



THE ANADIAN EPWORTH ERA

Vol. XIV.

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

TORONTO, NOVEMBER, 1912,

WESLEY BUILDINGS
TO ONTO, ONTARIO

No. 11

Principal Contents

	Page.
Editorial Articles	241-244
The Young Methodist and his Books	245
Aunt Bert's Story	246
Life Talks to Young Men	247
The Song of the Redeemed, Topic for Nov. 17	248
Thoughts on Prayers	249
City Government, Topic for Nov 24	250
City Mission Problems, Topic for Dec. 8	252
Skinny Camp	253
The Frugal Son, Topic for Dec 1	254
Junior Topics	256
Teaching Respect to Children	257
Cultivation of Natural Tendencies	257
The Sociability of Jesus	258
Why and How to Improve the Mind	259
Nova Scotia Conference E. L. Convent- tion	260
Manitoba Conference Official Message	262

Daily Duties "Your daily duties are a part of your religion, just as much as your devotions are. He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten its cause."—H. W. Beecher.

The Month of November!

- No sun, no moon!
- No morn, no noon.
- No dawn, no dusk, no proper time of day;
- No sky, no earthly view,
- No distance looking blue,
- No road, no street, no "other side of the way;"
- No end to any row,
- No indications where the crescents go;
- No top to any steeples.
- No recognition of familiar people,
- No courtesies for showing 'em—
- No knowing 'em!
- No travelling at all, no locomotion,
- No inking of the way, no notation;
- "No go," by land or ocean;
- No mail, no post,
- No news from any foreign coast;
- No park, no king, no afternoon gentility,
- No company, no nobility;
- No warmth, no cheerfulness, no healthful ease,
- No comfortable feel in any member;
- No shade, no shine, no butterflies, no bees;
- No fruits, no flowers, no leaves, no birds, NOVEMBER.

—A. Warwick.

November is derived from *novem* and *imber*, or the ninth month in the Roman year. In Saxon it was sometimes called "blot-monat" or "blood-month," from the number of cattle slain and stored for winter provisions; others named it "windy-month," because of the high winds common in this month.—*Loaring*.



Why is it that too many of us, especially the young, are inclined to confine our religious duties to the Church and Sunday? Why is it that so many seem to think that that only is religious which pertains directly to the sanctuary or the Sabbath? Because we desire our young readers to look upon all life as sacred, all duty religious, we have selected the brief paragraph which appears in the preceding column to both awaken and forewarn them. Mr. Beecher was right in the words quoted. Religion cannot be limited to times, places, or occasions. It must permeate all our experiences and make itself influential in the proper discharge of every duty.

What a great and yet grand word "duty" is. Yet it frightens us sometimes with a sense of compulsion, and follows some people like a constable for fear of whom they do certain things and refrain from the doing of others. It should not be so. Not that we should not feel the constraints of Duty, but we should be moved by some higher and nobler feeling than fear in doing what it counsels. Kingsley called Duty "the command of Heaven, the eldest voice of God." If he was right, surely we may well listen to what it says and without dread perform its behests. If we do, we may eventually prove the truth of one of Cecil's sage remarks, "Duties are ours, events are God's" and again "Do your duty and leave the rest to God." Because Duty and God are thus vitally connected in all human life, "duty" is a grand word and conveys an inspiring message to all who would obey His voice.

And yet how humdrum our "daily duties" are to most of us. So much routine, so little variety, so much drudgery, so little joy, such an endless round of successive acts that come with pitiless return every day—small wonder, perhaps, that we grow tired with the monotony of it all, and think it almost unworthy a child of God. But simply because we are His children it is true as Keble has written,

The trivial round, the common task,
Will furnish all we ought to ask;
Room to deny ourselves; a road
To bring us, daily, nearer God.

This thought makes all the world a sanctuary, every act one of devotion, and all loving deeds worship. And are they not? He who said that He was among his people as one that served, moved as He was by the omnipotence of Love, has shown us how if we will pay the price, we may shape our lives after the noblest and loftiest model. Yes, it is the spirit within that determines whether or not an act is one of real religion.

J. G. Holland truthfully said that "Duty, especially out of the domain of Love is the veriest slavery in the world." But with Love prompting and sustaining us, we know something of the mighty motive power that so constrained Livingston that he could say after years of toil and hardship, "I have never made a sacrifice." He did his duty. Yes, but he did it in such a way that it was his greatest pleasure, his highest joy, his daily inspiration.

Let us not think that the constant recurrence of the endless claims of home or school, of shop or office, of farm or factory, mean less religion for us. They mean more, and if rightly met will assure us of more as we grow in years. And do not think that only when on your knees or in his House can you be well-pleasing to God. He delights as much in your loving work as in your lowly worship, and will bless you the more in the outward performance of the latter because you have honored him in the proper discharge of the former. "In all things to do the will of God my Heavenly Father," is the way the League pledge runs, and it voices the highest aim, the noblest ambition, the holiest purpose that any of us can cherish. Such doing is our duty, but it is never irksome or hard if the impelling spirit be Love.

Living thus, you need not fear the inevitable consequences that follow unfaithfulness. There will be no "flaw," the "loom" will have at last a complete pattern perfected. The Master's eye will accept it, and because you have aimed to be like him and have done your best to attain your ideal, you will be satisfied.

The future is fixed not by any arbitrary law of the Almighty, but by the

daily acts of His children. Keeping in right relations with Him and seeking to do His will in all the experiences of daily life, we need not hesitate to look ahead with glad expectation, for He never disappoints his own. And they are his who seek to do his will to-day. Well may Dryden transpire Horace and say,

Happy the man, and happy he alone,
He who can call to-day his own;
He who, secure within, can say,
To-morrow do thy worst, for I have lived to-day.

Questions for the President

Are your Departments well officered?
Do your Vice-Presidents really work them?

Are the various Committees in your League active?

How many Committees have you that exist only on paper?

Do you regularly meet your Executive Committee for counsel?

Are your Business Meetings conducted according to the Constitution?

Is yours a one man's League or do many take part in its weekly meetings?
Are you doing all you ought to cultivate the field of young life all about you?

If your Pastor does not help you as you think he might, do you help him as he thinks you ought?

Is your League of any real practical assistance to the Sunday School in your church? If not, why not?

Have you learned the fact yet that one can sometimes do his best work by getting somebody else to do it for him?

As President, are you aiming to do all the work yourself, or to make such a division of labor as will develop your workers?

Do your meetings begin on time, run on time, end on time, and are they held all the time? Or is yours just a six-months' League?

If these simple questions do not suggest some improvements in your plans of work, will you not write the General Secretary and name some more pertinent and practical questions for the next issue?

Concerning this Paper

Not this issue only, but every one of the year's numbers, is in our mind as we write these lines. There is something of value in every one of them. Not all articles are of equal value, nor are all equally appropriate to all people or all Leagues; but there is perhaps something of some worth to all in each issue of the paper. Why not preserve this something if you do not care to keep the whole paper? We have recently had numerous requests for information that during the past few months has been prominent in our pages. Some of our friends have confessed that they wish they had preserved their papers and have asked for the missing number. We cannot often supply these, much as we might like to do so. Others have apparently been wholly unaware that the facts for which they have made enquiry have passed through their hands within a short time. These are careless readers, and we do not know just how far we are under any obligation to answer their letters. In these pages we seek to present from month to month the best information and the most inspiration we can, and if our readers would get the most permanent good out of our pages they must preserve them somehow. It would be a small matter, taking only a few minutes and practically no expense, to make a folder in which

to keep our successive issues. Or the scrap-book plan might be followed, and every article that may prove to be of any future usefulness may be thus preserved. The only drawback with this plan is that one never knows just what is going to be needed in the coming days. A fact, a reading, a plan, a programme, a score of needs may arise unexpectedly and immediately, and unless you have the information close at hand the need cannot well be met. Certainly those do not get the most out of the Era who simply skim its pages over hurriedly, but who, in some way of their own, retain it for future reference. An Epworth Era file in every League for constant consultation will become an increasingly valuable article as the months pass by. Why not have one in your League?

A Good Start

From all reports reaching this office the Epworth Leagues of the various Conferences are starting out with excellent prospects for a vigorous season's work. In some of the larger centres splendid Fall Rallies have been held. The Toronto Epworth League Union held its Annual Rally in the Metropolitan Church on September 30th, with a splendid representation of the League comprised in its membership. This Rally was followed by four very profitable Institute sessions on the following evenings of the week, fuller report of which is to be found elsewhere in this issue. On the same evening, September 30th, it was the Editor's privilege to attend the Epworth League Union of the city of Montreal, and from the large representative gathering and the enthusiastic spirit shown, it is very evident that the young people of Montreal Methodism are bound to be an increasingly useful force of earnest workers for the good of their city. Numbers of letters received in the regular course of office correspondence, tell of good local rallies in many places; and, taken all in all, the Fall Season has apparently started out well.

The benefits of such a good start are manifold. It is wise to get into the full swing of League activity before the many distracting influences of the holiday season make themselves felt. If the life of the League in the local community is active, and provision be made for the various needs of the young people, the problem of the winter's pastimes will be largely met before it becomes difficult to solve. The majority of our young people, if interested early in the activities of a real live and active League, will prefer to make it the social centre rather than drift off to other and somewhat doubtful places and forms of pleasure and amusement. But if the spirit of League attendance be not formed in the early part of the season, it is doubtful if it will be formed at all. For this reason, if for no other, the League Executive should have weeks ago mapped out the winter's programme and made provision for a full season's work. If your League has not so done, perhaps there will be some consolation in the old adage, "It's never too late to mend"; but you have no time to lose in getting matters related to your League's success well under way. If, therefore, you have not made the early start we commend, do not be a day later than is absolutely necessary after you have read these lines. An early start is a good start, but it does not necessarily follow that a late one must therefore be a bad one. If it has not actually been as good as it might have been, do not by further delay make it less good than it must needs be now.

The Winter Evenings

Our reference to this subject here is of course in relation to the League. Primarily, the home should be the cosiest and most attractive spot on a winter's evening. But even then there are occasions when the young people naturally and properly desire the company of their kind. Where shall they get it, and how make the most of the time when they do come together? Our judgment is that in many respects the League can provide adequately for these associations of like-minded young people who want to come together and something that is not only as always fun. We believe in fun, have no sympathy with those gium temperaments which would forbid all romp and play, all frolic and gaiety to the young folk, and would make abundant provision for the natural and wholesome gratification of the sportive instincts and tendencies of every growing child and youth. But we believe that such provision should be always under the protecting restraints of either the home or the Church. The home can best provide for the first wants of the child, but even the best home cannot make an adequate provision for the youth as he grows. Our young men and maidens, no matter how good and wholesome their home surroundings may be, cannot be kept at home all the time. Why should they find the Church closed against them at any time? Why may it not be the social centre of every young community as the people congregate together outside the portals of their own dwellings? The old-time Methodist tea-meeting provided ways and means through which thousands enjoyed with profit the social fellowship of their neighbors and friends. It has been a mystery to us oftentimes to find persons who were quite agreeable to such a tea-meeting opposed to an Epworth League Social evening. Where is the difference, save that perhaps in the tea-meeting the Church realized some scores of dollars for the treasury? Candidly, we would sooner see a party of young people assemble within church walls for an evening of happy sociability, without the thought of financial gain, than see an abundant bill of fare presented as the drawing card, with the direct purpose of making money for Church purposes out of the gathering. The League ought, in our humble judgment, to make provision for occasional socials, without asking any fee from those who attend, but directly and definitely to bring all the young people of the congregation together for friendly intercourse and good-fellowship. And the more homelike these gatherings can be made, the less formality and red tape there is about them, the better for all concerned. The making of money, no matter how deserving the cause may be, should never in our opinion be the paramount purpose of any Epworth League Social Evening.

But there is more that the League can do to help the young people spend the winter evenings both pleasantly and profitably. There is no good reason why a Reading Circle should not be organized. The fact that we have no longer a set of books on sale as a Reading Course need not prevent any League arranging one of their own. The courses of years past were received with favor and read with a measure of satisfaction by many, but it is impossible to prepare any such set of books that will please everybody or meet all the needs. In these days when of the making of many books there is literally "no end," it is a simple matter to settle among yourselves on a few choice books which you agree to read together, and over

whose contents you may spend many a beneficial hour.

Still there is something better than this. We believe that to take the Canadian First Standard Course in Teacher Training would wonderfully help a large number of our young people. Is it not the Epworth League should be the ever-ready and cheerful assistant of the Sunday School. Most of the Leaguers are either in the Senior or Adult Division of the School, or are teachers in its classes. What better service could they render than in the future than they have been able to render in the past? The Teacher Training Course is definitely planned for this purpose. Its divisions are five-fold, and each subject is not only of deep interest in itself but essential to good Sunday School teaching. Any Epworth League, through its third Department, could well serve the Sunday School by making provision for a Teacher Training Class. This First Course is better than any Reading Course we have ever known. It leads somewhere. It tends to something practical. It makes for more effective service in the Lord's work as well as enlarges one's appreciation and knowledge of the Lord's Book. Its practical advantages are too numerous to state here. Try it. The leaflet, giving full directions, will be sent in any number to any address, by simply sending a postcard to the General Secretary.

Whatever you may do with yourselves during these coming long winter evenings, resolve to make them count for something of permanent value to yourselves and your friends. Do not dissipate them in senseless or harmful pleasures. There is something to make for more. Seek it, and by combining self-culture with a measure of uplifting communion and fellowship with your friends, you will both receive and impart positive good, and rejoice as the springtime comes again that you have not idled your time away nor spent it in vain. Make the winter pleasures that lead only to dissatisfaction and loss. Make the winter evenings happy to yourself by seeking to make them cheerful, pleasant and profitable to those about you; first, at home; then, among your young friends at League.

About Convention Programmes

Just one remark, please! As far as subjects are concerned, we have no fault to find with the programmes as far as they have come to our table. But once more we must state our opinion that two many places are occupied by the ministers. Do not be too quick to take offence at that statement. No person knows the absolute necessity of ministerial leadership of the Epworth League better than your General Secretary, and no one will more highly honor the ministers who set themselves to the salvation and training of the young people under their care; and it is just because of this that we object to the ministers doing all the work themselves. True, it may be easier for a District Executive to secure ministers to do the speaking than the young men and women directly from the various Leagues to be represented in the Convention, but it is not best that they should take the easier way. If we do not cultivate the art of public speech in our young men our supply of young preachers for our ministerial ranks will become smaller and smaller, and we all know how lamentably short that supply is now. We cannot afford to pass our younger talent by, and it is poor judgment that simply for the sake of a more fluent address makes appointment of ministers almost exclusively to do the speaking at our Dis-

trict Conventions. A similar remark has been made by us before, and it may be made yet again, for our conviction is deepened as the days go by, that if the Epworth League throughout is not a young people's society—maintained by them, not simply for them—and cultivating their powers of expression in every possible way, it will fall to do what the Methodist Church has good right to expect of it. We do not blame the ministers who monopolize the platform, but rather the Committees who by organizing the Convention programmes appoint them to their place. Give the young men and women a chance, and even if rhetoric, logic and oratory all suffer somewhat at the Conventions, more real good will accrue in the long run. Equal rights to all, but no ministerial monopoly of Convention programmes is our argument. Is it a valid one, think you?

The District League

Time and again we have called attention to the supreme importance of the work included in the District League, not simply because it is of supreme importance, we are constrained to do so again. The Epworth League Constitution, as we have it here in Canada, is a most democratic arrangement, inasmuch as it allots to the young people themselves almost the entire government of their own societies. Some have questioned the wisdom of this, and have advised a more strict, and serious oversight of the local Leagues by the central governing body, the General Conference Board. And it may be that it will be necessary to make some radical changes in our Constitution unless a number of the District League Executives take their work more seriously and transact the business for which they stand more thoroughly. The General Conference has reposed great confidence in the young people of the Epworth League in planning the business of their own hands, to manage and conduct under certain general regulations and conditions, and as long as the work of the District is prosecuted with some degree of thoroughness, doubtless this confidence will continue and the privilege of directing their own affairs will not be withdrawn. But a large measure of improvement is desirable in a number of Districts.

As long as the Executive contents itself with simply holding an Annual Convention, there cannot be the measure of progress that is necessary if we are to maintain our societies at anything like a high level of excellence. As long as no Executive meetings are held save as may be absolutely necessary for the arrangement of the above mentioned Annual Convention, there must be a sad lack of conscious responsibility on the part of the Districts. As long as even the constitutional Annual Convention is allowed to pass without anything like full reports of the District Officers or even a written statement of the work actually done by the Executive as such during the year, these officers will consider their office as duties and perform the minimum of required duties with only perfunctory attention. As long as District Executives are content to let local Leagues die without seeking to know the cause, and to remain defunct without making any effort to revive or reconstruct them, there will be a falling away of both Leagues and Leaguers from our ranks. And as long as District Executives are satisfied that there shall continue to be many congregations on the District, without any form of organized young people's society, and so make no attempt

to secure the formation of a League in every congregation, we may expect to report annual decreases in our numbers. All these weaknesses do exist among us. It would ill become the Executive to mention any Districts by name; but he is persuaded that the reason why so little progress is achieved is simply because so little responsibility is felt by the average District Officer, so little intelligent study given to existing District conditions by the Executive, and consequently so little effort made to increase the efficiency of Leagues that do continue to exist, as well as to increase the number of local societies throughout the field.

These things are not written in any spirit of fault-finding, but with the sincere conviction that our District Presidents must see well to it that the territory under their supervision is well cultivated and served. It is well within the province of every District Executive to ascertain where Leagues do not exist, to secure the organization of one at every such place possible, and to intelligently and systematically supervise the operations of all existing Leagues to ensure in them the largest measure of practical efficiency.

Every District Executive, therefore, should carefully review the circuits within its bounds at least once every year. It should plan to reach some new every place where no League exists in order to plant one there, and it should likewise arrange to visit by some one or more of its members every League that does exist, in order to encourage and help the workers. When was such done on your District? If it has not been done, why not get right at it now? Some Districts are doing it, and certainly good must result. But until it is done on our Districts generally, there must continue to be a very regrettable falling away in numbers, a decrease in interest, and a failure to quicken and use the influence lying latent in our young people and awaiting only consecrated direction and guidance to become a mighty power for God and the Kingdom of Heaven amongst men.

We desire most earnestly, because of the vital issues that are at stake, that all our District League Presidents take their work very seriously, that they unite the other District Officers with them in planning it systematically, that together they carefully direct in the transaction of every needed step for the furtherance of the District interests, that as a result we may merit the blessing of God and assure ourselves of the prosperity and growth that can come in no other way than by the united and prayerful co-operation of all upon whom the responsibilities or office have been laid. If the District Officers fall, who else can do the work? If the District Executive is incompetent or indifferent, where is the compensation for the loss sustained in consequence? But there is no need of failure, no need of loss, for success larger than ever before will be ours if we but do our best to perform the work for which we have been appointed in His Name.

OUR friends will be pleased to know that the newly elected Field Secretaries have both accepted the positions to which they were elected by the General Board at its recent meeting. Rev. Manson Doyle, B.A., will reside in Winnipeg, and Rev. Frank H. Langford, B.A., in Regina. The decisions of the brethren were not known in time for us to print their photos in this issue; but in our next we will endeavor to present both of them to our readers. These men will make a strong addition to our general working staff.

About a Log and Other Things

DID you ever think of the successive steps through which a tree standing in the forest must pass before it is transformed into useful lumber to be sawn and shaped into a thousand forms and put to innumerable uses? I was greatly interested when in British Columbia by what I saw in forest, stream, and mill, and tried to imagine what I could not see of the transition of a piece of standing timber into a finished article of household or office furniture.

