to men."

Christ is the Prince of Peace. He will

delirium  
nations  
has fa  
The  
A sign  
proph  
horosc  
presen  
and hu  
The  
not co  
imagin  
will be  
the est  
is a r  
realize  
that c  
through  
persist  
their a  
"L  
Wh  
Up  
Whit  
not wa  
sees b  
nations  
when  
tended  
horses,  
peace  
red bo  
black b  
war, a  
the de  
cries o  
beneath  
long?"  
the un  
their  
have al  
answer  
be ent  
lords.  
This  
the clo  
Inspire  
univers  
These  
tions o  
proclaim  
the inf  
will co  
be the  
comes.  
In vi  
serenely  
by the  
that  
potenti  
ly cert  
will be  
A ma  
powere  
He is th  
he belie  
him soo  
fact of  
mare o  
effort,  
tyrann  
a r  
Observe  
directly  
Roberts  
Every  
"I need  
love we  
have w  
which  
shrinking  
No one  
long ru  
"let ou  
Mary O

# List of Weekly Topics by Departments

For the Year including May, 1915, to April, 1916

## I. CHRISTIAN ENDEAVOR.

First week in each month.

General Theme: A YOUNG CHRISTIAN'S PROBLEMS.

- May—What is the Christian Religion? Mark 12: 28-34.
- June—What does it mean to be a Christian? Mark 1: 16-20; 10: 17-21.
- July—What is it to be a Church Member? Matt. 18: 15-22; Acts 2: 42-47.
- Aug.—Young People in Relation to the Church. 1 Tim. 4: 6-16.
- Sept.—On One's Calling. Isaiah 6: 1-8.
- Oct.—The Field of Action. 1 Cor. 12: 4-31.
- Nov.—The Young Christian at Home. Mark 10: 2-16.
- Dec.—Be Ready! Luke 14: 28-32.
- Jan.—"Follow Me." Where? Matt. 6: 10; 7: 12.
- Feb.—The Inner Circle. Matt. 6: 5-13; Mark 11: 25.
- Mch.—The Two Dark Angels. Heb. 12: 7-11; 1 Peter 5: 6-10.
- April—A King's Motto: "I Serve." Luke 22: 24-27.

## II. MISSIONARY.

Second week in each month.

General Theme: A VIEW OF THE WORLD'S MISSION FIELDS.

"The World is my Parish."

- May—Our Record—What Shall we Make It? Matt. 6: 1-21.
- June—Our Country and its Missionary Opportunities. Mark 4: 1-20.
- July—Canada's First Inhabitants—What are we Doing for Their Descendants? Pal. 24.
- Aug.—Our Duty to the Orientals in British Columbia. Luke 10: 25-37.
- Sept.—The Land of the Rising Sun. John 9: 1-18.
- Oct.—Korea in Transition. Acts 17: 22-33.
- Nov.—China, the Land of Progress. Pal. 67.
- Dec.—The Call of India. Luke 2: 8-20.
- Jan.—The Kingdom in the Pacific. Pal. 19.
- Feb.—The Future of Africa. Matt. 9: 27-38.
- Mar.—The Moslem World. Pal. 96.
- April—What North America owes to South America. 1 Cor. 13.

## III. LITERARY AND SOCIAL.

Third week in each month.

General Theme: REPRESENTATIVE MEN OF CANADIAN METHODISM.

- May—Thomas Coke and Francis Ashbury, Pioneer Bishops of Methodism. 1 Tim. 3: 2.
- June—Lawrence Caughlin, Wm. Black and Freeborn Garrettson, apostles to Newfoundland and Nova Scotia. Matt. 10.
- July—Tuffey and Neal, soldier preachers. 2 Tim. 2.
- Aug.—Nathan Bangs, a knight of the saddle bag. Acts 13: 1-13.
- Sept.—Paul and Barbara Heck, the Irish Palatines. Acts 11: 19-30.
- Oct.—Wm. Case, Father of Indian Missions. Matt. 9: 27-38.
- Nov.—Egerton Ryerson, champion of civil and religious liberty. Isaiah 58.
- Dec.—Enoch Wood and Alex. Sutherland, Superintendents of Missions. Isaiah 52: 1-12.

- Jan.—Matthew Richey, Samuel Nelles and George Douglas, college presidents. Isaiah 61.
- Feb.—George McDougall, George Young, Thomas Crosby, James Evans, pathfinders on plain and prairie. Rom. 10: 1-16.
- Mch.—John Poy, Educational Secretary. 1 Cor. 13.
- April—Edward H. Dewart, W. H. Withrow, editors. Eph. 4: 1-16.

## IV. CITIZENSHIP.

Fourth week in each month.

General Theme: NATION BUILDING.

- May—The Church and Nation Building. Isa. 53: 1-14.
- June—The School and Nation Building. Dan. 1: 2-8.
- July—The Women and Nation Building. Judges 4: 4-9.
- Aug.—The Employer and Nation Building. Deut. 8: 7-20.
- Sept.—The Toller and Nation Building. Neh. 4: 13-23.
- Oct.—The Home and Nation Building. Ruth 1: 6-18.
- Nov.—The Drink Traffic and Nation Building. Isa. 5: 11-25.
- Dec.—The Parliament and Nation Building. Psal. 144.
- Jan.—The Farm and Nation Building. Deut. 11: 13-17.
- Feb.—The Press and Nation Building. Jer. 5: 19-24.
- Mar.—The Immigrant and Nation Building. Acts 2: 1-13.
- April—The Child and Nation Building. Matt. 18: 1-14.

## Concerning the Topics

We call special attention to the Topic list given above. It will be noted that, as last year, there is a General Theme for each Department. Only by some such method can our Leagues hope to impart substantial information on any of the great subjects of study claiming the attention of all thoughtful young folk. Any haphazard selection of topics must fail to give permanent instruction of the highest value. Better make the year's studies in any of the Departments illuminative of some vital subject than have twelve hit-or-miss topics that land you nowhere in particular. Take a primary topic as illustration. During the past year we have been studying the great central men of the ages around whom God has built the Church in the earth. This year we shall settle down to a study of the men around whom Methodism in our own country has grown to its present influential position among the Churches. Look over the list given above and see if such a course will not be exceeding profitable to us all. We should know these men intimately for their works' sake. Canada in its development and growth as a nation, with the several factors that enter into its extension, will be prominently before us in the Fourth Department; the world's mission fields demand intelligent study to-day, and will pass before us in the Missionary monthly studies, and our own vital problems as young people are brought close home to us in the studies apportioned for the First Department. Surely this list is a most worthy one, and our local societies, whether leagues, clubs, classes, brotherhoods, or what you will, do well to study it well before settling on one of their own selection. Whatever your society may decide to study, see that you have a systematic plan to follow for each Department, and then follow it up methodically through the year.

delirium of butchery, and engulf the nations in strife, Christian faith need not lose its head and conclude that the Bible has failed.

The thing which has occurred is merely a sign of the accuracy of the divine prophecy. It was all in the original horseshoe. The people who allow the present European war to unsettle their faith are poor students both of the Bible and human history.

The fact that the Bible predicts it does not consecrate war. We are not to imagine because Christ tells us there will be wars, that war is necessary to the establishment of His kingdom. War is a necessity only because men are estranged from God. There is no boon realized through the strife of nations that could not be far better realized through their Christianization. But sin persists, and men are slow to lay down their arms against the Almighty.

"Long is the road, and steep,  
Which slopes through darkness  
Up to God."

While the Bible predicts war, it does not waver in its prediction of peace. God sees beyond the battle lines of all the nations and all the years, to the day when the King on the white horse, attended by the hosts of heaven on white horses, the celestial cavalry of universal peace, shall overthrow the rider on the red horse of war, and the rider on the black horse of the pestilence wrought by war, and the rider on the pale horse of the death caused by war. Then the cries of the victims of war, who are beneath God's alard praying: "How long?" who are clad in white garments, the uniform of peace, who because of their experience of the terrors of war will have all become peace-lovers, shall be answered; and the Prince of Peace shall be enthroned King of kings and Lord of lords.

This is the radiant picture hung out on the closing pages of Revelation. It is an inspired panorama or moving picture of universal peace.

These are the four fundamental positions of the Bible on world peace—it is proclaimed; it is to be realized through the influence of Christ on the world; it will come as men are reconciled to God by the blood of the Cross; and before it comes, there will be many and bloody wars.

In view of all this, Christian faith may serenely prosecute its work, undisturbed by the present strife of nations, confident that its message is the one adequate and potential peace programme, and absolutely certain that all war gods are doomed and the ultimate divinity of the world will be Jesus, the gentle Prince of Peace!

A man who suffers his will to be overpowered, naturally comes to believe that he is the sport of Fate; feeling powerless, he believes that God's decree has made him so. But let him but put forth one act of loving will, and then as the nightmare of a dream is annihilated by an effort, so the incubus of a belief in tyrannous destiny is dissipated the moment a man wills to do the Will of God. Observe how he knows the doctrine directly he does the will.—Rev. F. W. Robertson.

Every year I live I am more convinced that the waste of life lies in the things we have not given, the powers we have not used, the selfish prudence which will risk nothing, and which shirking pain, misses happiness as well. No one ever yet was the poorer in the long run for having once in a life-time "let out all the length of the reins."—Mary Cholmondeley.

## LIFE PROBLEMS

### The Golden Mean

One important life problem is how to avoid extremes. There comes a time in the life of every growing Christian when he feels as if he would like to assail everybody and everything and straighten them out. He feels as if speaking his mind, his whole mind and—nothing but his mind, we may add. So we have extremists, faddists, and people who harp on one string, until everybody is tired of them. One fellow has a fad about tobacco, another about card-playing, another about dancing, another about drinking. Late and early they try to get in a "dig" about their fad. Others again have theological fads. They exhibit some half-baked idea as if the destiny of the world hung upon people seeing it as they do.

There is no certain protection against annoyance of this kind. Be generous with the folks of one idea. I suppose it is better to have one poor one than none at all. But for yourself, have some sense! Be enthusiastic as you like, but be balanced. The more zeal or steam an engine has the more need of control. Don't scold people to reform them. Don't always be trying the frontal attack. There are other ways. If Joshua had tried the usual way on Jericho they would have turned him down.

### Our Glory Too Cheap

An ecclesiastical statesman has been saying recently that we are getting our glory too cheap. There are too many people in the land, he thinks, who will shout for the flag, and talk for the flag but they do nothing and pay nothing—at least not voluntarily. I am glad that someone has said this. It is true. I met a man one day about the beginning of the war whom I thought would make a good soldier. In reply to my enquiry if he had any idea of enlisting, he said, "I would sooner go fishing." However, he repented afterwards, and was one of the first, not to go fishing, but to enlist in the Expeditionary Force.

We forget that all our liberties, our comforts, our religious and educational advantages, are the price of blood. We are unworthy beneficiaries of these things if we do not accept them and hold them as a sacred trust. If need be we should be prepared to give our lives to protect the sanctity of life and home.

Looking at this truth from another angle, we say "Put the Cross into your life." The spirit of sacrifice isn't something that only soldiers and missionaries need. We all need it. Look up a passage in 2 Samuel 23: 15-17.

### "Aims Too High"

"He aims too high," remarked a boy whose confidence I had gained. He was talking about a lad who had made several attempts to accomplish something, but had quite signally failed.

My young friend expressed himself very seriously on the question of aiming at something, but was sure we needed to be careful and not make foolish mistakes.

There are many angles at which we may look at our lives and get fresh lessons. Here is one. Can we aim too high? If we take the word literally, we

certainly can. There is such a thing—too frequent—of a low aim. But here is a case of aiming too high. In the case of the big guns used in the war they find it necessary to have a solid base for them to rest on, as well as capacity, and range. A few years ago, a cantilever bridge in building near Quebec, fell, because it was not properly supported at the ends. The lesson is plain: do not get out of your depth, keep your feet on the ground. We must study our limitations as well as our possibilities. Many young men have not only failed to "hit" in trying too much, but they have lost their ammunition altogether. We have been endowed with many faculties, and must bring all into use. Common sense must play a part as well as imagination. Aim high, to be sure, but aim wisely and well.

### Put Some Shine On

An Englishman and a Canadian were talking about the young men of both countries, comparing them as to education, culture, and so forth. There was no unpleasantness whatever, for both were sensible men and anxious to learn. The Englishman said, in the course of the conversation, something like this: "The Canadian young man is a clever, able-bodied fellow, but you don't get the shine on him the way they do in the old country."

Let us grant that there are all kinds of exceptions to this statement. Take the general truth. In the matter of music, for example, our Canadian boys are eclipsed by the youth from across the water. Many of our choirs are filled by newcomers rather than by native born. The other evening I heard a chorus of six young men; one was a Canadian by birth, five were from Britain.

It is well and good to have health and prosperity. But we want to "adorn" our strength a little. Nature is that way. Put some shine on the boots; they look better by far. Put some "shine" on your mental and moral equipment. Be a gentleman in word, deed, and accomplishment. Shine has its place; finishing touches are worth while.

### Our Attitude Toward "Union"

The "Union question" is one of the most perplexing and vital questions now before the church. No section of the church ought to be more concerned about it than the young people. It is essentially their affair. What then?

We believe in the union of these churches. It seems to "Crede" that the churches concerned are where the Israelites were before they crossed into the Promised Land. Before them were greater opportunities and privileges—and responsibilities. If they had turned back as their fathers did once before that would have been the result? Another weary, aimless, hopeless migration in the wilderness with no set definite purpose and no goal to arrive at except possibly the idea of just taking care of themselves. Which shall it be? Will we make the preservation of our name the highest object of our lives, or are we going to live for a great cause?

We believe, in the second place, that all that is worth carrying into the union from the uniting churches ought to be carried. Methodism from the first empha-

sized the inner experience. As a recent writer has said: "John Wesley did not set out to discover buried truth, but to live out a forgotten life, and to group together into societies those of like mind with himself."

Few denominations were emphasizing this in Wesley's time. Some individuals were. How is it now? The situation is altogether different. Wesley's wish has been realized. Hearts that once were separated are beating as one, and there is no longer reason for remaining apart. "We are not divided, all one body we." Let us close up the ranks, acknowledge the common Master's leadership, and press forward for the conquest of the world.

Still it will be asked what we are to do about our church name, the family life we have been used to. That need not be lost; must not be. We are still to have our own minds and hearts, still to have a greater liking for particular groups of men. That is the family spirit; to be encouraged, not suppressed. A man is no less loyal to his country because he has a home or farm of his own and looks after it well. Why should the most loyal citizen we can have be this is not to be overlooked. The union fulfils all that is worth while; does not destroy. The flower passes, the fruit appears; and thereby saves the flower. The maiden passes, the mother appears, and thus maidenhood is saved. Again we say, "He that saveth his life shall lose it."

