

THE ANADIAN EPWORTH ERA

Vol. XIV.

S. T. BARTLETT, Editor
W.M. BRIGGS, Publisher

TORONTO, MARCH, 1912

WESLEY BUILDINGS
TORONTO, ONTARIO

No. 3

Principal Contents

Direct from the Editor	Page
The Ministry of Athletics	49
Why a Boy Should Sign the Pledge	51
Amateur Photography.—I. The Camera	53
Regulating the Elephant	54
The Bible and Alcohol	55
Life Talks with Young Men	56
Song of the Bar-room	57
The Poetry of Isaac Watts	58
Win One for the Master	59
Christ's Attitude to the Poor	60
Winter Sports for Young Canadians	61
The Apostle John	62
Literary Evenings in the E. L.	63
Home Missions in New Territory	64
Weekly Topic Calendar	65
Junior Topics	66
E. L. Annual Review Day	67
General Field Work	68
The Topics for Next Year	69
Manitoba Convention	69
What the Postman Brought	70

From the Editor's Pen

"The King!" What wealth of royalty these simple words suggest. "A son or daughter of the King"—what nobility inheres to the princely relationship implied.

Our Royal Estate

The honors and emoluments of earthly kingship are by the very constitution of human society limited to a few; but upon all who are children of God by faith in Jesus Christ, the privileges and prerogatives of the heavenly kingdom are unstintingly conferred. Differences of opinion may exist concerning the relative values of human distinctions; but no debate is possible over the worth of the honors pertaining to the kingdom of God. They only constitute unending glory or assure their possessor of imperishable renown. They characterize the royal estate to which we are called, for into this exalted heavenly relationship it is the purpose of Jesus Christ to introduce us all. Here the ideal becomes the real; we are made members of the King's household, and, as His sons and daughters, live together but to magnify our noble calling, and by loyal adherence to the principles that govern the royal family, prove ourselves worthy of a place among those who are known as the children of the King.

There can be nothing higher, than this, and in proportion as we walk thus worthily, do we prove the real and abiding nobility of our characters. Not in what we say, so much as by what we do, is proof of our loyalty given. The mind may be vaguely filled with noble thoughts, but only as these find expression in action do they fulfil their true mission. He who said, "think on these things," also said, "these things do." The true idealism which all young Christians especially should cherish, is that which so relates high thinking to noble living that the very thought inspires the thinker to go forth to unselfish ministry among his fellowmen. The true test of royalty is service, and that only is genuine nobility that rests not on hereditary title or on the posthumous fame of some far distant ancestor, but on humanitarian ministry in the spirit of Him "who went about

doing good." There is no nobility like the nobility of goodness, and there is no goodness worth calling Christian that does not give tangible expression to the spirit of Him who "came not to be ministered unto but to minister." Let no young disciple idly dream of days yet to be, when facilities for the practice of this spirit shall be enlarged, but rather awake to the need of to-day and, alert to the present opportunity, make instant response to the call of the Master.

To each Christian this call clearly comes, and happy is he who waits not to do some great thing, but avails himself of even the humble occasions that everywhere and every day arise. The spirit of the Master, thus prompting to helpful ministry, lifts the common duties of the day out of the realm of drudgery and makes each small deed great because prompted by a great motive. Not all are called to preach, but none are exempt from the call to minister. Not to the pulpit or public platform are to be exclusively assigned the honors of ministry. Let our young people make no mistake here. God may not want everybody to be a professional preacher, but He does call everybody to be a minister. No person can exclude himself from this number. Every one a minister! Every day opportune! Every place fitting! Every occasion a privilege! Every opportunity great! Every deed loving! How such thoughts ennoble life. They enrich it with the dignity of unselfishness and adorn it with the graces of divine love. Only so can life be sanctified by the sympathetic touch of Him who inspires, sustains, and rewards such ministry. Herein lies the secret of celestial dignity, and by this process alone can the highest glory on earth or in heaven be attained. Well has Keble 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."

And well may we pray with him:
"Only, O Lord, in thy great love,
Fit us for perfect rest above,
And help us, this and every day,
To live more nearly as we pray."

Idealism

Precious beyond rubies is the idealism which can invest with celestial dignity the earthly avocation, and which, even when the hands are engaged in downright drudgery, can fill the mind with noble thoughts, and carry you through the daily task as a son or daughter of the King.—Hamilton.

March

The stormy month has come at last,
With wind, and cloud, and changing skies;
I hear the rushing of the blast
That through the snowy valleys flies.
Ah, passing few are they who speak—
Wild, stormy month!—in praise of thee;
Yet, though thy winds are loud and bleak,
Thou art a welcome month to me.
For thou to northern lands again
The glad and glorious sun dost bring,
And thou hast joined the gentle train,
And wear'st the gentle name of Spring.
Thou bring'st the hope of those calm skies,
And that soft time of sunny showers,
When the wide bloom on earth that lies,
Seems of a brighter world than ours.

—Bryant.

"March was originally the first month of the Roman year, and was dedicated to Mars, the god of war. Its Saxon name means 'lengthening month,' as the days begin visibly to lengthen; rather, the days begin to be longer than the nights."
—Loaring.

What Some Men in the Liquor Business Have Told Me

CONSIDERABLE space in this number is devoted to Temperance, Prohibition, and associated themes. While many good reasons for the suppression of the liquor trade may be given, and much sound advice be offered to our young people counselling total abstinence from intoxicants, I doubt if I could say anything more impressive or worthy of study than some of the things that men in the business have at different times said to me. Let me recall just a few instances.

A Command to Silence

Years ago, when I was but a struggling boy, anxious above all things else to fit myself for life, it was my lot to work for several months in a quite large establishment where both groceries and liquors were sold. It was in the days before the division of the premises for the sale of the goods, and liquors and solids were handled with exactly the same freedom over the one counter. On my entrance upon my duties I was somewhat startled at the admonition given me at the very outset by my employer. He directed me as to certain things I was to do, and concluded by saying, "And remember, young fellow, that what you see here, nobody else knows." This command to silence, for it was nothing short of that, set me thinking, and during the period of service I put in there I saw that his counsel was based on a thoroughly selfish policy as far as his business interests were concerned. I concluded then, and have never had good reasons for changing my conviction, that the liquor trade is, as far as it dare be, an utterly lawless one, and that it is, as a business, just as regardless of all legal restrictions as it has power to be. The morals behind it will not stand inspection, and that "nobody else knows" is the policy controlling it throughout has been very clear to me from the day I was first so counselled, to the present.

An Expressive Adjective

I was engaged one day in the cellar when the boss had occasion to rouse out a flask for a customer. He was ever a thoughtful man, always kindly in his intercourse with me, and I verily believe in the business against his better judgment. But, apart from all that, he dropped a remark that day that I can never forget. As if disgusted with the whole trade and all connected with it, he said to me as he stood at the tap, flask in hand, "What fools men are, Tom, to drink this damned stuff." I have no disposition to moralize, but here I learned a word. The adjective was emphatic, and I make no apologies for repeating it here. Why he was in the business I could only conjecture, but his opinion of the traffic may be deduced from his expression. I thoroughly agreed with him then, and have since never changed my mind. His designation of the men who drank as "fools" may appear strong, but it was true then, is true now, and always will be the same. Nobody but a "fool" will, in my opinion, use it, or advise its use. I soon began to realize, about a "fool" myself to stay in the employ of any man who dealt in such stuff, and though it seemed impolitic at the time, I gave up my job and quit any and all connection whatever with the trade. But what I learned in the few months I worked in that establishment, about the utter lawlessness of the whole liquor business has been of great practical use to me many times since.

The Same Expression Again

I went one day in the discharge of my duty on an errand to a "tavern,"

as we called the smaller hotels in those days. The proprietor was behind his bar. I did my errand, and as I was about to retire he good-naturedly invited me to "take something." I declined, and said, "Thank you; I do not drink." I have never forgotten the respectful look which he gave me, as, speaking with evident sincerity, he said, "Young fellow, you're right; don't touch it. I haven't drunk a drop of the damned stuff myself for fourteen years." I think he spoke what he really meant, and that the advice he gave me was right in line with his better nature and good judgment. I was passing by the corner, not long ago, where that tavern once stood, and asked the gentleman who was with me if he could tell me anything about Mr. ———, who did business there in those years gone by. "Dead ten years ago," he remarked. So with the merchant for whom I was working at the time referred to. "Dead," both of them dead! Like many more, they were evidently in the business for the money to be made through the folly of other men; but of what account or value is it all now? As I think of these two men and their candid remarks to me, I shudder for the selfishness that prompts men to make gain out of what

THE PROGRESS OF DRINKING.

The social glass leads on to the glass suggestive or the glass inspiring, and the glass restorative leads on to the glass strength-giving, and the glass again to glasses fast and frequent—glasses care-drawling, science-coaxing, grief-dispelling—till, gasping and dying, the hulk is towed ashore and pierced through with many sins, weak, wasted, worthless, the victim gives up the performance, leaving in the tainted air a disastrous memory.—Dr. J. Hamilton.

they frankly admit is the foolishness of their fellows, and out of traffic in stuff that they designate "damned." God pity them.

A Son to be Proud Of

When I was stationed at ——— I was called upon to officiate at the marriage of a bright young woman of my congregation and to a young man of an adjacent city. The groom was one of the sons of a well-known hotelkeeper, who, with several other members of his family, was present at the wedding. A younger son was groomsmen in waiting on another. The marriage had been performed, and in the general mix-up of guests that followed the congratulations, I found myself in close proximity to the father of the boys in question. After a few words of general conversation, our remarks naturally turned to the bridal party. The older man called my special attention to the younger of the two men before us. He was evidently very proud of him, and remarked, "Isn't he a dandy?" Now, he meant this as a compliment to his boy, not as a slight or a reflection on him. And the younger man was well deserving the praise of his father if outward signs were true. His splendid appearance and manly bearing stamped him all his proud father thought him. But the comment of the father did not stop with the remark quoted. He continued, "He sings in St. Andrew's Choir, goes to Sunday School every Sunday, never smokes, and doesn't even know the taste of liquor."

Surely that was a record to be proud of. But the old man was not yet through. With a satisfied smile, he said, "He's over twenty-one, too and what do you think of that, him brought up in a hotel all his life? I thought a good deal of it, and told the gray-headed man so; but, all the same, I could not help wondering about the boys, some other fathers' sons, young men once full of promise, too, who had not escaped the taint and pollution of the bar during those same twenty-one years. What did this fond father mean? He loved his boy; of that there was no doubt in the world. He was proud of him, that was equally evident. He felt free to praise him to the minister. He lost no passing opportunity to laud his splendid qualities. All this was good; but what was the ground of it all? His boy, 'brought up in a hotel all his life,' as he had been, had formed none of the vicious habits that might have been expected in his environment, and his regular attendance at the Sunday School and Church services was a goodly thing to be commended. The father practically gratulated himself that his boy had not been damaged by what had ruined many another boy. Read behind it all, and even a superficial glance into that father's heart showed his honest judgment condemned the very business in which he was engaged. None knew better than he, what his own boy had escaped; none knew better than he, too, the awful depths of degradation into which other boys had fallen while his own son had been growing up. The men who sell it know, perhaps better than anyone else, the awful ruin and wreckage wrought by strong drink, and none of them want their own sons to use it. Why they should be licensed to sell it to other men's sons I cannot see. If the intoxicating liquor sold by the hotelkeeper's son, it is not good for any other man's boy, and the more plainly we state the fact the better. Yet the business cannot be run without boys, and a spirit of callous indifference to other fathers' feelings, so long as his own base, selfish greed is satisfied in one of its fruits in the liquor-seller's own heart. Society is full of sad examples of the truth of this.