The pictures running through these pages may help you do some pleasant imaginative thinking. The first is a view of Ocean Falls, B.C. Our minister there, Rev. Wm. Deans, has recently started a league for his young people, and we all join in wishing them all very happy times together. He says of Ocean Falls, "It is a new place, and the large mill is not in operation yet, but will be very soon. It is one of the biggest saw-mills in British Columbia, having a capacity of 300,000 feet each ten-hour day." That means a lot of cutting; but there are literally billions of feet of the highest class of standing timber in British Columbia, and many such mills are already at work. In the picture of Ocean Falls the pulp mill may be seen on the right. Near by are the falls from which the

fall before the inexorable axe and saw of the woodsman, and are transported to the mills, to be converted into all forms of useful lumber. The scenes in the woods as the men are at work make a charming picture, as is shown by the four-horse team and log comprising our third illustration. You can imagine how the business proceeds by various ways and through successive stages of transportation until the mill is reached.

If this be one of the great mills on some mighty river like the Fraser, the appearance of the yards is very interesting indeed. One Saturday afternoon, in New Westminster, between gentle showers of pleasant spring rain, I watched the mill men at work. In the river were many hundreds of valuable logs of varying sizes, but all seeming to me to be larger than the ordinary, though I was assured they were not. I looked interestedly on as one after another of these sticks was hauled easily out of the water, up on to the table, and ripped up as if it were so much paper. The little picture, No. 4, shows the end of one of these average logs as the man in charge was about to measure it. I found (that though it was only 24 feet long it contained 4,400 feet. Can you calculate its diameter from these figures? If so, you will see that my

all may do if we but keep our eyes open to what is happening about us from day to day.

I would like to tell you something about British Columbia fishing, but you might declare my stories "fishy," so I shall just conclude by showing you part of a string which actually represents one hour's sport with the hook and line in the Fraser. My good friend, J. H. Chapman, of Chilliwack, assures me that the figures on the fish represent the actual weights of the various specimens, and certainly they look as if they were true enough. Assuredly, British Columbia is a fisherman's paradise if I saw straight and heard aright when I was among friends up through the Chilliwack region where this string of fish was taken. That all our young readers may see and enjoy their own glorious country before many years is the earnest wish of the Editor.

"I'm Pretty Little But I'll Try"

She was only seven years old, Eileen Martin, the section foreman's daughter, as she stood reaching up to a telephone at the little town of Alta, Cal., last Saturday, telling the agent at the nearest station that a rail was broken. Child-



1. GENERAL VIEW OF OCEAN FALLS, B.C., ONE OF MANY NEW TOWNS.

place takes its name and which supply power for the mills, and away down on the left is the school-house where the religious services are held as yet. But while you would look in vain for this new place on most of the maps of British Columbia, it will not be long before it becomes as many other such industrial centres have become, an important and influential town.

As I visited various places throughout British Columbia, and saw the illimitable wealth of the timber areas of the Province, and then remembered that one can only see just the moorest fringe of the almost boundless forests as he incidentally moves from place to place, I was almost awed with the immensity of it all.

The giant trees are everywhere imposing. The mighty monarch of the forest shown in the second picture represents one of them as I saw him right in the heart of Stanley Park, Vancouver—the grandest natural park within the reach of civilized man, I suppose. And millions of such trees as this raise their hoary heads all over the Province, as if they were giant sentinels guarding their native haunts from the encroachments of civilization. This big fellow was nearly seventy-five feet in circumference at the ground, as I measured his mammoth trunk.

But one by one these forest monarchs

snap-shot does not unduly magnify the relative and proportionate heights of man and log. That the man with the measuring stick was the tallest of the whole gang may be seen from the next picture, No. 5. Look at it well.

I give it to show you what this same 24 foot log looked like as it rested on the table with the first slab sawn off the side. Notice the five workmen ranged up by its side. They are all good solid fellows, but none of them is tall enough to top the log after all. It was interesting to watch the work as the log was turned first this way and then that, sawn here and then there, and variously handled until it presented a splendid appearance in as fine a bit of square timber as I had ever seen. The sixth picture illustrates this. But I cannot tell all.

I watched this same log as it went forward to successive saws, and as far as I could see nothing was lost in the process, or at most very little; for joist, plank, boards, scantling, and all else, even down to frail lath, were all turned out of that same log, and I felt like moralizing a little on the benefits of economy, but having nobody else to preach to but myself, I did as you have done in similar cases many times, postponed the operation until a convenient season. But it was all intensely interesting, and I learned a number of things I never knew before, as we

like, she knew the semaphore signals, had come to the track to see the Overland Limited whirr by, and had watched the long finger drop, letting the train into the block.

"I'm pretty little, but I'll try," she said, when the station agent asked her if she could not stop the train that was past him, and started out with her sister of fourteen who had just appeared. They ran down the track, stopped the train, and saved a wreck.

Pretty much every primary school in the city ought, within the next week, to hear of Eileen's "I'm pretty little, but I'll try." The alert attention which knew the semaphore signal, the quick wit which understood what a broken rail meant, the decision and initiative which alone sought the telephone, the courage with which she and her sister started up the track, waving their aprons to stop the big Overland Limited as it bore down upon them—these are the qualities which through life bring self-help, help for others, success, and happiness.

And she was only seven years old, "pretty little," but ready to "try."—*Philadelphia Press.*

SHOW THIS PAPER TO YOUR FRIENDS.

World-Wide Young Methodism

XI.—The Young Methodist and His Books

REV. ERNEST F. H. CAPEY.

"Life is a leaf of paper white,
Whereon each one of us may write.
His word or two and then comes night."
"Lo, time and space enough," we cry,
"To write an epic!"

IT is ever thus. The temptation constantly recurs: time enough, space enough. In truth there is shortage of both. He who would write an epic must not only "greatly begin," he must early begin. "No one can give more than he has received. So life's first task is to gather, to learn to pile high, with eager hand, the treasure within. Youth is storing time. "Lege, lege," was the late Dean Farrar's insistent cry to his Marlborough boys—"read, read." This process of storing can hardly begin too soon. Macaulay was a great reader from the age of three. Mrs. Browning, when eight years old, was as familiar with Homer in the original as she was happy with her doll. The young Methodist who loves books is in proud and honored company. In the ranks of the great we are to be found nearly all the great names of the world. Petrarch died with his head resting upon a book for pillow. Charles Lamb once actually kissed an old folio, Chapman's "Homer," in a transport of delight. To Southey, the biographer of John Wesley, books were "all but everything." Dr. Johnson—to use Miss Stephen's impolite word—"forged books." "Sir," said he to Boswell, "in my early years I read very hard. It is a sad reflection, but a true one, that I knew almost as much at eighteen as I do now."

Among the great men of action, we recall Frederick's love of letters, and Abraham Lincoln's passion for the use of Napoleon's travelling library. Among politicians we think of Pitt's sofa with its sheaf of thumbed classics, and of Fox, exchanging with tears, his books and his garden for the House of Commons with its strife of tongues. We well also upon the names of Walpole, Canning, Sir Robert Peel, Disraeli, Gladstone, leaving out of view eminent statesmen with us today.

To your books, young Methodists! If, like Edward FitzGerald, you can retire these dull November evenings

"Into an old room
Beside a bright fire,"

and there sit

"Reading old things
Of knights and ladies,
While the wind sings,
Oh! dearly sings!"

your joy no man can take from you. The roof-tree of your father's house may be low, the walls narrow, and bare, and near, but yours is the life limitless in spite of all. Do not ask me to say what books you should read. Trust your own instincts. "That which is natural for us, that which nourishes us, gives us appetite," says Drummond, "is that which is right for us." Do not be distressed if, for a season, you turn against classical works or recommended books. We all have original tastes, and are at different stages of growth. The important thing is that the edge upon your appetite should be kept keen. To be genuinely interested in one book means awakening and growing interest in many books. Mr. W. T. Stead has told us what wonder and joy came into his life when, at the age of fifteen, the first penny weekly number of Dick's "Shakespeare" came into his hands. Shakespeare became to him the key to all literature. Gillilan's

"Gallery of Literary Portraits" contained a lecture on Shakespeare. For the sake of that lecturer he secured the book. Gillilan discloses the fact that most of the great essayists had written a criticism of Shakespeare, Coleridge, Hazlitt, Schlegel, Goethe, young Stead was soon reading them all. In less than a year from the investment of a penny in the purchase of "Hamlet," and "Othello," he was studying Locke, and had begun "to take a keen interest in politics and history."

Perhaps you will begin with Shakespeare. It would be a seemly thing for a young Methodist to do. John Wesley left behind him an annotated Shakespeare, the precious sheets of which an editor is said to have thrown to the flames! He expressly named Shakespeare as one of the works to be studied in the fourth year's course at Kingswood School. Do you know Shakespeare's boys? Brutus's page-boy, for example? Ho! Lucius!

Brutus. Look, Lucius, here's the book
I sought for so;

I put it in this pocket of my gown.

Lucius. I was sure your lordship did
not give it me.

Brutus. Bear with me, good boy, I am
much forgetful.

Canst thou hold up thy heavy eyes
awhile,

And touch thy instrument a strain or
two?

Lucius. Ay, my lord, an it pleases ye.

Brutus. It does my boy;
I trouble thee too much, but thou art well
fitted to sing.

Lucius. It is my duty, sir.

Brutus. I should not urge thy duty
past thy might,

I know young bloods look for a time of
rest.

Lucius. I have slept, my lord, already.

They say that courtesy is a lost art; that twentieth-century young people have no manners. I repel this dictum as a slander upon your fair name. At the same time is there not something to be learned by going to school to Shakespeare's boys?

But perhaps other poets, not Shakespeare, throw their spell upon you. Wise teachers may have told you stories like "Una and the Lion," or "Braggadocio and the Snowy Maid," or "Pastorella the Shepherdess," or "The Quest of the Blatant Beast," thus opening your eyes to the "white witchery" of Spenser's "Faerie Queene." If so, the countenance of Wesley is lifted upon you. Advising his preachers in their studies he urged them to write not only with the Hebrew Bible and the Greek Testament but with the literary masterpieces also, and in this connection he signalled out, as worthy of special study, Spenser's "Faerie Queene." The boy Keats raved through the romance of the poem "like a young horse turned into a meadow." You may do the same, especially if you take care that the allegory does not bite you. It is possible, of course, that "our sage and serious poet" may act upon you as he did upon Walter Savage Landor—like a sleeping draught, sending you to bed.

The heart of loyalty is in you, I know, and "Wesley" and "Methodism" are in your ears as magic words. The young Methodist who despises his Church, or his fathers, is surely ignorant of the story of the Evangelical years. In your case ignorance is, or soon will be, dis-

pelled. You cannot be content not to know. No one expects you to begin with Wesley's "Sermons," "Journals," or with Southey's "Life of Wesley," or with one of the Histories of Methodism, full of romance and colour as these works certainly are; but no man versed in the tricks of reading doubts, for one moment, that such books must arrest you before long. Even if you read, somewhat, "Dear-sterlayer," or "Robinson Crusoe," or "Uncle Tom's Cabin," or "Tom Brown's School-days," or "Pickwick," or "Monte Christo," or "Treasure Island," or "The Jumping Frog," you will wake up some day soon in the company of the brothers Wesley, John and Charles, and the Moravians, and the Mystics, and the Missionaries, and the great and good of all ages and lands.

And because you are Methodists you will read with method, outlining your own scheme. If you train yourself in the habit of making extracts from every wordy book you read, some valuable material will be gathered for your blessing in the days that lie before. Index cards have revolutionized modern business methods; why should they not do us service in the world of books? I would start every young reader with a box of subject index cards. Dr. Marcus Dods speaks gratefully of the friend who counselled him, in boyhood, to read each week one chapter of Foster's "Essays," and the following week to write what his memory retained. If Goethe had known such a friend he might have been saved the confession, that after fifty years of fruitless endeavor he was still trying to learn how to read.

"Rejoice . . . in thy youth, and let thine heart cheer thee." The lines are fallen to you in pleasant places.

"Do you stoop, you pluck a posy;
Do you stand and stare? all's blue."

Are you fully appreciative of your privileges? In these days of cheap classical reprints no one need fail to build a library of his own. This library, in its beginnings, may be small, but the young Methodist whose wisdom remains in him, counts a few books, chosen because beloved, mastered because worthy, more precious than thousands of volumes accumulated for fashion's sake or in pride.

My space is filled, and I wanted to speak of the Book of books, and of Palgrave's incomparable "Golden Treasury," and of Dante, and Butler, and Ruskin, and Tennyson, and . . . but, enough! the love of reading is in you; also, I trust, the fear of God and the grace, the charm of the Lord Jesus Christ, so you will not miss your way.

DISTRICT SECRETARIES!

PLEASE NOTE!

You are earnestly requested by the General Secretary to send at the earliest possible date a full list of your newly-elected District Epworth League officers. Without their names and addresses the records in the Central office must necessarily be unreliable and incomplete. KINDLY OBLIGE!

Aunt Berta's Story

MISS KATHLEEN MCKEE, B.A., STAYNOV, ONT.

"A STORY! Very well, girls, but first let me turn on the light and put another stick of wood in the fire-place, then my little blue-eyed Verna, curl yourself up in this armchair beside me, and you Doris, Marguerite and Lillian make yourselves comfortable on the couch while I tell you a story about Berta Nelson, while yet 'far from sunset and evening star' felt the chilling shadows that filled her 'glen with gloom.'

"You know, girls, that my grandfather lived on a farm. He was one of the wealthiest and most influential farmers in the neighborhood of Carville. My grandmother was a gentle, loving woman who had a kind word and a good meal for everyone who came to their large brick house. They had a large family, but one by one the children had flitted out of the old home nest into nests of their own, until only Berta was left to be a comfort for her parents in their declining years. Her mother almost idolized her and grandfather was more lenient with her than he had ever been with his other children.

"When Berta was about nineteen years of age she became acquainted with Wesley Nelson, and in a short time they were engaged to be married. Her brothers and sisters who lived in the neighborhood, begged her to have nothing to do with the young man, for they had heard that he worshipped at the shrine of Bacchus, and they feared the result of such a marriage. But she laughed at their fears and was sure her Wesley never tasted the horrid stuff. She had never seen him do so, neither had they, and she wasn't going to listen to any mean reports about him. Wesley loved her too much to deceive her. If he drank he would tell her, she knew that all right. However, she would ask him just to satisfy them, and ask him she did, and received a flat denial and a 'Can you not trust me, darling? That was sufficient. Trust him! Trust Wesley! How could she do otherwise! She worshipped him—and Wesley was satisfied.

"But her brothers were not and they warned her repeatedly, but she always said, 'Wesley says he does not touch liquor and I believe him. If I see him taking it or smell it on him then I'll believe, but not before.'

"Then she would go to her mother begging her to make the boys stop saying such mean things about Wesley and the mother who had no idea of the real character of the man was willing to do anything to keep the tears out of her Berta's hazel eyes.

"Her brother Grant knowing that Wesley Nelson would conceal the fact of his drinking from Berta until it was too late, resolved to make a final effort to save his sister from a life of misery. But he seized a very inopportune time. One evening he met them taking their usual stroll and without returning Wesley's courteous bow, seized Berta by the arm and said, 'Say good-bye to Wesley for ever, Berta! I'd rather see you dead at my feet than have you marry that beast.'

"Berta's indignation knew no bounds. Her eyes flashed lightning and words poured from her lips like a volley of hot shot. 'Sae would marry Wesley Nelson. She would never give me up—no matter what they said about him.

"So they were married, and 'merrily rang the bells,' but to Grant they sounded like a death-knell. How joyful she looked in her bridal attire! Joy beamed in her eyes her heart was full of sunshine and severa. of the guests

whispered a prayer that it might be always so.

"To a careless observer Wesley Nelson looked handsome, too, but a judge of character could not have failed to notice the shifting glance of the eyes and the weak, drooping lips. The first time I saw him, when only a child of ten, Berta asked me how I liked him and I innocently said, 'I do not like him; he looks as if he had done wrong and was afraid of being found out.' I truly believe she never forgave me for that childish remark.

"After the wedding-trip, they settled in a cozy brick house which Berta's father had given them. It was about fifteen miles from the old homestead and when grandfather died, soon after his child's marriage, his house was sold and grandmother went to live with the young couple.

"For nearly two years Berta lived a



2. A B.C. FOREST KING

life of bliss. No cloud, as yet, marred her serene sky. But one night Wesley was very late in coming home. She waited and watched but still he did not come. What had happened! He had never been so late before. Something must be wrong! She coaxed her mother to have her tea alone. Eight! Nine! Ten! Eleven! Cuckooed the little clock on the wall and then, Twelve! Would he ever come!

"But what was that outside? Was he ill, and were some men carrying him home? No, he was alone—but what! Oh, what and happened! She gazed upon him in mute despair. Could it be! No, she was dreaming. The idea for such a thought to enter her head! But no—yes, it was so after all—he was drunk. That was the right word—he was drunk. Her Wesley was dead drunk. Thank God her mother was not there to see him.

"Every day Wesley grew more careless, but Berta hid her pain as the Spartan boy hid the fox that gnawed his vitals. Had he struck her or shot her down dead, he would have been more kind. As it was, his treatment of her was worse than murder. He was subjecting her to a living death. He spent his evenings at the hotel with his best friends, while the wife he had promised to love and protect passed the weary hours at home—always alone, for she did not wish her mother to see Wesley drunk and always managed to coax her to bed before he arrived.

"When little Merrill was born she thought for his sake he would turn over a new leaf but 'habits are soon assumed and when we strive to strip them off 'tis like being stayed alive.' Wesley Nelson did not turn over a new leaf. He went from bad to worse. Berta never reproached him, unless with that sorrowful look in her eyes. She confided in no one, and no one dared whisper, in her presence, a hint of his woe. He was her all in all and she would be true to him if it cost her her life.

"And it did. Day by day she grew weaker, but no one would have known how much she really had suffered had she not divulged the truth in her delirium.

"'Wesley, Oh, Wesley, won't you stay with me to-night? I am so lonely, so lonely. Oh, Wesley, you are breaking my heart, but I love you, dear, Oh, Wesley, Wesley, I love you so.'

"Again and again this heart-rending cry rang through the house, then, in her calmer moments she would beg for little Merrill and hug him closely to her breast, she would burst into a passionate fit of weeping.

"'Oh, my baby, my little blue-eyed baby, what will become of you when I am gone. Oh, Wesley, my Wesley, come back to baby and me. Oh, Wesley, I love you so.'

"And where was Wesley? Why, at the hotel, with his refined (?) friends. He could not bear to hear Berta's dreadful shrieks—he was so sensitive, so finely organized. Again and again, when they thought she was dying, her brother Herbert had to go to the hotel to bring him home.

"One Tuesday morning, in April, Berta became very delirious.

"'Wesley, Wesley, come back! I'll never tell you are killing me. Come back, Wesley, and stay with me to-night. Stay with baby and me. Oh, Wesley, Wesley, I cannot bear it. O God, help me!

"Over and over again she shrieked these words, until her mother and sisters were nearly crazed with grief.

"The next morning Berta's troubles were over. She was at rest. The young wife whom Wesley had promised to love and protect had gone where God would wipe away all tears from her eyes.

"The broken-hearted mother and baby Merrill went to live with Berta's favorite sisters in the village of Eimdale.

"Merrill was a beautiful baby but his father had bequeathed him a dreadful disease. The town doctors could do nothing for him, so he was taken to the Sick Children's Hospital and finally to the Home for Incurable Children, where he lived only for a few months. The poor child who had been so grievously sinned against was now with his mother and we were thankful.

"Berta's mother never recovered from the shock of her daughter's death and to day is an invalid.