### Good Reading

Let it be good reading, something worth while. The number of subjects suggested by the events of the year will be legion. The history of European civilization will attract the attention of the more matured and thoughtful readers, to discover if they can why it has so lamentably collapsed at this time. The history of the various nations concerned in the war will engage the attention of those who read more for entertainment as well as for information.

But with it all we must not forget humanities or the esthetic subjects. We must let our interest go beyond present doings, even though they loom so large. Read about art, philosophy, read poetry and science. And particularly read books or consult works and periodicals about your own business or profession. Don't be a first-rate reader and admirer of other people's doings and content yourself with a second-class place in your own profession.

### What About ——?

What about amusements? Have them clean. Watch the kind of company it brings you into. Watch the tendencies of these things; whether they take away your interest from the Church and better things. Keep good hours. In general—keep a clear conscience.

What about your promises? Are you keeping them? Some folks say, "Yes, I'll be there," and do not come or make any explanation or apology when it. Respect your word, and your obligations.

What about your debts? Are you trying honestly to discharge them, or are you paperizing yourself by "asking" other people to give you credit and "carry you over" from month to month? Be honest. In this new weather, let us all take these respects and make your life an example in word and deed.

*Crede*

## A Man's Fight

GERTRUDE AIKENHEAD, RICHMOND HILL, ONT.

SHE stood before the fireplace, a tender, proud smile playing about her rather sad face, as she looked into the laughing brown eyes that smiled back at her from the portrait on the mantel. She was proud of her bonnie boy, gone to fight for his country. A step disturbed her; she wheeled; was it a ghost? Her boy! She caught the fireplace for support, for premonitions of evil swiftly filled her mind, as she saw him standing before her with drooping gaze and quivering lips.

"Mother, oh mother!" She held out her arms and dropped into a chair. At her feet he knelt, his curly head in her lap, his tear-wet cheeks hidden as she drew his head to her breast. His uniform gone, he was dressed in a cheap suit of tweed. Her voice was very tender, as she comforted him, but the sorrow and disappointment of her soul deepened as stumbingly, pitifully haltingly the story of his fall came out. He had been discharged for drunkenness. She looked out over the village street where lived her neighbors, some of whom had rejoiced with her when her boy had proudly marched away to the defence of his country. She imagined the cynical smile on old Mrs. Gray's face and the pity on Deacon Switzer's, as the facts became known, and wondered how a dreamy, far-off fashion, which would be the harder to bear. Yet, all the time her voice soothing, with her mother-love, spoke gently to her boy.

In the afternoon neighbors came and discussion of his return was unavoidable. At last, when too late for any more gossiping, well-meaning intruders had ceased to come, and the mother was alone with her boy, she wondered if she could face another such day.

Rob sat in dejection, his head bowed on the table, where the scarf his mother had been knitting for him lay. The only sound was the ticking of the clock, marking out the dragging, pain-laden minutes. Lifting the worn, time-yellowed Bible, the loving woman opened it and read words of help and comfort in a voice that faltered but gathered strength as she proceeded. When she knelt to pray, Rob came to her side, as he had done in years gone by, and as she told the Father all about it, the heavy load was lifted and her heart found solace and rest. An hour later she slipped in to the little room where Rob tossed on his bed. Tenderly she kissed the hot forehead and smoothed back the rumpled curls with gentle motherly touch. No word of reproach had been spoken. Suddenly he drew her down.

"Mother, by God's help and yours I'm going to win my fight here, and that's—" but his voice broke and he could say no more.

Weeks passed, the neighbors finally ceased to talk, and Rob came and went as of old, only he was different. The eyes weren't always laughing, the voice was not so gay, but the lips were learning to bravely say "No!" to temptation.

His second best ally in his fight was the wee girl next door. She had given him a warm welcome that first day, leaving a bright memory to shine like a star in the black chaos of disappointment, shame and disgrace. Day after day she met him, and with her little, warm hand in his, trotted at his side, chattering gaily all the while. No one knew except his mother and himself, what the child's love meant to the man in this pain of his fight, or how often the clinging baby fingers held him back from the open door of the alluring bar.

No other offered him friendship—the proprietor of the village hotel. Tactfully, he made no reference to Rob's disgrace, but gave him warm welcome back. Men in the bar called to him, and their voices rang with good-fellowship. Rob's temptation was strong, as wounded by the coldness of the "good" people of the town or their embarrassed kindness, he longed for companionship and to forget his disgrace. But he had lost one fight, and deep in his soul he resolved that he would win the next.

by the personality of the leader. As he took his seat and the next speaker rose, he saw a number of rowdies slip in. He knew their purpose and resolved to thwart their plan if possible. It was the last meeting before the vote would be taken,—the crux of the campaign. Praying for guidance, and fighting a hard battle with himself, he waited. The speaker sat down and Rob rose immediately. He seemed taller than ever and in his eyes came an intense fire that compelled attention. Clearly he spoke—

"Just a minute friends! I have a story to tell," and without more ado he plunged into his tale. "Years ago one of Ireland's proudest families sent a son to college to study medicine. On his



FIRST AID TO THE INJURED.

Amateur photograph. By Rescor Laidman, Ridgeway, Ont.

Then came the climax of his test, and his supreme opportunity. The village was to try for Local Option. Up it rose and girded itself for the fray. All the countryside was roused. Five townships were going to vote on the question. The opposing forces began to count their resources. Rob's face lighted at the thought of helping to deliver a blow to the greatest enemy he or his country had ever known. At first the committee was a bit doubtful about letting him work, some of the leaders referring to his past with ominous shakes of the head. But they needed all the help possible, and Rob's winning manner and fine voice became "his tower of strength," as good Deacon Switzer put it.

Up and down the country the young man drove, walked and rode, facing blinding snow and biting frost in his advocacy of the cause. Soaked through from a fall in the icy waters of the nearby lake, which they had tried to cross, he spoke one night so convincingly that men against their wish were won by his earnestness. When remonstrated with about so exposing himself, he exclaimed: "Why, I was willing to face that for the sake of killing men in my country's defence; shouldn't I be glad to do it to save men for my country's defence?"—and they said no more.

At an eventful meeting in his home village, where the battle was being fought the hardest, and the liquor men were putting up a great fight, the hotel-men's allies threatened disorder. Rob was sitting on the platform, his usual place now. He had led the singing, and the people had been roused and thrilled partly by the words of the song, partly

graduation he won the gold medal. He became a Fellow of his college. His colleagues, professors and friends prophesied a wonderful future. He married the sweetest girl God ever made, and then settled down to work, to steady climbing. The young man became head surgeon in one of the great hospitals. His name was known far and wide. He was near the top of his profession. But all this work had meant a tremendous nerve strain and he began to take a little stimulant. Soon he took more and more. Then the crash came. One day he was performing a critical operation; the effect of the stimulants overcame him; he made a fatal mistake and the patient died under his hand. A husband and little children were left to mourn their unnecessary loss. Broken and disgraced the doctor went to his wife, to the woman whom he had promised to love, honor and protect—protect from trouble, disgrace, and every evil from which human love could save her. Taking their little son they went to America, leaving home, friends and country behind. But his appetite went with him; temptation met him on all sides, and he strove to drown his memories and remorse in drink. His wife struggled bravely to win him. Living on the memory of what had been, the hope of what might be, and loving him all the time. But the enemy was too strong, and the man, who might have been so great a noble, filled a drunkard's grave. The boy was all the widow had left. Home, husband, friends, early hopes were gone and her poor, sore heart found its solace in watching and training her boy. He grew to manhood and his country's call came. His mother



consented; she gave her all for her country. Only those of you who are mothers know what it meant to her. The boy dimly guessed, but was too full of his own hopes to think as much as he should of his mother's sacrifice. His hopes were very high. He was going to restore his family's name. He would make that little mother glad that she had borne such a son to her. The boy a soldier should make his country proud of him. Yes, he had lofty ambitions. He went with his contingent. The work was rough and hard and the brightest place often, in the damp, dreary days, was the canteen. Many of the other fellows were there. He was forgetful of the deadly taint in his blood. He took a drink, just to be a good fellow. Then he had to take more to gratify his thirst. He became crazed, his one thought to satisfy that devouring appetite that burned with volcano-like fires within him. When sobered up he was horrified at what he had done. He tried to hold himself in check. God alone knows how he fought, but on his watch as sentry, on the long marches, the craving for drink was there, like a fiend driving him on, and liquor was easily within his reach. Again he fell. Again he struggled, but again was beaten. Then came the tragedy of it all. He was sent back, disgraced, his high hopes were blighted, his name was besmirched, his mother heart-broken; you don't need me to tell you to-night that I am that boy. The latter part of the story is known to all here to-night."

He sat down, his head bowed on his hands, while throughout the audience emotion was plainly visible, even sturdy men from the camps, and bronze-faced, bearded farmers were strangely moved. The men from the liquor party were silent, and a deep hush brooded over the meeting, broken only by a low suppressed sob from Rob himself.

One of the ministers present rose and said, "Let us pray," and inspired by an unseen Power he talked with God, pleased as he had never pleaded before, that men would be guided to vote aright, for the sake of the mothers, of the boys, of the little children, of the weak and tempted ones.

Next day Rob was early out, praying as he worked, bringing out careless voters, and helping the weak and ailed to the polls. When the vote was counted and the result known, on the still night air came the jubilant ringing of the church bells and a mighty shout went up from the joyous villagers. A thunderous rap came at Mrs. Andrews' door and Deacon Switzer, his kind old eyes shining with great gladness, cried: "We've won! We've won!" and forgetful of age and stiff joints he waved his cane. "Where's the boy? It's through him we did it. It was a man's fight, a man's fight, no better was ever fought," he said buskily; then ashamed of his emotion he stamped out, only to run into "the boy." Their hands gripped, their eyes met; no words were needed. Then Rob hurried to his mother—

"Mother, oh, mother!" it was the same cry, but how different!

"My boy!" and, held in his strong, protecting arms, she murmured:

"Thank God for His mercies. It was a man's fight, and you've won."

What God may hereafter require of you, you must not give yourself the least trouble about. Everything He gives you to do, you must do as well as you can, and that is the best way of preparation for what He may want you to do next. If people would do what they have to do, they would always find themselves ready for what comes next.—George MacDonald.

## In Bunyan's Country

NOTE.—In connection with the splendid article of Mr. Malott, given in its place with the expositions of the regular League topics, our friends will find this portion of an article, written by the late Rev. W. H. Withrow, D.D., of much interest. Read together these descriptions of the times and circumstances in which Bunyan lived, and the light thrown on the sterling qualities and many other attributes of his day possessed, will afford abundant material for an exceptionally attractive and instructive League Programme.—Ed.

THIS romantic region is best reached from London by the Midland Railway. Leaving the St. Pancras Station—the largest in the world under one roof—we soon reach the venerable city of St. Albans, more ancient, said the Roman writers, than London. Under Roman rule, Verulam, as it was called, enjoyed the privileges of a free city; but the honor brought upon it the vengeance of the hosts of Boniface. During the persecution of the Christians under Diocletian, Albanus was martyred here. The

sured what he believed to be iniquities of priestcraft; Dallow Farm, in a loft of which he took refuge when pursued because of the truths he had spoken; the village of Elstow, in which he was born, and where, in his reckless youth, he led a dissolute life; Elstow Church, a venerable pile, the notes of whose bells had often been wafted on the air as he pulled the ropes; and then Bedford, where he was imprisoned, and within the walls of the old gaol wrote "The Pilgrim's Progress to the Celestial City."

Luton is pleasantly situated in a valley between two extended series of hills. It is the second town in the county; and is the centre of the straw plait trade. Not far from the station we see the embattled tower of the church, chequered with flint and freestone. Near Luton we pass a spot of much interest. As the



SCENES IN BUNYAN'S COUNTRY.

massiveness of the ruined walls, twelve feet thick, built of flint and Roman tiles; their wide extent; the immense embankment called the Verulam Hills, and the deep ditches against them; the traces of temples; the innumerable coins and other antiquities; not to mention what Roman records about marble pillars and cornices, and statues of silver and gold, afford abundant testimony to the magnificence of the ancient city. After the martyrdom of Albanus, a church was founded to his memory on the spot where the Abbey church, now a cathedral, stands. It is a magnificent Norman edifice; the nave is longer than that of any other church in the kingdom.

Many places are passed hallowed by the footprints of the immortal dreamer Bunyan—Finchley Common, where he spoke bold words on behalf of religious freedom; Luton, where he spread the glad tidings of free salvation; and cen-

train runs along the embankment, the traveller may see, about half a mile to the right, just under a wood that crowns the height (exactly as depicted by our artist), the gables of an old farmhouse which nestles in the valley. This is Dallow Farm. "In the persecuting times of Charles II. the Nonconformists met here, secluded from general observation, for divine worship; and in the roof of the house is the trap-door by which some of the persecuted Nonconformists escaped from their pursuers. It is said that John Bunyan was concealed for several days in this house. When liberty of conscience was granted by James II, the worshippers in the Dallow Farm removed to Luton, and formed themselves into a Christian community."

The description given more than two centuries ago by Camden of the town of Bedford is true to-day. "Tis more eminent for the pleasantness of its situa-

tion  
a beauty  
ford is  
Saxon  
fortress  
toric in  
tion v  
yan t  
nected  
very n  
Bridge  
years  
wrote  
made t  
gone;  
for sev  
pastor  
built.  
a chain  
mortal  
Duke o  
tees of  
doors,  
ing ac  
gress,"  
debted  
Bunyan  
Peter's  
Stanley  
Martyr  
Scienti  
verses  
The  
Bedford  
Elstow  
place a  
(7 mile  
author  
is a be  
miles),  
cupled  
plait.  
wrote h  
ford the  
across  
it is  
Bunyan  
ringers  
In the  
the car  
listened  
the old  
saves  
tiredly d  
old Norm  
ing, dat  
or more  
the doo  
Christ,  
on the  
on the  
which r  
gate of  
On the  
still-fl  
ings, its  
—the so  
the sta  
quaint f  
tiled or  
grown c  
a garden  
full Blo  
and fro  
have ta  
Meadow  
makes t  
househ  
of the E  
wide a  
printed  
"O r  
Dr. Bus  
speak I  
hood wh  
our mar  
its sanc  
laxes no  
life wit  
stronges  
years. I  
as the fa

tion and antiquity than anything of beauty or stateliness." The name Bedford is said to be the Bedocanford of the Saxon Chronicle, the word signifying "a fortress on a river." But the great historic interest of Bedford is its association with the memory of John Bunyan though the actual relics connected with him that survive are not very numerous. The old gaol on Bedford Bridge, the "den" where for twelve years he was a prisoner, in which he wrote his immortal work, and where he made tag laces to support his family, has gone; and the Baptist Chapel, in which for seventeen years he ministered as copastor with Samuel Fenn, has been rebuilt. The new one, however, contains a chair which was occupied by "the immortal tinker." Some years ago the Duke of Bedford presented to the trustees of the building a pair of bronze doors, with a series of panels representing scenes from "The Pilgrim's Progress," and the town has also been indebted to the Duke for a noble statue of Bunyan by Boehm, which stands on St. Peter's Green, and was unveiled by Stanley. A copy of "Fox's Book of Martyrs," preserved in the Literary and Scientific Institute, contains some homely verses in Bunyan's handwriting.