An Anxious Father

When stationed at ——— I came to know quite intimately the children of a certain hotelman. They were as beautiful and full of promise as any in my congregation. They were all known to me of them were earnest in their desire to be Christians, and wanted to work for God. And the father himself was a good-hearted and generous man in many respects. But the hotel paid, and for the money the liquor business he was willing to take any risks with his family. When speaking to him one day about his own non-attendance at church, and the promise of his children, he freely expressed his appreciation of my interest in their welfare, and, referring to the boy his own son, he said, "I was, about thirteen, confessed to me his concern for him, because he found it "almost impossible to keep him out of the bar." Right well he knew its evil associations to be wholly unfit for a growing boy, and his anxiety that the lad might somehow be persuaded to remain away from it, was quite natural. "But why should the boy have free access to the place if the business transacted there is quite legitimate and proper?" The more I tried to reason out such a question in all its bearings, the deeper became my conviction that the hotelkeeper knew

(Continued on page 51.)

The Ministry of Athletics

—REV. J. DODD JACKSON—
Primitive Methodist Connexional Editor, England.

WE believe in athletics with all our heart. They have a use, and he who would prohibit them not only goes counter to honest Nature's spoken plan, but disregards the lessons of history and tries to deprive the greater half of mankind of what may become a real means of grace. It is as natural for healthy and normal young people to engage in games of strength and endurance, and to arrive, in those games, for mastery over each other, as it is for them to sing, or laugh, or speak. In such modes the primal instincts of human nature find an expression which cannot without injury be forbidden. Happily in these days few folk think of singing. "Thou shalt not" in this connection. On the other hand, the Church lifts up her voice to bless where formerly she only interposed to ban. She goes even further than mere endorsement, and this, often with the happiest results. To-day Methodism, with her sister churches, both gives and receives help from a wise participation in these things. Everywhere at her sanctuaries and Sunday Schools clubs of young people find joy, fellowship, and health in the sports indigenous to their respective countries. The writer, living in England, can testify to the excellent consequences which have often followed the formation of the cycle, cricket, football, hockey, and other clubs which are so common a feature of English religious life. "Yea the Church is all the better for her interest in the amusements of the young. It prevents her from growing old and crabbed, as sometimes the Church has been known to do. The juniors are quick to appreciate this interest and learn to look upon the Church as a place of understanding and of human sympathy. It is well for all parties in the sanctuary when the veterans find it difficult to realize their years and the striplings are not afraid to be young.

A PHYSICAL BLESSING.

The ministry of athletics to the well-being of the physical frame is manifold. It touches all round and is felt all through. A good game, where nerve and muscle, foot, and eye, and hand, are compelled to swift and harmonious activities, ministers to the unfolding and increase of every power called into motion. More quickly flows the blood, more brightly flashes the eye, swifter becomes the foot, more dexterous the hand. To make the best of these members, to bring to perfection the powers with which they are invested, is part of the business of life—of religion, in fact. That clearness of head, that ruddiness of rounded cheek, that suppleness of gracing limb, that gleam of swiftly clung eye—these also are beautiful to Him who fashioned man in His own image and taketh delight in His handiwork.

A MENTAL STIMULUS.

To the mind, too, athletics have a ministry. "All work and no play makes Jack a dull boy." "Sickled o'er with the pale cast of thought," the scholar is apt to find his mental grip grow weak. The mind lives in the body, and suffers if its house falls into disrepair. Brain has better opportunity to flourish when all is well with brawn. This is now so well known that in the great public schools of almost every country, a master seeking an engagement must be able

THIS is the third of our series of articles on World-wide Young Methodism, and will be found particularly appropriate to the present season, when sports naturally occupy so large a place in the life of every normal young person. And nowhere in the world are winter sports more healthful or more universally enjoyed by the youth than in Canada. We must confess that young Canadians generally, and our youthful readers in particular, will appreciate the sane and wholesome sentiments of this admirable and timely paper.

—ED.

to set his pupils an example in many sports as well as in bookishness. A young man must not assume that the sure result of allowing his chest to remain narrow will be that his head will grow long. The intellect is weak or strong the physical life ebbs or flows. Expand the chest for the brain's sake. God is on the watch for golden thoughts and noble plans from that brain of thine. Give it a chance!

A MORAL UPLIFT.

There is a high moral ministry in judicious athletics. They tend to create what in England is known as "the sporting spirit," and that is a spirit of fair play, of give and take, of anti-meanness and of good courage. Possessed of this spirit, a man will scorn to hit "below the belt," he will "play the game," he will deem it beneath him to take an unworthy advantage of an opponent, he will "face the music" when the band tries to play him down. Very important, too, is the fact that athletics teach a youth not only how to win, but also how to "take it smiling" when he loses, and, at the end of every game played in a fit spirit, there must be one, at least. In Britain there is no compliment more valued by the recipient than that contained in the declaration, "He is a good loser." It is evidence of a moral triumph, and proves the acquisition of a moral quality, when a youth can take a defeat with a laugh and a promise to "come again" and reverse the issue.

A SPIRITUAL HELP.

On the physical, mental, and moral sides, then, athletics rightly followed do great and unmistakable good. Have they any spiritual use? Again the answer is on the side of the athlete. It should never be forgotten that everything that does a man good in any way may do a man good in every way if he only will that it do so. If athletics bring fitness for physical and intellectual work, if they strengthen us for moral endeavour, then they minister to the accomplishment of those services, prepare the instrument for spiritual usefulness and enjoyments. Here, too, a clear head, a sharp eye, a tight muscle, a trained hand, and a nimble foot are needed. More than one foreign missionary has confessed that not the least valuable result of his training was received on the field, where he wrestled with his youthful comrades in mimic strife. Wonderfully useful have been found the qualities thus gained in many a smoky and perilous corner of the Lord's battlefield. So, then, youthful athletes may enter into his games for the glory of God and with a prayer for the Divine blessing upon them. He may do so, and he ought!

A POSSIBLE DANGER.

For even games and exercises, innocent in themselves, have their perils and

are sometimes turned from a means of blessing to evil ends. This happens when athletics are overdone, when a young man permits them to make him careless of the Lord's Day, of his work, his studies, or his prayers. Athletics are not *life*, but a recreation, and must always be considered as subordinate to the task each man is sent into the world to perform. "Let your moderation be known unto all men"—these words may furnish an excellent motto for athletes as well as others. They contain the secret by which our games, our trials of manly strength and prowess, and many another occupation and gift of God can be made to yield up the very best that is in them.

WHAT SOME MEN IN THE LIQUOR BUSINESS HAVE TOLD ME.

(Concluded from page 50.)

as well as any man could know, that the whole environment of the liquor business is bad, bad without one redeeming feature. True, the bar is no place for boys, but without boys to grow into its habitual frequenters and become patrons of its liquors, no bar could long do a paying business. Hence the slogan, "Banish the Bar," is in every way expedient and wise.

Talk Right Out

When minister of still another church, I had felt compelled to say, in my sermon one Sunday evening, some very severe things about the drink traffic. A woman and her child had suffered severely through the drunkenness of her husband. The story is too long to recount here, but I felt compelled, in common humility, to say some very strong things about the business, and, as a Scott Act vote was soon to be taken, I appealed to every citizen to do his duty. On the next day, I met on the street a man who had spent years in the liquor business, though he was not then engaged in it. "Pretty straight talk you gave us last night," he remarked. "Yes," I said, "how did it strike you?" "It was very word true," he replied; and, say," he continued, "talk right out, minister; that's what you're there for." Often since then have I said to myself, when I had seemed necessary to say hard things about "the trade"—"That's what you're there for!" He was right! Our business is to exterminate the unholly traffic in the least possible time, and in this campaign for righteousness we should unite every possible agency and employ every available force. There is nothing good, nothing uplifting, nothing worthy, in the liquor business, and the men conducting it know the fact full well. Let us do our best to put them, not "out of business," but into another business that is good for them and for all whom they serve in it.

Refrain to-night.

And that shall lend a hand of easiness
To the next abstinence; the next more
easy;
For use almost can change the stamp of
nature,
And either curb the devil, or throw him
out
With wondrous potency.

—Shakespeare.

Why Should a Boy Sign the Pledge?

Because He Wants To, IF—

T. J. EVERETT, Brook, Ind.

EVERY boy should sign the pledge because he wants to—that is, he wants to, when he stops to think about it. He finds that total abstinence will help him do the things he wants to do.

1. Every boy wants to win athletic games. What say the trainers? Mike Murphy is responsible for many of the athletic successes of Yale University and the University of Pennsylvania in recent years. He says:

Dear Sir,—In the old days men used quite a lot of ale in their training with the result that many of them acquired the drink habit. It took me a long time to persuade them that a man could stand as much hard work without drinking ale or beer. It used to be the thing to fill up a football team with champagne after a hard game to quickly get them over the effects of the contest and bring them around in shape for the next struggle. This treatment upset the stomach and put the men in very bad shape. Then, too, men get to depend on drink more than on themselves. You can't limit the boys when they are thirsty. They will drink more than is good for them. So we cut it out altogether. We have just as good athletes to-day as we ever did, and more than that—three-fourths of them never drank any kind of intoxicant in their life. That is the best thing about athletics. It teaches a man to live a clean life and rely on himself entirely.

Yours truly,

M. C. MURPHY.

Here is a letter from C. W. Savage, Director of Athletics in Oberlin College:

Dear Sir,—It has been long demonstrated that the best athletes never touch a drop of intoxicating liquors. We not only advise men to totally abstain in training for athletic events, but we would refuse to allow a man to participate in any branch of sport if he used alcoholic beverages in any form. I am pleased to add that certainly in all the best educational institutions in the West and Middle West trainers have completely abandoned the old idea that ale or light beers are necessary to the conditioning of athletes.

Yours very truly,

C. W. SAVAGE.

C. E. Courtney, coach of the Cornell University crew, authorizes this statement:

"Mr. Courtney believes that the total abstainer is always the best man to use in athletics. He advises that men should totally abstain from the use of alcoholic liquor while in training for athletic contests of any kind. Mr. Courtney is very much opposed to drinking of any kind and will not give consideration to any man who takes part in the same."

You want to sign the pledge, boys, for you want to be winners on the athletic field!

2. Every boy wants a good job. What say the employers?

More than thirty railroads in this country have this rule for the government of employees:

"The use of intoxicants by employees

Through the Temperance Society of the Methodist Episcopal Church, Hon. Oran F. Hayes, of Springfield, O., offered a prize, in memory of his son, for the best essay on the general subject of "Why Should a Boy Sign the Pledge?" The judges selected the prize between five persons, whose essays were printed in "The Epworth Herald" recently. One of these prize essays we here present to our readers, reprinted from the valuable journal named above.—Ed.

while on duty is prohibited. Their habitual use or the frequenting of places where they are sold is sufficient cause for dismissal."

Rules even more stringent are in force in a large number of other railroad companies.

Ninety per cent. of the railroads of the United States now discriminate against liquor-drinking workmen and ninety-five per cent. of the trades do the same thing."

No boy wants to decrease his chances of getting and holding a good job. He doesn't want to have only ten chances for employment where he might have a hundred.

You want to sign the pledge, boys, and take the best jobs!

3. Every boy wants to live as long as he can.

Other things equal, the total abstainer lives longer than the moderate drinker. The United Kingdom Temperance and General Provident Institution found that from 1866 to 1905 for every 100 deaths among total abstainers there were 131 among moderate drinkers, showing a difference of 31 per cent. in favor of total abstainers. What boy wants to increase his chance of death 31 per cent.?