"As for Wesley, the less said about him the better. He is roaming at large in our great prairie country—a plague spot wherever he goes. If he had small-

pox the authorities would soon find a place for him—and what are the evils of smallpox compared with the dreadful evils of the license system, which is not only tolerated but legalized?

"Oh, girls, if I had ten thousand tongues I would use them all against this accursed liquor traffic. I would say to every girl, 'Never marry a man who touches an ounce of the liquid hell—not even to reform him, for it has seldom been a success.' If the words, 'Please do not touch liquor,' from the lips of the girl a man loves, are not enough to spoil his taste for alcoholic drinks, 'Farewell for ever,' should be the next and last remark she should ever make to him. My Aunt Berta went through the dark waters and gained the fearful knowledge at the expense of happiness, health and life itself. She loved her husband passionately and her misery was all the greater because of her love.

"Now my story is finished. It is true in every particular. Do you wonder I cry, 'Down with the saloon.' As long as I work against it, I'll talk against it, I pray against it, fight against it, pray against it and if ever I have a chance, vote against it. Will you help?"

"Verna Harvey was to full for utterance. She slipped out of the armchair and hurried out of the room. She had a great question to decide and needed to be alone with God.

"And to-day when people wonder why such a fine intelligent girl as Verna Harvey is unmarried, Miss Cameron thanks God that the story of Berta Nelson's misery saved her bright pupil from a similar fate."

A Man's Only Real foe

When Governor Charles E. Hughes was beginning his heroic campaign to secure the passage of his anti-racetrack gambling bills many of his so-called friends warned him of the violent attacks he would certainly be subjected to were he to adopt such a course. "The opposition will stop at nothing; they will defame your character, they will ruin you politically." "Gentlemen," said the governor, "there is only one man in this world who can harm Charles E. Hughes, and that man is Charles E. Hughes." Absalom was the author of his own undoing.—*Sci.*

A Resourceful Housewife

Lizzie, the inexperienced cook, poked her head in at the dining-room door. "Please, ma'am," she asked, "how will I know when the puddin' is cooked?" "Stick a knife into it," said her mistress—also inexperienced—recalling the instructions in the cook-book. "If the knife comes out clean, the pudding is ready to serve."

"I'll do that, ma'am."

"And—oh, just a minute, Lizzie." The mistress had a bright idea. "If the knife does come out clean, you might stick all the rest of the knives into the pudding."—*Youth's Companion.*

He who loses his temper, loses much beside. He loses his self-respect; he loses the respect of others; he loses an element out of his character and reputation which he cannot regain; he loses vital force and stamps an impression on his whole being which time cannot efface.—*Selected.*

Johnny: "Mamma, my toes are not as hard as leather, are they?" Mamma: "No, Johnny." Johnny: "Then, mamma, how do they wear themselves through my shoes?"



Life Talks With Young Men

BY ONE OF THEMSELVES



I HEARD a young man referred to the other day as a triangular man. We often hear men called four square men, or all round men. It does not matter which of these three geometrical terms we use, the meaning is the same. They denote completeness and harmony and a proper relationship between the various functions and activities of our lives. It means that the claims of the physical, mental and spiritual have been heeded, and that a harmonious development of these has brought about a manhood that is good to look upon.

Are we good to look upon? Are our lives sweet and clean, and do they present a completeness that is wholesome and refreshing? Is there anything more pleasing than to come in contact with a clean, cultured, searching mind and a renewed heart? To him life is good and it is all good, for he cannot help but get the best out of all of it. And for ourselves and for our friends, I do not think we can crave anything better than to have a man and mind in a serene body, and with them a spiritual life that has been enriched by the love and personality of Christ.

A friend of mine said the other day, "What you say is all right, but it sounds rather ideal." Perhaps you think with him that this is rather ideal. It may be, but don't be afraid of ideals. Once I did not believe very much in ideals, but I have changed my mind, as every honest man who thinks, must sometimes do. Ideals make good companions. Live with them and grow up to them.

That a harmonious development of physical, mental and spiritual is best, I don't think you will question. An abnormal development of any of these without relation to the others almost invariably results in disaster. An abnormal physical development without the elevating influence of heart and mind has made and is making mental and degenerate. The prominent development of the mental without regard to the claims of the body and health, has brought bright minds to insanity on the one hand; and where heart development has been neglected, to a carping cynicism and perhaps even atheism on the other. And oftentimes the result of things spiritual unguided by reason and prudence has resulted in a spiritual fanaticism which has but defeated the end in view. So we can readily this month, to urge on you the importance of a mental development.

In this development relative to the mind must be maintained. The spirit, as of supreme value should predominate. We have had several talks that pertain more particularly to the growth of this part of our nature. I want, very briefly, this month, to urge on you the importance of a mental development.

A short time ago two men, the one a lawyer the other a business man, were discussing one of the wealthiest men in Canada. The lawyer said, "Talk to him fifteen minutes and you have had enough. There is nothing to him; his mind is that of a boy!"

They are growing in years. We are growing in nature. Are we growing in mind development? Is our mind "that of a boy?" What a happy combination it would be if our minds could be puerile only in their innocence and truth, and verile in their strength of development.

How then are we to develop our minds? If I were to go into some specific methods

of development I would only be telling you a good deal of what you already know and have read. You have seen articles on the right use of time, proper methods of study, the value of reading and observation. You must select your own methods. I want to lay down a general principle that is broader than specific methods.

The law of development in the physical, mental or spiritual is identical. It is simply this, *nourishment* and use. Nourish the body properly and use it well, and it develops. You readily understand that. Nourish the mind properly and use it, and it will develop. Nourishment and use—that is the general law involved.

This naturally divides itself into two parts; proper nourishment and proper use. For a body to grow you have to feed it, and you have to feed it on proper food. Give it those things that have not in them the elements of strength, and it will not develop. The same is true of the mind. You have to give it proper nourishment. Use any method you like, still you have got to nourish it. Give it weak food and it stays weak. Give it strong food and it grows. It becomes strong.

So the crucial question is, on what are you feeding your mind? Dime novels? It won't grow. Sensationalism? It won't grow. Unclean stories? It won't grow. Small, mean gossip? It won't grow. No; you have got to have something stronger than these.

There is a story that the giraffe finally became the long-necked animal we know day from constantly reaching upward after the best and tenderest shoots of trees. Are you a mental giraffe? Are you reaching after the best? You cannot afford to do otherwise.

Fill your lives with the experiences and lives of worthy men. Get in touch with their best thoughts. Store your mind with the best of all the ages. Some one has said, "Fill your sack full of peas and you may defy Satan to fill it with beans." Fill your mind with the pure, the true and the good. Fill it with things that make for noble manhood, for large and liberal-mindedness; then there will be no room for the mean, the unwholesome and the sordid. Yours will be the mind of the man.

Never did such opportunities offer for the use of a fully developed and well-trained mind to-day. The pulpit is deserted not only because of its spirituality, but because there goes with it mind growth. It is so everywhere. The mentally great man, other things being equal, predominates. It must be so. The world to-day needs your strength of body and your strength of mind.

As I am writing this I can look out over one of the most notable battlegrounds in our history. A great issue was decided. History was changed. And right around us everywhere to-day great issues are being decided. History is being changed and by men of thought. Get lined up with them! Assume your share of the burden; nourish your God-given mentality and use it for the good of your fellow men. Your mind is a God-given possession as well as your body and spirit, and through it you can glorify Him. May our minds be purified in their innocence and truth, but by the strength and growth. With body, mind and heart relatively developed and concentrated you will be a greater man, a grander Christian, and a better servant.

Masterpieces of Hebrew Literature

VII.—The Song of the Redeemed

Psalm 107.

TOPIC FOR NOVEMBER 17.

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

THIS Psalm or Song of the Redeemed has special interest for students of Hebrew Literature on account of its somewhat elaborate and well-marked literary form, and because also it has the honor of standing first in the last one of the five books into which the psalter is divided in the Hebrew Bible.

It has been very widely concluded that it was written after the Babylonian captivity to celebrate, in connection with some feast day, the wonder of Israel's redemption from that great period of bondage and expatriation. Indeed one commentator has been daring enough to fix upon the very celebration for which it was prepared, suggesting the erection of the "great altar" in Ezra III, 1-7, as the occasion.

If this view of the origin of the psalm

kindness wherewith He has saved His people from the grip of their distresses, and has gathered them, when exiled, from the four quarters of the earth; it closes (verse 43) with a hint to the "wise" that if they will but look with the psalmist's eyes upon the experiences of men they too will see the same tokens of the loving-kindness of God. *But the great bulk of the psalm lying between the opening call and the closing advice falls into two parts which are so unlike one another in structural form that they might very easily be treated as separate psalms. The longer of these two divisions (verses 4-32) is composed of four strophes or stanzas each of which sets forth some distinct aspect of the general theme of God's redeeming goodness, but all of which also manifestly bear the same structural form. The*



3. A FALLEN GIANT OF THE B.C. FOREST.

be correct, and it probably is, it is nevertheless to be noted that the poet was far too original and far too well instructed in the ways of God to make his psalm a mere celebration of one event, however great. What he gives us is not a psalm of praise for one great redeeming intervention of God, but a song in which are set forth the many-sidedness of Jehovah's redeeming mercy and the conditions upon which the mercy ever flows. *The psalm points out the loving-kindness of God "to all that call upon Him," in redeeming them out of a variety of troubles and distressful experiences. Indeed there are some elements in the psalm which indicate that the psalmist was thinking out beyond the narrow Jewish conception of the providences of God. The reference in verse 23 to those "that go down to the sea in ships" to do business in great waters" can scarcely have in mind the psalmist's own people for the Hebrews never at any time had a sufficiently deep interest in the commerce of the sea to make that reference natural in respect to them. Probably the psalmist is thinking of the seafaring people of Tyro: so that he is really conceiving of God answering the cry of distressed Tyrian mariners caught in the vortex of a great storm. The psalm is to be considered a call to all men to praise Jehovah for having saved those that call upon Him from divers straits.*

Structurally the psalm begins (verses 1 to 3) with a call to hymn the praises of Jehovah for the redeeming loving-

smaller of the two great parts of the psalm (verses 33-42), is composed of two strophes altogether unlike those of the former part in form, and bound together in a very curious and interesting way as we shall later see. (The strophes of the early part of the poem are mildly indicated in the Revised version.)

STROPHES I. The first strophe (verses 4-9), represents the distress under the figure of a caravan lost in the wilderness. Probably the figure suggested itself to the psalmist because of the experiences of the returning captives under Zerubbabel or Ezra in their long march from Babylon to Jerusalem, but the description is nevertheless a general one: numberless caravan travellers have gone astray, and have sought in vain for a city of habitation until they were hungry and parched, and "their soul fainted in them."

At verse 6 we come upon the first part of the double refrain that is distinctive of this psalm and that is repeated with minor variations in each of the four strophes forming the first great division.

"Then they cried unto the Lord in their trouble
And He delivered them out of their distress."

The second part of the refrain is found at verse 8:

"O that men would praise the Lord
for His goodness
And for all His wonderful works to the children of men."

It will be noticed that each part of the refrain is followed by an augmenting or sequel verse. Thus verse 7 describes the nature of the deliverance in harmony with the former description of the distress:

"He led them also by a straight way
That they might go to a city of habitation."

Similarly verse 9 appropriately augments the second part of the refrain by indicating why men should praise Jehovah

"For He satisfieth the longing soul
And the hungry soul He filleth with good."

It will be found that each of the three following strophes has the same general form, i.e. (a) the statement or description of a distress; (b) the first part of the refrain, "Then called they, etc."; (c) the augmenting verse (or verses); (d) the second part of the refrain, "O that men would praise, etc."; (e) the final augmenting verse.

STROPHES II. The second strophe represents the distress under the figure of prisoners in chains because of their disobedience to God. Possibly again the poet his thought, but again generalizes the experiences. The first part of the common refrain occurs at verse 13 (with a special augmenting description at verse 14). The second part of the refrain comes at verse 15, and it also is followed by its appropriate sequel verse (16):

"For He hath broken the gates of brass,
And cut the bars of iron in sunder."

STROPHES III. In the third strophe the distress is that of dangerous sickness: the appetite has so failed that the patients "abhor all manner of meat," and death is very imminent.

The parts of the double refrain with their appropriate augmenting verses are too visible to need comment.

STROPHES IV. The fourth strophe is perhaps the most striking and the most felicitous of all in its descriptions. Here the distress is that of mariners caught in a great storm at sea. With a few master-touches the poet paints for us the scene—the sweeping gale lashing the sea into tumultuous waves; the unfortunate vessel with its human freight now tossed to the summit of some mountainous wave, and now, with swift change, sunk into the trough of the sea, and almost engulfed; the paralyzing fear; the pitching deck on which even trained feet reel and stagger; the final despair when everything possible has been done to ward off the storm and they are "at their wit's end"; then the cry to Jehovah and the inevitable stilling of the storm, all this picturesquely described in a few telling verses. Notice particularly the graphic touches in verses 29 and 30 describing the contrast between the storm and the succeeding calm, or note again the sympathetic reference to the gladness of the trembling mariners when the storm is overpast, and the closing suggestion of the final easy run into port. This thought of our life's troubles as being like imperiling storms never grows old; we still sing,

"Safe into the haven guide."

and

"When storms around are sweeping

Remember me O Mighty One."

It has been suggested, as we have hinted above, that originally the psalm may have ended with the fourth stanza, the remaining verses being added by some later poet who either could not or

would not give them the same strophic form. But anyone who studies the remainder of the psalm will see that its thought is very closely related to that of the strophes already studied, even though it does not fall into the same poetic meter. It is more probable, then, that the original poet himself wrote these verses, but, feeling that a longer continuance of the strophic structure above described would render his poem somewhat stilted, he deliberately dropped it at this point. All that the two remaining strophes are completely different from the former ones in form, and they are bound together in a very unique and interesting way. Prof. R. G. Moulton has given to the form they follow the title of the "Pendulum Movement," this form has very little to do with the mere mechanical ordering of the verses, but it has everything to do with the thought, i.e., it does not reveal itself to the eye, but only to the mind. Indeed the term "Pendulum Movement," refers to the fact that the thought "falls" and "rises" at intervals somewhat after the fashion of the "diminuendo" and the "crescendo" in music. It describes, in other words, a rhythmic pulsation in the thought within the strophes akin to the strophic and antistrophic arrangement which we have already become familiar with in our literary studies this year.

The strophes now under examination rhythmically present the Redeemer God as first bringing low and then building up (in a way that parallels His action in the strophes already studied, only the cry of need is not interjected between the distress and the relief).

Take the first of these stanzas, verses 33-38. The pendulum of thought first swings to one side—the side of gloomy experience.

"He turneth rivers into a wilderness
And water springs into a thirsty ground,
A fruitful land into a salt desert.
For the wickedness of them that dwell therein."

But immediately the pendulum swings back again to the other side as the poet pictures the opposite redeeming agency of God:

"He turneth a wilderness into a pool of water,
And a dry land into water springs,
etc."

Similarly in the second of these two closing strophes (verses 39-42), the pendulum of thought swings first to those whom Jehovah has diminished and bowed down through oppression, trouble and sorrow, and then it swings gladly back to these "needy" whom He has set on high from affliction and for whom He "maketh families like a flock."

Note—Prof. Moulton suggests that the full beauty of the psalm might be brought out best if it could be chanted—men's voices in melancholy monotone giving the various descriptions of the distresses, while children's voices rendered the cries for help with their sequel verses, and a full chorus caught up the call to thanksgiving with which each strophe closes. Chanting may be beyond our leaguers but the same results might be obtained by having the early part of the psalm read in some such way. Once so heard neither it nor its beauty would be easily forgotten. Similar responsive reading would bring out the peculiar arrangement of thought in the closing stanzas.

The author is particularly indebted to some of the other psalms, to the Book of Job, and to the prophet Isaiah. Let the leader set someone to work hunting up his quotations and reminiscences of other Old Testament sayings with the aid of a Reference Bible.

Thoughts on Prayer

REV. W. S. PASCOE, D.D., HAMILTON, ONT.

THE conditions of human life require that we cultivate the spirit of prayer. We must always keep our hold upon God if we would live the Christian life. Luther says: "Just as a shoemaker makes a shoe and the tailor a coat, so also ought the Christian to pray. The Christian's trade is praying." Some other wise man has said: "If we make religion our business, God will make it our happiness."

There must be habitual prayer. Like the Psalmist's, this should be our resolve and constant habit—"Evening, morning and at noon will I pray and cry aloud." Then what? "He shall hear my voice," St. Paul exhorts us thus: "In everything by prayer and supplication, with thanksgiving, let your requests be made known unto God."

Even such prayerfulness will not prevent trials, difficulties, or sorrows; but Paul assures us that "the peace of God which passeth all understanding shall keep our hearts and minds through Christ Jesus." Yet that peace is conditioned upon something else; for the apostle continues, "Whosoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any praise, thank on these things."

With such thoughts filling the mind we shall, like Enoch, be privileged to "walk with God" in quiet places or in the public ways, and converse with Him shall be restful and sweet. We may, if we will speak into the ear of God, when and where mind and heart and hand are active in our daily business, or in the midst of busy multitudes, and He shall hear us, and round about us shall be "the everlasting arms."

"Probably," says one, "no human being ever lived without prayer. If a man believes in a personal God he will pray unto Him. No number of scientific difficulties, no amount of speculation as to the uselessness of prayer, will prevent the finite from calling upon the Infinite, especially in seasons of difficulty and danger. That may be, but we must deal with God more intimately and constantly than that. What when the danger is past and the difficulty solved? Is there not another danger to be feared? Mark what Jeremy Taylor has to say: "There is no greater argument in the world of our spiritual weakness and the falseness of our hearts in matters of religion, than the backwardness most men have always, and all men sometimes, to say their prayers; so weary of their length, or glad when they are done, so ready to find an excuse, so apt to lose an opportunity." Is not the Bishop correct in that statement? He suggests a remedy for this which while helpful may prove a little inadequate. Here it is: "Let every man answer his prayers, and read his duty in his petitions. For the body of our prayer is the sum of our duty, and as we must ask of God whatsoever we need, so must we labor for all that we ask." He probably referred to some form of printed prayers; but it is necessary, in form or no form, to meditate and "study" the petitions we offer, or else we those of whom Lavater speaks. "He who goes round about in his requests, wants commonly more than he appears to want." He lacks earnestness, concentration of desire and thought, directness and force.

On this very point Andrew Fuller writes: "We should act with as much energy as if we expected everything of ourselves, and we should pray with as

much earnestness as if we expected everything from God."

Take counsel of St. Paul, and you will find a remedy for what Bishop Taylor named. In his letter to the Romans the Apostle says: "The Spirit helpeth our infirmities; for we know not what we shall pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God." That is the effective remedy, but how must it be applied? Thus—"praying all ways with all prayer and supplication in the Spirit, and watching therewith to all perseverance and supplication for all saints."

"If we live in the Spirit," says St. Paul, "let us walk in the Spirit." Being led by that Spirit, we shall walk in no forbidden path, but into ways of pleasantness and paths of peace shall our watchful guide bring us. "Praying in the spirit," shall cause that the place of prayer shall become the "mount of vision."



4. THE END OF THE LOG.

lon"—the Pisgah high above the fogs of earth, and the mists of doubt, the place where

"The things unknown to feeling sense, Unseen by reason's glimmering ray, With strong commanding evidence, Their heavenly origin display.

"Faith lends its realizing light, The clouds disperse, the shadows fly; The invisible appears in sight, And God is seen by mortal eye."

Elements of Power

In recalling elements of power in early Methodism it should not be forgotten that it was the saintly John Fletcher of Madeley, who asked Mrs. Hill who the Methodists were. "The Methodists," she said, "do nothing but pray." They are praying all day and all night. "Are they?" said he. "Then with the help of God I will find them out if they be above the ground."—*Sci.*

City Government

TOPIC FOR NOVEMBER 24.