The villages in the neighborhood of Bedford are historically interesting. Elstow (1 mile) is famous as the birthplace and home of John Bunyan. Turvey (7 miles), the scene of the labors of the author of "The Dairyman's Daughter," is a beautiful village. Cardington (2 miles), where stands the house once occupied by John Howard, the philanthropist. Cople (4 miles), where Butler wrote his "Hudibras." As we leave Bedford the traveller should not fail to look across the fields at a church on the left. It is Elstow, where, in 1628, John Bunyan was born. He was one of the ringers in Elstow Church.

In the quaint old church is still shown the carved seat in which Bunyan sat and listened to the sermons preached from the old Tudor pulpit. The tower is one of the few in England which stands entirely disconnected from the church. The old Norman door, with its dog-tooth moulding, dating back probably six centuries or more, is shown on page 61. Above the door is a carved representation of Christ, having St. Peter with his keys on the right and St. John the Evangelist on the left. In the door is a wicket, which may have suggested the wicketgate of the allegory.

On this gentle pastoral scenery of the still-flowing Ouse, with its many windings, its pollards, and its moated granges—the soft-rounded hills, the meadows, the stately parks and manorials, the quaint farmsteads and granges, the red-tiled or straw-thatched cottages, the ivy-grown churches, the fields cultivated like a garden, and the hawthorn hedges in full bloom—his eyes have often gazed; and from the soft green sward he may have taken his description of "Bypath Meadow." Strange spell of genius, which makes the name of the Bedford tinker a household word in every land. No writer of the English tongue has won so worldwide a fame, and no book has been printed in so many foreign languages.

"Of the 'Pilgrim's Progress,'" writes Dr. Punsdon, "it were superfluous to speak in praise. It seizes us in childhood with the strong hand of its power, our manhood surrenders to the spell of its sorcery, and its grasp upon us relaxes not when 'mingles the brown of life with sober grey,' nay, is often strongest amid the weariness of waning years. Its scenes are as familiar to us as the faces of home. Its characters live

to our perceptions no less than to our understanding. We have seen them, conversed with them, realized their diversities of character and experience for ourselves. There never was a poem which so thoroughly took possession of our hearts, and hurried them along upon the stream of story. We have an identity of interest with the hero in all his doubts and dangers. We start with him in pilgrimage; we speed with him in eager haste to the Gate; we climb with him the difficult hill; the blood rushes to our cheek, warm and proud, as we gird ourselves for the combat with Apollyon; it curdles at the heart again amid the Valley of the Shadow of Death;



BUNYAN'S TOMB, BUNHILL FIELDS.

we look with him upon the scoffing multitude from the cage of the town of Vanity; we now lie, listless and sad, and now flee, fleet and happy, from the cell in Doubting Castle; we walk with him amid the pleasanties of Beulah; we ford the river in his company; we hear the joy-bells ringing in the city of habitations; we see and greet the hosts of welcoming angels; and it is to us as the gasp of agony with which the drowning come back to life, when some rude call of earthly concernment arouses us from our reverie, and we wake and behold it is a dream.

"No book but God's own has been so honored to lift up the cross amid the far-off nations of mankind. The Italian has read it under the shadow of the Vatican, and the modern Greek amid the ruins of Athens; it has blessed the Armenian trafficker, and it has calmed the fierce Malay; it has been carried up the far rivers of Burmah, and it has drawn tears from the dark eyes in the cinnamon groves of Ceylon. The Bushmans in their wild woods have rejoiced in its simple story; it has been as the elixir of palms and fountains to the Arab wayfarer; it has served the Malagasy for a Faithful's martyrdom, or for trial of cruel mockings and tortures more intolerable than death. The Hindoo has yielded to its spell by Gunga's sacred stream; and, crowning triumph! Hebrews have read it on the slopes of Olivet, or on the banks of Kedron; and the tender-hearted daughters of Salem, descendants of those who wept for the sufferings of Jesus, have wept over it for themselves and for their children."

## Great Thoughts

He who has gone within himself, who has entered into the chamber of his soul and shut to the door, and gone down on the knees of his heart and humbled himself before God—to him God has surely spoken, to him God has granted salvation.—*Barbour.*

Joy is for all men. It does not depend on circumstances or condition; if it did it could only be for the few. It is not the fruit of good luck, or of fortune, or even of outward success, which all men cannot have. It is the wealth of the soul's character; it is the wealth of the

soul's own being, when it is filled with the spirit of Jesus, which is the spirit of eternal love.—*Horace Bushnell.*

Prayer is more than a kneeling and asking something from God—much more. What we need is to get into the presence of God. We want the hallowing touch of God's own hand and the light of His countenance. Tarrying in His presence we must have the breath of God breathed into us again, renewing the life which He created at the first. This is the first, the great need of the life of holiness.—*Mark Guy Pearse.*

Do not look forward to what might happen to-morrow. The same everlasting Father who cares for you to-day will take care of you to-morrow and every day. Either He will shield you from suffering or He will give you sufficient strength to bear it. Be at peace, then, and put aside all anxious thoughts and imaginations. So long as we love we serve; so long as we are loved by others I would almost say that we are indispensable; and no man is useless while he has a friend.—*Robert Louis Stevenson.*

A crowd of troubles passed him by  
As he with courage waited.  
He said: "Where do your troubles fly,  
When you are thus belated?"  
"Who look on life delight you sufficient  
Who weakly bid goodbye to hope;  
We go—where we're expected."

God has not given us vast learning to solve all the problems, or unending wisdom to direct all the wanderings of our brothers' lives; but He has given to everyone of us the power to be spiritual, and by our spirituality to lift and enlarge and enlighten the lives we daily touch.

Lord, send Thy Light!

Not only in the darkest night,  
But in the shadowy, dim twilight,  
When in my strained and aching sight  
Can scarce distinguish wrong from right  
Then send Thy Light.

—*Constance Milburn.*

SHOW THIS PAPER TO YOUR FRIENDS.

## EPWORTH LEAGUE TOPICS

### Epoch Makers, in Church History

#### XI. John Bunyan, the Puritan

TOPIC FOR THIRD WEEK IN MARCH.

Ephesians V.  
FREDERICK E. MALOTT.

Whoever would understand the England of to-day must study to know the England of the seventeenth century—Puritan England. That was the period during which the struggle that won us our civil and religious liberty was waged. Rare times they were, the times of that stirring and romantic era, and rare men they produced. Lord Macaulay devotes the greater part of his brilliant history of England to that period. John Richard Greene finds it the most fertile period for political ideas England has ever known. A new moral world arose during that period and with it a new political world, less wrapped perhaps in the mystery and splendor which poets love, but healthier and more really national. It was a century during which the grandeur of the people as a whole was first recognized and for that the English-speaking world may thank Puritanism. But back of Puritanism was another cause.

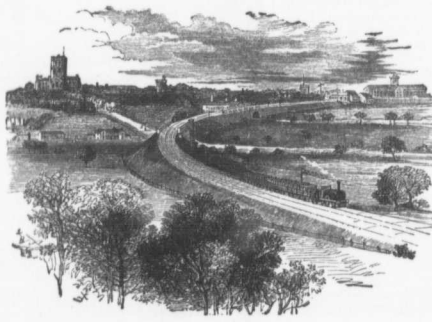
When we look about for the causes of the religious and political change that came over England at that time we find one cause that was adequate. About the middle of the reign of Queen Elizabeth, the people of England became the people of a book and that book was the Bible. It was the one book that all Englishmen read. It was read at church, it was read at home, and everywhere its words, as they fell on ears that were not deadened to their force and beauty, had the startling enthusiasm. Three results followed. The language of the English Bible became the standard English of that and a later day. All literature took on a new tinge. Authors began to borrow its allusions and illustrations. But far greater than its effect upon literature was its effect upon the character and life of the people at large. Elizabeth and her successors tried with varying success to silence the voice of the Puritan preachers, but it was impossible for them to silence the voice of the Book they had opened to the people. The Bible became the great preacher of justice and mercy and truth, and its effect was amazing. The whole temper of the nation was changed. A new conception of life and man superseded the old. A new moral and religious impulse spread throughout every class. "The whole nation became a church," was the saying.

One result of this new life was seen in the demand for a simpler and purer form of worship. This was urged especially by the ministers who had fled to the Continent during the reign of Mary Tudor. At Frankfurt and Geneva they had found a refuge. There they came into contact with ministers of the Reformed churches of the continent. From men like Calvin they learned to regard the use of vestments by priests, the burdening of religion with rites and ceremonies and the elevation of bishops above the other orders of the ministry as contrary to the usage of the early Church and opposed to the spirit of Christianity.

On the accession of Elizabeth these men returned to England and endeavored to reform the liturgy and worship of the Church of England by purging it of all

traces of Romanism. For their pains they were at once dubbed with a nickname. They were called "Puritans." Like many another name it has become, from a by-word and a reproach, a name of honor. The English-speaking world of to-day may thank Puritanism for many of its priceless privileges and possessions.

To their sorrow the Puritan ministers found Elizabeth inclined to retrograde rather than advance. She was fond of pomp and show. The brilliant vestments of the clergy pleased her. More-



ST. ALBANS.

over, desiring to retain as many as possible of her Roman Catholic subjects in the new, national Church, she had the prayer book modified to meet their views. She conceived a violent dislike for the Puritans. She resented their efforts at reform. Bills were passed requiring, under heavy penalties for disobedience, that all clergymen should use the vestments and the ritual. Attendance at church was demanded of all adults. In this way she proposed to have uniformity of worship throughout her realm. But she little knew the temper of her subjects. Puritanism was more widespread than she knew. Resistance began to be made on every hand. Then began that period of persecution that lasted throughout the reigns of Elizabeth, James I, Charles I, Charles II, and James II, and only ended, so far as the Puritans were concerned, with the revolution of 1688.

It is impossible in this brief article to pass the whole course of Puritan history. Suffice it to say that it was to the Puritans, chiefly, that we owe the persistent and finally victorious struggle for civil and religious liberty that marked the seventeenth century. It was to the great, Puritan, middle-class Englishmen that the credit is due of resisting the tyranny of the Stuart sovereigns of England. Persecution drove many of the best citizens of England to the new world, where they formed the basal and best element in the population of the New England States. But enough of them remained in England to wage war for civil and religious freedom. Once Puritanism took the sword and tried by force and violence to establish the Kingdom of God. Brave soldiers those sturdy, God-fearing farmers and tradesmen made. Rupert's cavaliers were no match for Cromwell's Ironsides. But the greatest victories of Pur-

itanism were not won with the sword. To all appearance Puritanism went down to defeat at the Restoration in 1660. But the moment of its seeming defeat was the time of its real victory. Its political experiment was indeed a failure, but the sphere of its sway was widened by its political defeat.

On the accession of Charles II, the army that might have terrorized England, and, like the army of Rome, have set up its own Dictator, quietly dispersed, and the men went back to their farms and their shops again and were known by no other sign than that of greater sobriety and industry. As soon as the wild orgy of the Restoration was over, men began to see that nothing that was really worthy in the work of Puritanism had been undone. "The revels of Whitehall, the skepticism and debauchery of courtiers, the corruption of statesmen left the masses of Englishmen what Puritanism had made them, serious, earnest, sober in life and constant firm in their love of Protestantism and of freedom." In the Revolution of 1688 Puritanism did the work of civil liberty it had failed to do in that of 1642. It wrought out through John Wesley and the revival of the eighteenth century the work of religious reform which its earlier efforts had failed to accomplish.

Slowly but steadily it introduced its own seriousness and purity into English society, English literature and English politics.

Five things the Puritans did for us. They gave us the idea of citizenship. They denied the divine right of kings, but they taught the divine right of citizenship. They taught us the value of our Protestantism and preserved it for us at the time when it might easily have lapsed again into Romanism. They gave religion a first place in their lives. The fear of God ruled them. They allowed nothing to silence the voice of conscience. They reformed manners and dress and today we wear the simple and plain according to the Puritan style; we dress simply and plainly as they did, our manners are direct and plain. What we need is a renaissance of Puritan morality in public and in private life. The Puritan had defects, but they were personal and passing compared with his sturdy worthiness and his virtue virtues. Our civilization suffers from the curse of Mammon. We witness Epicureanism in private conduct, corruption in public morals, dissolving beliefs in religion. This is an age of the reign and worship of material success. We measure our worth by our pocketbooks. We are losing sight of the Eternal. We need a revival of Puritan morality.

Puritanism produced the greatest men of the seventeenth century. Think of Hampden, Pym, Eliot, Hutchinson, Cromwell! Think of Coverdale, Fox, Barrow, Greenwood, Cotton, Roger Williams, Owen, Howe and Baxter! But in that galaxy of great names produced by Puritanism none shine with greater lustre than its two great literary geniuses, John Milton and John Bunyan, the one

the au  
the au  
the En  
Lord  
half of  
were o  
two mi  
faculty  
were th  
the aut  
John  
Bedford  
London,  
was gro  
turbule  
the Civ  
reigns a  
all emb  
eventful  
see all  
was nov  
shifting  
cavalier  
drawn  
people.  
in exile  
ing in i  
those b  
teocrat  
called a  
eries ac  
He exp  
of the  
Charles  
sand m  
barred  
from co  
dared t  
dination  
ments.  
the plag  
preache  
cheered  
which h  
period o  
bler, th  
the mi  
Claverh  
the tria  
ally the  
crowd o  
those sh  
Bunyan  
before h  
superior  
He spea  
early lif  
ess of s  
not to t  
seriously  
most o  
treated  
understo  
strong to  
he has  
One thi  
verted m  
of age.  
ever a  
always  
monly p  
drunken  
At eig  
army, b  
wife bro  
higious b  
father,  
brought  
convict  
the shif  
which h  
tended a  
wardly a  
Paul and  
Wesley  
works of  
fed. P  
of dar  
imaginat  
calamitie  
last he c  
a child o  
try of a  
After i

the author of the greatest epic, the other the author of the greatest allegory in the English language.

Lord Macaulay says, "In the latter half of the seventeenth century there were only two creative geniuses, only two minds that possessed the imaginative faculty in any eminent degree. These were the author of "Paradise Lost" and the author of "The Pilgrim's Progress."