4. Every boy wants to be his own boss. If he doesn't take the first glass, he'll never take the second—never let liquor get the best of him. But if he takes the first glass, he can't be sure he won't some day be a slave of drink.

What is that you say? Your father is a moderate drinker, and says he can take it or let it alone. The strange thing about so many drinkers is they can let it alone but—don't!

There is a special peril for the boys whose father drinks. John B. Gough said:

by the use of alcoholic drinks. I have a brotherhood of boys. Not one of them wants to be a lunatic, pauper, or criminal. They are wholesome, manly and fond of athletics.

One of them is champion vaulter of the town—another can run like the wind, and two others can perform like acrobats on a revolving ladder. They all love to play ball.

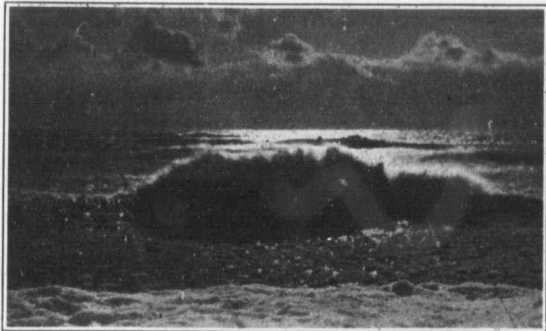
One night I dreamed of them. I thought they were playing the ball team of the Model License League of America. That team had a strange lineup. I remember Pale Ale was pitcher, Lager Beer was catcher, Cham Pagne and Bourbon Whiskey were on the team. Our boys would have been a match for them but for one thing: they were to play on the grounds of the Model License League. These grounds were called the License Liberty grounds, for their team were licensed to put men out by any means, fair or foul, and they claimed personal liberty to umpire the game themselves! "The bases were called Drunkenness, Insanity, Pauperism, Crime. The way they umpired the game was whatever base any of our boys made they would all shout, 'Out! You're Out!' And sure enough, they were out—drunk, crazy, dead broke, or guilty of crime.

I woke as from a nightmare, muttering: "Out! Out! Pale Ale, Lager Beer, Cham Pagne and Bourbon Whiskey put them out!"

It was only a dream, thank God! I will never happen to our handsome boys—they have signed the pledge and drink will never put them out.

6. Every boy wants to be a worthy citizen of his country.

The liquor traffic is our country's greatest foe. The boys of to-day must banish it. No boy is fitted to have a



THE BREAKING WAVE.

"My father drank every day of his life, yet he boasted he was never drunk and that it did him no harm. But I can see the harm it did. I inherited my father's appetite for alcohol without his strength to resist its effects. One glass made me wild for more, and I could not stop till I was in the gutter.

Better sign the pledge, boys, and have a clean, strong manhood.

5. Every boy wants to be sane, thrifty and good.

About 30 per cent of the insanity, 50 per cent of the poverty, and 75 per cent. of the crime of this country is caused

part in this glorious campaign unless he is a total abstainer.

Whether in coming years he teaches scientific temperance in the schools or preaches gospel temperance from the pulpit or votes political temperance at the ballot box and in legislative halls, or enforces legal temperance from the judge's bench and on a policeman's beat, he must be a total abstainer.

Such you are going to be, boys. Millions of other boys will join you in signing the pledge, and, together, you will win the fight against the liquor traffic.

Amateur Photography

THE EDITOR

I. The Camera

THE practice of the photographic art has made wonderful strides during the past quarter of a century. Twenty-five years ago, when I first began to study it, we had few such ready-to-use appliances and materials as abound to-day. Then the use of sensitized gelatine printing papers was by no means common; indeed, the dry-plate industry was but in its infancy. Films were purely experimental, and, taken all together, the "kit" necessary for touring was a bulky affair compared with the dainty outfit now so common, compact, and cheap. There were not so many picture-takers, but there were no poorer pictures taken then; indeed, I rather fancy that the extra labor and expense involved made greater care necessary than now, and secured better average results. The ease with which pictures may be taken to-day is one of the main reasons why so many poor ones are made.

Long ago I learned from an "old-timer" that one of the most valuable of all ingredients entering into every part of the process of picture-making was brains, and I have never seen any reason to change my mind. The "press-the-button" idea has been a great boon to the dealers in photographic goods; but it has also created unnumbered thousands of pictures that lack almost every element of either art or beauty. So, at the commencement of our talks together on this popular and really fascinating theme, let me impress on your mind that the secret of success does not lie in your outfit so much as in you. An inexpensive camera with cheap lens will produce finer results in the hands of one who knows how to use them to best advantage, than a costly outfit without some measure of cultured intelligence and acquired skill in the use. The operator rather than the machine operated is of first importance.

You cannot expect, therefore, to go automatically through certain routine movements of any merely mechanical process with any assurance of satisfactory results. But, if you will learn the few successive steps in the process ahead of you, and perform each one in order, with thoughtfulness and care, you will find the work both pleasurable and, in all but perhaps a financial sense, profitable.

To give my young friends a few practical pointers, results of my own twenty-five years of experience as an amateur photographer, is the one purpose of the papers of which this is the first, and which, I trust, will be helpful reading to all interested in photography. Our first concern is with

THE CAMERA.

The purposes served by this instrument are the same no matter what its form or size may be. The two elements of a dark chamber, into which no light whatever is allowed to enter during use, other than that which passes through the lens. Some means are employed for securely holding the negative plate at one end and the lens at the other, in some way of bringing in a movable plate (the lens and the lens) into such relation to the one to the other, that the picture shall be distinct and clear. That is, the camera is a light-tight box with facilities for holding a sensitized plate at one end and a lens at the other end of itself, in such relation to one another that when the light is allowed to pass

through the lens, a clear reflection of the view outside the camera shall be made on the sensitive surface inside. Whether the camera costs \$2 or \$200, it must provide these essentials.

There are many different forms of cameras, but they may be considered under two general divisions, *hand* and *stand* cameras. The first form, as its name implies, is intended to be used in the hand mainly, the second is made to rest on a stand or tripod. You will be most interested in the former kind. Hand cameras are of six different types, each of which has its own peculiar merit, though the more elaborate ones, of course, combine in their utility a

plates may be employed as well. When films are used, focusing (i.e., adjusting properly the relation of lens to film in order to get a clear or sharp picture) is done according to a scale of distances affixed to the bed of the camera. You judge the distance your object is from you, draw out the lens-front until the pointer shows the correct position on the scale, and are ready for the exposure. In order to get the desired object or objects correctly registered on the film, it is necessary to have some way of telling just what you really have within the field of vision of your lens. That is why a "view-finder" is necessary. With more or less accuracy this



PLAYING PEARY.

much more varied sphere than those of simpler form and lower cost. Briefly described, these six types may be thus designated and described:—

1. The *box camera* with lens always in focus. That means that no adjustment of lens to negative plate is necessary. All one has to do is to point the camera in the desired direction, push the trigger controlling the shutter, and the exposure is made. Such a camera, therefore, is always ready for use. This is the simplest, cheapest, and proportionately the most bulky form. For the most part this style of camera carries films only, and the spool containing the sensitized roll is both easily inserted and removed. A camera of this nature requires a bright day, and unless the subject is well illuminated with direct sunlight, the probability is that no good results will be obtained. Many of this type provide for time exposures as well as "snap-shots"; but unless the camera is solidly resting on some firm surface by way of support, a time-exposure is impossible with any prospects of success, for few persons, if any, could hold a camera perfectly still for an exposure longer than one-tenth of a second.

2. *Folding and focusing cameras.* This is the most common and popular variety. All styles and sizes in this type have the same general characteristics. They are so constructed that they occupy, when folded, the least possible space; and, when in use, permit of shortening or lengthening the distance between the lens and the negative plate. Roll films are most frequently used in this style of camera, though by the use of a secondary back and additional "holder," glass

little instrument shows what you are actually photographing, and without it one would be "going it blind" indeed. The view-finder is of various forms; but these we need not consider here. When glass-plates are used, a ground-glass is provided on which the scene before you may be examined, and the exact focus determined. In this case, as stated, a plate-holder is used to hold the negative glass, and the work can be effected with the minutest attention to details, as it cannot be in any other way. Folding cameras are exceedingly compact, so much so sometimes, that one veritably needs a lady's fingers to use the instrument by the minute parts with which it is fitted. Portability and effectiveness do not always go together in cameras, I assure you.

3. *Magazine cameras.* This style is made after the box pattern, both in fixed focus and with draw; but its main feature is that it carries a dozen or more plates, so arranged that one after another may be brought into position for exposure, and each in turn be safely deposited in a safe chamber or cell, to be removed at leisure. This style of camera has manifest advantages, inasmuch as it permits of glass plates, which many experienced workers always use when possible, and allows each plate to be individually treated in development—a very desirable feature, as we shall see in a subsequent article. The magazine camera is quite widely used in England, but not so generally on this side of the water.

4. The *hand-stand camera.* This form of instrument is so constructed that it embodies in itself as many as possible

of the features of the field camera and of the more compact hand variety. It is not so light or small as the latter, but has many advantages for the serious worker. Such necessary movements as rise and fall of front, swing back, reversible back, extreme length of bellows, and other features, are combined in it as they cannot be in any similar degree in the distinctively hand camera.

5. The *Reflex* camera. Many varied forms of this type are made; but the one distinguishing characteristic of all is that they permit of focusing right up to the instant of exposure. This is made possible by the use of a mirror on which the image before the lens is reflected, and which may be seen by the operator within a hood which shuts out all extraneous light. This is the form of camera most used by press photographers, inasmuch as it is almost invariably fitted with a rapid lens and fast shutter, by which even quickly moving objects can be perfectly photographed. Only the most advanced amateurs use this form of camera to any extent, its bulky size and expensive price making it almost prohibitive to the majority.

6. *Folding Reflex* camera. The style noted in our last paragraph (*Reflex*) is for the most part necessarily bulky, and as glass plates are almost invariably used in it, is heavy as well. In the folding reflex, the manufacturers have studied how to combine the advantages of the ordinary box style with the compactness and reduced weight of the folding. This form is esteemed by many as the highest possible achievement in camera construction; and it is the highest-priced of all the varieties in the market.

From all this, you will see that the style of camera that is "best" must be decided by the character of the work you propose doing and the amount of money you are prepared to spend in your purchase. My advice would be to commence with an inexpensive outfit, and proceed in course of time, if so desired, to something better. Many of my pictures have been taken with a very simple camera and inexpensive lens; but the best work, of course, can be done only with the best equipment. An expert, who can do good work with a cheap outfit, can do better if he have the use of more elaborate instruments. That is only reasonable; but none of you need be discouraged if you cannot afford the best. Get what you can, and study and practice until you are able to use what you have with best possible results.

The pictures on the pages before you are from negatives made by comparative beginners. The "Breaking Wave" and "Playing Peary," I made from negatives sent me by my young old friend, Mr. Ray Ives. They represent scenes on the shore of Lake Ontario, near Colborne, as he saw them during the Christmas vacation. "A Winter Stream" was taken very recently by my son, S. G. Bartlett, in competition with his long-time friend, Ray Ives, in High Park, Toronto. I think you will agree with me that both boys got something worth while.

I shall be glad to hear personally from any of my young friends, who are photographically inclined, and shall be pleased to advise them as I may be able.

In my next I shall try to give some practical help on *how to use the camera* you have so as to get best results.

The Editor regrets that the report of the Bay of Quinte Conference Epworth League Convention came to hand just too late for publication in this issue. The gathering at Belleville was held up to the high standard set by this Conference in the past. The report, written by Miss Florence Hill, Wicklow, will appear in our next issue.