ERODUS 18: 13-26.

(Based on "My Neighbor" by Rev. J. S. Woodsworth).

REV. DR. McARTHUR, Edm.

IN our previous studies in this series we have been considering a number of city problems. In the first place there is the problem of the making of a city. Should a city be allowed to grow up at random, or should it be built up according to a preconceived plan looking many years into the future? What factors should enter into this plan? There is the problem of the struggling masses—the problem of poverty. What are its causes, its results and its remedies? There is the problem of the home. What are the causes which tend to the undermining of the home? How may the home with its uplifting and refining and hallowing influences be saved in our

the city has no power to act in any matter affecting its own interests unless such power has been delegated to it by the Provincial Legislature. Municipal powers therefore are in this country enumerated in great detail. One result of this, is frequent appeals to the Legislature for fragmentary additional powers and in the interim, serious delays and interruptions in business. Another result of this policy is the introducing of party politics or inter-municipal "log-rolling" into local issues. In our newer Western cities incorporation is being granted on more general terms.

In the determination of the relative powers of city and state there are two

tive chambers, while much of the business was carried on by Boards appointed by the Legislature, and largely independent of the council. In Canada the mayor is elected. The municipal offices are filled by the mayor and council. There is a tendency to separate the legislative and administrative functions so that many of our cities have now a Board of Control which is the executive body of the council while the council as a whole is the legislative body. In many of our cities certain municipal affairs are administered by Boards independent of the city council, such as public schools, the police department, and the public parks.

In some countries, notably in the United States, experiments are being made looking to the perfecting of the machinery of city government. Among these, one of the most important is the Commission form of government by which several commissioners elected by the people administer the affairs of the city, the commissioner being the head of a particular department. This plan has many advantages, is likely to remedy many evils, and is worthy of serious consideration. The plan involves the adoption of what is known as Direct Legislation, whereby the people have the privilege of expressing their will in all important matters pertaining to the welfare of the city. Inasmuch therefore as the people themselves have a voice in the governing of their city the character of the people is of greater importance than the perfection of the machine which they operate.

Some Continental cities advertise for a mayor at a good salary, thus securing a man with special training and wide administrative experience. While this may seem strange to us, it is however a plan which recognizes certain facts, namely—Municipal government is a profession, and not a business; it is a difficult profession, requiring special training; and it requires so much training and so much experience that a man should devote his whole life to it. Such a plan would prevent a man from being elected or appointed to the office of mayor merely because he has influence with the people.



5 FOUR THOUSAND FEET OF FIRST-CLASS LUMBER.

cities? There is the problem of social life made more difficult by the presence of large numbers of foreigners settled in their own quarters and holding to their own particular customs. Lastly there is the problem of the church, with its ever increasing obligations and activities and widening spheres of labor.

The time has come for us to consider seriously the means of solving these various problems. What remedies may be applied to the city's evils? What agencies may be employed in making our cities better habitations for men? Among such agencies may be mentioned city government, city churches, organized philanthropies, and individual service. In this article we are to consider city government and the place it should fill in building up and regulating a model city.

SPHERE OF GOVERNMENT.

Two general methods are adopted in determining the sphere of municipal action in city government. According to one method the city has no power to do anything except as that power is given to it by the state. According to the other method the city has power to do everything it wishes to do unless it has been expressly forbidden by the state. This method is largely followed on the Continent of Europe, while the former method prevails in England, the United States and in Canada. Hence in Canada

tendencies at work. The first is the demand for a larger measure of home-rule by the cities prompted by the feeling that the business of the city belongs essentially to the city and that it should not be hampered by outside interference or refusals to grant authority. This tendency is a revolt against the domination of corrupt machine politics through which valuable city franchises have been secured by greed corporations. The second tendency is the extension of administrative supervision by the government based on the feeling that the state is virtually concerned in the welfare of the city since the city is a part of the state. It is felt that the state being free from local influences may be able to exercise a beneficial control over certain phases of the city's life. Thus for instance we have our Provincial Board of Health and Federal Railway Commission.

THE FORM OF GOVERNMENT.

There are differences in the form of government found in different cities. In the simple English type the people elect a council which in turn appoints its mayor, its committees and executive officers. In the United States the city government was early modified along the lines of the state constitution. The mayor as well as the council was elected by the people and the council was divided into legislative and administra-

PUBLIC UTILITIES.

It is the duty of the city government to provide city utilities and exercise control over them. When it becomes impracticable for a family to provide its own well and pump, then the city must provide an adequate water supply in the benefits of which every family may share. When it becomes impossible for each family to dispose of its own refuse and dump heap then the city must provide a sewerage system and a scavenger system. When it becomes uneconomical for a man to keep a horse and buggy of his own, then the city should provide public conveyances and means of travel such as the street car system. Likewise the lighting system, the telephone system, and all other public utilities should be provided and controlled by the city government. Such utilities can be provided more efficiently and more economically by the city than by private enterprise.

Unfortunately in many cases instead of the city owning and controlling these public utilities they have been placed in the hands of private individuals and corporations who are making more profits out of them. They are being conducted for the sake of bringing personal gain to the owners rather than for the advantage and convenience of the public. It is time to call a halt to the granting of special privileges and franchises to corporations so that they may secure their own advantage, that through them they may exploit the public. Such

public utilities should exist for the convenience of the public and should be a means of revenue to the city. Rauschenbusch, speaking of American cities, says, "Our cities have surrendered nearly all the functions that bring an income, keeping only those that demand expenditure." Older cities have made this mistake, but many of our Canadian cities are still young and should not allow themselves to be duped in this way by private interests, or influential corporations or party politics. When party politics is allowed to interfere with city life, when strong corporations secure important franchises, when unfit, but influential persons are placed in responsible positions, then there arises a privileged class and the law is not faithfully administered and the ends of Justice are defeated. Too often the criminal escapes, and condign punishment is not meted out to the culprit, for lawyers, magistrates and other officers of the law seem to conspire together to screen the privileged man.

"The city is indeed the visible symbol of the annihilation of distance and the multiplication of interests—and yet, on the other hand, the city emphasizes locality and gives opportunity for co-operation."—Wilcox.

"Christian individuals should strengthen and protect the communistic institutions already in existence in society and help them to extend their functions."—Rauschenbusch.

How the League Elected the Mayor

From a letter written by Mr. G. W. Thompson, Fourth Vice-President of the Epworth League of Petrolia, Ontario, the following facts regarding a most enjoyable Citizenship Evening in that League are gleaned. Such an election might profitably be held in every community, and if the Leagues would busy themselves in such municipal affairs it is most probable that more efficient municipal councils would be elected in many places for 1913 than held office in 1912. The plan of the Petrolia League may easily be adapted to almost every municipality, and we advise our Fourth Vice-Presidents to busy themselves in arranging something similar for a public meeting some time during November or December, thus introducing whatever reforms and improvements may be needed in city, town or village, prior to the elections in January. Mr. Thompson says:

"... Our Citizenship Department held what was called a Nomination and Election for Mayor of the modern city of Petrolia. We had three nominations, each duly made by two responsible citizens (members of the League), in writing to the Town Clerk, who was of course chairman of the meeting. After the nominations were closed, the Clerk called on the mover of each nomination in turn to speak for his nominee.

Of course the names of the men under nomination were fictitious, and the ballot therefore was void of any unpleasant personalities. The printed ballot read thus:

FOR MAYOR, CITY OF PETROLIA.

George Henry Wilder, Manufacturer.	
James Pierpont Clark, Merchant.	
John Gilbert Smith, Oil Producer.	

A described the good qualities of Mr. Wilder, told what a good Mayor he would make, and gave his policy as to public business of all kinds in reference to Petrolia City.

B followed with the claims of Mr. J. P. Clark, and outlined his programme.

C then took his turn with J. G. Smith, in his judgment of course a model Mayor if elected.

Each speaker was supposed to take about ten minutes, but was not tied down strictly to time. The speeches were comprehensive, clear, and well received. Then a polling booth was opened and all present, as good citizens, were given the franchise. After the balloting, the representative officer and poll clerk retired to a private room with the ballot box and counted the votes. The result was that John Gilbert Smith, oil producer, was declared elected Mayor.

Of course we had our opening devotional exercises as well as closing, and we think that this evening from many standpoints was quite successful.

Some questions dealt with by the speakers were Sewerage, Sidewalks, Opening of a Market, Pavement, Y.M.C.A. Work, Local Option and Temperance, Personal Moral Influence, Public Library, Laxity of Law Enforcement, and we may say that the addresses were very instructive in matters pertaining to municipal improvement."

Mr. Thompson will, we are sure, be glad to correspond with the Fourth Vice-President of any Epworth League desiring fuller information regarding the proceedings, but any live officer can successfully work out a similar programme for his own community.

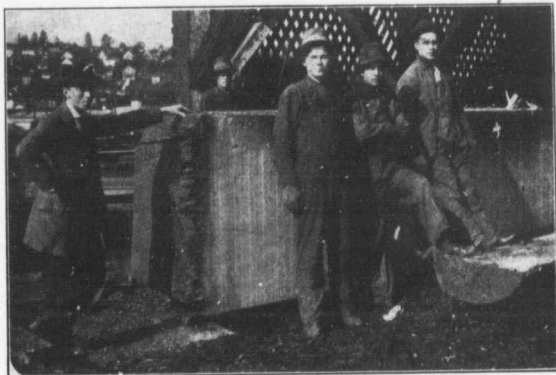
A Wayside Shrine in China

Last autumn, when walking along a country road of granite slabs, we chanced upon a wayside shrine built of solid stone. Neither the construction nor the location were at all unusual, but the dedi-

through the years they have had a superstitious dread of him lest he send sickness, plague or death. We entered the little shrine by stooping down and were amazed at the strange consistence. No idol was found within, only some incense burning in its solitude, which a worshipper, doubtless more in terror than in fear, had reverently placed in the center. Here was a revelation. "Sheung Tai," the Lord of all, not worshipped so much as the many gods and demons of the land, because less dreaded, is nevertheless had in remembrance and has ever been from classic times. Is it not time that Christendom should say, "This god whom ye ignorantly worship we shall declare unto you?" Sitting for a moment at the door of the shrine we thanked God for even this little testimony that he had not left the land without a witness of himself, and prayed that the day might early dawn when a better knowledge of his nature and his love would erect, not in superstitious dread, but in reverent loyalty and devotion, thousands of temples fit for his worship, and when from these many pulpits would ring out from as many loyal hearts no uncertain message to those who for centuries have striven in ignorance to know a God pure and good enough to pardon and serve.—Dr. S. S. Osterhout, in *Western Methodist Recorder*.

What It Cost to Discover America

A statement made by a Madrid correspondent of the *Pall Mall Gazette* reports the discovery in Palos, Spain, of some old account-books which are said to contain somewhat detailed information of the expense involved in the discovery of America by Christopher Columbus. The total amount for fitting out the expedition and paying the expenses of the voyage, which lasted eight months, was some 36,000 pesetas, or about \$7,000. Of this amount Ferdinand and Isabella are estimated to



6. A FINE STICK OF PERFECT SQUARED TIMBER.

catory inscription was, for over the little door was chiseled into the adamant the words "Sheung Tai." A descendant of Confucius writes in the first century before Christ, of this "Sheung Tai," "God is the Lord who produces things—the author of prosperity and increase." Here before us was convincing testimony that all through the centuries the people have been hungering for God and have worshipped him by keeping the incense burning in this lonely little shrine, else all

have furnished \$4,500, and this insignificant sum, as we reckon in these days, they had to borrow! It is to be considered, however, that money had then ten times, or more, the purchasing power that it has now. But even so the vast increase in the world's wealth is indicated, for \$70,000 would be but a comparatively small sum to spend on such an enterprise. The heroism involved is none the less, rather greater.

Our City Missions and Some of Their Problems

MRS. F. C. STEPHENSON, TORONTO, ONT.

TOPIC FOR WEEK OF DEC. 8.

THE people and environment are two factors in the problem of the city which confront every worker for its betterment. Both people and environment must be changed. To aid in this great task is the work of our City Missions.

One-half of the city does not know how the other half lives. The uptown residential districts, with their beautiful homes, well-kept lawns and healthy surroundings, are far removed in many ways from the downtown sections, with factories, business centres, crowded tenements, grassless back yards, and, in many cases, surroundings which demand the constant vigilance of the health department to ensure safe sanitary conditions.

With the growth of the city many districts, which were once residential, have become a strange mingling of houses, factories and warehouses, so that many families have moved away from the noise, smoke and rush of the growing

the lives of little children and busy, over-worked mothers. They are winning men and women to Christ, and through Him are adjusting to Christian citizenship lives which once were not only useless but harmful in their influence.

THE DOWNTOWN CHURCH.

Canada's cities are growing, and with this growth has come the "downtown" church and the withdrawal of family support. This has compelled many such churches to become "socialized" or "institutional." These churches really are Missions in the best sense, and are doing some work similar to that done in the organized City Mission.

TORONTO CITY AND THE FRED VICTOR MISSION.

This was the first organized City Mission of our Church. Its work is distinct from that which any church is doing, not because of great zeal, but because of greater facilities to do the work of reaching the people. The headquarters and chief institutions of the Mission are the Fred Victor Mission, Toronto.

In addition, there are two Italian Missions, one at 56 Elm Street, and the other at 266 Claremont St.

The Victor Home for young women and the Victor Inn for men, with its Employment Bureau and Industrial Institute for men, are both doing good work.

The Gospel Wagon, from which we conduct

open-air services through the summer months, takes the Gospel to the people who cannot be induced to attend even a mission service.

One important and effective branch of work in connection with this Mission is the Travellers' Aid Department. In co-operation with the W. C. T. U., all incoming trains are met and help given to those who need it. Outgoing trains are also attended, and many a girl and woman has reason to thank the kindly deaconess who has helped her as she came to or left the city.

The buildings and centres do not in any degree represent the worst of our Men, women, girls, boys and babies are all helped in many ways and through many agencies.

ALL PEOPLES' MISSION, WINNIPEG.

The "Gateway of the West" is perhaps our most cosmopolitan city. Here thousands of the strangers within our gates or new Canadians gather as they do

nowhere else in Canada, creating foreign settlements and bringing the customs, religions and ideals of the old life to the new land. The Mission, which began in a very small way, has grown into a well-organized, aggressive force in helping the strangers to become desirable citizens of our great Dominion.

The work done is similar to that done in the Toronto City Mission.

To the Superintendent of this Mission, Rev. James S. Woodworth, we are indebted for the splendid books, "Strangers Within Our Gates," which deals with the Immigration question in all its phases, and "My Neighbor," which is a study of city conditions and a plea for social service.

From Halifax to Vancouver we are being aroused to the need of City Missions. Sydney, C.B., and its coal-mining districts are facing conditions which demand as well-equipped Missions as All Peoples', Winnipeg, or the Fred Victor Mission, Toronto. In Sydney we have the Italian Mission. In its outlying districts our ministers are really missionaries in the truest sense of the word.

In Montreal, Canada's greatest city, the foreign element has taken possession of whole sections of the city. Among these foreigners we have an All Peoples' Mission, which, under the superintendency of Mr. Laidman, is laying the foundation for a wider field of service than is now possible with the present equipment.

In the smaller cities, through the deaconesses and local church members, work similar to that done in the Missions of the larger cities is carried on.

To-day in Canada there is scarcely a town but has its share of "new Canadians," who have a special claim upon the young people of the churches. There are also many older Canadians who need help, not always money, but friendship.

This Christmas tide, with all its joys and messages of goodwill, is an opportunity for all to discover, each for himself, the "more blessedness" of giving. Someone has said that "Service is the mother tongue of love." If we are to win, we must serve and remember that "Christ came not to be ministered unto, but to minister." We must give ourselves with our giving. The problem of the City Mission will be solved when, as children of the Highest, we become in reality brothers of the lowest.

The Human Yardstick

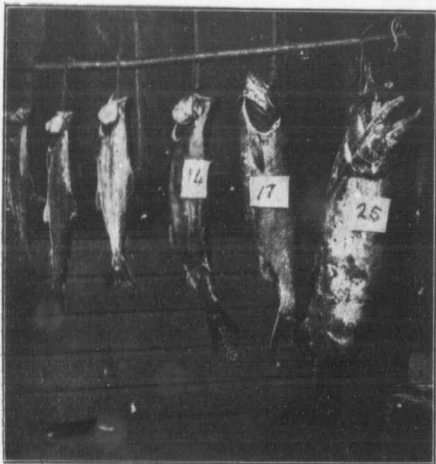
"Golly, but I's tired!" exclaimed a tall and thin negro, meeting a short and stout friend on Washington street.

"What you been doin' to get tired?" demanded the other.

"Well," explained the thin one, drawing a deep breath, "over at Brother Smith's dey are measurin' de house for some new carpets. Dey haven't got no yardstick, and I's just exactly six feet tall. So to oblige Brother Smith, I's been a-layin' down and a-gettin' up all over deir house."—*Youth's Companion.*

Teacher to a scholar: "Johnny, what is a cube?" Johnny: "A cube is a solid, surrounded by six equal squares." Teacher: "Right! Willie, what is a cone?" Willie: "A cone? Why—a cone is—er—a funnel stuffed with ice cream!"—*Home and Country.*

See Albert, two and a half years old, is very fond of green corn, but is not permitted to eat it very often. One day he watched grandma eating it. Presently he said coaxingly, pointing to the cob, "Can't I have the bone, gamma?"—*Youth's Companion.*



7. ONE HOUR'S CATCH WITH HOOK AND LINE IN THE FRASER RIVER, B.C.

business centres to new homes in districts which are strictly residential. Somewhere in the downtown sections thousands in our larger cities must find homes. Young people in boarding-houses and families in a few rooms—sometimes in only one room, and sometimes not even that—are living. The young people from the country and smaller towns, and newcomers from other lands, usually find their first home in the city in the downtown district. Thousands are lonely, friendless and shut off from the home and social life to which they have been accustomed. Here also is the slum, with problems all its own, but the solving of which should be everyone's business until the slum goes forever.

Our City Missions are carrying out the social teachings of Jesus applied to present conditions. Through service, sacrifice and love they are lifting toward higher standards of life thousands who do not need charity, but who do need help. They are seeking to save that which was lost. They are bringing happiness into

"Skinny Camp"

HARRY ATKINSON, WINNIPEG.

"WOO, Skinny, Come over!" that's our camp cry.

"There's somebody coming." Down went bats, ball and mitt. Everybody ran helter skelter to the river bank to see who was coming. Three or four had a fight as to who should take the boat over to the other side to fetch the newcomers. The rest waited on the bank.



READY FOR A DAY'S SPORT.

As the boat drew nearer remarks were passed complimentary or otherwise about the new boys. "See that fellow at the end of the boat? He's a Sheeny." "Not he, he's from Sutherland Avenue mission. I know him. I saw him pound two other fellows once. They'd been licking his brother."

After the party had landed; bundles were carried up to the camp, and for the next five minutes tongues wagged freely. The new boys were hastily shown every part of the camp and given to understand what they must or must not do. Then the interrupted game was continued.

Our camp was near Selkirk, Manitoba, in connection with *All Peoples' Mission*, Winnipeg. The use of a large house and grounds was granted for the summer, so we decided to run a camp for working boys who were too old to go to the Fresh Air Camp at Gimli. Ten boys went out each time with their leader. They did the necessary camp work, such as bed-making, dish-washing, etc. Friends sup-

ported the arrival of a new bunch, and hence that somebody must go home.