John Bunyan was born at Elstow, near Bedford, in November, 1628. He died in London, August 31, 1688. But how much was crowded into those sixty years! The turbulent reign of Charles II., the times of the Civil War and Commonwealth, the reigns of Charles II., and James II., were all embraced within the years of that eventful life. "John Bunyan lived to see all that was venerable and all that was novel changing places like the scene-shifting of a drama." He saw king and cavalier go down before the soldiers drawn from the ranks of the common people. He saw royalty and aristocracy in exile and men of the burgher class sitting in places of power. He lived through those brief but grand years of the protectorate, when a man was proud to be called an Englishman. He saw the revueries and excesses of the Restoration. He experienced the hardships and wrongs of the new period of persecution under Charles II. He was one of the two thousand ministers of the Gospel who were banished from the churches and hounded from corpse and grave. He saw the martyrs dared to preach without Episcopal ordination or in prescribed, priestly vestments. He lived through the period of the plague, and was one of the silenced preachers who taught the anxious and cheered the timid at the altars from which hirelings had fled. Then came the period of James the bigot and dissembler, the wild conspiracy of Monmouth, the military cruelties of Kirke and Claverhouse, the butcheries of Jeffries, the trial of the Seven Bishops, and, finally the Revolution of 1688. What a crowd of great events was packed into those sixty years!

Bunyan was a thinker, like his father before him, but he seems to have been superior to most of the men of his class. He speaks very disparagingly of his own early life, painting himself as the blackest of sinners. But we must be careful not to take his estimate of himself too seriously. Lord Macaulay thinks that most of Bunyan's biographers have treated him with injustice. They have understood in a popular sense all those strong terms of self-condemnation which he has employed in a theological sense. One thing is certain, he was not a converted man until he was twenty-five years of age. But it is not likely that he was ever a vicious man. He seems to have always avoided two sins that were commonly practised by men of his class, drunkenness and unchastity.

At eighteen Bunyan was in Cromwell's army. A twenty he was married. His wife brought him as her dowry two religious books that had belonged to her father. The reading of these books brought Bunyan under deep religious conviction. One by one he gave up all the sinful and frivolous practices to which he had been addicted. He attended all religious services and was outwardly a Christian; but he learned, like Paul and Luther before him, and John Wesley at a later day, that "by the works of the law shall no flesh be justified." For five years he was in a state of darkness and deep despair. His vivid imagination conjured up all kinds of calamities as coming upon him. But at last he came into the light and liberty of a child of God, partly through the ministry of a Baptist minister at Bedford.

After his conversion, Bunyan soon be-

gan to preach. At first he preached only occasionally, but so acceptable was his ministry that he was persuaded to give himself wholly to it. No such preacher to the uneducated classes was to be found anywhere. He was a man of one book. He had known the Bible from his childhood. His own vivid experience of sin and grace, added to this, gave him peculiar power in preaching.

In 1660 the Act compelling attendance upon the national Church was revived, and this put Bunyan's preaching under ban. He continued his illicit preaching, however, and was arrested and committed to prison. The judge, Sir Matthew Hale, a truly godly man, was loth to send so good a man to jail; but Bunyan would give no promise to desist from preaching. Indeed, during the first three months his imprisonment was only nominal, and he used his liberty to hold religious meetings. His detention now became more real and gradually it lengthened out to twelve years.

How much the world owes to that imprisonment! They were not years of idleness. During the day he was visited by his family, his wife and four children. These he still continued to support by making tags for shoelaces. Their presence cheered his days. But when night came down he prayed with them before they parted from him and then by the feeble light of a small lamp he wrote to relieve his pent-up feelings. Great thoughts surged through his brain like a torrent. They were cloudy and shapeless in their earliest rise; then they



OLD NORMAN TOWER, ELSTOW CHURCH.

darkened into the gigantic, or they brightened into the beautiful until at length he flung them out in bold and burning words. He had no thought of publishing anything. He wrote merely to relieve his feelings. He little knew he was making himself immortal.

In 1672, along with other dissenters, Bunyan obtained his release and a license to preach. The remaining sixteen years of his life were spent in the duties of his pastorate as Baptist minister at Bedford. Yearly he was called to London to labor among the Baptist congregations there, but he never gave up his Bedford charge.

The works he had begun while in prison he now completed and published, "Grace Abounding," "The Holy War," and "Pilgrim's Progress" are too well-known to need description for those who

have read them, and no words of mine can describe them adequately for those who have not. Many men of high literary standing have written allegories. Spencer, Addison, Johnson, have each attempted this type of literature, but "Pilgrim's Progress" enjoys the enviable distinction of being the only allegory in the English language that is interesting. Its strong human pathos has experienced no less to the facts of human experience than made it a classic. The author has proven for all time what can be done with simple English words that can be understood even by the child, and are yet words that the wisest can ponder with profit. If Puritanism had left us nothing else than "Pilgrim's Progress," we could still say, "Thank God for Puritanism."

## Industry

CITIZENSHIP TOPIC FOR MARCH.

Mat. 25: 14-30.

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

"Whatsoever thy hand findeth to do, do it with thy might." This is the ideal of Christianity. For Jesus the strenuous life was the happiest life. He had no place in His Kingdom for idleness and sloth. "Not slothful in business, fervent in spirit, serving the Lord." When religion was divorced from business, it developed the extreme form of asceticism.

Jesus related religion to the whole life. It is a religious duty to develop every talent to its fullest capacity. Self-realization is a fundamental law of the Kingdom of God. By the use of our talents we realize them and increase their power. "For unto every one that hath shall be given, and he shall have abundance; but from him that hath not, shall be taken away even that which he hath." Education is the awakening and developing of our talents by using them. Human life becomes more efficient by activity. Any preparation or training, that makes our life more efficient, is a religious duty.

The aim to-day is for more human efficiency. By the improvement of His machinery, man has increased ten or an hundredfold the product of industry. The instruments of production have been made more efficient. The present problem is to increase proportionately human efficiency. In the past, the aim was to displace human labor by machinery. Material efficiency has been pushed to such an extent that it has either driven the human element out altogether, or made man simply part of the machine. Of the various elements necessary for modern production, the human factor is the most important and the most difficult to control.

## HUMAN EFFICIENCY.

Human efficiency does not consist in making man a perfect machine, at the expense of his personality. Any method of training that disregards the individual differences, will crush out the best qualities of human genius. There is an autocratic system of education that endeavors to force every individual into the same mould. As the Germans wish to Prussianize the world, and crush out the good qualities of other nationalities, even so there is a danger of making our

system of education too uniform, and giving no place for individuality. Our educational ideals are becoming more democratic, by the introduction of technical and vocational training. The principle enunciated by Jesus holds good today. Education is for man, not man for the educational system. Some think that the specialization tends to narrow human life. In the highest forms of life we find the greatest differentiation. As any function of the body becomes more efficient by specialization, the whole body is benefited thereby. Specialization opens a wider door of research, and awakens the initiative spirit. It is awakened interest that transforms drudgery into pleasurable activity, and fills the monotonous toll of life with the enthusiasm of an objective. We cannot do our best till we enjoy our work. A definite objective, wide enough to embrace the whole man, for which proper preparation has been made, will awaken the best qualities of industry.

When human life is endeavoring to find itself in the wider sphere, self is not the standard. To interpret our vocation from the point of view of selfishness will shut the door for expansion and development. The boy that goes into a shop for what he can make out of it, will never rise very high. He must identify himself with the larger interests of the firm. He is only a steward of another's goods. His success depends on how he uses what belongs to another. Human efficiency demands that we identify ourselves with the wider activities.



IN THE SUGAR CAMP.

Amateur photograph. By Wilfred Miller, Lawrence Station, Ont.

#### SOCIAL EFFICIENCY.

Individual efficiency requires proper social conditions. To make the individual merely a cog in the wheel, is to crush the personality. True social life grows as the various units progress. An ideal of society that does not make possible the free expansion of the individual will only revolve in a circle, and will never go forward or upward. When the industrial ideal reduces the workman to a machine, and values him only in relation to production, it is not tending to human progress. The great industrial concerns are discovering that they cannot maintain their men to the maximum of efficiency, and ignore the demands of human welfare. Material efficiency should serve the spiritual ends of human life.

We wish to give a few suggestions for the study of the passage assigned.

1. *Divine Ownership.*—Is the principle of Divine ownership fundamental to the teachings of Jesus? If we are stewards of another's goods, is not the first responsibility to look after the master's business? (Matt. 6: 33). If we are workers for the one Master, are we not co-workers for a common cause? Should not that develop the spirit of brotherhood? What would result if we deny the Divine ownership? Would everyone do what was right in his own eyes?

2. *Stewardship.*—Can we be faithful in that which is another man's, and line our own pocket? The unjust steward followed this rule. He charged his lord's debtors more than they owed, keeping the balance for himself. Are we not, as stewards, working for the common good? Not like the rich fool, who was saving up for himself alone.

3. *The man with one talent.*—Is it the man of meagre ability? Or is it he who does not use his opportunity to serve the common good? Is it the one that has lost the vision of social responsibility to the extent that he allows the beggar to starve at his door? Why does he think the master hard? Is it because he thinks it is unfair that he should work so hard and then turn it all over to the master? What will he get out of it? Does the master really reap where he does not sow?

4. *Reward.*—If we do not use our talent shall we not lose it? "And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" What is the reward of the faithful? Is it possessions

tion, "Making our Society a Community and Kingdom Force," is one that should be intensely practical and interesting. So again the Leaguer has an opportunity to fire the imagination, arouse the enthusiasm and strengthen the will of his fellow-Leaguers as he seeks to lead them in a study of the ways in which his Society might make for the bringing in of the Kingdom.

The first thing the leader would naturally do is to get at the concrete meaning of the topic. Let him think of the conditions under which the League is operating, the possibilities of the League itself as individual members and as an organized force, the nature and extent of the Kingdom—so frequently outlined in previous topics, and then proceed to suggest some practical methods of making the League a real force in the community and kingdom, under the conditions portrayed. It will be necessary, therefore, for each leader to adapt himself to his own circumstances, selecting only such of the following or adding other suggestions as may fit in the best. "Adopting nothing, but adapting everything," is a good motto for each and all of us to follow.

Here are some hints that the leader might consider in discussing how to make his society a community and kingdom force:

1. *Make a survey of the neighborhood,* preparatory to further systematic effort. We should take it for granted that while the League includes in its membership some who are under sixteen years of age and others who are over twenty-eight or thirty, the great majority of Leaguers fall between those ages. Wouldn't it be a capital thing for the leader to be able to present to the meeting in April the number of young people in the community approximately between sixteen and thirty years of age (it would be difficult to get the exact number, but a systematic effort should be made to get as near as possible to it) who are eligible for either active or associate membership; how many in the different sections of the community, e.g. north-west, north-east, south-west, south-east; what proportion are now in the League and in the Church from these respective sections, etc. Some ways and means might also be given as to how to reach those who are outside the influence of the League.

2. *Be sure to have fifty-two A1 week-night programmes* during the year. We have agreed many times before that one of the weaknesses of our young people's work is lack of preparation for the regular society programmes. The devotional spirit, a pervading social atmosphere, an adapted well-prepared programme, strong leadership—these are some of the elements which should enter into every week-night meeting. Make each one just as "catchy" and interesting and helpful that the young people will be constrained to attend—a sacrifice indeed to remain at home or go elsewhere. Fifty-two programmes of this kind would surely make the League a strong spiritual force in the community.

3. *Have an evangelistic campaign.* Say something about methods of evangelism and discuss whether or not the ideal evangelistic service of the future might be where pastor and young people and Sunday-school teachers co-operate in a campaign of prayer and personal work, and it may be, mid-week services of a strong spiritual type with a view to leading the unsaved—particularly the youth and young people—to Christ.

4. *Provide a scheme of play and recreation* for the members and adherents of the Church and League, and if the Methodist Church be the only church in the community, then for all the members of the community. A community picnic, a

or increased capacity? (Matt. 25: 21, 23.)

Note the law of spiritual increase—Matt. 25: 29.

Note the spiritual law of the survival of the fittest—Matt. 20: 26-28; 23: 11.

## Realizing the Kingdom of God

### XII. Making Our Society a Community and Kingdom Force

TOPIC FOR FIRST MEETING (CHRISTIAN EPWORTH) IN APRIL.

Luke 10: 25-37.

We come now to the last discussion in the series of topics dealing with the general theme, "Realizing the Kingdom of God." It is the last, but not by any means the least important, for the ques-

"Fathers evening, sleighing, a summer like would a play and 5. *Prep-*

and girls. activity and com- or fifteen- work with writer's of service challenge young wo Teaching ship and d- mentorsh- Efficiency sister mov- usefulness other field children a of a comm- to the Ch- for Leagu quickly ar- preme com- tieth cent- this oppor-

6. *Under- work.* By affect cert- the whole tage praye poor, educ- and, ier- certs, a tra- cation can- cigarette and a sup- community- lishment o- and simlar- the headin- League mi- more of th- do you thi-

7. *Some national- Show how- ested in on- good, but- kingdom vi- you will. 2- history of- pealed to u- for a mome- and needs- world war- Cross Fund- and many- suggest sth- And it is t- take some- situations- the millions- Let the lea- a combin- the other- some practi- may make- lieving of t-*

8. *Prosecu- the Forwar- Give,"—yes, time come- society shou- of its memb- some definit- at home or- of these bel- them great- ing young pe-*

Make this- unteer for de- year from— The above- that you mi- make a splen- the betterme-



"Fathers and Mothers and Sons and Daughters Banquet," an old people's evening, a series of social evenings, sleighing, skating or tramping parties, a summer out-door programme and much like would constitute some features in a play and recreation scheme.

5. *Preparation for leadership of boys and girls.* Perhaps no form of Christian activity has opened up so quickly and comprehensively in the past ten or fifteen years as leadership of and work with children and youth. The writer's own thought is that this kind of service offers the greatest possible challenge to the young men and the young women of our Epworth Leagues. Teaching in the Sunday school, leadership and direction in play and recreation, mentorship in the Canadian Standard Efficiency Tests, the big-brother and big-sister movements—these offer avenues of usefulness and service, greater than any other field of Christian activity. The children and boys and girls and youth of a community are a constant challenge to the Christian young people, and it is for Leaguers everywhere to respond quickly and whole-heartedly to this supreme community challenge of the twentieth century. The leader cannot urge this opportunity for service too strongly.

6. *Undertake some special community work.* By this I mean work which will affect certain groups or classes of, if not the whole community. A series of cottage prayer-meetings, looking after the poor, educational night classes, a debating and literary league, a series of concerts, a tree-planting and lawn beautification campaign, a local opium or anti-cigarette campaign, the purchasing and supervising of a playground, community work with boys, the establishment of a community library—these and similar activities would come under the heading, "Community Work." The League might well undertake one or more of these forms of service. What do you think?

7. *Some special philanthropic work of national or world-wide significance.* Show how it is not enough to be interested in one's community only. This is good, but there is a larger vision—the kingdom vision—or the world vision, if you will. No set of circumstances in the history of the race has so strongly appealed to us as the present. Dwell here for a moment on the abnormal conditions and needs brought about by the present world war. Belgium, Serbia, the Red Cross Fund, the Patriotic Fund—all these and many other circumstances that they suggest stir our hearts to the depths. And it is for every young Canadian to take some part in meeting these new situations by making real sacrifices for the millions of victims who have suffered. Let the leader make strong appeals for a combined effort on account of one or the other of these conditions. Suggest some practical way in which your League may make some contribution to the relieving of the situation.