Regulating the Elephant

Everybody had heard that the great elephant was loose, and several families whose gardens he had torn up and whose boys he had trampled on, were sure of it. There was great excitement, and the town held a meeting to decide what should be done. They did not want to exterminate him; in fact, many of them did not believe they could exterminate him, for he was a pretty big elephant. Besides, he was useful in his proper place—in shows, in India, and in story books.

"Our best plan is to try and regulate him," said an enthusiastic speaker. "Let us build toll-gates all along the route he is going to take, and make him pay."

"Yes, but that leaves him roaming round," shrieked an old woman, "and I don't want my boy killed."



A WINTER STREAM.

"Keep your boy away from him; that's your business. Why, madam, don't you know that an elephant's hide and tusks are valuable for mechanical and surgical purposes, and that he is useful in India? Besides, there's the toll he will pay. We shall by this means get money enough into the public treasury to build schools for a good many boys who are not trampled to death."

"That's the plan; regulate him, regulate him," shouted the crowd. So they appointed a great many committees, and drafted constitution and by-laws, and circulated petitions, and by the time the elephant had killed several more boys and trampled down a number of gardens, they had erected very comfortable toll-houses for the gate-keepers, and gates for the elephant; and then they waited in great satisfaction to see the elephant regulated.

Slowly the great feet tramped onward; slowly the great proboscis ap-

peared in view; and with a sniff of contempt, the elephant lifted the gate from its hinges and walked off with it, while the crowd stared after him in dismay.

"Well," exclaimed the keeper, catching his breath; "we haven't made much money so far, but the regulating plan would have worked first-rate if the elephant hadn't been a little too strong for the obstruction."

The elephant's name was *Whiskey*.—*Scl.*

An Honest Confession by Satan

At a recent brewers' convention the secretary announced that the United States consumed nearly twenty billion glasses of beer a year, and proceeded as follows:

"It is told in the rabbinical literature," said he, "that after the Lord had given Noah the grapevine from the garden of Eden Satan helped Noah plant the vine, and instead of watering it poured on it the blood of a lamb, a lion and a pig."

"When asked by Noah why he did this, Satan replied: 'If you drink one cup of this wine you will be as happy and innocent as a lamb; if two, as bold and strong as a lion, but if three or four, you will wallow in the mire like a pig.'"

The foregoing is published editorially in the *New York World* and is worth commenting upon.

First, Noah and the Secretary of the brewers' convention agree with Satan that the first cup of wine will make them, happy and as innocent as a lamb; that the stimulating effect of two cups is to make them feel as bold and strong as a lion; and that the third or fourth will cause them to wallow in the mire.

It takes but a few more mugs of beer to do the same thing.

The devil, however, is put in the wrong place; he acknowledges too much for his profession.

It would seem almost as if Satan had taken a few drinks himself before he made these remarks. Noah got dead drunk and disgraced himself, and one of his sons lost his reputation and position by endeavoring to hide his father's shame.

Those who start with one drink and find themselves unusually happy for no cause but the liquor often want to feel as bold as a lion, and they are often so bold as to think themselves equal to two lions in strength. Then come the vulgarities, the oaths, the blows and the gutter.—*Christian Advocate.*

The drunkard forfeits man, and doth
dive
All worldly right, save what he hath by
beast.
—George Herbert.

The Bible and Alcohol

PROFESSOR JOHN E. McFAYDEN, D.D. GLASGOW, SCOTLAND.

THE Bible is never out of date. Though coming down to us from a civilization very different in many respects from our own, its words are as vital as ever. The face of the world has changed, but the heart of man is the same, the vices that corrupt human society are the same, and the Bible must always be listened to as the wisest interpretation of human life.

ALCOHOL A MENACE.

What, then, has it to say about alcohol? It lays down no law; but it frankly recognizes alcohol to be a menace of the very gravest kind to individual and social well-being. Isaiah gives a diagnosis, which sounds curiously modern, of the evils from which the society of his day was suffering (v. 8-23); and along with the land-grabbing, which crowded out the poor, he sets intemperance. In those days, as in those of the drink problem was ever present, recognized by the nobler men of the time as a national disgrace and curse (v. 11-22).

Nothing could be more graphic than the well-known description in Proverbs xiii. 20-25 of the helplessness of confusion to which drink reduces its victims. His red eyes proclaim his dissipation; on the slightest provocation he grows quarrelsome, his tongue runs away with him, his brain is confused, his imagination runs riot, he behaves like a helpless idiot, and his only desire is to get back to his debauch again. The realism of the picture is almost painful, and the phenomenon must have been as familiar then in certain quarters as it is to-day.

DRINK INCAPACITATES.

The Bible is well aware of the power of drink to incapacitate a man from duty. The priests were strictly forbidden to touch it before entering upon their official duties: "Drink no wine nor strong drink, thou, nor thy sons with thee, when ye go into the tent of meeting" (Lev. x. 9, cf. Ezek. xlv. 21: "Neither shall any of the priests drink wine when they enter into the inner court"). For the discharge of duties so solemn and responsible, the priest must have his brain absolutely clear. And is not this just as true of every other worker and every other sphere? The ancient law-giver knew, as everybody who looks about him knows, that drink affects a man's nerve, his coolness, his self-control, and where the steady hand, the clear, alert mind are needed, the farther drink is removed the better.

This applies to everybody who really cares for his work; it applies even to those who wish to shine in sport. All good work, all fine play needs concentration; and this is always imperilled, may easily be destroyed by indulgence in intoxicants. But it is quite certain that abstinence never made a hand less steady or a brain less clear. Abstinence, then, is surely the safer course—indeed the only absolutely safe course—for those who are anxious to do their work well; it may even become a duty, when the life or the happiness of others depends upon the way that work is done.

DESTROYER'S JUDGMENT.

Frequently the Bible emphasizes the power of drink to interfere with a man's judgment, to lead him to forget himself and to say and do things that in his sober moods he would never dream of saying and doing. "Wine," says Hosea (iv. 11) "takes away the understanding," robs a man of his wits. Drink throws him off his guard; it temporarily dethrones the reason which he always

needs for the wise control of his conduct and speech, and which he should never voluntarily be without for one moment—unless he has no objection to making a fool of himself.

I have seen one of the most brilliant students in Oxford drunkenly career around a room, sweating, eyes flaming, that came within reach of his arms on to the floor. That is not the sort of conduct by which one would like to be remembered, and yet that is always an easy possibility for those who tamper with strong drink in any form. Alcohol has the fatal power of dragging a man's speech and conduct far below their natural level. Many a time, too, by weakening his power and his usefulness, it has dragged the man himself down inch by inch from his place in society, and has ended, as the Bible says, by clothing him in rags. (Prov. xxiii. 21.)

STRIKING PICTURES.

The prophets give us one or two astonishingly realistic pictures of Hebrew carousals which show how completely the love of strong drink had destroyed all regard for the social welfare in the hearts of the leaders of political and religious life in those days. With a few sharp strokes of his drastic pen, Amos draws for us a company of indolent nobles, stretching themselves on their couches, eating the daintiest fare, drinking wine by the bowlful, and accompanying their revelry with songs and music; the description significantly ends there; they are not grieved for the affliction of Joseph," that is, of the nation (vi. 4-6).

For the moral decay of the people and the ruin which was impending, those men cared nothing at all. The bowlfuls of wine, and the disregard of the welfare of the people—these things go fittingly together. Strong drink indulged in, drowns a man's interest in everything but his appetite and its satisfaction; the proof of that is in many a ruined home. The money with which the drink was procured was often got in these days by crushing the poor (Amos iv. 1); just as many a man gets it to-day by defrauding his wife and children.

REPULSIVE DEGRADATION.

Isaiah also presents us with a picture of quite repulsive realism—priests and prophets, the men in charge of Israel's religious life, staggering beside their filthy tables and hopelessly unfit for the discharge of their professional duties (xxviii. 7-8). Here again we see the power of drink to blind a man to the most sacred obligations. There is a warning picture, not unlike Amos, of a sitting late inflamed with it; and so the description Isaiah, like Amos, significantly adds: "but they regard not the word of Jehovah, neither do they consider the operation of His hands" (v. 11-12).

The men given to drink suffer from bleared eyes in more senses than one; they do not see and they do not care what God is doing in human life. Is this not a profoundly true diagnosis of the power of drink to harden the better nature, to destroy the religious sense? Of this indulgence, no less surely than of another, it might well be said, "It hardens a' within, and petrifies the feeling."

THE MODERN THEORY.

"But" the moderate drinker may say—"the ruinous effects of alcohol so graphically described by the Bible are due to its being taken in excess. I am

safe, because I am temperate." This might easily be disputed, for even a little alcohol taken regularly into the system subtly but surely deteriorates it; yet even if it were true that alcohol was dangerous only when taken in excess, it would still, for two reasons, be wisdom to abstain.

INDULGENCE DANGEROUS.

First, for our own sake. Nobody would deliberately choose to make himself ridiculous, to injure his brain, to destroy his nerve, to wrong those depending upon him, or to ruin his career. Yet that is just what hundreds of thousands have done. We may be quite sure that they did not intend or even expect to do these things, but they did them; and they did them because they took their first glass. Had the first glass never been taken, these things would never have happened.

The man who ends by being a drunkard did not begin by meaning to be one; and what happened to one man who thought he could be moderate may happen to any other man who tries to be moderate. If the practice be begun no man can tell what the end may be—often it has been sorrow and sometimes death; but the way of abstinence cannot but be the way of safety and happiness. It is quite certain that nobody ever looked back with remorse upon years of abstinence. At best, moderation might be safe, but abstinence cannot but be.

FOR THE SAKE OF OTHERS.

But secondly, abstinence is worth while for the sake of others. A conscientious man has always to consider the influence of his conduct upon others, and he should be ready to divest himself of liberties which another following his example, might abuse to his destruction. Are we not, in some real sense, brethren? And if so, must we not care, to the point of sacrifice, for one another's welfare? The man whom drink has led astray is, in the solemn words of Paul, "the brother for whom Christ died." Are we not to consider him at all? Is our appetite more to us than his happiness and safety? And if it is, can we call ourselves Christian men? Have we even the right to call him brother?

Nothing is more certain than that tens of thousands have been and are being ruined by drink—in purse, body, mind and soul; and can we, with a pure conscience and before God, countenance the thing which has wrought society so deadly a blow, and hurled to destruction so many brethren for whom Christ died? Not so Paul. "It is good," he said, "not to eat flesh nor to drink wine, nor to do anything whereby my brother stumbleth" (Rom. xiv. 21). "Wherefore, if meat cause my brother to stumble, I will eat no flesh for evermore" (1 Cor. viii. 13).

We know that drink causes many a brother most fatally to stumble—a walk through the streets on Saturday night will furnish sorrowfully abundant proof of that; and what but selfishness hinders us all from adapting the immortal words of the Apostle, and making his vow our own—"Since intoxicating drink causes so many of my brethren to stumble, I will not touch it for evermore?"—*The Pioneer*.

Those men who destroy a healthful constitution of body by intemperance, as manifestly kill themselves as those who hang, or poison, or drown themselves.—*Sherlock*.

Life Talks With Young Men

BY ONE OF THEMSELVES



IF you were to ask me the one thing above all else which you young men should value and which will make him a permanent, vitalizing force wherever he may be and whatever he may do, I should answer at once "Character."