Our camp was of a cosmopolitan character, and at every meal one found that the various nations in our land are not yet welded together. The German was delighted with cookies and happy to be trimmed off every meal with the contents of the syrup pail. Catfish fried in natural oil was generally relished, and plates were passed for more. But the Jew declined the first helping. Jews do not eat fish that have no scales. The English boy wanted "beef and tea." The Canadian was delighted with soups and pie. There will have to be a great amount of detail work before our immigrants become assimilated into one nation.

One day we visited Fort Garry and heard with interest the story of its various uses, though we were a little disappointed not to be able to picture fights with Indians, because there never were any there. The next day the effect of our visit was seen in the five English boys tying one of their number to a tree and dancing around him brandishing clubs. Only my timely intervention saved him from being killed as they had they fastened the rope round his neck.

"Did any boy get homesick?" "Well, rather." The attack was generally at its worst on Tuesday, the fourth day in camp. One Tuesday half the boys decided to return home the next morning. As the worker took a last look at them for the night he saw more than one tear-stained cheek. Most of these boys had come from the poorest of homes—dirty, repulsive, cruel—but no matter how poor, it was home, whether foreign or Canadian. Social workers can find in this an added plea for the protection of the home.

Monday morning, bright and shining, brought fresh plans for the day. Nobody went home.

"Where did you get these boys from?" They had come to the Mission from all parts of the city. Many were ready to come long before the time. One boy of sixteen years, his mother told me, had packed his bundle six weeks before the day set for him to come.

A week's holiday to a poor working boy means more than we think. If all employers of boys would look at a holiday as a boy looks at it they would willingly do without a boy for a time in order to give him one. Great difficulty was experienced in getting some of the employers to see that their boys needed a holiday. "Jack" had worked in a store for three years and had never had a holiday. When he asked for a week off to go to the camp, he was told he could have one but that another boy would be put in his place. A would-be generous employer phoned us about his boy who sadly needed a rest. He urged that he should be kept as long as was thought would benefit him. No expense should be spared, as he wanted him in good shape for the winter. The boy came, but he was so fagged out that for the first few days he was content to merely sit beside the fire. He was a well-made lad and tall for his age, but he reminded one of an over-driven horse. His hours were from 8 a.m. to 10 p.m. one day, and from 9 a.m. to six p.m. the next, with an alternate Sunday work from 10 to 12 hours in. He worked as messenger boy in a drug store, and was on his wheel most of his time, often not having more than half an hour for his meals. For this labor he received six dollars a week. When he had been with us three weeks he became more cheerful, and joined heartily with the others in their games. But what will three weeks fixing do for this or any other boy when the

state allows employers to grind all life and vitality out of them the whole year round?

Two others had been in the Juvenile Court. One of these after he had swept up the crumbs from our first meal, asked me: "Shall I go to my room now and be locked up?" Poor little fellow. Through the sad negligence of his parents at home, who were too busy working out in order to buy lots, he had spent some considerable time at the Juvenile Detention Home.



A REST ON THE ROCKS.

A camp is a great place to study boys. Here a thoughtful worker may gain an inside track of any boy's life. The roughest lad is ever ready after a hard day's play to listen intently to a story worth telling. "Good night stories" are often "good life stories." Amid the silent influences of a camp evening, boys feel strangely moved as the heroic and strong are presented to them. The stories of the martyrs and of those who struggled to give England her Bible, were equally demanded.

On Sunday afternoon we had our services under the trees. Though we did not frighten the birds by our singing, our discussions on the commandments were very lively. In these discussions one caught a glimpse of the different standards of morals held by the various nationalities present in our camp. On Sunday we discussed "Thou shalt not steal." Here for once the light-haired German and the swarthy Syrian stood together. Both decided that if a customer gets "taken in" in a bargain it is his



SHOOTING CROWS.

pled the funds to assist needy cases, but when able the boys paid their own way.

Swimming, fishing, boating and excursions to St. Andrew's Locks, Fort Garry and Selkirk, made the week pass all too quickly, and soon the cry was heard on the other side of the river which meant



COOLING OFF.

own fault. The storekeeper cannot be called a thief.

As one came to know the boys intimately the question forced upon one was: Why do fathers and mothers fail to inform their sons about the great physical passions that are sure to come to them

and endanger their whole welfare. We had some of this kind of work to do at the camp, but felt strongly that a wise father and the quiet counsels of a mother could produce far better effects. It is essential that parents must come to realize that sex is at the basis of a proper appreciation of many phases of life. They have a tremendous responsibility to their boys, and no less a responsibility to society. The most effective methods of helping them seem to be to deal plainly with physical facts; to tell them of noble women and present lofty ideals of purity.

Camp is now over for another year, and the boys are talking of "what we did at the camp." Already they are planning to have a longer holiday next year. Who can measure the happiness they will have during the winter in anticipation of another visit to "Skinny Camp?"

"The House by the Side of the Road"

Read this poem in connection with Mrs. Stephenson's article.

SAM WALTER FOSB.

There are hermit souls that live withdrawn

In the peace of their self-content:
There are souls, like stars, that dwell apart.

In a fellowless firmament;
There are pioneer souls that blaze their paths

Where highways never ran;
But let me live by the side of the road
And be a friend to man.

Let me live in a house by the side of the road
Where the race of men go by—
The men who are good and the men who are bad,

As good and as bad as I.
I would not sit in the scorners' seat,
Or hurl the cynic's ban!

Let me live in a house by the side of the road
And be a friend to man.

I see from my house by the side of the road,
By the side of the highway of life,
The men who press with the ardor of hope,

The men who are faint with the strife.
But I turn not away from their smiles
Nor their tears—

Both parts of an infinite plan—
Let me live in my house by the side of the road
And be a friend to man.

I know there are brook-gladdened meadows ahead
And mountains of wearisome height;
That the road passes on through the long afternoon

And stretches away to the night,
But still I rejoice when the travellers rejoice,
And weep with the strangers and moan,

Nor live in my house by the side of the road
Like a man who dwells alone.

Let me live in a house by the side of the road
Where the race of men go by—
They are good, they are bad, they are weak, they are strong,

Wise, foolish—so am I.
Then why should I sit in the scorners' seat,
Or hurl the cynic's ban?—

Let me live in my house by the side of the road
And be a friend to man.

The Parable of the Prodigal Son

Luke 15: 11-32.

TOPIC FOR WEEK OF DECEMBER 1ST.

REV. R. O. ARMSTRONG, M.A., VIDEN, MAN.

THIS has been called the crown of the parables. Truths flash in every direction, and new lessons appear every time we look closely at it. We have heard it read, preached from, and expounded many times no doubt; but it will always bear fresh study. Perhaps it has been misinterpreted and misapplied more than any other parable, and we must not assume we know all about it because others have told us. Look at it for yourselves.

The parable furnishes a good topic for the League, because so many can take part. There are many subjects suggested. Under a wise, enthusiastic leader a very helpful and varied programme may be made out. Make this the "crown" of the programmes!

The name of the parable has been questioned. Can we improve on the generally accepted title, "The Parable of the Prodigal Son"? It takes to me as if we would have to leave it at that. Custom is a great master. But other names could be suggested, and in this way a better analysis made. Some have suggested "The Parable of the Loving Father." Mention might be made of it as the parable of penitence, joy over saving the lost, the two sons, and so forth.

We begin with "two sons." Have you noticed how all through the Bible, and we may verify this in human experience, two kinds of character are contrasted. We have Abraham and Lot, and before them Cain and Abel. Jacob and Esau, Judas and John, Jew and Gentile, Catholic and Protestant; each represents a type. Each has his own characteristics. Over all is one "Father," who is kind toward all, and gives men their freedom.

The "younger son" exercises his "rights" altogether to what he thinks is his own advantage. There was no consultation or taking counsel, and no filial or brotherly spirit shown on his part. This brings to our attention the study of "rights," with its counterpart of "duties." We are free agents, to be sure. We have the power of choice. How shall we use our liberty? Can we better express our answer than in these words:

"Our wills are ours, we know not how;
Our wills are ours to make them thine."

God has given men power of choice, but reason is a part of man's equipment as well, and we should seek that which is good and which will keep our lives in harmony—peace—with themselves, with our "brothers," and with God.

This younger brother, you will perceive, was very wise in his own way, anyway. You will find his kind-to-day saying something like this: "I believe in the Church just as much as ever, but I do not intend to go every time."

The writer once met one of his former classmates who had professed conversion in some evangelistic meeting held under Crossley and Hunter. I commended him for his stand, and enquired how things were going. I knew he had many temptations in the path he was travelling and from the companions he was thrown among. His reply was, "I believe in these things as much as ever, but I do not say as much about them." The suspicion flashed across my mind at once that he stood where the young man of the parable did when he asked for his

portion of the goods. The position is this: their lives, time, talent, faculties, are in their own hands—as far as that can be—and are not at the disposal of their Heavenly Father. They will say they believe in the Church, Bible, Sunday School, prayer, and so forth, but they don't believe in them the way they used to, or the way other people do. They have no intention giving them up. They expect to stay near by in any case!

But what is the result of this severing of allegiance to God? What is the result of self-rule, the taking over the mastery of ourselves regardless of traditions and obligations? The result is that before "many days" are passed the wandering into a far country has begun! We cannot stand still morally or spiritually. Life, good or bad, is a way *ac*. We walk therein. Severed from God, the life from positive religious decisions, and it goes farther and farther into darkness.

Now watch the wanderer's course. How does he act under his own leadership? Self is a poor master. We want to see as much as possible the modern application of the story. It is true to life. That is why it is read so much.

Follow then a young man into one of our cities in these days. He thinks he can do better for himself there. His father and mother wanted him to stay home, and offered him good inducements to do so, but he found home slow and tiresome. He would do better by going off for himself, he thought. To his mother's fears lest he should forget the God of his country and home, he replied that he was not alarmed, "he knew what he was about." In the big city things were lonely and no one paid attention to his particular whims. However he was going to face the world bravely.

Sunday finds him in church, morning, afternoon, and evening. He writes a letter to his mother about it. During one week he finds companions and chooses his haunts. A month passes, and he is too tired to go to church in the morning. He finds the Sunday School lessons duller than ever and on Sunday evenings his chums want him to go for a walk. The months pass . . . cigarettes, cigars, pipe—questionable companions, tipping—the "journey" is well under way. His mother? Well, he tells her he is very busy and "tired" on Sundays; tells her that he does not care for the minister and the church people do not notice him, etc.

Many a young man is slow to learn who his best friends are. He "goes shy" of his parents, his pastor, his Sunday School teachers, his public school teachers and the "elders" of the neighborhood. He thinks they are out of date, narrow, and wanting in ambition. His boon companions are the fellows who brag, who indulge in the questionable; the fellows who would "share their last cent," and such like. Alas, he awakens, after spending his own substance to gratify the lusts of these companions, to find while health and cash are there to draw from. Money gone, they quit.

So the "prodigal" joins himself to "a citizen of that country." His boasted liberty bartered away for a bite to eat. He aimed to be free—his companions want "what he had" and he finds at last to his shame that men cannot be free and irresponsible at the same time. It is either a good master or a bad one. Which will we choose?

Of whom is this citizen a type? If the prodigal went to places in that far country, how was it that the citizen did not? That is hard to say, but there are men in society to-day who answer well to this type. What about the licensed hotel keepers who admittedly run a bad business, but never patronize their own bars. See the poor prodigals they get to work for them; some of them young men, from a "far away" country. These men will do any kind of work for board, old clothing and drinks. We know of wholesale liquor merchants who are "citizens" flourishing in splendid estate. "See some of their servants! Quite a difference, isn't there?"

Some fellows are slow to learn. The prodigal was one of them. He was, no doubt, warned of the folly of his course, but he knew more, in his own estimation, than seven men who could render a reason. Experience was his fortune and he is the poor fellow who tampering with the "questionable" escapes with only a burn. Some have never returned. The other day an old Class Leader and Sunday School Superintendent related to me the story of a young man who was Secretary in a Sunday school. He was a teetotaler. There came a chance to buy a share in a good business where they sold liquor as a "side show" for the accommodation of "thirsty" customers. The young man thought that wouldn't hurt him—*he* never drank. The partners put the teetotaler of a young married man too—in charge of the whiskey. Inside of three years he was in a drunkard's grave.

God gives us a choice and he gives us rein. In the case of the lost sheep there is innocent, stupid, wandering away. In the case of the coin, it rolls because it is let fall and can't be held—heredity perhaps. But in the case of the prodigal there is deliberate choice of the course away and there must be deliberate choice of return.

Religion cannot be forced. We read that when he "came to himself." Is sin a species of insanity which makes it impossible to control? Or is it like it?—there was only one man in the world who deliberately did wrong? Could language express the horror, the sorrow they would feel over such stark madness—sinning against heaven and God!

Why does the prodigal think of home? That home had always shown him kindness.—Pause here. What treatment does the Church or the parents usually bestow on prodigals. Undoubtedly there is a section of them very severe on sinners. They reproach them, scold them and nag at home. They think it wise to convert the sinner to extracte them and make them feel miserable. But the usual effect of this is to send them farther away, and to delay their possible penitence. The divine way is to be kind. If men have the right of choice, we must respect it and be patient. If the "Father" in this case is arbitrary and severe, if he had barred the door against or disowned the ungrateful boy, no heart strings would ever have remained connected with his wandering son by which he could draw him back. As it was the prodigal was sure he had one friend in the world, the father of his elder brother, mark you; but the Father who drew him back. Fortunately it was the Father who met him first on his return, or he might have gone off again—never to return. We note that penitence is the first step toward God—and then decision. The old life and its associations must be left behind. Our relationship to the world is as "lights" shining in the darkness "in the world, but not of it."

The "Father" meets the returning son. He is still his son, and there is

nothing he longs for more than to see him who was "lost" to his noise, and "dead" to its joys, coming back again.

The joy in finding the lost is strongly emphasized in this woe case. Humanity is particularly susceptible to this emotion—no matter in what connection. How much more should it be so in the moral sphere! What *treasure* more to be rejoiced over than the finding of a lost soul. "There is joy in the presence of the angels," that is, in the Father, God himself, when the sons of men return to him. Heaven and earth are in accord in this.

Now how pleasantly we might end here! How pleasantly things might be in this world, in homes, in church, if—there we stop and sigh. If there were no ignorance, narrowness, selfishness, and such like; if there were no swelled heads, sore heads and deadheads in the Church; if there were none needing to see penitence and confession; if our lives would move on! But the elder brother was there and his kind is still around. There would be no prodigals about at all if these men were in charge. The elder brother would never be troubled. He would have the Church all to himself if it were possible. We are thankful it isn't.

How shall we characterize the "elder brother." He is a mixture of strength and weakness, right and wrong, good and cross. He is a Christian, let us say, with a minimum of the Christian spirit. He is suffering from the disease of plus self-satisfaction. The general interpretation makes him a type of the Pharisee.

He was right possibly in thinking that too much could be made of prodigals. In this respect he might have trusted his father's judgment, but of course he wasn't perfect any more than the rest of us. There is often praise given unduly to men who have been notorious prodigals and are now reformed and perhaps bragging. They entertain popular audiences with gruesome tales of life in "Sodom." Such subjects are paraded as "From Bar-room to Pulpit," "Prize Fighter to Evangelist," "Gambler Saved," etc. All this is matter to rejoice over surely, but we may question the right or propriety of hawking this before a public audience. If prodigals are to be made into heroes, it puts a premium on sin. Sin is dangerous and harmful. The bird with the broken pinion, they say, cannot soar as high again. Years spent in sin are lost years, wounded, broken years.

But when prodigals do return men should rejoice. It is instinctive to rejoice over rescues. "The piety that cannot rejoice over a penitent sinner is not quite Christian. Away with crabbed, sour, elder brother religion watching narrowly, and judging harshly of the misdoings of others, as if they were guiltless themselves. The elder brother was unbrotherly." What greater offence in the world than that? He was sulky and peevish, unsympathetic and uncharitable. He needed repentance. We all do.

One day little Willie's mother missed him for some time, and when he reappeared she asked: "Where have you been, my pet?"

"Playing postman," replied the "pet." "I gave letters to all the houses in our road—real letters, too."

"Where on earth did you get them?" questioned his mother, in amusement, which changed to horror when he answered:

"They were those old ones in your wardrobe drawer, tied up with ribbon."—*Ladies' Home Journal.*

About Bowmanville—and You

The Bowmanville Statesman contained recently an account of a social evening given by the Epworth League to the Old Folk of the Church. It is said that there are some 140 persons seventy years of age or over in the Bowmanville Methodist congregation. Many of these may be quite unable to be present regularly at service, but a large proportion could more frequently attend if some means of conveying them to the church were provided. Knowing this, the League enlisted the assistance of friends owning autos, and they cheerfully gave their services. In this way, a good number of the old people were brought to the meeting, and the evening was apparently a very happy one. An appetizing tea was served, and, after a social half-hour, a varied programme was given. The numbers were most enjoyable throughout. A hearty vote of thanks was presented to the League by the elders, and it is probable that the church members expressed the spirit and feeling of the whole company.

As we read this item, two things were impressed on our mind: (1) The young people of every Methodist congregation might well show their affectionate regard and consideration for the church members by such an evening occasionally, and (2) the Epworth Leagues do not make enough of the local press. Invariably in each issue of the Statesman some paragraph of interest in relation to the League life and work is found. We do not believe that the Church should use the local papers for free advertising, when money is involved in their gatherings, but our knowledge of many local editors leads us to believe that there is a willingness in their hearts and a readiness in their hands to sympathize with and give publicity to every good work in which either young or old may engage. See if your editor would not gladly welcome lively news of your League. Have something worth reporting, then see that it is reported. The Editor will do the rest.

A Dump Boy Who Saved Sixty

Fred Evans was a boy who worked in the dump in an Illinois coal mine. One day there was a cave-in, and the earth and coal in settling imprisoned sixty men. The foreman of the rescuing party saw the small opening that the cave-in had left between the places where these men stood and the outer world, and he spoke to this boy to know if he would dare to help. "I'll do anything to get out, and I'll do for you to crawl through," he said, "and to drag a hollow pipe after you. You'll have to be mighty careful, or the coal will settle and crush your life out. But if you can get it through to them, then we can pump air enough in to keep them alive till we can dig them out. Are you willing to try it?"

All Fred answered was, "I'll try my best."

It was a long crawl, and many a time it stopped, and those outside gave up hope, but at last there was a faint call through it that told them he was there; they began pumping air and water and milk through the pipe, and kept it up for a week, when Fred and the whole sixty were safely brought out and given back to their families. He was only a boy, but these true stories of plucky boys and their heroism and devotion must not only be a prophet, but common, every-day people may hear the Lord's call to needed work; and that the answer reveals the kind of boy or girl or man or woman it is that hears it.—*The Heidelberg Teacher.*

Junior Topics

NOV. 17.—WEAKENED AMBITION. Phil. 4: 13.

"He becometh poor that dealeth with a slack hand, but the hand of the diligent maketh rich."

"When a boy goes wrong, a man of to-morrow dies."

"A man is a unit, a boy is a whole multiplication table."

"When a man is won for Christ a life is saved, but when a boy is won a whole lifetime is saved."

We all have ideals. We all build castles. We all dream dreams. Tell of some of the great men who have had dreams, and so have accomplished wonders, as Marconi, the inventor of the wireless telegraph system. A strong body, an active mind, and a pure heart are essentials for the attaining of high ideals and the success of our ambitions. Name some of the evils which tend to weaken the ambition, dwarf the intellect, and spoil the character. Repeat the text as above. When is the best time for seed sowing? Stories may be told of how the ambition may be weakened by the use of cigarettes, opium and other drugs, and alcohol. No boy or girl can amount to much in the world to-day, if he or she lacks ambition. Emphasize the truth—"Avoid whatever impairs the body or dulls the mind."