8. *Prosecute steadily and persistently the Forward Movement* "Pray, Study, Give,"—yes, and more! Has not the time come when every young people's society should seek to have at least one of its members every year volunteer for some definite form of Christian service at home or abroad? Emphasize the fact of these being great days, bringing with them great tasks and problems, challenging young people to be up and at them.

Make this your vocation: "One volunteer for definite Christian service every year from ——— League."

The above eight suggestions and others that you might substitute or add would make a splendid year's programme for the betterment of the community and the

extension of the Kingdom throughout the world.

May every leader have freedom and power in this first meeting in April to inspire his fellows with increased zeal for the Master's cause.

## The Medical Missionary as a Social Reformer

MISSIONARY TOPIC FOR APRIL.

Suggested Scripture Lesson—Luke 10: 25-37.

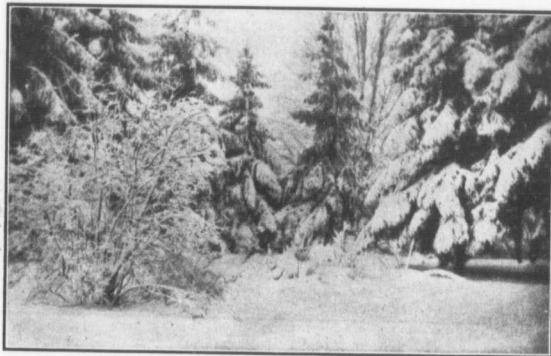
MRS. F. C. STEPHENSON, TORONTO.

Wherever the medical missionary works, he stands for the social uplift of the community. Ignorance, superstition and cruelty are not the least of the ills which the missionary doctor must treat

better conditions. In Port Simpson today may be found many Indian homes which compare favorably with those of the white community.

"Do not spit on the sidewalk," was a warning disregarded by some white men who landed to spend a few hours at one of our Indian missions in British Columbia. "Only an Indian village," said the travellers and heeded not the request on the sign board. Later they parted with many dollars to pay their fine, which the village council added to the local improvement fund. Hospitals, lectures and lantern slides, the isolation cottage, new homes and the indefatigable labors of the doctor are slowly but surely changing the Indian's standard.

China today is the land of progress. She is making history so fast that he who reads must run if he would keep up to date regarding all China is doing for her own uplift, as well as what others



AFTER THE STORM.

Amateur photograph. By Wilfred Miller, Lawrence Station, Ont.

and if possible remove. He is in the mission field to make known the Great Physician as the Saviour, to heal the sick, to prevent disease, to bring about better conditions of living and to teach the value of strong, healthy bodies. If possible, he seeks out young men to be trained as doctors, establishes medical schools, builds hospitals, opens dispensaries, and wins the good will and co-operation of the community in carrying on his work.

Even in our own land the medical health officer is an important factor in maintaining sanitary conditions and in protecting the community against disease. Wherever he finds himself, the work of health officer is forced upon the medical missionary, and marvellous are the results he brings about through methods as varied as conditions.

In our own Dominion, the Indian medicine man held the Indians in the bondage of fear. His power, they believed, controlled life and death; his influence could be traced in their customs, superstitions and ceremonies; his cruelty, ignorance and failures they were helpless to withstand. The Indians were dying out under such conditions.

In 1889, Dr. A. E. Bolton, the first medical missionary of Canadian Methodism, went to Port Simpson at his own expense, and from the day of his arrival the power of the medicine man began to lessen. The hospital, the nurses, the skill of the doctor and the silent but effective influence of the homes and surroundings of the missionaries are winning the Indians to an appreciation of

are doing for her. The medical missionary in this land with a population of 400,000,000 and unlimited resources has been and continues to be an effective pioneer force in preparing the way for evangelistic and educational work. It is said of Peter Parker, the first medical missionary, that he opened China at the point of a lancet; in 1835 he established the first hospital and the Chinese began to see miracles of healing.

The work of the over-the-seas men and women who can make the blind see, the lame walk, and cure all manner of disease, is talked of in the homes, the tenements and the markets. The power and skill of the foreign doctors cannot be disputed, but it is almost unbelievable that they came to live and work in China because they are followers of the Lord Jesus Christ, the Son of the Living God, whom they worship. More wonderful still, these great doctors declare that God is the Father of the Chinese as well as of the foreigner, and that they are brothers, and their lives prove their words.

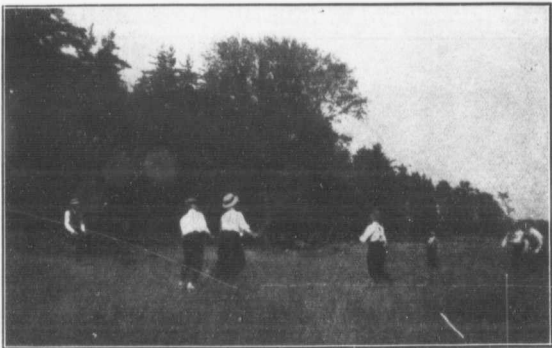
In all their work, these strangers emphasize the value of life, for they have come to China that her people might have life, both physical and spiritual. Are they succeeding?

Who can tell how great a part the medical missionary has in helping China in her heroic and successful efforts in doing away with opium, which was sapping the very life of the nation? This is one of the greatest reforms the world has seen. What do the women of China owe to the medical missionaries for their

work in connection with the anti-foot-binding campaign to save the little girls from a crippled childhood and give the mothers of the nation the use of their feet? What has influenced the Chinese Government so that the study of Western medicine is included in their new educational system? Government hospitals in China? Yes, be surprised at nothing in this land of progress. Where are the dirty, disease-carrying beggars of the city gone? Gathered into an industrial refuge where they are taught to be self-supporting. Those good-for-nothing tramps! Some are at work. How is the orphanage for abandoned girl babies getting on? Closed because there were no babies. No babies, and it has two thousand under its care! What has made it possible for the mothers to keep

The missionary force of doctors is over 300, the mission hospitals number 240, with over 400 dispensaries. There are over 300 foreign trained nurses, with many native assistants.

The medical missionary in Korea, Africa and among the Moslems finds opportunity to create better social conditions, in much the same way as his fellow-workers among the North American Indian, the Chinese or the people in British India. "These Christian physicians reaching the soul through the body and the body through the soul are girdling the globe to-day with the most modern and most intelligible of all versions of the Christian Bible. There is not only a work of individuals for individuals—it is the union of all who love in the service of all who suffer."



A GOOD KICK.

Amateur photograph. By Homer J. Malice, O. A. C., Guelph.

all their girl babies? In answering these questions the influence of the medical missionary must be given an important place. China is facing toward the light. Medical missionary statistics for China are 365 doctors, 207 hospitals, 292 dispensaries, upwards of 401 medical students, 26 colleges or schools or classes.

Perhaps no country has benefited socially from the influence and work of the medical missionary as much as India. "In a land where there is seldom a sewer even in the largest cities, where holiness and dirt have been for centuries associated, where people drink holy water from stagnant tanks covered with foul scum, where thousands daily bathe and wash and drink standing waste deep in the Ganges, while dead bodies float past in the stream—in such a land the medical missionary is a boon beyond belief. Preventive medicine becomes of the first importance." The missionary must save the community as well as the individual.

The appreciation by the natives of the work of the medical missionaries has found practical expression in gifts of hospitals and dispensaries. Families of Indian princes are often among the patients of the medical missionary; this affords the coveted opportunity to introduce Christianity.

Villages, homes and individuals have put aside prejudice and sought the service of the foreign doctor. Christian congregations are taught methods of sanitation, healthful living is made a part of Christian teaching. The practical application of this teaching may be found in improved homes, villages and communities. The work yet to be done in India is appalling, and the laborers are few.

Keep close to duty. Never mind the future; if only you have peace of conscience if you feel yourself reconciled, and in harmony with the order of things. Be what you ought to be; and the rest is God's affair. It is for Him to know what is best, to take care of His own glory, to ensure the happiness of what depends on Him, whether by another life or by annihilation. And in supposing that there were no good and holy God. . . . duty would still be the key of the enigma, the pole-star of a wandering humanity.—Amiel.

We are not sent into the world to do anything into which we cannot put our hearts. We have certain work to do for our bread, and that has to be done strenuously; other work to do for our delight, and that is to be done heartily; neither is to be done by halves and shifts, but with a will; and what is not worth this effort is not to be done at all.—Ruskin.

### WHO WROTE THIS POEM?

In our last number we started this poem dedication contest. Some classic verses of Schiller, the celebrated German dramatist, lyric poet and prose writer (1759-1805), were chosen as our first selection, for the beautiful sentiment they express and their striking contrast to the practice of German arms today. His lines are worthy of a place in all our hearts and of exemplification in every Christian life. Our young friends will do well to memorize them.

This month we print a timely Naval Ode, one of the most popular pieces ever written. Our query is, "Who wrote it?" Our offer is a nice book prize to the Epworth Leaguer, other than a minister, who sends to this office within a month of the date of this paper, the best account on a postcard, of the author and his writings. The award will be announced in due course.

#### I.

Ye mariners of England!  
That guard our native seas;  
Whose flag has braved a thousand years,  
The battle and the breeze!  
Your glorious standard launch again  
To match another foe!  
And sweep through the deep,  
While the stormy winds do blow;  
While the battle rages loud and long,  
And the stormy winds do blow.

#### II.

The spirits of your fathers  
Shall start from every wave!—  
For the deck is o'er the mountain of fame,  
And ocean was their grave;  
Where Blake and mighty Nelson fell,  
Your manly hearts shall glow;  
As ye sweep through the deep,  
While the stormy winds do blow;  
While the battle rages loud and long,  
And the stormy winds do blow.

#### III.

Britannia needs no bulwarks,  
No towers along the steep;  
Her march is o'er the mountain waves,  
Her home is on the deep.  
With thunders from her native oak  
She beats the decks of hell;  
As they roar on the shore,  
When the stormy winds do blow;  
When the battle rages loud and long,  
And the stormy winds do blow.

#### IV.

The meteor flag of England  
Shall yet terrific burn;  
Till danger's troubled night depart,  
And the star of peace return  
Then, then, ye ocean warriors!  
Our song and our shout shall flow  
To the fame of your name  
When the storm has ceased to blow;  
When the fiercest gale is heard no more,  
And the storm has ceased to blow.

### SUGGESTIONS.

Impress upon every member of the League the importance of the missionary meeting.

Work for a large attendance.

Make a list of the missionary books in your Sunday-school library and post it up where all may read. Ask for volunteer readers for the books.

Prepare a Bulletin Board for missionary announcements and latest news. See the *Missionary Bulletin*.

Write on the blackboard the name and address of the missionary you are helping to support and ask all to pray for him and his work.

Members of your League who have been in a study class will be prepared to help with the programme.

In arranging the programme give ample time for preparation.

An impersonation of Dr. Kilborn, well prepared, would show the influence of the medical missionary in West China.

Have good music; if possible have a duet or quartette just after the intermission.

Consult these books: "The Social Aspects of Foreign Missions," by Dr. Faunce; paper, 40c.; cloth, 60c. "Heal the Sick" (China), by Dr. O. L. Kilborn; paper, 40c.; cloth, 60c. "Up and Down the North Pacific Coast," by Dr. Crosby; paper, 50c.; cloth, 75c. Order from Dr. F. C. Stephenson, Methodist Mission Rooms, Toronto.

—Thou wilt always rejoice in the evening, if thou hast spent the day profitably.—Thomas a Kempis.

There  
ple who  
where th  
used ofte  
people of  
as they s  
always o  
sins brow  
way.

Once a  
came and  
the land  
slave to  
lived in  
called N  
juniors t  
what kind  
did. An  
leprosy.  
out at th  
girl knee  
Elisha h  
could cur  
mistress  
anxious t  
about Eli  
land of I  
that Naat  
that God  
Elisha w  
was God  
hoped th  
ship Him  
such won  
land of  
chariot.  
money wi  
would pay  
cause he  
he would  
him of his  
he was f  
driving u  
not even  
story of t  
in II Kin  
fact that  
came a be  
The fel  
leader in  
story.

1. Th  
She had  
country a  
she had  
hear to  
eager to  
only love  
people wh  
deal of s  
2. God  
and girl  
was in h  
man, the  
she could  
kept quiet  
cured or  
God. All  
on the loo  
3. God  
Naaman th  
mighty he  
special wa  
He think  
poorest as  
I think H  
poor little  
her wealth

## JUNIOR TOPICS

### MARCH 21.—THE CAPTIVE MAID. 2 Kings 5: 1-14.

There were a great many heathen people who lived outside the land of Canaan where the Israelites lived. These people used often to come and rob and hurt the people of Israel, who were not as good as they should have been. They did not always obey and worship God, and their sins brought them punishment in this way.

Once some of these heathen people came and took away a little girl out of the land of Israel and sold her for a slave to wait on a rich heathen lady who lived in Syria. The lady's husband was called Naaman. (Have one of the juniors tell all he can about Naaman,— what kind of a man he was and what he did. Another might tell something about leprosy. The questions should be given out at the previous meeting.) The little girl knew of the wonders the Prophet Elisha had done, and felt sure that he could cure her master, so she told her mistress about him. Naaman was very anxious to be cured, so when he heard about Elisha, he determined to go to the land of Israel and see him. Elisha heard that Naaman was coming and he knew that God would help him make him well. Elisha wanted Naaman to know that it was God who would cure him, and he hoped that Naaman would love and worship Him—the true God, who could do such wonders. Naaman came into the land of Israel with his horses and chariot, bringing servants and lots of money with him. He expected Elisha would pay him a great deal of respect because he was so rich and great, and that he would, in some wonderful way, cure him of his leprosy. We can imagine that he was greatly surprised when, after driving up to Elisha's house, Elisha did not even come out to see him. (Tell the story of the healing of Naaman as found in II Kings 5: 10-14, bringing out the fact that after being cured Naaman became a believer in the one true God.)

The following points may help the leader in deducing the lessons from the story.

1. The character of the little "maid." She had been taken away from her own country and was a slave in Syria, yet she had no thought of revenge in her heart or she would not have been so eager to have Naaman cured. She felt only love and kindness toward those people who must have caused her a great deal of sorrow.

2. God needs the help of every boy and girl. Insignificant as she probably was in the great wealthy home of Naaman, the little girl was ready to do all she could to help her master. Had she kept quiet Naaman would not have been cured or brought to believe in the true God. All boys and girls should ever be on the lookout for a chance to do good.