Men, young men, old men, believe me, it is the richest thing you have. Better than gold? Yes. Thirty centuries ago Solomon wrote, "A good name is rather to be chosen than great riches." And there has never been a minute since that brave, true, conscientious men have not been verifying the statement. As long as creation lasts, as long as humanity struggles, shall the man of character dominate the world, and ever rise supreme to prove again and again that the one thing worth while, "the pearl of great price," is a manly Christian character.

You who read, believe that. You have met such men. You have felt the force of such character. You know that what I say is true, and deep down in your hearts you, too, want to become men of character.

Not of the value of character am I going to talk just now; but of what I believe is the most important factor in character building,—the creative power of thought.

Character does not come to us ready-made. We cannot buy it; we must build it. We cannot inherit it; we must develop it. And the power to do this lies within, not without.

Some one has said, "In earth there is nothing great but man, in man there is nothing great but mind." Whether that be strictly true or not, we know that man is the highest manifestation of God's creative skill; that in him is the spark of the Divine, the hope of immortality. He is essentially a conscious, thinking being. Now then, stop and think. Are you a thinking being? But of what are you thinking? Thought is creative. "As a man thinketh in his heart, so he is."

Pause just here. Think it over. Have you caught that idea? Do you not recognize its importance? Do you not see its possibilities? Are you not dazzled with its splendor, and do you not also realize the responsibility it places on each one?

If you are to be helped by this idea you must believe it. And believing, what a vista of possibility opens up before you. Here is growth, and development; here is liberty if one will but take it.

Back of every word, every deed, every action, is thought;—back of all progress and invention. Creation was a thought in the Divine Mind before God gave it expression in life, and energy, and being. Thought is the seed; action, influence, and circumstance are the fruit.

Do you realize this, men;—that as we think, we are making life? Character is the complete sum of all our thoughts. The law of cause and effect is as devastating in the realm of thought as it is elsewhere. What we think, we are. What we continue to think, we shall remain. Man is manacled only by himself. He alone can do himself permanent injury.

What consolation, then, and inspiration, grow out of this truth,—thought is creative! To realize that we may become what we will, is consolation; to know that we are masters of our destiny, is inspiration. Thought has always been making our character; careless and aimless, perhaps, it has been; misguided and

neglected it may be; but still it has been the weaver that has tirelessly woven the fabric of our real selves. What a potential force it is! None can limit its possibilities for good when we place it under conscious and intelligent direction.

Let us decide what we want our lives to be, and then put uncompromising control over our thoughts, for in them is the force which will make or mar us.

I cannot repeat that too often. Until thought is linked with purpose there can be no intelligent accomplishment. Left to wander aimlessly, our thoughts will wreck us; but having them under careful supervision and ever directing them towards a fixed purpose, God alone knows what glorious results may be achieved.

What the purpose of life shall be, each individual must choose. And when one has chosen, let him marshal all his God-given power of thought, which raises him above the beasts and links him to the Divine, into an intelligent, controlled, creative force. Let us truly masters of a heavenly deed will be right. National life is but the sum total of individual life. Herein is the secret and explanation of the New Jerusalem—the Heavenly City. Think! men, think! But be not content until your thoughts are pure thoughts; strong, virile thoughts; positive, constructive thoughts. Do not rest until you know that by your thoughts you are daily building a clean, wholesome, Christ-like life.

Think! men, think! for growth, for development, for purity, for righteousness. Think of God, of yourself, of your country, of your brother man.

"Whatever 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

"Mind is the master power that moulds and makes,
And man is mind, and evermore he takes
The toll of thought, and, shaping what he wills,
Brings forth a thousand joys, a thousand ills;—
He thinks in secret and it comes to pass;
Environment is but his looking-glass."



The Dialogue of the Glasses

"There sat two glasses filled to the brim,
On a rich mar's table, rim to rim;
One was ruddy and red as blood,
And one as clear as the crystal flood.

"Said the glass of wine to the paler brother:
'Let us tell the tales of the past to each other;
I can tell of banquet, and revel, and mirth,

And the proudest and grandest souls of earth
Fell under my touch as though struck by blight,
Where I was king, for I ruled in might.

From the heads of kings I have torn the crown,
From the heights of fame I have hurled men down;
I have blasted many an honored name;

I have taken virtue and given shame;
I have tempted the youth with a sip, a taste
'That has made his future a barren waste.

Far greater than any king am I,
Or than any army beneath the sky;
I have made the arm of the driver fail,

And sent the train from the iron rail;
I have made good ships go down at sea.

And the shrieks of the lost are sweet to me;
For they said, "Behold how great you are!"

Fame, strength, wealth, genius before you fall,
For your might and power are over all."

Ho! Ho! 'pale brother,' laughed the wine,
"Can you boast of deeds as great as mine?"

"Said the water glass: 'I cannot boast
Of a king dethroned or a murdered host;

But I can tell of a heart once sad
By my crystal drops made light and glad;

Of thirst I've quenched, of brows I've laved;
Of hands I have cooled and souls I have saved;

I have leaped through the valley, dashed down the mountain,
Flowed in the river and played in the fountain,

Slept in the sunshine and dropped from the sky,
And everywhere gladdened the landscape and eye.

I have eased the hot forehead of fever and pain,
I have made the parched meadows grow fertile with grain.

I can tell of the powerful wheel of the mill,
That ground out the flour and turned at my will.

I can tell of manhood, debased by you,
That I have lifted and crowned anew,
I cheer, I help, I strengthen and aid;
I gladden the heart of man and maid!

I set the chained wine-captive free,
And all are the better for knowing me!"

"These are the tales they told each other,
The glass of wine and paler brother,
As they sat together, filled to the brim,
On the rich man's table, rim to rim."

—Anon.

All the crimes on earth do not destroy so many of the human race, nor alienate so much property, as drunkenness.—Lord Bacon.

Song of the Bar Room

(From Tom Watson's *Jeffersonian*.)

ALWAYS A WELCOME.

"See how men are drawn to me! My lights blize a brilliant welcome; I am never too hot or too cold. Mirrored Vanity smirks in my gilded reflectors, and no one is ill at ease in my Fresco-All Club. No shrewish wife can tongue-lash you here; no peevish child annoy you with its cries. Leave to them the ugliness of your haggard home, and come unto me for comfort. Theirs, the cold and the gloom and the squalor; yours the warmth and glow and social joy.

"Clink your glasses, men! Drink again 'Here's hoping.' 'Tis well to toast her here, where begins the trail to the grave of Hope. Be jolly; let the place ring with laughter; relate the newest story; the story that matches the nude picture on the wall.

"What's that? A dispute, angry cats, a violent quarrel, the crash of overturned chairs, the gleam of steel, the flash of guns, the stream of life-blood, the gurgle of dying men?

"Oh, well, it might have happened anywhere. The hearts of mothers and fathers, I wrench with pain; the souls of wives, I darken in woe. I smite the mansion, and there are wounds that gold cannot salve; the hut I invade, and poverty sinks into deeper pits.

VICTORS VANQUISHED.

"What warriors have I not vanquished? What statesmen have I not laid low? How many a Burns and Poe have I not dragged to the down from ethereal heights? How many a Sidney Carton have I not made to weep for a wasted life? How many times have I caused the criminal to be drawn through the mud?

"Strong I am—irresistibly strong.

"Samson-like, I strain at the foundations of character; and they come toppling down in irremediable ruin—while I escape. I am the cancer, beautiful to behold, and eating my remorseless way into the vitals of the world. I am the restlessness, sinking my victims to the cottage door and to the palace gate. No respecter of persons, I gloat over richly-garbed victim no more than over the man of the blouse.

"The Church—I empty it; the Jail, I fill it; the gallows, I feed it. From me and my blazing lights, run straight the dark roads to the slums, to the prisons, to the bread-lines, to the mad-house, to the Potter's Field.

THE ALLY OF SIN.

"I nudge the work of the School. I cut the ground from under Law and Order. I'm the seed-bed of Poverty, Vice, and Crime. I'm the Loper who buys toleration, and who has not to cry 'Unclean!' I'm the Licensed ally of Sin. I buy from the State the right to lay dynamite

under its foundations. For a price, they give me power to nullify the work of law-makers, magistrates and rulers. For a handful of gold, I am granted letters of marque to sail every human sea and prey upon its life-boats.

THOSE WHO SOLD THE RIGHT.

"Around that grief-bowed woman I threw the weeds of widowhood—but I paid for the chance to do it; and they who took my money knew that I would do it.

"To the lips of that desolate child, I bought the wall of the orphan—but I bought the right to do it; and they who sold me the right knew what would come of it.

"Yes! I inflamed the murderer; I maddened the suicide; I made a brute of the husband; I made a diabolical hag out of the once beautiful girl; I made a criminal out of the once promising boy; I replaced sobriety and comfort by drunkenness and pauperism—but don't blame ME; blame those from whom I purchased the legal right to do it."

WILL YOU VOTE TO HAVE THAT RIGHT CONTINUED?

"Prohibition Rot"

"It was New Year's Day when two brothers, whose homes were about 20 miles from Lloydminster, Sask., drove to town on business. They were cold, and stopped at the saloon and filled up on bad whiskey, until they felt comfortable. They forgot their business, and, taking an extra supply of the stuff that dulls the senses and steals the reason, started for home. One brother was so drunk that he fell from the sleigh, and the other brother was so drunk that he was both too stupid and drunk to know that his brother was missing, and if he had missed him he was physically unable to help him. He drove on, his brother lay where he had fallen in the snow and froze solid. 'Prohibition Rot!' the United Societies of Booze and Brewers tell us. 'Liberty!' How dare anyone interfere? Let them get drunk and freeze. Let the orphans cry because their father is brought home frozen to death. A man must have whiskey. The jury crowd of drinkers must not be interfered with. Anyway, it was only one brother that froze, and he had no right to get so drunk. The revenues must be provided for. A legitimate business must be protected.' 'Whoop 'em up! Let the widow and orphan children



AS STRONG DRINK ADVANCES PROSPERITY IS DESTROYED AND RUIN REMAINS.

Canada's Shame

Canada's consumption of liquor and tobacco shows a marked increase for the past fiscal year.

The per capita consumption of spirits was 3.89 gallons, against 3.15 gallons in 1910; that of beer was 5.434 gallons, as against 5.276 gallons; that of wine 104 gallons against .097 gallons; while the tobacco used grew from 2,940 pounds per capita to 3,011 pounds.

The total quantity of tobacco smoked was 18,903,322 pounds, as against 17,961,279 pounds in 1910, and 17,217,710 pounds in 1909.

The cigarettes smoked reach the enormous total of 585,935,370, against 451,055,138 in 1910, and 356,756,130 in 1909.

The cigars smoked numbered 227,585,692, as compared with 205,820,851 in 1910, and 192,105,366 in 1909.

scrape the frost from the window pane, and look in vain for a father that does not return because the saloon has claimed one more victim."—*J. H. Williams.*

AN OLD-TIME EXAMPLE.

Theytimus, on being told by his physician that except he did abstain from drunkenness and excess, he was like to lose his eyes, his heart was so desperately set upon his sin, that he said, "Vale lumen alicuius; farewell, sweet light, then; I must have my pleasure in that sin; I must drink though I drink out my eyes; then farewell eyes, and farewell light and all!"—*St. Ambrose.*

The Poetry of Isaac Watts

English Theologian and Hymn Writer

MISS IDELL ROGERS, COBBOURG, ONTARIO.