NOV. 24.—CHINA AND SOME OF ITS PEOPLE. Psa. 96.

Some little time ago, Dr. Stephenson's guides took us to China where we visited the mission stations of our own Methodist Church. By writing to his office, you will be able to obtain helps for our further study. First, we should have a copy of the book "China for Juniors." There our Superintendant, no doubt, has already studied "Heal the Sick," "The Heart of Sz-Chuan," "From Opium Fiend to Preacher," and other books on China, so that we will have a delightful time together as we learn more of that great land.

See if you can answer the questions on Chapter I.

1. Give five names by which China is known?

2. Where is it mentioned in the Bible? Give book, chapter and verse!

3. How many provinces are there in China proper?

4. How do these compare in position with the United States?

5. How far does navigation extend up the Yangtze?

6. Why was the Great Wall built?

7. How many people in China? What proportion is this to the population of the world?

Use a map of China. Bear in mind the meaning of some of the words (see key). We take from the book a suggested programme:—(1) Singing; (2) Prayer; (3) Roll Call (Responses: Names of Chinese cities, rivers, mountains, etc.); (4) Three minute paper on rivers of China; (5) Life on a house-boat (story); (6) Map talk; (7) Bible Promises.—This may be varied to suit local conditions.

CHINESE PROVERBS.

A stone lion does not fear the rain. No needle has a point at both ends.

An ape may sit on a throne.

Pure gold does not fear the fire.

A big heart is better than a big house.

False humanity is genuine arrogance.

A little man may have a large heart.

If the farmer is diligent, the soil will not be lazy.

A stupid thief stops his ears when stealing the bell.

Hold your temper for a moment and avoid a hundred days of sorrow.

God everything he knows a little, but he knows but little of everything.

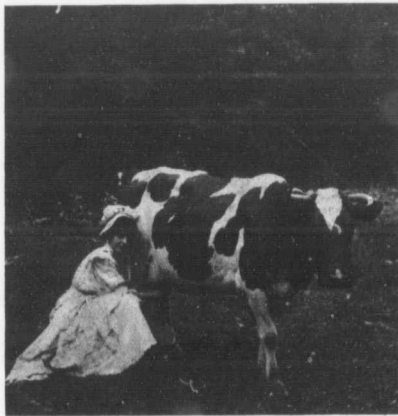
The money-maker is never weary; the weary man never makes money.

If you know how, the thing is not hard; if it is hard, then you don't know how.

DEC. 1.—CONSCIENCE AS A GUIDE. Acts 24: 16; 1 Peter 3: 16, 17.

"God intends the conscience to be a monitor." "Conscience must be educated to the right to be a good guide."

Why did Paul defend himself unworthy to be called a disciple? Compare Acts 23: 1; Heb. 9: 14; and Heb. 10: 22. Is there a good conscience, a guide? Is there an evil conscience to lead us astray? Conscience—bearing witness. Rom. 2: 15; 9: 1; 2 Cor. 1: 12. For conscience sake. 1 Cor. 10: 25, 27, 28. Weak conscience. 1 Cor. 8: 10, 12. A good conscience. 1 Tim. 1: 5, 19; Heb. 13: 18. These and



IN THE GOOD OLD SUMMERTIME.

other passages might be used to emphasize the meaning of the truth as embodied in the topic. As the mariner has the compass to guide him as to the route his ship shall take, so we have the conscience to aid us in our course through life. "Man is a pilgrim, and conscience is the guide, leading him safely through forests and thickets, restraining from the paths of wrong, pointing out the ways of right. Man is a voyager and conscience is his compass. The sails may be swept away, and the engines stopped, but the voyager yet may be saved if only the compass is kept."

"Whatever creed be taught, or land be trod,

Man's conscience is the oracle of God."

—Byron.

DEC. 8.—SELF-RESPECT. Rom. 8: 16, 17; 1 Tim. 4: 12.

"There is an art of right living."

Truth.—The knowledge of right-doing brings self-respect.

Never esteem anything as advantageous which shall make these break thy word or lose thy self-respect. — Marcus Aurelius.

"Self-reverence, self-knowledge, self-control, these three alone lead life to sovereign power."—Tennyson.

"Oneself approving how whole years outweigh."—Pope.

"This above all; to thine own self be true."—Shakespeare.

"Ofttimes nothing profits more than self-esteem grounded on justice and right."—Milton.

"But most of all respect thyself."—Pythagoras.

Respect for oneself should be like respect for another, based on worth.

Wealth, knowledge, position or ability. Not necessary to one's conviction that he is trying to do right and thus entitled to respect. The habit of self-respect breeds higher ideals and leads to better living.

A good act entitles one to the respect of the one who knows of it—self.

Self-esteem and self-conceit do not entitle us to respect of ourselves or others.

"Be not wise in your own conceit" but be humble, truthful, honest, faithful

and "God who seeth in secret shall reward you openly."

Paul said, "By the grace of God I am what I am."

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, think on these things," for as a man thinketh so is he. Thus win self-respect.

Jesus Christ the first inspirer and teacher of self-respect when he tells the people they are all "Sons of God."

Watch a boy who has smoked a cigarette when he thought mother would not know it. Instead of walking with his head up as though he was a soldier, he acts as though he was ashamed of himself. He cannot really feel like a man and do wrong.

See that girl who is so gay and happy when the teacher speaks to her she looks her straight in the eye for she knows she has been perfectly fair in her examination and she respected herself.—Junior Workers' Quarterly.

In some gathering twilight we shall slip our moorings and silently steal away across a tideless sea. There may be no response from friendly craft. The silent hush of a gathering night is going to hide us when the dip of the sail bends to some outward-going tide. The voyage would be lonely were it not that we have raised the anchor and expect to reach the beautiful, mystic Isle of "Somewhere." There will be a few anchored near who will brush silent tears away when they miss our bark. But after a while we shall reach a mooring sheltered from every storm and gale. And then, how the fancy relieves the thought, we shall greet our loved and lost who have sailed this same sea before us. Yes! we do steal away, only to anchor in more peaceful seas.—J. M. N.

Teaching Respect to Children

BY ROSE WOODALLEN CHAPMAN.

The other day I was asked this question, "What can we do to teach our children respect for their elders and reverence for things sacred?"

The question touches upon a vital problem of our national life, for lack of reverence and of respect seems to be a characteristic American failing. To my mind the great harm is not done those who should be respected, but rather, those whose spirit of reverence has failed to be cultivated. It is for the sake of the child himself that I would urge the advisability of parents and teachers developing this virtue.

The first step in this direction is for parents to respect the individuality of the child. This should be done from the first moments of existence. Every detail of the child's life should be decided according to the best good of the child. When he grows old enough to show the slightest individuality, that individuality should be recognized just as far as possible. For instance, if a child is playing with his blocks on the floor, no one should be allowed, through a false idea of amusing him, to drag him away to some other game. I have seen parents and friends try to make a child enjoy his toys in their way. To the unthinking this might seem a trivial matter; to me it appears as a lack of respect for the individuality of the child. He has a right to his own methods of amusement as long as they do not trespass upon the rights and comforts of others.

This attitude on the part of the parents will build up the child's self-respect, which should always be carefully guarded. If it is necessary for the child to be disciplined, it should be done in such a way as not to endanger his self-respect.

The next step in teaching the child respect for others is for the parents to be worthy of that regard. Mother and father must respect each other, and that from them the child may get his first glimpse of the meaning of the word. Then they must require their child to respect them. The boy and girl should be taught to see to it that the mother has the easiest chair, that father is handed the newspaper when he comes into the room, and that in all possible ways evidence is shown that there is a realizing sense of the difference between the position of parent and of the child. In this matter it is easiest for the mother to teach the child to show respect to the father, and vice versa. It will help if it is pointed out to the child that father works all day for the sake of his family, and for that reason his family rejoice in showing every appreciation of his efforts by their attitude toward him when he is at home. In the same way the father teaches them that the mother devotes her whole life to their care and comfort, and consequently they should make what return is in their power.

The child should early be taught to respect the judgment of older people. In fact, he should be taught to respect the judgment and beliefs of everyone, in so far as they are sincere. It is not necessary for him to always agree with them, but he should be taught that it reflects discredit only upon himself for him to sneer at the opinions of others or to scoff at their judgments.

A child should be taught to respect his teacher's opinions. For this reason he should never hear his father or mother criticizing them in the home. It may be necessary for the parents to say, "It does not seem to me that this decision is a wise one; but you decide in such matters about the circumstances than we do. We know she wants your best good, and so we will try her way."

The children should not be allowed to

speak disrespectfully or familiarly of prominent people. Here, too, they can be taught that it is not because such speech would harm those to whom they refer, but rather they will be doing themselves injury by this flippant attitude of mind.

Especially should children be taught to show respect to old age. This is not, as some are inclined to think, because aged people are weak and therefore to be pitied and waited upon, but rather because they are the soldiers who have gone before, who have fought the good fight and have nearly reached victory. If all children could be given more of this idea, they would take a different attitude toward the stories which garrulous old age is fond of repeating. The stories themselves may seem trivial, but they mean much to the teller, and children would listen with respect, because of the work these people have done.—*Junior Workers' Quarterly.*

The Cultivation of Natural Tendencies

The following extract from an article by James L. Hughes, Chief Inspector of Schools, Toronto, published in *Religious Education*, is so rich in suggestion that no Junior worker should fail to make it a subject of careful study:

"By their works ye shall know them." Morality is not merely a system of principles.

"All children who are normal reveal three great tendencies very early in their lives. They love to do things; they love to do things planned by themselves; and they love to do things in co-operation with their fellows. These tendencies are the three central elements of true character. True moral life without them is an impossibility. To speak of a life in which these three elements are undeveloped, as a Christian life, is a degradation of Christ's highest ideals. They are the three elements that make human happiness and human progress possible. They are the chief causes that have led to the development of humanity. They are the three great elements of human power. They give those who possess them executive power and achieving tendency.

"The highest code of morals is that which makes men doers of good, doers of what they plan themselves, and doers in co-operation with others. Children have these three tendencies clearly and strongly defined in their characters, as soon as they are able to reveal themselves to us. They rarely, if ever, retain them in their full vigor as they grow older. Their loss is the greatest life tragedy.

"These three elements should be the dominant elements in control of the lives of men and women in adulthood. Every good element in a child may be developed—should be developed. To omit or retard the development of any element of power weakens every other good element in character.

"The saddest, saddest tragedy of the ages is the loss of power of the three fundamental elements of character as the child advances in years. No more conclusive evidence of the evil influence of the old co-operative training can be given than the fact that a boy in childhood has greater tendency to execute his plans, and to co-operate with his fellows, than he

has at maturity. The achieving tendency should be developed as a fundamental basis of real character. The highest citizenship consists in making and executing wise plans for transforming wrong or unsatisfactory conditions in harmony with our highest ideals and in co-operation with our fellow men. The child, when he first begins to walk, reveals the exact tendencies that should produce this type of citizens, provided that they are developed instead of dwarfed, when he reaches maturity, and has acquired wisdom and reasoning power. The loss of these tendencies through wrong training is the saddest tragedy.

"All training that interferes with a child's tendency to do things, to do things that he plans himself, or to do things in co-operation with others is unmoral, whether practised in the home or in the school. All training that reverently recognizes these tendencies, and makes their development its chief aim, is fundamental moral training. With these tendencies as the dominant elements of character, the race will be morally strong, and vital and progressive; without them the race is morally weak and inert, and lacking in achieving power.

"The ideals and processes of training in the past were all negative; the ideals and processes of the new training are all positive. The old training said 'don't,' the new training says 'do.' The old training said 'stop,' the new training says 'never give up.' The old training said 'be still,' the new training says 'achieve.' The men and women of the past and those of the present who are still in the negative stage, were and are honest, but they are dwarfed, and still dwarf the characters of the children because of negative ideals. A negative character, in the nature of things, be a weak character. Strength in some material things may mean the power to resist; strength in the human soul means



WHEN SHALL WE THREE MEET AGAIN?

power to achieve. The training that merely makes a 'don'ter,' or a 'stopper,' out of a being created in the image of the Divine must be essentially unmoral training."

It was time for baby girl to be in bed, and father offered to lie on the bed till she fell asleep. Off she went pick-back, and the tired mother leaned back in her chair. Ten minutes—twenty—half an hour, and she was wondering when father would be down when she heard a soft pit-pat. Then a little white-robed form stood in the doorway. "Hush, hush, muser," she said, "I's got farver to sleep."—*Ed.*

The Sociability of Jesus

REV. ARTHUR H. SIMPSON.

THE vacation period is particularly crowded with subtle temptation to our young people. They need social recreation, but in view of the many disastrous results—both physical and spiritual—that follow every festive season, what line of conduct should they pursue in the midst of social pleasures? Would it not be well to consider prayerfully the attitude of Christ toward society?

I. The Character and Purpose of Christ's Sociability.

1. It was a Broad Sociability. What a contrast there was between the social types of Judaism and Christianity! John the Baptist—the last of the old dispensation—shunned society and lived in the desert. The Pharisees—the religious leaders of the Jews—were proudly exclusive. Christ, on the other hand, lived among men. He created a new standard. His followers were to be like him, broadly social, non-exclusive. His sociability was broad. Notice the varied classes admitted to his friendship! There was no caste line in Christ's society. He counted among His friends both rich and poor, learned and illiterate. Although His friendship was courted by Nicodemus

Matthew was called to be Christ's disciple, he gave a feast in honor of the occasion. And why not? Yet how strange it would seem, if we followed Matthew's example and invited friends to a joyous social party to celebrate our acceptance of Christ's call—our conversion!

2. Christ's Broad Sociability was Always Consistent with Holiness of Character. It was a clean sociability. This is the difference between Christ's social life and that of many of our friends. It is impossible to find an excuse for license in the breadth of Christ's society. He was active in social engagements, but they did not destroy His religious life. He never went where a child of God ought not to go. He was never found at Herod's feasts. Often was He busy with entertainment, but never to the neglect of His hour of prayer. His time was fully occupied, but never to the exclusion of public worship on the Sabbath Day. He must often have been wearied in His social life, but never too weary to unroll the book of the law and read. He was invited as a stranger to eat with the two of Emmaus, but He did not neglect to return thanks and thus bear witness to God. He dined with the proud



THE PRIDE OF WESTERN CANADA.

the ruler, He did not on that account look down on Matthew, a despised tax-gatherer. The aristocratic Pharisees invited Him to their table, but that did not raise him above noticing the disgraced woman who came to weep at his feet. A rich young ruler once knelt before Him, and a chief Pharisee invited Him to his house, yet He sat by the well and talked freely with an outcast Samaritan woman.

There was nothing narrow in Christ's sociability. He even included in His friendship those who were prejudiced against Him. Nathanael asked incredulously: "Can any good thing come out of Nazareth?" But Christ, recognizing the inherent goodness of the man, said: "Behold, a man in whom is no guile." He saw good in those who differed from Him, and accepted their friendship. He was accessible to all sorts and conditions of men. The latch-string of His heart was always out to all.

The broadness of Christ's sociability is seen again in the places he frequented. He was no recluse. He continually accepted invitations to social gatherings. So much so, in fact, that the austere Pharisee said: "He is a glutton and a drinker."

It was at a social function that He manifested His glory, for the first sign of His Messiahship was given at a wedding feast. This companionable nature of Jesus was so noticeable, that when

Pharisees, but He took His religion along with Him. Broad as His social instinct was, it was never inconsistent with His holy character.

3. Christ's Broad and Consistent Sociability was inspired with the Purpose of Saving Men. Christ's holiness was no negative thing. It was the inspiration of His social life. His motto might well have been, "Social to Save." He did not live for the mere pleasure of society. Instead of following this instinct to master Him, he controlled and used it for the salvation of men. To Zaccheus He said, "To-day must I abide at thy house, for the Son of man is come to seek and to save." The feasts He attended were made occasions of preaching the gospel. It may seem incongruous to us, but the fact is that many of His "sermons" were after-dinner speeches and social table-talk. He moved in society with the one object of winning men.

Let me repeat: Christ's sociability was broad. Proclaim it, for some are hurting the gospel and the Church by refusing to recognize the social instinct in man. But herald it far and wide that His sociability was always consistent with goodness, for some in our churches are cultivating sociability to the neglect of holiness. Yes; and always add with a clearer and a stronger voice, that the Christian object of sociability is the salvation of men.

II. In View of Christ's Sociability, What is Our Duty?

1. To be Social Ourselves. Christ was devout, yet He was companionable. You imitate Him in prayer, imitate Him also in His friendliness. It is not born in some of us to be at ease among men. We are timid and shun people, but for the Saviour's sake we should overcome our timidity and reserve. We cannot be fully Christlike unless we are agreeable in company. Be friendly on the street; you are a follower of the friendly Jesus. Greet the members of the church. Do you young people speak to the old? A good old Christian complained to me that the young did not speak to him on the street. The older ones should recognize the young, especially the little ones. We ought to be companionable at the close of the church services, keeping ever in mind that it is a part of our religious duty to be social.

2. To Recognize a Limit to Sociability. So many Christians make the grievous mistake of not recognizing a limit to social life. They refuse to hear the warning voice of God which says: "Thus far shalt thou go and no farther." How many have been hurt by fearing to refuse the demands of society! Others again would not go beyond the limit if they knew where the line was drawn. Let me ask you, "What is the effect of that social engagement on your Christian

life? Does it lessen your ardor for Christ?" Ann Hazeltine, the brilliant young woman who became the wife of Adoniram Judson, wrote in her diary: "My conscience does not trouble me about attending certain parties, but I refrain from going because they hinder me in prayer and Bible study." Christians must be social, but there is a limit even to proper festivities.

3. To Recognize the Danger in Wrong Sociability. There is a right and a wrong sociability. The Christian is not to be a mope. Human life requires society, and God does not forbid it. He does, however, deny pleasures in which danger lurks—danger to the soul, if not always to the body. We ought to see the danger for ourselves and others.

In conclusion: If Christ's motive dominates your life, it will be true of you that

Our homes are cheerier for your sake;
Our dooryards brighter blooming;
And, all about, the social air
Is sweeter for your coming.

—Service.

A grandmother, reproving her grandchildren for making noise, said: "Dear me, children, you are so noisy to-day! Can't you be more quiet?"

"Now, grandma, you mustn't scold. You see, if it wasn't for us, you wouldn't be a grandma at all."—*Harper's Weekly*.

Why and How to Improve the Mind

Sir William Hamilton, the famous professor of metaphysics in Edinburgh University, says, "What we mean by mind is simply that which perceives, thinks, feels, wills, and desires." It is also defined by others as "the intellectual or rational faculty of man." We all understand its meaning and need no learned philosopher to tell us of its manifold capacities or value. It is astonishing to find so many qualities or conditions of the human mind mentioned in the Bible. We read of minds as pure, sound, sober, steadfast, ready, right, fervent, lowly, meek, willing, spiritual; and also as corrupt, blind, double, chafed, defiled, reprobate, hostile, wicked, hardened, alienated, carnal, vain, wandering, and despicable. Great is the contrast between these, and surely they cannot coexist in a human being. The mind is one of God's best gifts to man, and we are responsible for its use. A field may be very fertile in soil, but left to itself will only produce weeds; but if carefully cultivated will yield richest harvests.

Many a man has splendid native talents, but if undeveloped there will be produced only "the leafless desert of the mind, the waste of feelings unemployed." Man's body may be naturally strong, but it needs careful attention as to food, exercise, discipline, rest, or it will be dwarfed, feeble, useless; so of the mind, it must be nourished, regulated, exercised, or it will fail in its possibilities and purpose. However statural the human frame may be, the mind is not thereby assured of growth unless carefully developed. However small in stature the body may be the mind can be gigantic if properly trained. It is said that Isaac Watts was once very unkindly twitted for being physically very small, and this cruel thrust called out these significant lines:

"Were I so tall to reach the pole
Or grasp the ocean with my span,
I must be measured by my soul;
The mind's the standard of the man."