3. God is no respecter of persons. Naaman thought because he was rich and mighty he would be cured in some special way. But God treats us all alike. He thinks just as much of the very poorest as He does of those who are rich. I think He was more pleased with the poor little slave girl than He was with her wealthy mistress.

### MAR. 28.—OUR SCHOOLS IN CHINA. John 3: 14-17.

Education has always been valued by the Chinese. Without education no one could obtain an official position. But scholars were not taught subjects such as arithmetic, history, geography, about which we know so much. They knew very little about their own country and less about other countries of the world. More than two thousand years ago, a great man named Confucius wrote some text books. He wanted the people to be good, but he did not know about God as his heavenly Father. His books were studied by the people. He lived 500 years before Christ was born. When missionaries went to China they opened schools and taught Western subjects. In 1905 a decree was issued by the ruler, the Empress Dowager, by which the system of education was changed, to allow Western learning to be introduced through all the Empire. Scholars in the Government schools were compelled to bow before the tablet of Confucius. Missionaries taught boys, believing that some day these would become preachers and teachers, so that the old forms of idolatry might be abolished.

A girl in China had not been considered of much value, so she received little, if any, education. But missionaries tried to show the Chinese that girls to be useful women, and Christian wives and

Mrs. Plewman, wife of one of our missionaries, and in a little building erected by Mr. and Mrs. Plewman in their own yard, this good woman is training the younger children.

When our evangelists go to college in Chengtu they take their families there.

At every mission station, and in a number of the out-stations we have day schools, attended by both boys and girls. These are taught by the missionaries or by Chinese teachers who are under the direction of our missionaries. Over two thousand pupils now attend in the seventy-six primary schools. There are thirteen higher elementary and three middle schools. Besides, we have a share in the Union University at Chengtu.

With boys and young men studying medicine, and both girls and boys being trained in the highest ideals of life, we will have in the not far distant future, many Christian teachers and preachers to further show the seeds of the Gospel of peace and truth. Through the students in the school, many families are reached, and the missionaries' faithful work goes on, leading mothers and fathers to Jesus. Let us pray and give that other workers may be sent.

"Greatest blessings we can find  
In a friend that's true and kind.  
Jesus, help us all to be  
True to others, true to Thee."  
—C.G.W.

### APRIL 4.—THREE HEROES. Daniel 3: 8-26.

A few weeks ago we learned that because God was displeased with King Solomon for his sins, He said his kingdom should be divided and his son should be king over only a part of it.



THE PALACE ROAD.

Amateur photograph. By Fred. W. Barrett, Napanee.

mothers, must be trained. God loves the girls as well as the boys. Tell something of the great population of China and why education is of such importance in that country.

Our mission school system has proved of great benefit, for it includes all grades from kindergarten to university. Rev. Edward Wilson Wallace is Secretary of the West China Educational Union. He visits the various schools, as our inspectors do here in Canada.

Our Woman's Missionary Society has a splendid school for girls in Chengtu. At other stations girls' boarding schools are doing excellent work in the development of the girl.

A kindergarten has been organized by

That part was called Judah. The kings of Judah lived at Jerusalem. Some of them were good, but most of them were very wicked. Most of the people of Jerusalem were wicked also, and worshipped idols. God had had a great deal of patience with these wicked people, but now He sent prophets to tell them that He would not keep them safe any longer but would send a heathen king to come and take them away.

At last there came a rich, proud king called Nebuchadnezzar to fight against the people of Jerusalem. This king came from Babylon and with a great many soldiers got into the city of Jerusalem, burning the most beautiful places, and carrying off the king and many people

to his own country. Here, in Babylon, he kept the king in prison till he died, and made the people work as slaves. God let the people be taken in this way from their own land because they had sinned against Him by breaking His laws and hurting His prophets.

Some of the people who were taken to Babylon loved God and would not worship idols as King Nebuchadnezzar wanted. Our topic to-day is about three young men who were true to their God.

(The leader should tell the story which is found in the passage indicated).

This story will, no doubt, appeal particularly to the boys. The leader should not miss the chance of impressing on the minds of the juniors the importance of being firm and whole-hearted in their stand for Christ and the right. These three young men were not even afraid of the fiery furnace made seven times hotter than usual. So strong was their faith in God that they fully trusted Him to deliver them from the fire and save them from the king. Boys and girls often think they are on Christ's side until some hard test comes, and then they are not strong enough to stand it. They

do not remember that God will always help them if they do right.

Because these three men stood firm for God, they won Nebuchadnezzar for Him. When the king saw that they were not burned he said, "There is no other God that can deliver after this sort." Very often people miss the chance to win someone for Christ because they do not show Him in their lives as these men did.

If boys and girls want to succeed in life they must have Christ with them, for it is always those who love Him who have the greatest success and happiness in the world. When King Nebuchadnezzar saw what kind of men Shadrach, Meshach, and Abednego were, he promoted them in Babylon. Be faithful and true to God, do right always, and promotion will come. God's approval is always more to be desired and sought after than any earthly favor.

APRIL 11.—DANIEL IN BABYLON.  
Daniel 6: 1-23.

Daniel was one of the men whom Nebuchadnezzar had brought from Je-

rusalem to Babylon. When he first came to Babylon he was quite young, but now he was old; he was very wise and loved God very much.

(Tell briefly the story of the handwriting on the wall at Belshazzar's feast and Daniel's interpretation of it.) Because Daniel was able to tell the king the meaning of the writing he was clothed in scarlet and made one of the rulers in the country. He was set over other judges and lords and all the people had to obey him.

Daniel's interpretation of the writing came true, and very soon a king from another country, with a great many soldiers, came into Babylon. They killed the King of Babylon, took his throne and his crown and all he had. This new king was called Darius. He was a proud man and worshipped idols, yet he loved Daniel very much because he was so good and wise.

There were some people who did not like Daniel. These were rich men who were jealous of Daniel being made judge above them. They were very envious of him for they wanted people to obey them instead of Daniel. These wicked men

## Wouldn't you like to have a profit-making share in this building?



The New Methodist Book and Publishing House at Queen, John and Richmond Streets, Toronto as it appeared on Thanksgiving Day, October 12th.

If you have a hundred dollars or more which you would like to invest you can buy a debenture which will bring you in 5% with interest paid twice a year anywhere in Canada and with your principal repaid at the end of a three or five year period.

Beside bringing you considerably better return your money will be just as safe—safer indeed—than it is now in the bank, since the whole Methodist Church stands behind this debenture issue. If you are interested write for further particulars to

### WILLIAM BRIGGS

BOOK STEWARD

METHODIST BOOK AND PUBLISHING HOUSE

TORONTO, ONT.

wished to  
into dissi  
did not  
bring di  
never kn  
king lies  
At last  
Daniel in  
One of  
decree sh  
and then  
under the  
Daniel  
feelings v  
praying.  
Daniel in  
renewed  
testing c  
him from  
decree.  
The ch  
the junio

W H A  
see  
nu  
things am  
osity, a q  
admiration  
sublime in  
sense of r  
appreciat  
Now, wh  
is our mi  
to be? It  
capacities  
exercise  
wonder an  
aptitudes  
bility, and  
Christ, I  
inform t  
noble tast  
a creed as  
moping pr  
growing w  
logians bu  
Christ. W  
dren to th  
firstly and  
Power of J  
society of J  
First of  
measurable  
ter. "Exa  
precept."  
hind precep  
powerful th  
something  
which is n  
our surface  
are workin  
pact is fro  
we wear o  
dwells in a  
forceful po  
children. O  
upon our c  
the su  
our charact  
graving dee  
furrows cu  
Ibsen's mos  
forces in th  
ings and w  
to hide the  
apparently  
sert themse  
he beholds  
the lives of  
most secret  
nalizing th  
those who a  
municates h  
secret self h  
There is a  
And the tru

wished to hurt Daniel and to get him into disgrace with King Darius. They did not know how to do him harm or bring disgrace upon him for they had never known him to do anything wrong. I suppose they were afraid of telling the king lies, lest they should be found out. At last they thought of a way to get Daniel into trouble with the king.

One of the Juniors might tell of the decree signed by the king (Dan. 6: 7-9) and then the leader finish the story under the following headings:

Daniel praying as usual. The king's feelings when he hears Daniel has been praying. His attempt to deliver him. Daniel in the den of lions. The king's remorse during the night. God's protecting care over Daniel in delivering him from the lions. The king's later decree.

The chief lesson, to be impressed on the Juniors is that of the importance

and privilege of prayer. Daniel liked so much to pray to God that he would not stop for a few days even if he were put in with the lions. He, like the three men who were put in the fiery furnace, knew that God would protect him. God likes to hear the prayers of every boy and girl just as much as those of big people. We can pray to Him at all times and about anything that troubles us. But we should not only "ask" when we pray. We should not forget to thank God for all His goodness to us. Daniel was given thanks before his God when the men found him.

Let us show by our lives that we belong to Christ and then we will win honors for Him, just as Daniel won the king. He not only became a believer in God, but declared before all his people that He was the true God and the only one to be worshipped.

## The Child for Christ

REV. J. H. JOWETT, M.A.

WHAT is our raw material when we seek to lead our children into communion with the High God? These things amongst others—Intellectual curiosity, a quick imagination, the gift of admiration for the heroic in man and the sublime in nature, a capacity of love, the sense of right, and the faculty of spiritual appropriation.

Now, with these things before us, what is our mission as teachers and trainers to be? It is this: to take these germinal capacities and lead them into exalted exercise. It is to take these holy gifts of wonder and imagination, these precious attitudes of love and spiritual susceptibility, and fix them upon the Lord Jesus Christ. It is ours not so much to inform the mind as to nourish noble tastes, not so much to impart a creed as to foster a spirit, not to make moping prigs but men and women with growing wings, not to make little theologians but to multiply the friends of Christ. We have to introduce our children to the society of fine souls; and, firstly and pre-eminently, to the secret Power of all fine souls, even unto the society of Jesus.

First of all, we must realize the immeasurable influence of our own character. "Example is more powerful than precept." Yes, but there is something behind precept and example which is more powerful still. It is not our surface-life that impresses when we are working among others; the real impact is from the depths. It is not what we wear on our skins, but it is that which dwells in our hearts that is the most forceful power when we deal with little children. Our words of counsel may fall upon our children lightly as feathers upon the summer air, while all the time our characters, our innermost selves, are gravitating deep lines upon the child's mind, furrows cut by the plough. In one of Ibsen's most powerful dramas the real forces in the play are the secret evil longings and wishings of a man who seeks to hide them behind an unsuspecting and apparently innocent skin. But they assert themselves with terrific might, and he beholds them becoming incarnate in the lives of those about him. His own most secret cravings startle him by externalizing themselves in the presence of those who are nearest to him. He communicates his real self, and his own most secret self becomes incarnate in another.

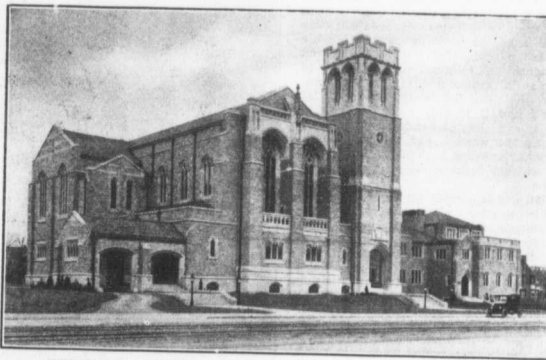
There is a tremendous truth in all this. And the truth confronts the parent in the

home and the teacher in the class. What lies deepest within us is the first to communicate itself. And therefore we must prayerfully pay heed to the immeasurable influence of our own characters.

And, secondly, we must steadily apprehend the unutterable import of our own work. This is just where so many of us commonly fall. We give more time and skill to the training of roses than we do to the training of souls. There is many a man like myself who has a little library on the culture of flowers, but who has

And, thirdly, we must ceaselessly recognize the surpassing delicacy of a young child's soul. Thring, of Uppingham, once said that he divided teachers into "living teachers and hammerers." Those who taught as though they were fingering light tissues, and those who taught as though they were dealing with stone! There are teachers who work like a mason chiselling marble, but there are others who work like a gardener about their spiritual life, and we can injure them by our speech. Take this sentence from Mark Ruthford: "Nothing particular happened to me until I was about fourteen, when I was told it was time I became converted!" How indelicate it is! And how his spirit was broken and bruised! Surely this was "hammering!" We should not even touch flowers or grapes with such indelicacy. We must go to our work with the sensitive touch of a surgeon who is engaged with the vital organs of the body. We are dealing with individual spirits, and it is so easy to strain them and to leave their spiritual powers like bleeding tendrils which have been crushed beneath heedless and crushing feet.

And, lastly, we need a first-hand experiential knowledge of the Lord Jesus Christ. If we are to train our children to a noble friendship with the Christ, we ourselves must be his friends. Unless we ourselves have knowledge our children will catch our hesitations. But if we are the friends of Christ we shall speak with quiet confidence, we shall impart a preliminary assurance. And so shall we unveil not only the Christ of history, but our own personal Saviour and Lord.—*The British Congregationalist.*



THE TIMOTHY EATON MEMORIAL METHODIST CHURCH, TORONTO.

Rev. James Henderson, D.D., pastor.

not made similarly diligent quest for experimental guidance in the culture of souls. We do not consistently feel the gravity of our work, and we play lightly with the grand and solemn task. I remember a great word in one of the letters of Arnold, of Rugby: "If ever I could receive a new boy from his father without emotion I should think it high time to be off." I think these are tremendous words. Arnold's soul trembled at the responsibility of his vocation. And how is it with thee and me? Can I receive new members into our fellowship without emotion? Can a Sunday school teacher receive new scholars into his class without emotion? Can a parent receive a gift of sacred life into the home without emotion? If this be our state there is not much likelihood of our discharging our responsibility to the good pleasure of God.

A man who wants to see a country must not hurry through it by express train, but he must stop in the towns and villages and see what is to be seen. He will know more about the land and its people if he walks the highways, climbs the mountains, stays in the homes, and visits the workshops, than if he does so many miles in the day and hurries through picture-galleries as if death were pursuing him. Don't hurry through the Scriptures, but pause for the Lord to speak to you. Oh, for more meditation.—*C. H. Spurgeon.*

Life is a building. It rises slowly day by day, through the years. Every experience, every touch of another life on ours, every influence that impresses us, every conversation we have, every act of our commonest days, adds something to the invisible building.—*J. R. Miller.*



## A Saskatchewan Sketch

MISS B. WAX.

Note.—The writer of this sketch, during the vacation of the Dominion Training School, Toronto, in which she was a most promising student, spent the summer as a school teacher in Saskatchewan. At the request she agreed to give our readers a number of sketches of life there, and had this one complete when her call came and she was taken from her loved work on earth to serve in Heaven. The accompanying article will be the more highly valued by our many friends because of the circumstances immediately following its preparation.—Ed.