FROM age to age in the general progression of events, under the direction of an all-wise and all-powerful God, men are raised up to be the teachers of other men, the inspirers of others' lives. Thus we have masters in literature, masters in art and music, masters in law and philosophy. In the school of life men and women sit at the feet of these masters up to the hour of age. To Wordsworth the rainbow revealed her hidden colors; from Newton the sun had no secrets; to Handel was disclosed the marvellous beauty of melodious sound; to Lyell geology told of the hidden wealth; to Proctor the stars proclaimed their far-off events; to Shakespeare the majesty of moral law was revealed. Happy is he who by reading, travel, delving and research gains knowledge in many fields; but happiest is he who early learns to sit at the feet of the Master Teacher in the great school of life.

It is said that when Coleridge stood before Mount Blanc he forgot hunger, exhaustion, pain itself, as with eyes suffused with tears he feasted himself upon the handwork of nature's God. Yet within him was a soul hunger which the contemplation of nature's beauties could not satisfy. Grown old and gray, he was one day reading the story of the Prodigal Son, when he cried out, "It finds me! It finds me! This Divine Book is a mould that fits my heart!" Then and there he learned that beyond the world of outward perception there is another world of inward vision, and the key to the latter is oneness with God.

The Methodist Church is indebted to many authors of hymns that fit the diverse needs of the souls of men and lead them Godward by the ministry of sacred song; but to none more than Isaac Watts. We have not far to seek for a reason for this, for the most cursory study of his life will show that it was early cast in the mould of the Divine Book. Isaac Watts was born at Southampton, Eng., in 1674. He was the son of a clothier, whose religious views were more open and liberal than was at this time common, and who, on account, and because of his Nonconformist principles, was cast into prison. As a babe young Watts was cradled in a loving mother's arms upon the steps of the prison, where they waited to speak or catch a glimpse of the husband and father imprisoned within. Isaac Watts received his early education from his mother, who taught him from the Bible. At the early age of seven years, at the request of his mother, he began to write verse. His father also, a man of literary taste, and wrote poetry. At one time he conducted a school at Southampton. Later, Isaac Watts was sent to a Nonconformist academy at Stokes. When twenty-four years old he became assistant to Dr. Clancy, pastor of the independent congregation in Mark Lane, Leeds. Two years later he succeeded as sole pastor. He wrote numerous prose works, but it is as a writer of hymns and, more especially, as the composer of a volume entitled "The Psalms of David," that he is remembered and loved. Several of his Psalms are among the most favored hymns in the English language.

To the Christian poet is given transcendently the power to paint his own picture of God. We find this to be true of Watts. God-directed from infancy and nurtured in the study of the Word, his pure soul received overtures from God, by which came a revelation of Di-

vine things. For to those pure souls, only content when dwelling in harmony with God, comes ever and anon mysterious voices that tell to finite minds the sacred things of God. So we find Watts almost overpowered at the thought of Calvary, and interpreting in it a meaning too full for utterance, and beyond the ken of many who sing (and soon forget, even carelessly) the well-known hymn,

"Alas! and did my Saviour bleed,
And did my Sovereign die."

The words of this hymn were first published in Watts' Hymns and Spiritual Songs in 1707, under the title "Godly Sorrow Arising from the Sufferings of Christ." For over two hundred years those verses have searched the hearts of men and women.

Among others the Children's Evangelist, E. P. Hammond, credits this hymn with his conversion when he was only 17 years old.

The vision of Calvary drew forth from Watts also those beautiful hymns, "When I Survey the Wondrous Cross" and "He Dies, the Friend of Sinners Dies."

We have evidence also from the fruits of his pen that in waiting upon God Watts found a ground of glory that carried his manhood up to such richness of faculty and breadth of outlook that the Sovereign Lord of All stood before his soul's vision in unexampled splendor, evoking such paeans of adoration, homage and faith as "Jesus Shall Reign Where'er the Sun," "Begin My Soul Some heavenly Theme," "Let Us Praise the Service of our Church."

It has been said that the soul of man is a harp, that, divinely touched, every string vibrates sweet melodies. Sometimes it is suffering's touch that wakes this strain, and opens our hearts to a vision of the Divine heart, "throbbing within love itself." So we find that when the times of stress and strain came to Watts, the sacred tide of love still flowed on within his soul. When the unholy hand of sin was reached forth to draw him away from God, the golden cable of Divine Love drew him back to penitence and holy trust. We find him voicing these emotions in such hymns as—

"Blest are the humble souls that see
Their emptiness and poverty;
Treasures of grace to them are given,
And crowns of joy laid up in Heaven."

Study this beatitude: it is one of the sublimest strains of penitence and trust that has ever been written. Seek to know the strength of his leaning on God, our help in ages past, which will ever remain as a mighty fortress of adoration and trust in our Methodist hymnology.

To Watts, too, was given the power to see behind the veil and reveal to us some conception of the wonderful things that God has prepared for those who love Him. We find him, as it were, tarrying at the last way-station of life and singing, "There is a land of pure delight," and "Give me the wings of faith to rise."

"Beyond the horizon—what?" The unbeliever asks this question. Hear Watts' answer: "There everlasting spring abides and never-withering flowers." If men and women were not blinded by this world they would, like this Christian poet, see God's angels standing upon the horizon and pointing the way to the beautiful land where the pure in heart shall delight themselves in God.

But so often we are content to drift, to play with life, to suffer selfishness and indulgence to leave their air upon our souls, to whose cloisters envy and hate breathe poison, grief and indulgence bring spot and stain. Watts has a message for all such. With a confidence that is absolute and a certainty that is undimmed, he points them to Jesus Christ, and gives to each a message in "Plunged in a Gulf of Dark Despair," and similar hymns, that will stay the tides of sin that work towards death. See also how he pours balm upon the seeking heart as he prays for the spiritual welfare of the Holy Spirit, "Come, Holy Spirit, Heavenly Dove."

Those who are interested in the hymnology of our Church will find that many of our strongest hymns are from the pen of Isaac Watts. The aspirations of his soul after God seemingly touch the whole gamut of human experience. He pictures the Christ, until life stretches before men Godwardly. He teaches us that those lives only find the right environment which have caught the breath of God. He reminds us that on the road of life there can be no sweeter fruition or better reward than to learn God's will and to dwell within it as a sure abode.

In 1748 Watts erected the glory land. He was buried at Bonhill Field where Sir James Hortoff erected a monument over his grave. A grateful nation has erected a memorial to him in Westminster Abbey, but his real monument are his hymns, which are sung in the service of praise of nearly every church in Christendom.

Wholesome Discontent

Mr. John Wanamaker is the owner of Munkacsy's great picture of Christ before Pilate. He says that one of the saddest sights he can remember was in his own home where Munkacsy was a visitor, and was walking up and down before the great picture which he had painted. He stopped and looked longingly at the canvas, and then turned and said to Mr. Wanamaker, "There is my greatest work; I shall never do another as fine as that!" "It seemed to me a great pity," said Mr. Wanamaker, "that the artist should have looked at his achievement in that way; that he should have believed that he had done his best in the past, and that there was nothing better ahead of him!"

Thorwaldsen, the great sculptor, was once seen standing in tears before one of his own masterpieces. Upon being asked the reason for his sorrow, he exclaimed, "It is because I am satisfied!" He knew that without the sense of imperfection there could be no progress. He knew that without an ideal of something better nothing better would be done. It is the very secret of progress that we see the heaven before us that we have not yet won.

It is equally true in the Christian life. As soon as ever we set down in satisfaction our spiritual progress will cease. The Apostle Paul gloried in "a mark set before him." He proclaimed that he had not yet attained, nor was he already perfect, but he was pressing on toward the mark! If any of my readers are lounging in premature contentment, let them refresh their vision by a contemplation of the glory of Christ. If we would see our faults we must have searching standards. If we would detect the seediness of our garments we must go into brilliant light. The only way to discover our weaknesses is to stand on the Mount beyond the glory of Christ. If our woman will make great progress who is always ambitious for something better.—Selected.

Win One for the Master

AN ADDRESS BY REV. W. S. A. CRUX, MANTOU, MAN.

NEXT to Christ in the heart, the greatest fact in human life is prayer. Anyone who recognizes and makes use of this fact, realizes that Christ in the heart means the opening up of infinite resources, which by prayer he is able to use for all for whom Christ died.

Face to face with our brother and sister, to get them to love and serve Christ becomes a great longing of the soul. It is one of the sure signs of our spiritual life, this yearning to see others won for Christ.

Out on the ocean, years ago, Dr. Guthrie tells us, they found a boat adrift and thought they saw one lone person on it. The ship was hauled to, and a boat and crew despatched to investigate the wrecked vessel. They found the man, but he was unconscious. They applied restoratives, and took him into their boat. He became conscious for a moment, and said, "There is another man." For him they began to hunt, and when they found him took both to the ship and sunk the old battered hulk in the sea. Christ in the heart should make us desirous to save our companions, above all else. This is possible for every one. We cannot all be great preachers or teachers, but every one can do a little of this personal work for Christ. The joy of personality is to touch other lives with helpfulness. Men have been great without this experience of rich personality, but the noblest souls have felt the touch of the personality of Christ.

Luther was a great man in his day, but so harsh that only in some great controversy was he seen at his best. But Wesley could charm a crowd with such winning, tender personality, that men who came to his meetings with a definite purpose to abuse and disturb, were often won to him and to Christ also. One day a man came to the preaching to break it up and to mob Wesley. He thought he would wait a while till all was going nicely, and he listened before he would knock him down, as intended. Wesley talked straight to his heart, and at the end of the service he came, all broken down with shame and humiliation, and told the preacher he wanted him to ride on his back up-town to atone for his evil intentions. Wesley took him by the arm and called him brother, and as they walked, talked to him of Jesus. Not only was he won to Christ, but he became one of Wesley's preachers. Such men were able to do great things for God and to win thousands for the Master.

Win one for the Master! There was only one Luther, one Paul, one Wesley; but there are millions of us, yet people who can do our little part, and use what strength of personality God has given us. Do not be afraid. The great men have their place, and we have ours. Great leaders do not make it harder, but clear the way for the millions to follow.

George Westinghouse discovered the principle of the air-brake, but thousands of men are now working with it, and as a result multitudes travel day and night in greater safety. Bell discovered the telephone, and was the subject of caricature as a man with a toy. Yet today our whole country is a neighborhood and millions use the telephone who could not make one. Mendelssohn as a boy came down and played the organ all alone in the midnight, and became a world-renowned musician with a great musical personality. Not many can be

like him, yet there are very few homes, but with a fair amount of care, they can have skill enough to make music an enjoyment.

So in Christian work. There have been, and are, five and ten talented men who have great winning personality, but to the one talented member I speak, for you may at least win one for the Master. More people need a helping hand than we ever dreamed of, and oftener than we ever know. The world is open before us, and if we sow helplessness we shall reap happiness. Every pastor who has done personal work will tell you that here lies the highest joy that makes his life more and more sacred because he has won souls for his Lord. It may be true of all Christian workers.

A reporter on the Chicago Times heard Moody preach, and was led with others to Christ. Moody had said that more would be won if only some four friends were as devoted to them as the four that brought the palsied man to Jesus. This reporter said he would try it. He joined the Church and League, and began to talk about the work. Ten men were willing to join him, but they could not untiedly labor. Three came. They selected the city editor as their first trial; but when the first man approached him his heart failed, and it was not till long after that he was reached. Humiliated as they were, they did not give up, but selected a young man who was a carpenter. When the first one went he paid little attention, and kept the buzz-saw running all the time he talked. To the next one he was abusive; he was simply mad with the third man. He was won by the fourth man, who listened and yielded, and was won for the Master.