However poor, humble, or lowly, the advantages of education in schools and colleges may be obtained, if one is willing to work hard night or day to secure benefits of priceless value.

"This education forms the common mind;
Just as the twig is bent the tree's inclined."

It has been estimated that a bar of iron valued at five dollars if made into horse-shoes will yield over ten dollars. If converted into steel and made into knives, blades it will yield considerably over three thousand dollars, and if made into watch-springs will yield two hundred and fifty thousand dollars. Who can estimate the value of a mind carefully trained and developed? Alas! alas! there are very many young people squandering valuable time in idleness, frivolity, or in useless efforts, whereas they might be obtaining an education whereby noble results could be attained.

The writer knows a young man who with determination worked hard in an evening school and by closest application of mind fitted himself for a position which gave him nine hundred dollars a year; by extra studies he was qualified to fill a place yielding three thousand dollars a year. His ability led him on till he earned four thousand five hundred dollars yearly, and later established himself in professional life. What he accomplished others can likewise do.

Whatever a man soweth, that shall he also reap."

The famous Kohinoor diamond in the British crown, when first known in Delhi,

India, in 1526, weighed three thousand one hundred and seventy-two grains, but by unskillful cutting was reduced to seven hundred and forty-four grains. Its royal owner had the careless lapidary implored for his care. When it was brought forward in 1851 it was recut, and now only weighs four hundred and twenty-four grains. The total loss by cutting was two thousand seven hundred and forty-eight grains. However valuable a diamond may be, what is that to the priceless value of a human mind?

By reading, study, observation, discipline, and the blessing of God the mind may become a precious possession to man, and by its use the world may be enriched and God may be glorified. By the frugal use of valuable time great results may follow in the improvement of the mind. The word of God gives instruction for its development and culture. Peter thus enjoins his readers, "Wherefore, gird up the loins of your mind." Paul writes, "Be ye transformed by the renewing of your mind that ye may prove what is that good and acceptable and perfect will of God."

"Be ye carnally minded is death; to be spiritually minded is life and peace." "Be careful for nothing (not over-anxious); but in everything by prayer and supplication with thanksgiving let your requests be known unto God, and the peace of God which passeth all understanding shall keep (guard) your hearts and minds through Christ Jesus." "Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." Let us also carefully heed this vital admonition of the apostle: "Let this mind be in you which was also in Christ Jesus." Valuable are the lessons taught in the Book of Proverbs as indicated at the beginning of this paper; where wisdom is personified and is calling loudly to the sons of men to hearken to her voice and to avoid the paths of evil and to follow the ways of peace and holiness. Carefully study these helpful verses and rich will be your gain. Of vast importance to every young person are these words: "The fear of the Lord is the beginning of wisdom; and the knowledge of the holy is understanding. For by me thy days shall be multiplied and the years of thy life shall be increased."—*Jobn Gordon, in Service.*

Wingham District Sunday School Convention

The Sunday School Convention of the Wingham District met in the Wingham Church, on Wednesday afternoon and evening, September 18th. Afternoon Session.—Rev. David Wren, M.A., presiding. Rev. Dr. Oaten took the opening exercises after which Rev. David Wren gave a very enthusiastic and helpful address on "Sunday School Work: Retrospective and Prospective." In this address strong emphasis was placed upon the "Standard of Excellence" recently adopted by the General Board. "Supplemental Lessons in the Sunday Schools" was dealt with by Rev. I. W. J. Kilpatrick, of Belgrave. He recommended their use because they afforded an opportunity to get a general knowledge of the Bible not obtained in the regular use of the International Lessons. Mr. F. Buchanan, Superintendent of the Wingham Sunday School, led in the discussion on the preceding subject. He pointed out much in favor of the Superintendents of the Sabbath Schools taking up the Supplemental Lessons before the whole school. In the general discussion that followed the difficulty seemed to be

that the teaching of two themes in one lesson period would not permit treating either one properly. The great lack of general Bible knowledge in this day was much lamented.

"The How, Why, On Whom, of Evangelism in the Sunday School" was the subject of a most excellent paper by Mr. Hartley Menzies. He emphasized the fact that the question of Evangelism in the Sunday School was not your business or mine, but *ours*. It was every man's job. Melvin Siemmon spoke on "Teacher Training Classes." He outlined the course taken up in the Training Classes, pointed out its many advantages, and strongly advised each school to organize one, even at the sacrifice of something else. As the teachers have but half an hour a week to present the lesson to their class, they ought to prepare themselves in the very best possible manner to make that half hour most profitable and helpful to their various classes. Rev. A. P. Brace, of Toronto, then led a Round Table Conference, introducing the aim and purpose of the Sunday School, the building, and its equipment. He strongly emphasized the use of the lantern as a very helpful adjunct to Sunday School work. He touched very briefly on the importance of keeping the school open the year round, of Cradle Roll, Home Department, and Teacher Training Classes. These he thought might be successfully conducted even in rural schools.

The type of teaching was also introduced, as well as the teacher and his qualifications.

The evening session was presided over by Rev. J. W. Hibbert, Chairman of the District.

The Rev. A. J. Langford, of Kincaird, spoke on "The Problems of the Sunday School Teacher, and Methods in Preparation."

The speaker emphasized that while Christian life is one great essential to a teacher, to be successful in this life must be expressed in a definite method. Not all of us can be ideal teachers. Most of us are the two-talented folk. He thought every teacher ought (1) Knew your scholars, their temperament, likes and dislikes, that you may be able to give them the message best suited to them; (2) Know your lesson, keep individual needs of scholars before you in preparation; (3) Know how to present your lesson, by getting at main truth in lesson and making the class group at least one or two points thoroughly, rather than trying to cover it all and leaving vague impressions. Prepare your list of questions. Let the scholars talk, and do not try to spoon feed them.

The Rev. A. P. Brace talked on the "Home Side of the Sabbath School Work." His ideal of teaching is at home. If the home had one its part in the Sunday School would not be organized and carried on in the same way it is to-day. Parents ought to care more as to how their boys spend their Sunday. They should begin early to train their children for God. Begin at home to solve the social problems. If parents would say "come" to Sunday School instead of "go" more good would be accomplished.

A very hearty discussion was enjoyed by the many delegates present. The Convention was in every sense a very successful one, and much good no doubt will result therefrom.

"My husband is particularly liable to seasickness, captain," remarked a lady passenger. "Could you tell him what to do in case of an attack?"

"Taint necessary, num," replied the captain. "He'll do it."—*Mariner's Advocate.*

Report of Nova Scotia Conference Epworth League Convention

Held at Springhill, October 2nd and 3rd, 1912

The Bi-Annual Convention of the Nova Scotia Epworth Leagues was held in Springhill on Wednesday and Thursday, Oct. 2nd and 3rd. The convention was small in numbers, but made up in enthusiasm and earnestness what it lacked in size. Delegates came from as far east as Sydney Mines and as far west as Bridgetown, and the delegates from these points report successful and flourishing societies.

The number of Young People's Societies in this Conference has been declining during the past few years, and so has the membership. The seriousness of this condition of affairs was considered by the convention. It was felt that two or three things are responsible:

1st. In many places the young people are gone away and in some sections enough persons to make a League cannot be got together.

2nd. The growth of other societies of a social and friendly nature.

3rd. The indifference of many of our ministers to this important work and their unwillingness to boost this work. Too many leave the League to run itself and let it "run out."

4th. The Conference and General Conference have not given the League the attention it deserves, and have been pushing Sunday School work and neglecting to push as hard to make the League a success.

The following resolutions express the thought of the convention in regard to how to promote the interests of the Epworth League in this Province:

Resolved, that the committee having in charge the arranging of the Conference programme be requested to set aside one of the evening sessions as an anniversary of Sabbath School and Epworth League Work. This motion aims to bring the question of young people's work home to the Conference.

Another resolution reads: Whereas it is found that there is no one in our districts who is officially responsible for the Epworth Leagues such as obtains for the Sunday Schools; and whereas it is thought by this convention that such official representation would very materially assist in the development and maintenance of the young people's organizations;

Resolved, that we memorialize the Annual Conference to petition General Conference for legislation authorizing the District Sunday School Secretary to take full charge of the work of the E. L. and Y. P. Societies, such as is now given by that official to District Sunday School work.

The point of this resolution is this: While provision is made for District Epworth Leagues and their secretaries, the secretary of the District League is not an official of the Annual District Meeting, and has no authority in the district to require proper attention to League matters on the part of members of the district. This year the secretary of Conference had no District Schedules to publish, a most unfortunate occurrence, and a matter which seems to have been overlooked by the Conference. This incident only shows that Y. P. S. work is not taken as seriously as it should be by the Conference in its annual sessions.

The above resolutions were the outcome of an animated discussion on the state of our Epworth League work, led by Rev. J. K. Curtis

The programme was intended to cover the different phases of Epworth League activities. Rev. F. E. Barrett spoke of the League in its relation to the church. He spoke of the Sunday School as the training school and the Epworth League as the place for putting into operation the truths learned there. He showed further how that nothing can effectively fill the place this life is intended to take in our church life. A statement by the speaker that the development of the League would help solve the problem of men for the ministry was corroborated by the testimony and reports of several others.

Rev. J. K. Curtis spoke on "The Epworth League as a Spiritual Force," and pointed out that this was the greatest concern of the Young People's Societies, to make themselves an influence for the spiritual development of their members and the advancement of the Redeemer's Kingdom.

Rev. Harry Watts read a paper on "The Necessity of Junior League Work," dealing particularly with the conversion and Christian culture of children. He emphasized the need of winning the children to Christ and holding them for Christ.

"The Epworth League in Relation to Athletics" was ably handled by Rev. Louis Buckley, who was captain of Mount Allison's football team last year and is well known as a leader in this branch of young people's work. Mr. Buckley clearly showed how that athletics may be made a means of bringing young men to know and serve Jesus Christ; but he gave needed warning against allowing the physical to run the show in the spiritual, in which case it were better they have left athletics alone.

Some other phases of Epworth League work provided for in the programme had to be omitted, as the speakers were not present. However, the missionary side of the work was represented by Rev. George Beck and his motion pictures of experiences in China. He also gave us pictures of "Old Mt. A." These pictures were splendid, and were shown to a packed congregation.

Misses Smith and Mattenson, of Springhill, spoke of the Summer School at Sackville. From the glowing reports given by them, and others who attended that school during its inaugural term, it seems evident that a much larger number will be on hand another year. Everyone who was there seems to be enthusiastic over its success, and are hoping to return and bring many others with them next season.

A paper on Christian Sociology was offered by Rev. Joel Maeder, and he was given a place on the programme. He considers this the great work of the church of to-day—as no doubt it is.

Rev. G. W. F. Glendenning handled the subject of "The Church and the Social Problem" most effectively in an address crammed full of facts and figures that must have impressed deeply everyone who realizes the meaning of the social problem. It was an address which should be heard by men everywhere. But with all its intricate difficulties the social problem can be solved, and, as Mr. Glendenning ably points out, it is the church that must bring about its solution. Christianity as taught by Christ is the remedy.

At the closing session Thursday evening the president conducted the devo-

tional exercises and turned the meeting into a consecration service. All delegates stood and repeated the pledge together. Mr. Curtis spoke briefly on the value and effectiveness of personal effort for winning others, and many pledged themselves to endeavor to do more to win their fellows to our Lord and Master.

Other incidents of the convention were the presentation of the work of the W. M. S. by the president of the Springhill Auxiliary, and the entertainment of the delegates at a supper and dance by the church by the Springhill Epworth League, to which the hosts and hostesses were also invited. This was a very pleasant affair and much appreciated. An invitation was also extended by the Bridgetown League for the convention to meet at that place next year. But as the convention is only bi-annual, the hope was expressed that the invitation will hold good for two years.

The officers for the next two years are as follows:

Nov. President—The President of the Nova Scotia Conference (Rev. J. Astbury.)

President—Rev. F. E. Barrett, New Glasgow.

1st Vice-Pres.—Rev. H. Clarke, Springhill.

2nd Vice-Pres.—Mr. Edwin Gilmore, Sydney Mines.

3rd Vice-Pres.—Miss F. G. Bishop, Bridgetown.

4th Vice-Pres.—Rev. W. I. Croft, Wallace.

5th Vice-Pres.—Miss Mabel Inglis, Lunenburg.

Secretary—Rev. G. W. F. Glendenning, Halifax.

Treasurer—Mr. Chas. P. Chittick, Dartmouth.

The new executive is composed of persons who have this work very much at heart and who are very desirous of seeing a genuine revival and a decided advance in this department of our church activities. We sincerely hope that the ebb has reached its lowest level and that now the tide will begin to lift.

F. B.

Five Days' E. L. Institute

The Toronto Epworth League Union held a very successful Institute for five evenings in the Metropolitan Church, September 30th to October 4th. Each evening tea was served from 5.30 to 6.30, after which informal conferences were held on the topic assigned. The Annual Rally of Leagues of city and vicinity took place on the opening night, when 2,500 young people assembled, Mr. E. E. Pugsley, President Toronto Conference Epworth League, being chairman. Dr. George Palmer and his large choir led the audience in gospel song. In his address, Rev. C. A. Sykes, B.D., gave many practical and helpful suggestions regarding personal evangelism, and individual work for individuals. Mr. H. D. Tresidder, at conference on C. E. Department, urged all Leagues to become better acquainted with the constitution and the working out of the four principal points therein emphasized re Christian Endeavor.

On Tuesday evening—it being the twentieth anniversary of the opening of our West China Mission—the platform was filled with missionaries home on furlough. Dr. Stephenson introduced the speaker, Rev. Dr. White, of British Columbia, who delivered an address on "The Call of the West." Addresses were also given by Revs. Hennigar, Japan, and Carscadden and Dr. Hartwell, China. Mrs. V. Hart, widow of the late Chas. Virgil Hart who with him labored many years in China, gave a message in a few well-

chosen words to the young people. The twenty or more missionaries delighted in the audience by singing two hymns in Chinese. Prior to the large meeting Mr. Beaton led a practical conference on missions, under the heads—Plans, Meetings, Study, Prayer.

Wednesday evening was devoted to literary and social work. Mr. R. Shaw, B.A., conducted a helpful conference, advocating the working of the Literary Department more on educational lines than many Leagues had yet attempted. The later session was addressed by Rev. John Locke and Rev. A. P. Brace.

At nine o'clock a social half-hour was spent and refreshments served.

On Thursday evening Mr. F. N. Stapleford led a splendid conference pertaining to the work of the Citizenship Department, after which Revs. S. Wesley Dean and Dr. T. Albert Moore delivered stirring addresses regarding the social problems, in which Leaguers might lend a hand towards moral reform. Controller J. O. McCarthy made an able chairman.

The Friday evening session was set apart for the Junior Department, Rev. W. A. McTaggart in the chair. A delightful and helpful time was spent. Rev. A. F. McKenzie conducted a round table conference. His Junior League choir from the Fred Village Mission demonstrated what could be done for and with the girls and boys. Our General Secretary, Rev. S. T. Bartlett, gave a practical address concerning work among Juniors and Intermediates, and urged the organization of societies in every church.

The officers of the union are to be congratulated on the success of their well-planned efforts, and we hope that in many of our large centres similar Epworth League Institutes will be held for the study of methods and plans that may do even better work among our young people.

The Kind Word

Kind words count. Speak them often. Allow no one to speak disparagingly of the minister in your presence. Give the faithful man a lift with your kind tongue. Talk him up in the Church, in the home, in society, in the street, and everywhere. He will take courage, will preach better sermons, and will put increased enthusiasm into all his multiplied duties. He will win all along the line and you will have the joy of knowing that your bracing words proved a real tonic, and helped him to conquests he never would have achieved while struggling alone. Mr. Spurgeon once told of a faithful old servant who one day gave his master notice. "What John are you going to leave me?" said the master. "Yes, sir," said John, "I am going to leave." "But John," replied the master, "don't I pay you enough wages?" "Yes, sir, the money you give me is all right." "Then why leave me?" "Well," answered John, "I have made up my mind to go." "But, John, you have been all around the world with me." "Yes, I have sir, and you never once said, 'Well done, John.'" Ministers, as well as servants and wives, need the inspiration of a kind word, not flattery, but a word of honest appreciation. Flowers on the coffin lid cast no fragrance on the hard and stony road which has been traversed, and the eulogy's blandest note falls silent on the ear of the departed. A kind word will put fresh heart into the fainting warrior, and he wins triumph which will fill all heaven with joy.—*The Presbyterian*.

SHOW THIS PAPER TO YOUR FRIENDS.

Book Shelf

All books mentioned here can be procured from the Methodist Book and Publishing House, Toronto.

Talks to Little Folks. By J. C. Carille. Published by Jas. Clarke & Co., London. Price 35 cents.

We find here some 40 addresses on various themes, but all suitable to children. They have been given directly to little folk, and afford many suggestions to all who wish to speak interestingly and profitably to a company of little ones.

Five Missionary Minutes. By George H. Berra. Under the imprint of our own Missionary Society, and should be ordered from F. C. Stephenson, Methodist Mission Rooms, Toronto.

This little volume contains 52 short talks on various Missionary themes, each intended, as the title suggests, for a brief address in the Sunday School. May be used either by the teacher in the class or by the Superintendent in the platform. Full of valuable matter for all.

The Joy of the Lord. By J. R. Miller, D.D. Published by Thomas Y. Crowell Company, New York. Price 50 cents net.

This is one of the most helpful little books from the pen of its well known author. No writer on devotional themes has a more appreciative and consistent constituency than Dr. Miller, and this book with its message of gladness and good cheer will be welcome to thousands who will read it with much spiritual profit. A delightful gift for a friend.

The Man With the Pitcher, and his story. Published by Thomas Y. Crowell Company, New York. Price 50 cents net.

This story may be ordered without question as one of the most charming parables of our Lord's life. It is presumably told by the "man bearing a pitcher of water," the guide to the disciples who were sent to prepare the Passover for Jesus. His description of what he had seen of the Master is a beautiful presentation in narrative form of what will be of perennial interest as long as humanity exists.

Spiritual Surgery. By Oliver Huckel, S.T.D. Published by Thomas Y. Crowell, New York. Price 75 cents net. This book contains some most informing addresses in which the author bases his remarks on the analogies between the processes of modern surgery and those going on in the moral and spiritual world. Every young person should read the chapter on "The antiseptic life." This alone will prove stimulating to increased efforts for the prevention of moral disease. A fine book for the League Library.

False Modesty By Dr. E. B. Lowry. Published by Forbes & Co., Chicago. Price 50 cents.

Much wholesome advice is contained in the eight chapters of this book, on matters of vital consequence to our youth. As the title suggests, much reticence exists on the part of older persons, especially parents, in reference to the problems of sex, and for the intelligent training of the young in knowledge of their physical being and the prevention of habits that work physical disaster, this author properly pleads.

The First Church's Christmas Barrel. By Caroline A. Stanley. Published by Thomas Y. Crowell, New York. Price 50 cents.

If your League or Missionary Auxiliary is in need of one of the most entertaining Missionary stories, get this book and read it in your meeting. It will not only laugh, perhaps cry, certainly argue, but you will close it very likely with the conviction that you have been

more or less guilty yourselves and it is to be hoped with the resolution that you will never do it again. Try it and see.

The Minister as Shepherd. By Rev. C. E. Jefferson, D.D. Published by Thomas Y. Crowell Company, New York. Price \$1 net.