It is the month of June in the northern part of Saskatchewan. The bright summer sun is shining on myriads of beautiful wild flowers, and the glow from miles of the orange red cups of the tiger lilies, on which the raindrops are still glistening, sends back a crimson brightness that is almost dazzling in its radiance until one unconsciously is saying with Wordsworth

"And then my heart with pleasure fills  
And dances with the daffodils,"

only we would have to substitute orange lilies.

In the tall poplar trees—for here it is not the low-lying prairie lands, but a succession of prairie, hills, bluffs and sloughs—the birds are making melody, while all around are millions of insects enjoying the sweets of Nature, and the mosquitoes are ever busily engaged collecting taxes from all who invade the territory.

Here, in one of Nature's beauty spots, men and women of different nationalities are bending all their energies to make a home and a living for themselves and families. They are indeed not only "far from the madding crowd's ignoble strife," but also far from the uplifting influences of religious instruction and true social intercourse, for, for the most part, the little log houses are built far apart, and it is only occasionally that visits can be exchanged, particularly among the women, and the only public form of recreation is the dance, and, alas! the whiskey bottle is too often prominent there.

Mail day is a red-letter day in the lives of the people, and as the time of the mailman's arrival draws nigh many gather from far and near. Swedes, Norwegians, Germans, French, English, and occasionally Galicians, all meet at the Postoffice, and much is discussed that is both comical and serious.

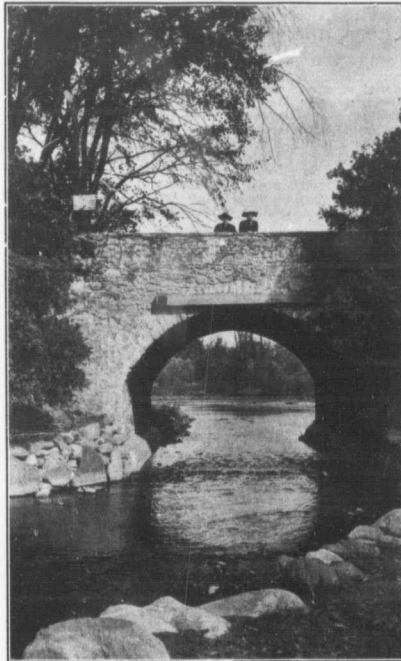
Here you hear a young fellow tell about his experiences in bread-making. The first time he forgot to put any "rising" in it, and wondered what made it so much like a flapjack and as hard as a lump of lead; and how the second time he put in the whole six cakes of yeast, and this time it ran not only up to the top of the oven, but all down the sides of the pan. There a mother with a family of little ones would tell of the hard struggle to live, and how that for weeks they had lived on bread, dripping and potatoes, because money was so scarce and no work to be had, and no money forthcoming for what had been already done. Again you would hear tales of other days in the land of the midnight sun, or of farm customs in Sweden, of the journey across the Atlantic in the steerage part of a great steamer, first impressions of Canada and the difficulties met in learning the language, the utter loneliness of being a stranger in a strange land, the hopes of what was to be in this

"Land of wild prairies, thick forests, red gold!"

the long time it took to break the soil with oxen, the monotony of work day after day, and various other things.

Outside, a group of children would be playing hide-and-seek, glad of the opportunity coming for the mail afforded them to have a game. Finally the mail having been distributed, one by one they wended their way homeward, some made glad because of letters and papers received, and of once again being brought in touch with the outside world; others turning away disappointed because those for whom they cared had not remembered.

When the office, which also served as kitchen, dining-room and living-room, was emptied of its afternoon visitors, the



PICTURESQUE BRIDGE, GALT.  
Amateur photograph. By N. W. Zinn, Galt.

mistress of the home would prepare the evening meal, which had been delayed so long, and as we sat down to enjoy the extreme luxury of wild strawberries and cream, the father, who was possibly thinking of some money he should have received, was reminded by his little son, a bright boy of seven years, that he still had one strawberry available.

The homesteads are built of logs, which are plastered together with mud. Mudding is an interesting process, and is usually done every fall, before the winter begins, so as to make them comfortable. Often-times the women do the mudding while the men are away threshing and earning money for the winter. The interiors of

the little houses are as comfortable as lack of space and other inconveniences permit, for as yet the train has not found its way to the settlement, and consequently the people have to do without many things.

Provisions have to be brought a distance of twenty-five or forty miles with a team of oxen or horses. Some little things may be bought at the nearest stores about eighteen miles distant, and as that is in the mailman's route he often has the pleasure of bringing small parcels. The hard working people are, however, living in the hope that "It is better farther on," and already the rumor of a train in the near future is a source of encouragement.

So much for the homes, but when the homesteader begins to work on his section of land many are the difficulties to be encountered. Here and there are good sections, but usually it is only through

sheer hard work and the straining of muscle, with a perseverance that wills to overcome obstacles that anything can be accomplished, for it takes some time before one really sees results. In the meantime food must be provided and taxes paid and a living made. When work in the cities is slack for the men and money is needed the women nobly come to the fore and work in hotels or private homes, or, as the case may be, do the extra outdoor work while the men go farther away providing the wherewithal. Some poet has put it thus in speaking of the women of the West in pioneer districts:

"The red sun robs

their beauty, and in weariness and pain

The slow years steal the nameless grace that never comes again,

And there are hours when cannot soothe and words men cannot say.  
The nearest woman's face may be a score of miles away.

The wild bush holds the secrets of their longings and desires.

When the white stars in reverence light their holy altar fires;  
And silence, like the touch of God, sinks deep into the breast,  
Perchance He hears and understands the women of the West."

In great contrast to the homes of the settlers is the schoolhouse, which is well built and up-to-date, and shows that "the child in the midst" is to have the very best the people can give. Indeed, the parents are very anxious that the children should have an education, and one of the greatest drawbacks is that the school can not be kept open for the full school year.

As of trail to two or little to a flock echo of as they their w they ce bend of be seec realized her she children she joye

As w we see board a that m own the and are Queens.

eyed adapted mother, brother, but wh of fun, prompts over a scream his laugh up behi bright-e one milt the nex buggy sa orange l back ag tributes

A lit another similar this tim dren, a glimpse their old pausing Harry, v run a r reply of school-h ing tritri harnesses beat you no good.

On th girl wal quires some wa to pay dren from fortunato to walk

The so ground, ever-sha the basi the time forth in glory of Jack Fr boxes tur from go russet, at to find a tful hor as if the

We know That o So little Of the Oh! It be Gently

Gently to With th That thi The go

As one walks along the winding Indian trail to the schoolhouse accompanied by two or three of the children, there is very little to attract the attention, unless it be a flock of wild geese, or a gopher, or the echo of the merry voices of the pupils as they come from different directions on their way to school. Nearer and nearer they come, until presently around the bend of the trail an old white horse is to be seen slowly approaching, as if she fully realized the responsibility resting upon her shoulders, for no matter how the children shout or jump in front of her, she jogs slowly on in the direction of the din.

As we get closer and take a nearer look we see the old buggy is minus a dashboard and the horse has no collar, but that matters little to the children, who own the best rig in all the country around and are as happy as little Kings and Queens. Here, sitting in front is a dark-eyed little maiden who is well adapted to her position as little mother, and by her side sits her brother, who has charge of the reins, but whose twinkling brown eyes are full of fun, and his love of mischief often prompts him to go "bounce de bounce" over a stone or through a sough, and the scream of fear from the others only makes his laugh ring out the merrier. Standing up behind is the youngest of them all, a bright-eyed, mischievous little fellow, who one minute pretending he is a mouse, the next with a jump he is out of the buggy and is here and there gathering orange lilies, and then with a shout he is back again, and with generous hand distributes his flowers till not one is left.

A little further on, emerging from another trail, another buggy load on a similar errand bent may be seen, but this time they are little Norwegian children, and no sooner do they catch a glimpse of the others than they make their old horse dash along the trail, only pausing long enough to say, "Come on, Harry, with your ten cent horse and let's run a race, and without waiting for a reply off they go, and by the time the school-house is reached they are standing triumphantly by, with horse unharnessed, shouting good-naturedly, "We beat you! We beat you! Your horse is no good."

On the way you possibly find a little girl walking alone, and on making inquiries you find out that she has in some way offended the others and has to pay the penalty. Some of the children from another direction are not so fortunate as to own a horse and so have to walk two or three miles to school.

The school, which has an acre of playground, is surrounded by trees, whose ever-changing leaves and colors formed the basis of many a nature talk. From the time when the budding leaves burst forth in the early spring until the golden glory of a September day was seen, when Jack Frost's fairies with their paint boxes turned them from green to golden, from golden to red, and from red to russet, and finally one morning we awoke to find every tree laden with the beautiful hoar frost, when reality seemed as if the climax was reached.

We know so little of the hearts

That everywhere around us beat;

So little of the inner lives

Of those whom day by day we greet;

Oh! it behooves us, one and all,

Gently to deal with those we meet.

Gently to deal, and gently judge,

With that divinest charity

Which thinks no evil, but would seek

The good in every soul to see.

—Exchange.

## Letter from Major Emsley

Many of our readers will be delighted to read the following letter, written to the Editor, by Rev. W. H. Emsley, who gave up his charge in Pembroke, to accompany the Canadian first expeditionary force to the war. The letter was dated January 30th, and was written from No. 1 General Hospital, Canadian Expeditionary Force, Netheravon, England. It reached our office on February 15th, just in time for us to include it here.—Editor.

"Your most welcome letter and parcel of Epworth League Patriotic cards came to hand yesterday. To say the same met with full appreciation is to say but little. Need I say more? I was transferred to No. 1 General on Sunday, Jan. 17th, as was also Major Piper (better known in Canada as Canon Piper, of Thorold, and we shall work together, I am sure, in perfect accord. He is most enthusiastic and tireless in service, and let me tell you, unless a man can work 'like a horse,' as we sometimes forcefully put it, he is not cut out for this job. Changes of course may take place at an hour's notice, but as we have been appointed brigade chaplains it is very likely that we shall be together until the close of the campaign. I wish no better fellowship.

"I have not dwelt under one roof,

perfect wisdom. Into this quiet village, with its thatched roofs and gentle inhabitants, has come the stir and bustle of a big city. Motors, motorcycles, motor transports, motor ambulances, horse transport wagons, and mounted troops. Oh, the poor folks, how it must jar their nerves! Overhead are all sorts of aircraft. I used to look up at an occasional airship in Canada as a curiosity; but never again shall I do so. They scud about on business and are no longer a novelty to the Canadian troops. There are two flying squadrons very near us. The nearest is only three miles away; the most remote one is about seven. Occasionally when we have visited, with the large huts, practically eight or nine hospitals, Major Piper and I take a constitutional. The day before yesterday we walked nine miles, through fine, bonny English villages, and charming indeed, it was. We returned in time for a wash and fix up before seven o'clock dinner, and we both felt that six o'clock was quite late enough for dinner, but the doctors must have their time. It is a privilege to be associated with so many of Canada's best men; they are the men who have made the great sacrifice. Again thanking you."

Sincerely yours,

W. H. EMSLEY.



MAJOR W. H. EMSLEY.

whether of canvas or iron, since I came to Salisbury Plain. My moves have been frequent, although I have been with the 10th Battalion since Valcartier days—how distant they seem—until I came here. But I have changed my quarters six times within the past four months. My present domicile is very comfortable indeed. Why, think of it! I have a nice little iron cot, and cosy it is!

"We have the oversight of four hospitals and they are not under four roofs, by any means, but huts and tents surround two of them, so that there is accommodation for many patients. We have about a thousand patients in all, but when we get into the clutches of the deadly strife. Ah, then! we expect to minister both night and day to wounded and dying men. When that time will come to us nobody knows. We are keyed up to high expectation, but as yet we have to use a lot of Nansen's ointment. (You will remember his 'Farthest North' he says something like this: 'Once again we anointed ourselves with the ointment called 'Patience,' and waited).

"What will 1915 bring to us? We hope a decided approach to the Peace of Righteousness. The God of battles will work out His all perfect will in His own way of

## Prohibition for Alberta

By arranging a public temperance demonstration on January 19th, last, the Epworth League of St. Paul's Methodist Church, Calgary, was responsible for firing the first gun in the prohibition campaign in Alberta.

It was a most enthusiastic meeting. The large Sunday-school hall of St. Paul's church, in which the demonstration was held, was thronged by a gathering that numbered approximately three hundred persons. Vigorous fighting speeches were made by Alderman H. W. Riley, E. S. Nimmo (officers of the Alberta Temperance and Moral Reform League) and Rev. Dr. G. W. Kerby. The vote on the prohibition issue is to be taken on July 21st next, and the meeting as a body pledged itself to use its utmost efforts, collectively and individually, to assist the A. T. & M. R. League in its work during the campaign.

The churches of the district, as well as the local corps of the Salvation Army co-operated in making the meeting a success. Before the meeting the band of the Salvation Army headed a street procession from the S. A. hall to the meeting place, and led the singing and furnished several musical items during the demonstration. Members of the Epworth League also took a prominent part, both in the singing and in speaking to the resolutions, whilst its President acted as chairman.

The proceeds of the collection were turned over to the treasurer of the A. T. & M. R. League. Altogether the meeting was a decided success, and gave a splendid lead to the local campaign.

## Our Amateur Photographs

There are several very commendable pictures in this number, made from films submitted by our readers. Most of these were taken with small, inexpensive cameras and illustrate the possibilities of simple outfits, intelligently used. Send along any of your films you think good. We will look them over. If any are suitable for use in our columns, we shall make and send you an enlargement for yourself, and reproduce it for the paper. In this way our service becomes reciprocal, and mutually helpful.

### Welland District

The Convention held at Dunnville, Jan. 13-15, proved to be one of the very best ever held on the district. The attendance was good, the programme was excellent, and the atmosphere of the convention was inspiring and spiritual.

The Wednesday evening session opened with a service of song, and after an address of welcome by the pastor of the church and a reply by Rev. W. L. Davidson, B.A., the enthusiastic District President, addresses were given by Rev. W. E. Stafford, B.A., on "Some Opportunities for Life Investment," and by Rev. W. S. Daniels, B.A., B.D., of Stoney Creek, on "The Call of Jesus to Canadian Chivalry."

Thursday morning was spent in receiving the reports of the Leagues on the District, and discussing the difficulties. During the Convention, Rev. Dr. McArthur, of Niagara-on-the-Lake, gave a series of very helpful Bible studies, the general theme being: "The Method of Jesus."

1. In Choosing His Life Work—The Temptation.
2. In Winning Men—The Call of Levi.
3. In His Practical Teaching—The Lawyer's Questions.



WELLAND DISTRICT CONVENTION GROUP, AT DUNNVILLE, ONT.

Negative by Resor Laidman.

On Thursday afternoon the subjects under discussion were: 1. Rural Difficulties and how to meet them; by Rev. C. L. Cline. 2. Town Difficulties and how to meet them, by Miss Mabel House, of Bridgeburg. Rev. S. T. Bartlett, the General Secretary, led in a discussion of the "Standard of Efficiency in League work."