This naturally leads one who speaks on this subject to tell his own experience. This is what Trumbull does in his "Individual Work for Individuals." So I may by a few selected examples show what I mean. A young woman whose mother was dead had charge of a household, and her task was the heavier because of a very harsh father, who had grown cold and hard under trials. I spoke to her several times, but with no avail. One day near the close of our meetings I was much moved to try again, and with a good deal of anxiety and prayer, I went to see her. I had not spoken much when she told me that when Mr. A. sang "Waiting at the Pool," she felt it meant her; and as we knelt, prayer was broken by her sobs, and at night she came out on the Lord's side, and later worked in the meetings. Her father and brother were won, and she afterwards joined the Salvation Army and became a splendid officer.

Two brothers, on one of my missions, were very much alike and I did to each the same thing. The younger son was won to Christ, and then with the pastor he worked for the salvation of the other brother. But it seemed an almost impossible task, and we were nearly discouraged. One day the brothers were out driving together and had to cross the Red River on a ferry. They had got across and then the team made a dash to go up the steep bank of the river. Just at the top the younger brother fell over unconscious in the other's arms, and was dead of heart-failure before he was brought back to life. After the funeral service I conversed with the surviving man, and our talk naturally came round to the wishes of the departed. I pointed out that his deceased brother's greatest desire was that they two should be one in Christ. A little gentle urgency and

we were on our knees before the Lord, and from that hour he also has been a worker for the Master.

In another place I had quite a different experience. A young woman to whom I was specially drawn, because of her leadership in the social side of our church life, was not a follower of the Master. I spoke to her and showed my concern for her spiritual life, but she turned it all aside. One day I went specially to visit her at home, but no one answered my knock. I left, and a suggestion came to write her at once and it would reach her that day. I did so. That night she was the only one who came forward, and before the whole church she testified to Christ's love in her heart. She became one of our best workers, and I was talking only this week with a young man whom she had helped win to Christ.

Another man at the same place was over fifty, I made him a subject of prayer, and we talked to go to see him in his business office. After some conversation I told him my mission, and said, "I think this is your day of salvation." "Thank God you came," said he, as I bade him good-bye, and until he died he was a worker for the Master.

One man whose salvation is upon my heart is still out of Christ. I prayed with him for and for him. I have corresponded with him occasionally for ten years, but as yet he still stands on the defensive. All the encouragement I ever had is in his last letter, "Although I do not think it is much use praying for me, yet I thank you for your kind wishes on my behalf." He is a noble soul, and I want him for Christ.

One other is all I will relate. I had preached at a schoolhouse one morning, and had gone home with a man for dinner. I walked up the railway to my next appointment, and a young man came along for a mile or more. Said he, "I believe if I was in a church I could be converted." "My dear brother," I replied, "there is no need of any church. God is right here." Then we went down on the side of the track, and there in the grass we knelt and laid the whole matter before the Lord, and when I bid him good-bye he was all joy. He became a great worker in and around his own home.

This is enough for me to give to show the extent and variety of the work that we can do in soul-winning. What does it mean? It means we can each one go out and win one for the Master. Will you go out from this Convention pledged to win one? What a change will come over all our Leagues if that becomes the purpose of the Look-Out Committee, and then of all the members! This is our real object as true Epworth Leaguers,—to do personal work and to win our associates to Christ. May God find us willing workers, this far at least, to win one for the Master!

In a stimulating letter sent jointly to all the Leagues in British Columbia at the beginning of the year, President W. J. Hogg and the Secretary, W. C. Findlay, say, among other things: "British Columbia is one of the greatest fields for Methodism in Canada. Our Leagues must be alive, and look after the young people coming to our Province, to see that they are brought into the church as soon as they reach us, and so prevent the Evil One getting hold of them. We would suggest that every Society have an aim to look for, and work for during the Conference year. If your League has a good membership, make it your aim to increase it by 50 per cent. by the first of May. We can do it if we will." Let our Leagues everywhere so aim.

Christ's Attitude to the Poor

REV. C. T. SCOTT, D.D., BRANTFORD, ONTARIO.

IN considering Christ's attitude to the poor we must remember that there are two classes of poor—the class where poverty is inevitable and the class where poverty is avoidable.

"The poor ye have always with you" has long been taken as the key-note of our Saviour's teaching in regard to the poor. A dull acquiescence in the existing order of things has been the consequent attitude of Christians towards all kinds of poverty. This is a wrong view, and it is the business of the Church to correct this mistaken interpretation. When Jesus uttered these words He was replying to a criticism aimed at one who lavished much on Him in the expression of her love. The Master's meaning was to justify the woman's act on the ground that opportunities for charity were perpetual, but their opportunities to pour love on Him would be very brief.

A class of poor who will need our charity will be found in this world as long as men are guilty of sin or capable of mistake. So long as disease ravages the race, so long as accidents happen or deficient beings are born into the world, so long will there be need of Christian charity. But just as the baby in the home brings its perennial blessings by cultivating tenderness, gentleness, unselfishness and many other virtues in the parents, so this class of dependents in the world cultivates virtues in those who minister to them. Indeed the world would miss some rich qualities in human character were it not for those who are thrust upon society, like helpless babes, by the stern laws of nature.

If we follow our Saviour through the active years of His ministry, we find that His associations were chiefly among the poor. Not only were the early years of His life spent in the home of a carpenter in a small village, but His intimate companions were chosen mostly from those who knew nothing of life's luxuries. He did not reject the rich, but the requirements of His service were too onerous for many of that class to follow Him. (Matt. 19: 16-22.) Once He dined with a rich Pharisee, but even in the midst of this aristocratic company the Master's chief attention is given to a woman who is a sinner. (Luke 7: 34-50.) Wondering crowds listened to His inaugural Sermon on the Mount, but immediately after we find Him on the lonely highway healing one of the neglected beggars. When we try to recall the domestic atmosphere in which He moved, we think of the lowly humble wedding at Cana, the home at Bethany, or the house of Simon the leper. Indeed, His whole career has a setting, both in foreground and background, of the lives and lot of the common people. Character and not circumstance was the thing He prized. Thus by His example, the Saviour reorganized social conditions and made the brotherhood of man the very heart of His ministry. Should His followers fall in this brotherhood and relapse into selfishness and strife, His blessed invitation, like the cadences of Heavenly music, may still be heard, "Come unto me all ye that labor and are heavy laden and I will give you rest."

To get the right view of our Lord's relation to the poor we must start with His own announcement of His mission to the world. At the beginning of His ministry He appropriated those words of prophecy to Himself, "The spirit of the Lord is upon me because He hath anointed me to preach the Gospel to the poor." (Luke 4: 18.) Also in His message sent to John the Baptist in prison the climax of evidence given to that doubt-

ing forerunner concerning the real Messiah is, "The poor have the Gospel preached unto them." (Matt. 11: 5.) What does He mean by this expression? It cannot mean that the poor had been denied the privileges of worship and religious culture. The most truly devout and pious people of the land were to be found among the poor. Preaching the Gospel to the poor meant literally the bringing of "good tidings" to the poor, as the Revised Version renders it. What were the good tidings? If it meant merely the hope of recompense in another life for all that is suffered here it would have been an unsatisfying message. The good tidings meant the preaching of the Kingdom of God,—the Kingdom of righteousness and love. The Kingdom in its sure outworking guarantees to the poor release from all oppression and wrong, and secures for them large and equal rights in the necessities and comforts of life. It carried hope to that larger class of poor who are made so by the selfishness and injustice of their fellow-men. The essence of this "good tidings," then, was the promise of the coming reign of righteousness and love, when all poverty, except the elemental poverty which is bound up in human weakness, shall be forever abolished.

We enquire next, Did the teaching of Jesus throughout His ministry bear out this announcement of His programme? In that great charter of the Kingdom, the Sermon on the Mount, we find love and righteousness to be the substance of His teaching. The first beatitude is "Blessed are the poor in spirit," according to Matthew (Matt. 5: 3); but Luke, the practical reporter, gives it simply "Blessed are the poor." (Luke 6: 20.)

The poor are not always poor in spirit, nor are the rich necessarily lacking in this virtue. But wealth usually gives that sense of self-sufficiency which prevents true poverty of spirit. As a spiritual quality it means that humility which begets kinship with the lowliest of our kind. It is common amongst the poor, and rare amongst the rich. So through all the beatitudes, the virtues commended are but infections of love. When love rules in the affairs of men, the poor will not have to ask for their rights. Here, too, Jesus says, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no case enter into the Kingdom of God." (Matt. 5: 20.) The Scribes and Pharisees were not only the class who assumed superior piety, but they were also among the prosperous classes, and yet Jesus says of them: "Ye tithe the mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith." (Matt. 23: 23.) So Jesus' followers must not only be faithful in religious observances, but must practise justice; mercy and love amongst men. If we study such expressions as "Love your enemies," "Lay not up for yourselves treasure upon the earth," "Ye cannot serve God and Mammon," "Seek ye first the Kingdom of God and His righteousness," "Whatever ye would that men should do to you, do ye also unto them," which occur in this sermon, we cannot fail to see that the emphasis of His teaching was upon righteousness in our social relations of men. If these principles were generally recognized and obeyed it would certainly bring in an earthly heaven to the poor.

If we glance over the parables of our Lord we will see that they bear out this interpretation. The parables of the lost sheep, the lost coin and the lost boy. (Luke 15) show the inherent worth of

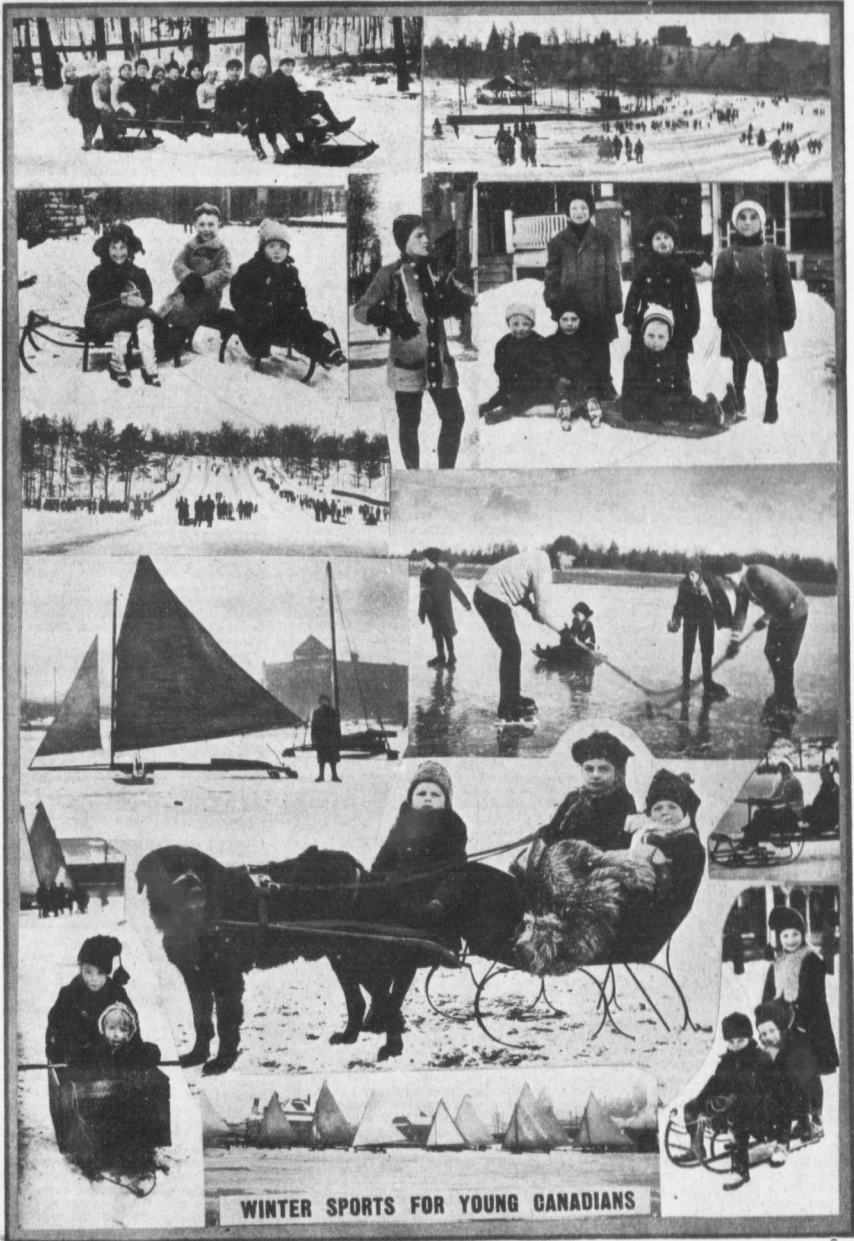
our humanity, and lay upon us the obligation to exhaust every resource to save the lost ones. Wrapped up in such efforts will always be found some positive duty to institute righteousness. The parable of the wedding feast (Matt. 22: 1-14) is a direct appeal to give our chief attention to the neglected classes of humanity and suggests that among the poor will be found the greatest response to Divine invitations. The parable of the good Samaritan (Luke 10: 25-37) establishes our responsibility for everyone in need to whom it is possible for us to give aid. The parable of the rich man and Lazarus (Luke 16: 19-31), the Master illustrates how riches may dry up the finer sympathies of our nature, whilst among the destitute and wretched are some of His noblest saints. The vivid picture of the future estate of these two is a vindication of the righteous government of God. Justice denied in this world will be requited in the next. All this teaching puts poverty in a new light, as well as gives new valuation to despised types of humanity.