This volume comprises five lectures delivered by the well known preacher-author at the Bangor Theological Seminary in 1912. They are excellent throughout, and as purposed are of especial value to young preachers. If you have a young preacher in your list for Christmas presents, give him this book. He should be all the better minister for reading its inspiring pages.

Mormonism the Islam of North America. By Bruce Kinney, D.D. Published by F. H. Revell Co., New York. Price 50 cents.

This volume is No. 9 in the International Home Study Mission Course, and is well worth the time spent on its careful perusal by every student of Modern Missions. There are some startling things contained in its 150 pages. The history of Mormonism, its inner purpose and meaning, its political and other intrigues, are all graphically depicted. A live book on a very important subject vitally affecting the world to-day.

David Livingstone. By C. Silvester Horne, M.P. Published by the Macmillan Company, Toronto. Over 200 pages illustrated. Price 35 cents.

The story of this devoted missionary, ever of perennial interest, loses none of its fascination in the telling by the talented author of this valuable little book. During the coming winter, especially, the record of David Livingstone will be receiving more than ordinary attention and study, and as far as relates to the young folk this book ranks in the front line and will doubtless be very widely studied. Give it to your boy or girl.

Tarbell's Teachers' Guide to the International Sunday School Lessons for 1913. Published by Wm. Briggs. Price \$1 net.

All teachers in the Sunday School, who are themselves students, need the best "helps" procurable. This annual volume is always eagerly looked for, and none will be disappointed with the appearance of the new one for 1913. The introduction is in itself a valuable part of the whole, and should not be overlooked. It contains matter that should be known by all our teachers and without a knowledge of which no person can do best teaching work. From 8 to 10 pages are devoted to each lesson, and the lessons are of highest excellence. You will need this book for an intelligent handling of the Old Testament lessons during next year. Get it soon.

Soap Bubbles That Will Last Some Time. No one has yet been able to make a soap bubble that will not burst, but by this new method it can last for some time. Its length of life will depend largely upon the mixture used in blowing it, and we take in preparing it from draughts.

Put into a pint bottle two ounces of best white Castile soap, cut into thin shavings and fill the bottle with cold water which has been first boiled and then left to cool. Shake well together until the mixture is clear. Stir till the upper part of the solution is saturated with the soap. The mixture is clear. Decant now of this clear solution two parts, and add one part of glycerine, and you will have a soap-bubble mixture, and you will have a soap-bubble mixture, and you will have a soap-bubble mixture, and you will have a soap-bubble mixture.

Put into a pint bottle two ounces of best white Castile soap, cut into thin shavings and fill the bottle with cold water which has been first boiled and then left to cool. Shake well together until the mixture is clear. Stir till the upper part of the solution is saturated with the soap. The mixture is clear. Decant now of this clear solution two parts, and add one part of glycerine, and you will have a soap-bubble mixture, and you will have a soap-bubble mixture, and you will have a soap-bubble mixture, and you will have a soap-bubble mixture.

Barrie District Convention

THE Barrie District Annual E. L. and S. S. Convention met at Collier St. Church, Barrie, on Oct. 8th and 9th. There were about 120 delegates present. Rev. J. J. Waidwater, of Coldwater, district Sunday School secretary, presided at the Sunday School sessions, and Rev. E. Harold Joye, B.A., of Hillside, president of district, at the Epworth League sessions. The papers and addresses were excellent, and the rousing discussions showed that a great interest is being taken in the work.

On Tuesday afternoon, Rev. J. J. Sparling, B.A., of Midland, gave an address on "Decision Day in the Sabbath School"; and Miss Strange, of Barrie, gave a paper on "The Primary Class."

At the evening session Mr. Marshall Freck, president of Collier Street League,

At the afternoon session Miss Calverley, of Orillia, gave a paper on "The Junior League," and Rev. J. S. Humphries, of Allandale, spoke on "The League as an Evangelistic Force." Miss Lovering, of Coldwater, gave a paper on "The League's Opportunity and Responsibility in Missionary Work."

Reports of committees were then read and adopted. The amount raised last year by Forward Movement for Missions was \$681. Our aim for the new year is \$1,095.

Recommendations were as follows:

"That the Sunday Schools and Epworth Leagues divide for convention purposes, and that Sunday Schools conduct a series of institutes, and that the next convention be confined to Epworth League work."

tary, Miss Lovering, Coldwater; treasurer, Mr. McBrac, Vasey; representative on Conference Committee, Rev. A. T. Aldridge.

In the evening a closing rally was held, at which Rev. R. J. D. Simpson, Newmarket, spoke on "The Twentieth Century's Challenge to our Young Men and Women for Leadership in Christian Service," and Rev. F. L. Farewell, B.A., spoke on "The Problems of Reaching the Boy Life and Girl Life."

Convention was closed with a short talk on "Consecrated Service," by Rev. Dr. Booth. FLORENCE VASEY.

Circuit Conventions

The plan of holding these limited gatherings, representing as no larger assembly could do the local and family interests of the field is to be most highly com-

TO THE EPWORTH LEAGUERS AND YOUNG PEOPLES' WORKERS OF THE MANITOBA CONFERENCE

DEAR FELLOW-WORKERS:

This letter is sent to the Presidents of all Young Peoples' Societies and to all Pastors in the Methodist Conference and through them to the army of young men and women, now over four thousand strong, in "League Offensive and Defensive for Christ and the Church."

We have now in this Conference 90 Leagues, 33 Junior Leagues, 7 Young Men's Societies and 17 other Societies.

We trust that your Society, along with all the others, has entered heartily into the work of another year and that this will be the best year in the history of our young people's work in Manitoba. What are your plans? Don't forget that if we are to accomplish what we ought we must plan our work and work our plans, depending on Divine guidance for both wisdom and strength to plan and work.

We would like to remind you that if this is to be the best year yet we must be ready to put more into the work for the Master's sake than ever before. Let each member of the Executive be prepared to devote time and thought and energy to the work of the League and each member of the Society be a loyal supporter of his leaders and be ready to make such contribution to the success of the work as lies within his power.

Keep in mind the objects of our organization: (1) To save souls; (2) To promote intelligent, practical, Christianity; (3) To assist in the study of God's Word and (4) To promote usefulness in the service of God and humanity.

What should we do this year? Perhaps you have laid your plans. If not, get your Executive together at the earliest possible date. But may we suggest:

(1) That we plan our missionary work so as to give hearty support to the twelve missionaries depending upon us. We need \$10,000 from our Leagues and Sunday Schools this year, an increase of 35 per cent. over last year's contributions. We can do it if we will. Shall we try and begin now.

(2) Let us plan for the week of special effort to lead our young associates to Christ, as advised by the Brandon Convention. We would suggest a simultaneous campaign among our Leagues the last week in November. This does not mean an evangelist. Let Pastor and Leaguers plan a campaign of personal evangelistic effort. Then meet at night for prayer and consultation.

(3) We have 402 preaching appointments and only 114 Senior societies. Can we not promote the organization of other societies? We should have 25 new Leagues this year. Can you help in this campaign?

(4) Do not forget that the work of your Society need not lie all within the walls of your League room. Plan some practical activities in the social world that will tend to make the world a better place in which to live.

(5) A Convention has been ordered for this year. The Conference at its session in Winnipeg placed its endorsement on that Convention. Let every society, both Senior and Junior, be represented at the Convention, which will probably be held in Winnipeg.

(6) You will be gratified to know that Rev. Mansond Doyle, one of our ex-Presidents, has been appointed to the staff of Field Secretaries of the General Board. Under his wise leadership we confidently look for ever-increasing success in the Sunday Schools and Leagues throughout the Conference, and are assured that you will give him your prayerful sympathy and practical co-operation to this end.

Yours for Christ and the Church,

R. E. McCULLAGH, President.
W. A. McKIM YOUNG, Secretary.

delivered the address of welcome, which was responded to by Rev. E. Potter, of Port McNicoll. Addresses were delivered by Rev. C. M. Marshall, Orillia, on "The Adaptation of the Epworth League to Present Day Needs" and Rev. F. L. Farewell, B.A., on "Problems in Church, Social and Civic Life for Young People to Solve."

The first session on Wednesday, and perhaps the most spiritual and helpful of all, was the sunrise prayer meeting, which was well attended.

The morning session began at 9:30 a.m. Mr. A. J. Sarjeant, of Barrie, spoke on "The Parents and Obligation to Sunday School Work," and Mr. I. J. Campbell, of Midland, gave a paper on "The Adult Class." Rev. W. T. Aldridge, of Elmvale, spoke on "The Sunday School and Missions."

"That each school adopt the ten-point standard of efficiency," and that "a quarterly communication, both from and to our missionary, Rev. C. S. Reddick, at Kitamaat, B.C., be arranged.

Under the Citizenship Department the time is opportune to rally our forces to banish the bar."

A resolution of appreciation was passed to the local authorities and officers in charge.

An invitation was extended from Orillia for the next convention to be held there.

The new officers elected were: Hon. president, Rev. J. T. Bowles, B.A., B.D.; president, Rev. E. Harold Joye, B.A.; vice-presidents (1), Mr. S. Ayles, Orillia; (2) Miss Vasey, Victoria Harbor; (3) Miss Foster, Elmvale; (4) Mr. M. Freck, Barrie; (5) Miss Wagg, Midland; secre-

mented, and might be followed by a much larger number of our circuits than is now the case. Some circuits hold these conventions annually and derive much inspiration and practical help therefrom. The interests of the various Sunday Schools and Epworth Leagues of the several appointments comprised on the circuit come directly under review, the very persons who know the local situation best study them in a familiar way and at close range, and the benefits of such family conference and counsel must be beneficial to all concerned. As an illustration of such a circuit convention, we give the programme of the one held on the Staffa Circuit a few weeks ago. Why cannot every circuit hold such a happy and helpful gathering some time during the coming winter months? We

believe it would pay a hundred times over in practical results for all the trouble and cost involved in making the arrangements and conducting the sessions.

EPWORTH LEAGUE & SUNDAY SCHOOL

CONVENTION

OF THE

STAFFA CIRCÚIT

Held at Zion Church, Thursday, Sept. 12.

AFTERNOON SESSION.

- 2.30—Devotional Exercises.—Mr. John Britton.
- 2.45—Introduction and Welcome.—Pastor.
- 3.00—Benefits of the Primary Department.—Mrs. John Britton.
- 3.15—Adult Bible Class.—Rev. C. L. L. Couzens.
- 3.30—Importance of Sunday School Work.—Rev. I. A. McKelvey, of Trowbridge.
- 4.00—Epworth League, Round Table.—Rev. John Baird, of Mitchell.
- 4.30—General Discussion of above Addresses.
- 5.00—Closing Exercises.—Mr. Hugh Kennedy.
- 6.00 to 7.30—Supper Served in the Hall, to all Delegates.

EVENING SESSION.

Public Meeting at 7.30, consisting of Addresses by Rev. Mr. Baird, of Mitchell, on "Epworth Tide," and Rev. I. A. McKelvey, of Trowbridge, on "Visions." Special Music by Mesdames McVey and Jeffrey, Staffa; Mrs. John Clark, of Mitchell, and the Zion Choir.

Silver Collection at each Session.

JOHN BRITTON,
Sunday School Superintendent.
ARCH. FORBES,
Epworth League President.
REV. C. L. L. COUZENS, Pastor.

Another Temperance Sermon

The following rules affecting Chicago National League Baseball Club were posted last week by President Charles W. Murphy:

TO ALL MEMBERS OF THE CHICAGO BASEBALL CLUBS:

The following rules will be enforced from date:

1. The use of intoxicating drinks of any kind is absolutely prohibited.
2. When the team is at home every player must report at the field in uniform not later than 10.30 a.m. each day, and must be on the field at least one hour before game time, at home or abroad.
3. All players must be in their rooms for the night not later than midnight and should arise not later than 8 a.m.
4. The smoking of cigarettes is absolutely prohibited.

The penalty for the violation of any of the foregoing rules will be a fine, a suspension, or both, according to the offence.

Here is what Mr. Murphy volunteers to say through the public press: "It is a serious proposition and all the major league clubs will demand it before long. I have come to the conclusion that the drinking and smoking clauses can be enforced, and if I find otherwise I will

switch my team around until I secure the men who are able to offer what I demand. The Cubs might have won a pennant or at least made a better showing in the race had orders been more strict. I will enforce the new rules if I lose all my stars and if it keeps the Cubs in last place."

Remember Mr. Murphy is no prohibition crank. He is a perfectly sane and quite normal man, actuated in his business life by the same question governing all men when adopting a rule of action, Does it pay? He has come to the conclusion he has because he is convinced he will never win a pennant unless he does. If the champions of "personal liberty" have anything to say concerning President Murphy's prohibition that will justify them in their defence of liquor we would be glad to hear from them.—Northern Christian Advocate.

The Life That Counts

"The life that counts must toll and fight; Must hate the wrong and love the right; Must stand for truth, by day, by night— This is the life that counts."


"The life that counts must aim to rise Above the earth to sunlit skies; Must fix its gaze on Paradise— This is the life that counts."

"The life that counts must helpful be; The cares and needs of others see; Must seek the slaves of sin to free— This is the life that counts."

"The life that counts must hopeful be In darkest night make melody; Must wait the dawn on bended knee— This is the life that counts."

—Sel.

**THE
CANADIAN
EPWORTH
LEAGUE
WALL
PLEDGE**



FOR CHRIST AND THE CHURCH

TRUSTING in the help of the Holy Spirit, I promise that I will follow the example of my Saviour and Lord, and make an honest effort daily, in all things, to do the will of God my Heavenly Father.

Size
2 ft. 9 in. x 2 ft. 2 in.

Price 75c.
Postpaid

**THE WORLD'S BEST
PROVERBS AND EPIGRAMS**

By PROF. GEORGE W. CONKLIN
Of Hamilton University.

Price, 25c.; leather, 50c., postpaid.

LIFE'S UNEXPECTED ISSUES
AND OTHER PAPERS ON CHARACTER AND CONDUCT

By REV. W. L. WATKINSON

Regular price, \$1.00 net, postpaid.
Special price, 75c., postpaid.

THE BOY PROBLEM

By WILLIAM BYRON FORBUSH

Price, \$1.00 net; by mail, \$1.10, postpaid.

**MODERN METHODS IN
SUNDAY SCHOOL WORK**

By REV. GEO. WHITEFIELD MEAD
Ph.D.

Price, 50c.; by mail, 60c.

The Worker and His Work Series

A Teacher-Training Library for the Sunday School

The Worker and His Bible	Eiselen-Barclay
The Elementary Worker and His Work	Jacobs-Lincoln
The Junior Worker and His Work	Robinson
The Intermediate Worker and His Work	Lewis
The Senior Worker and His Work	Lewis
The Adult Worker and His Work	Barclay
The Superintendent and His Work	Brown
The Worker and His Church	Beiler

Price 60c. Each Volume, postpaid.

AT ALL BOOKSELLERS, OR FROM
PUBLISHER

William Briggs 28-37 RICHMOND ST. WEST **Toronto**

THE
Canadian Epworth Era

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

Subscription Price: 60 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 BAYNES, Wesley Buildings, Toronto, Ont. All other matters concerning the Paper should be sent to the Editor, Rev. S. T. BARRETT, St. Richmond St. West, Toronto.

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

The General Superintendents.

General Secretary, Rev. S. T. BARRETT, Wesley Buildings, Toronto, Ont.

Field Secretaries, Rev. F. L. FARWELL, B.A., Toronto, Ont.; Rev. J. K. CURTIS, B.A., Sackville, N.B.; Rev. MASSON DODGE, B.A., Winnipeg, Man.; Rev. F. H. LANGFORD, B.A., Regina, Sask.; Rev. J. F. WESTMAN, Calgary, Alta.

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

Smiles

Pat—The next wan o' them shofers as runs over me'll be sorry for ut.

Thomas—And why's that?

Pat—I've got a tin o' nitroglycerine in me pocket.—Punch.

"The first lesson of life is to burn our own smoke; that is not to inflame our outsiders our personal sorrows and petty morbidness, not to keep thinking of ourselves as exceptional cases. Have we learned that lesson?"

The chairman (finishing up eulogistic speech): "Our dear old friend here has lived among us for forty years, is living with us now, and, as he says, hopes to live among us for many years to come. Gentlemen, I can only add that we are all looking forward to burying him here!"—London Opinion.

A grade teacher, after having a medical examination in her room, recently wrote the following note to the parents of a certain little boy: "Your little boy, Charles, shows signs of astigmatism. Will you please investigate and take steps to correct it?" to which she received a note in reply, saying: "I do not understand what Charles has been doing, but I have walloped him to-night, and you can wallop him to-morrow, and that ought to help some."

The husband and wife were making a call on friends one evening. The wife was talking: "I think we shall have Marian take a domestic science course along with her music and regular studies when at college."

"Ah," said a man present, who had been a stranger until that evening, "you look rather young to have a daughter attending college."

"Oh," said the mother naively, "she isn't old enough now; she is just eight months old, but I do so like to look forward!"—Indianapolis News.

CHRISTMAS

Music for the Sunday School. BETHLEHEM CHIMES. A brilliant new service for Sunday School, complete with music and recitations, also orchestrated for 10 instruments. See catalog page 2. Price, postpaid, 50c per dozen. Circ. Art. \$1.50. Enclose 10c stamp for a roll of samples.

SUNDAY SCHOOL CANTATA.—Santa Claus, Jr. by Gilbert. Price, 10c. Art. for 10 inst., \$1.50 see catalog.

HOLY NIGHT. For choir and Sunday School. See catalog.

Sacred Songs. Christmas. See catalog.

ROSE'S RECITATIONS AND DIALOGS FOR

CHRISTMAS. See No. 1. Price, 10c. See catalog.

THE CHILDREN'S CLUB for November contains Amos

Anthems, etc., for the Choir. Sample copy free.

FREE.—Our catalog, as described in Christmas Choir

Catalogue, 10 Christmas St. Cantatas, Anthems books,

concert books for Solo and Female voices, Money

Making Entertainments, etc. FREE for the asking.

600, F. ROSE & Co., Chicago, Ill., 237 W. Madison St.

New York City 22 N. William St.

Total Abstainers

Do you desire to get your life insurance at the price it should cost you? If so you won't pay the usual premiums, but will purchase your insurance on the very favorable terms offered by the

Equity Life Assurance Company of Canada

which is the only aggressive total abstainers' company in Canada. It offers better terms to total abstainers than any other company offers. It has an unexcelled record for the past twenty years it has been in business. Any desired information gladly given.

H. SUTHERLAND, President
Confederation Building, TORONTO



Here's a tremendously important point for you to consider: Dunlop Bicycle Tires are not only made in Canada, but they are made specially for Canadian roads.

They are not the result of over-production in some foreign centre. Not a tire designed for one country and sold in another.

See that your new mount is equipped with Dunlop Tires.

The answer to those who want to sell your foreign-made tires is that distance lends uncertainty, not enchantment.

Dunlop Tires are Sold by
Bicycle Dealers Everywhere

THE Alexander Engraving Co.

16 Adelaide Street West

TORONTO

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

GET THE BEST! IT PAYS!

Elliott Business College

Cor. Yonge and Alexander Sts.
TORONTO, ONT.

Is well known as the right place for superior business and shorthand education. Positions worth \$1,100 and \$1,500 were recently filled by its. Write for catalogue.

MANY YOUNG LADIES

(the number increases every year) find that

ALMA COLLEGE

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

For CATALOGUE address—

PRINCIPAL WARNER, St. Thomas, Ont.

Albert College,

Belleville, Ont.

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

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

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

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

For Illustrated Calendar, address—

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



Ontario Ladies' College and Ontario Conservatory of Music and Art, Whitby, Ont.

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

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

3½%

ALLOWED ON

SAVINGS ACCOUNTS

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

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