The time between the afternoon and evening sessions was most enjoyably spent in the school-room, where the local League had provided refreshments.

In the evening two addresses were given. Rev. Mr. Bartlett spoke on "The True Measure of Life," and Rev. George Williams of Centenary Church, Hamilton, on "Missions."

On Friday morning and afternoon the following subjects were presented:

"Making the League Go," Miss Laurin. "Missionary Study by Map," Miss McCallum; "Practical Work with Boys and Girls," Rev. Thos. Boyd; "The Ministry as a Life Work," Rev. Sidney Stokes; "Our Tasks and Our Tools," Rev. C. T. Bennett, B.A.; "The Art of Finding the Individual," Rev. G. I. Stephenson, B.A.

The following officers were elected:—Hon. President, Rev. Dr. Laidman; President, Rev. F. R. Hendershott, South

Cayuga; Vice-Pres., (1) Miss Zella Lawrence, Welland; (2) Rev. C. W. Cline, Forks Road; (3) Miss Eva Saurin, Port Colborne; (4) Rev. E. M. Morrow, Canboro; (5) Miss Emma Ellis, Penwick; Sec., Miss Gertrude Shively, Dunnville; Treas., Mr. A. Boyer, Dunnville; Con. Rep., Rev. W. L. Davidson, B.A., Wellandport.

S. A. LAIDMAN, PH.D.

### Vancouver District Epworth League

A meeting of the Vancouver District Epworth League Executive was held in Wesley Church, on Thursday evening, February 4th.

The meeting took the form of a luncheon, after which was held the regular business meeting.

The roll was called and about thirty responded to their names. The minutes of the last meeting were then read and approved, also the reports of the different departments.

The Executive were very fortunate in having present with them Rev. Mr. Lamb, of the Thomas Crosby mission boat, Rev. Dr. Osterhout, Missionary Superintendent of the Oriental Work in British Colum-

weeks. Revs. Osterhout, Ching, and Kanazawa gave interesting addresses about their work. A resolution was passed unanimously thanking the speakers for their interesting addresses. It was reported by Miss McKenzie and Miss R. V. Coleman that the Junior Leagues are holding a rally in the Mount Pleasant Presbyterian Sunday school, March 13th, at 2.15.

The Executive expressed their sympathy for Miss G. Osburn and family in the going home of her brother, W. Ray Osburn, who was a member of the League for some years.

This very interesting and hopeful meeting was closed with a prayer by Rev. Mr. Lamb.

GRACE OSBURN,  
Corresponding Secretary.

### Wingham District

The Wingham district reports a series of Institutes under the joint auspices of the Sunday School Secretary, Rev. D. Wren, and the District League Executive. Good crowds were present from home and adjoining Leagues and Sunday schools at the following places: Gorrie, Jan. 14; Bluevale, Jan. 15; Sunday, Jan. 17, Brussels, Ashfield circuit; Blakes' Church, Jan. 18; Ripley, Jan. 19. About eight or nine hundred workers were estimated to have been thus reached. Rev. F. L. Farewell spoke very forcefully on "The Place of the Sunday School in Modern Education;" a "Year's Programme for Epworth League," in the afternoon, and at night "The Tragedy of Youth and the Church's Prevention." Subject "The Epworth League as a Spiritual Force: Is it or is it Not?" was discussed by Rev. W. A. Walden; Mr. Cruikshank, District President, and Mr. D. McTavish, 1st Vice-President. "The Ten Point Standard for Sunday Schools and Wither W. Stand as a District," was discussed by Rev. J. W. Hibbert, Rev. D. Wren, and Mr. M. J. Slemmon.

The subject discussed during the evenings was "The Sunday School as a Force in the Extension of the Kingdom," in which Revs. Hibbert, Wren, McKinley, and Ball took part.

Great interest was manifested at all the Institutes and these will certainly tend to more efficient work in Sunday schools and Leagues.

M. J. SLEMMON.

### A Suggestive Letter

The following is the major part of a letter received by the Editor from a Leaguer in a small Ontario village on February 5. It suggests problems that are coming more and more to the front in connection with rural churches, and at the same time makes clear that the Epworth League is under responsibility for their solution, at least in part. Our correspondent's letter shows great possibilities in our young people's work, inasmuch as the Epworth League may be made an influential centre, educationally and socially, as well as religiously, in every rural community. We commend this letter to many of our friends who are situated in similar conditions. As the letter was not written for publication, we withhold the name of the place from which it came and that of the friend who wrote it.—EDITOR.

"I wrote you concerning the teacher training course, community survey, etc., some time ago. I thank you for your very kind and prompt answer. You said that I could take the teacher training course alone, but I am glad to say that I need not do so. Through a suggestion of your own made at the Provincial S. S. Convention in London, our League took

March

up this a fine people. find the e is not re as we de ent to n school h not take we woul

"I wis which yo yet to ta I realize in our realize e no hotel we do ha

"We a don, righ there is seems to people, a villagers. them for good clea to.

"I rea tennis co needs son things, e ones who and, wh do.

"This you gave You told and also you ment League a have been dress giv had it pi studying Rauschen Order" be at our B printed in for us to anyway, ter place Epworth would do helps and to us in your ever

Con

Testim be multi in our let them, bu sampl, a sage to unsollicite recent co 1. Aboun night we for the fa factory. Rev. Geo. 2. Aboun shape. Work of f 'high-cla lantern o of 'Canad like cance For artis terest of absolutely Arden, Ma 3. Aboun tertainment, educative, excellency Buell, Can If you w our printe Bartlett, 1

up this work and we have organized a fine class of about twenty young people. We have an excellent teacher and find the study very interesting. The class is not really a part of the League now, as we decided it would be more convenient to meet before our regular Sunday school hour, but I know that if we had not taken up the matter in our League we would not have had a class yet at all.

"I wish to thank you for the copy of the Huron County Survey and the forms which you sent me. I do not feel capable yet to take up a community survey, but I realize that it would show up conditions in our neighborhood which we do not realize exist. I am glad to say we have no hotels or licenses in our vicinity, but we do have other things of evil tendency.

"We are about five miles out of London, right by Springbank Park. Of course there is a theatre in the park, which seems to be an attraction to a great many people, and including some of our own villagers. I suppose we can hardly blame them for going when we have no other good clean amusements for them to go to.

"I read in the ERA of Leagues having tennis courts. This would be fine, but it needs some pluck to start some of these things, especially if you have a few older ones who do not seem to see the need, and who discourage some of the rest who do.

"This brings to my mind your address you gave at our District E. L. Convention. You told us to keep our League young and also to keep it Methodist. I am glad you mentioned that, as it seems to fit our League at present. As to the survey, I have been reading Rev. F. Langford's address given at Buffalo. I am glad you had it printed in the ERA. He advises studying a book first of all. Would Rauschenbusch's 'Christianizing the Social Order' be a good one, and could I get it at our Book Room, or have we a book printed in Canada which would be better for us to study? I feel that we must try, anyway, and make our community a better place to live in. I must praise our Epworth Era. I do not know what we would do without it. It is right full of helps and suggestions, and is invaluable to us in our work. Thanking you for your ever willingness to help."

### Concerning Our Lantern Service

Testimonials are cheap and may easily be multiplied. We have plenty of them in our letter file and do not usually quote them, but the following will serve as samples, and will convey their own message to our readers. They come wholly unsolicited in the regular course of very recent correspondence.

1. About the *Lanterns* we sell.—"Last night we used the new Compact Lantern for the first time. It was wholly satisfactory. We are all delighted with it."—Rev. George A. King, Kingsville, Ont.

2. About our home-made *Slides*.—"Ottawa slides received yesterday in O.K. shape. They are surprisingly good. Work of this character must be classed as 'high-class professional.' Every Canadian lantern owner will appreciate the boom of 'Canadian subject slides,' since the like cannot be purchased anywhere else. For artistic quality, cheapness and interest of illustration, your views are absolutely unexcelled."—Rev. T. W. Price, Arden, Man.

3. About our rental *Outfits*.—"The entertainment provided was instructive and educative, and I congratulate you on the excellence of your outfit."—Rev. J. R. Butler, Cavan, Ont.

If you would know particulars, send for our printed booklet. Address, Rev. S. T. Bartlett, Wesley Buildings, Toronto.



THE BLUFFS AT PORT ROWAN.  
Amateur photograph. By Miss Dora Blight, Ridgeway.

# Don't Make Good Resolutions

if you are not going to stand by them! The finest among us needs a word of encouragement. Get the right perspective. Efficiency is the keynote of success. After reading Dr. Marden's books you will get a fresh grip on life. The year is young. Are you going to—?

## DR. MARDEN'S TITLES

In Cloth Binding. Price \$1.00, Postage 10 Cents Extra

The Progressive Business Man	Be Good to Yourself
The Exceptional Employee	Pushing to the Front
Self-Investment	Peace, Power and Plenty
Getting On	He Can Who Thinks He Can
Every Man a King	The Secret of Achievement
The Optimistic Life	The Miracle of Right Thought
Rising in the World	The Young Man Entering Business

Over One Million Marden Books have already been sold.

WILLIAM BRIGGS  
PUBLISHER

29 Richmond St. W.

Toronto, Ont.

## THE Canadian Epworth Era

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

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

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

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

The General Superintendents.

General Secretary, Rev. S. T. BARTLETT, Wesley Build-  
ings, Toronto, Ont.

Field Secretaries, Rev. F. L. FARWELL, B.A. Toronto,  
Ont.; Rev. J. K. CURTIS, B.A., Sackville, N.B.;  
Rev. MARSON DODD, B.A., Winnipeg, Man.; Rev.  
F. H. LANSFORD, B.A., Regina, Sask.; Rev. J. P.  
WESTMAN, Calgary, Alta.

Treasurer, Dr. W. E. WILLMOTT, 96 College St., Toronto,  
Ont.

### Smiles

Little Girl (timidly)—Please, Mr.  
Storekeeper, I want to get some shoes.  
Storekeeper—How long do you want  
them?

Little Girl—I want them to keep, sir,  
if you please.—*Journal of Education.*

Little Robert was very bright and at  
the end of his first term at school was  
promoted to the second grade. He was  
much attached to his first-grade teacher  
and was loath to leave her.

"Miss Eva," he said, with tears in his  
eyes, "I do wish you knew enough to  
teach second grade, so I wouldn't have  
to leave you."  
An English tourist in the West Indies  
had been warned against bathing in a  
river because of alligators, so he went in  
swimming at the river mouth, where his  
guide assured him there would be none.

"How do you know there are no allig-  
ators here?" he asked when he had  
waded out neck-deep.  
"You see, sah," said the guide, "dey's  
too many shark here. De alligators is  
skereed out. Dis ain't no place for dem,  
sah."—*Fair News.*

It is little Edna's first year in school,  
and, like all beginners, she is very enthu-  
siastic about her lessons. She is learn-  
ing to read by the phonetic system, and  
takes delight in practising at home. Not  
long ago someone stepped on the cat's  
tail, and the poor beast gave utterance  
to an agonized wail, followed by a pro-  
longed hiss. "Oh, mother," Edna eagerly  
exclaimed, "did you hear kitty give the  
'th' sound? I suppose she learned it  
from me."—*New York Press.*

Young Tommy returned from school  
in tears, says the *Ladies Home Journal*,  
and nursing a black eye.

"Betcher I'll pay Billy Bobbs off for  
this in the morning," he wailed to his  
mother.

"No, no," she said, "you must return  
good for evil. I'll make you a nice jam  
tart and you must take it to Billy and  
say: 'Mother says I must return good  
for evil, so here's a tart for you.'"

Tommy demurred, but finally con-  
sented. The next evening he returned in  
a worse plight and sobbed:

"I gave Billy the tart, and told him  
what you said. 'N then he blacked my  
other eye and says to send him another  
tart to-morrow.'"

ATTENTION, STAMP COLLECTORS! I send  
out selections of stamps on approval, at a large  
commission from Scott's, Fry's, etc. 10¢ different fee.  
J. GROENEVELD, Kenosha, Ont.

## THE EQUITY LIFE ASSURANCE COM- PANY OF CANADA

saved its policyholders \$100,000 in its first  
ten years of business by selling them with-  
out profits policies and having all premiums  
paid direct to Head Office without  
commissions. Premiums collected were  
\$389,000, instead of \$489,000. Fourteen  
other Canadian Companies received \$18,  
499,695 in their first ten years mainly for  
with profits policies and paid in profits to  
policyholders \$91,550. Their combined  
accumulated surplus over shareholders' contributions  
was \$79,707 at the end of the first ten years. Which looks best to  
you?  
The Equity Life is the total abstainers'  
Company.

If interested write for further particulars  
H. SUTHERLAND, President  
420 Confederation Bldg.  
TORONTO



## DUNLOP IS THE STANDARD

It is risky to pay less for your  
tires than the Dunlop Traction  
Tread price.

That price is always a standard  
for you to follow—anything more  
is unnecessary—anything less is  
risky.

If tires were bought on a price  
basis only—there never would  
have been any

## Dunlop Traction Tread

But because the big majority of  
motor owners regard the safety-  
ensuring qualities of a tire as price-  
less, Dunlop Traction Tread was  
made the best-known and best-  
liked tire in less than three years.

THE

## Alexander Engraving Co

352 Adelaide Street West  
TORONTO

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

All Who Attend the Popular

ELLIOTT  
*Business College*

TORONTO, receive not only superior business  
education but assistance to secure choice positions.  
Enter now. Open all year. Write for catalogue.  
W. J. ELLIOTT, Principal, 734 Yonge St., TORONTO

## MANY YOUNG LADIES

(the number increases every  
year) find that

## ALMA COLLEGE

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

For CATALOGUE address  
PRINCIPAL WARNER, St. Thomas, Ont.

## A STANDARD EDUCATION

Over 60 years ago we selected for our  
standard—Thoroughness in every branch  
of education. The proof that

## Albert College

has lived up to that standard is attested to  
by over 5,000 graduates. There are three  
things that make our students successful in  
the courses they select—

First, Congenial Surroundings  
Second, Practical Courses  
Third, Efficient Teachers

Write to-day for our illustrated, descrip-  
tive calendar and terms.

Albert College  
BELLEVILLE ONTARIO  
An Envious Record for 60 Years  
E. N. BAKER, D.D., Principal



Ontario and Ontario Conservatory of  
Music and Art, Whitby, Ont.  
Ideal home life in a beauti-  
ful castle, modelled after one  
of the palatial homes of Eng-  
lish aristocracy.

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

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

3 1/2%

ALLOWED ON

## SAVINGS ACCOUNTS

We especially solicit accounts  
with Out-of-Town Clients,  
offering special facilities for  
Depositors by Mail.

## CENTRAL CANADA

LOAN & SAVINGS COY.  
26 KING ST. E., TORONTO