What was Christ's attitude to the poor? Our answer is *sympathy and fellowship*, as well as charity for those to whom poverty is inevitable. For these there is, too, the "good tidings" of heavenly recompense. But for the poor who are made so by human selfishness and wrong, the "good tidings" are not only the promise of a day when the brotherhood of man will be established, but it involves our personal consecration to secure the rights of men. Only when it is the privilege of all to have their legitimate share of God's bounties, and to enjoy enough freedom from earthly cares to enable them to qualify for the responsibilities and privileges of a larger life to come, can we say, "The Kingdom of Heaven is at hand!"

What Would Jesus Do?

I am grieved with an indignation which I dare not express to the full when I hear preachers and church members quoting by example of our Lord in support of the use of distilled liquors, which were not invented until the twelfth century. If our Lord were in London or New York to-day, face to face with our present drinking customs; if He were here in person as He is in spirit, listening to the cries of orphans and widows; if He could see how the best portions of our civilization are imperilled by those who fleece the poor and sell to them strong drink, I believe, on my soul, that He would again, as He did of old, knot up the whip of small cords, and purge the streets of men from talleves? Yes, I will apply that term to the whiskey ring. He would purge the Church of moderate drinking, and in doing that He would only be giving efficacy to the texts—"It is good neither to eat flesh, nor to drink wine, nor anything that may hurt the brother's stomach, or is offended, or is made weak." "Lead us not into temptation," "Have no fellowship with the unfruitful works of darkness," "Do not drink wine, that ye may put difference between him and us," and "Whosoever loveth his brother to offend, I will be with him while the world standeth." He would knot up His whip of small cords, and use them in the name of those secular principles to which I have appealed—the necessity of temperance as a battlement to keep bloodiness from the roof of the new house civilization is building in giving large and sometimes unlimited political power to the people. Joseph Cook.

O thou invisible spirit of wine! if thou hast no name to be known by, let us call thee devil.—Shakespeare.



WINTER SPORTS FOR YOUNG CANADIANS

See our Prize Offers at the bottom of Column 3, Page 64

John—the Apostolic Divine

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

John, the Son of a Fisherman. There were four persons in the family of John, whose names are known to us; himself, his brother James, his father Zebedee, and his mother, Salome. This family was in partnership with the family of Peter and Andrew, and plied their trade as fishermen on the Galilee. Fishing was probably very lucrative at that time. Among the apostles there were at least four who were in the business. John's family seems to have enjoyed a certain competency, inasmuch as Zebedee was able to employ hire-laborers, and Salome is ranked among the women who accompanied Jesus in His journeys, and ministered to Him and to the twelve of their substance, while John is said to have had a house of his own into which he received the Mother of our Lord.

John, the Beloved Disciple. John was in all probability the unnamed disciple of John the Baptist who, with Andrew, began to follow Jesus in Bethany beyond the Jordan. Hence these two became the first disciples of our Lord.

John is referred to several times as "the disciple whom Jesus loved." He was one of seven who witnessed the second miraculous draught of fishes after the resurrection of our Lord. He was one of the four who witnessed the healing of Peter's mother-in-law, and the first miraculous draught of fishes. He belonged to the inner circle of three who were admitted to scenes in the life of our Lord of which they alone were witnesses, as the raising of Jairus' daughter, the transfiguration of our Lord, and the agonizing prayer in the garden. He was one of the two who were charged with the secret mission of preparing the last Passover to the twelve, the privileged one who was permitted while at supper to recline on the Master's bosom. He alone was apprised by Jesus of the traitor's identity. He was the chosen one to whom our Lord entrusted the care of His mother at the time of the last Passover. It is very clear that he is rightly referred to as "the disciple whom Jesus loved."

The love which the Master had for him John reciprocated. He alone stood by Jesus through the dark and dangerous hours of his trial and death. (Compare Matt. 26: 56; John 13: 15; 19: 25.) He, too, was the first of the disciples to reach the sepulchre after the announcement of the resurrection was made by Mary of Magdala; though Peter, coming after, with characteristic boldness, was the first to enter the empty tomb.

What was it in John that made him the favorite with the Lord? It was not because he was one of the two who were the first to become His disciples, nor because he may have been the youngest of the twelve, nor because of the amiability and gentleness of his nature. Artists have pictured him as a gentle spirit, almost to the point of effeminacy. But this is hardly consistent with his character as a Son of Thunder. Jesus' love for John was due not so much to any sweetness of temperament as to quickness and depth of insight which enabled him to understand the Master better than his companions. The evidence of this is found in his writings. To his spiritual insight into his Master's teaching must be added his native modesty. He is not a talker like Peter; only three short sayings are attributed to him in his Gospel. He is the first disciple to reach the empty tomb, but his modesty and reverence prevent him from being the first to enter it. He is the first of the fishing crew to recognize the Master as He stands upon the shore, but his modesty and good judgment prevent him

from jumping into the water to meet Him.

Jesus knew what was in man, and it is because of what He saw in John that He made him His favorite disciple.

John, the Son of Thunder. John and his brother James were surnamed by our Lord, Bonaverages, *i. e.*, Sons of Thunder. This title suggests a vehemence of spirit, an intensity of nature, and a commanding zeal for the Master. They joined with their mother in asking for the highest place in the kingdom of their Lord; they declared that they were willing to drink of the cup that He drank, and to be baptized with the baptism that He was baptized with; they rebuked one who cast out demons in their Lord's name because he did not belong to their company; and they sought, Elijah-like, to call down fire from heaven upon a Samaritan village which had rejected their Lord. There are also certain traditions regarding John's later life, which reveal him in like character. On one occasion, it is said, that upon entering an oriental bathhouse, he found himself under the same roof as Cerinthus, an arch-heretic; and fearing lest in the vengeance of God, the roof should fall upon them, he suddenly rushed out of the building. Again, it is said that having inquired of a certain bishop concerning a convert whom he had entrusted to his care, and having learned that he had fallen away from the Church and had become the leader of a band of robbers, he censured the bishop for the neglect of his charge and ran off, in spite of his age, into the mountains in search of this bandit, who succeeded in reclaiming him for Christ.

John, the Christian Philosopher. "Paul and John," says Findlay, "are the two master minds of the New Testament. Of all men that ever lived these two best understood Jesus Christ." John, like Peter, had a fire in his nature, but it was a fire that cooled and fed by death, and hence less easily cooled. He did not have the same power of initiative as Peter, but he was more contemplative and more cautious. He was less a man of action and more a man of thought. The more he contemplated on the Person of his Lord, the more he loved Him, and the more he loved Him the more he contemplated. He was, without question, the best interpreter of our Lord's Person and Mission. It was eminently fitting that in the providence of God he should remain with the Church after the other apostles had been translated, so that he might teach the truths of the Person of Jesus in opposition to the false doctrines that had already sprung up in the Church.

Two opposite schools of false teachers had already risen up in John's lifetime. The first asserted that Jesus was only divine and not human, that he was a man only in appearance and not in reality. Against this teaching John asserts that the Word was made flesh in reality, that He dwelt among us, and that we have handled Him with our hands and seen Him with our eyesight. (John 1: 14; 1 John 1: 1-3.) The other school denied that Jesus was divine, but asserted that He was only human. In refutation of this teaching John wrote his Gospel in order, as he says, "that ye may believe that Jesus is the Christ, the Son of God, and that believing ye might have life in His name." (John 20: 31.)

To John Jesus was the Incarnation of Life, Light and Love. These three words are fundamental in his theology.

John, a Pillar in the Church. This was Paul's estimate of him. (Gal. 2: 9.) In the earlier chapters of the Acts we

find John associated with Peter in laying the foundations of the Christian Church. What a splendid pair, so much alike and yet so different; the one supplying what the other lacked, each adding strength to the other.

In later years John fell heir to the labors of Paul in the Ephesian District. While Bishop of Ephesus, he was exiled to the Isle of Patmos, where he wrote the Book of Revelation, which is addressed to the churches of Asia over which he held jurisdiction. John's day for leadership had come, and it was an important day. Paul had gone, Peter had gone, all the other apostles had gone, John alone was left. The Church was passing through a crisis in her doctrinal life. Heresy was rampant. To John was committed the important task of guiding the Church safely through this crisis, a task which Peter could not have done so well. Peter, by his preaching of Jesus, laid the foundations of the Christian Church, while John, by his intuitive interpretation of Jesus and his teachings, made these foundations secure against all attack.

League Contests

This is what an experienced Leaguer has to say about *Contests*, and the way to conduct them:—

"Divide your Society into two sections, the Reds and the Blues, each side having a leader. The contest is to last say from January till May, with the understanding that the losing side will give a social to the winning side."

Six points are to be considered:—1. The regular league meeting. 2. The mid-week prayer meeting. 3. The monthly business meeting. 4. The regular monthly payment of missionary money. 5. Obtaining subscriptions for the EPWORTH ERA. 6. Gain in members.

Rules:—1. The color having the largest number of prayer meetings and business meetings will gain a mark for each. 2. The color obtaining the most new members will receive a mark. 3. The color obtaining renewal or new subscriptions to the EPWORTH ERA will receive a mark. 4. If the number of the two colors is equal each will receive a mark. 5. To be counted as present the members must be in attendance not later than ten minutes after the time for the meeting to begin. 6. Missionary money must be paid regularly and systematically.

Make two charts to hang up on the wall of the League room, one tied with red ribbon, the other with blue. When a side gains a point make a mark on its chart with a colored pencil corresponding to the color of its side.

Those who have tried similar contests have found them to work admirably. Interest has been aroused, and prevailed until the last business meeting. The above contest may be of benefit along several lines. New members may be added to your Society. Before the contest, members who have been careless about the payment of missionary money, if they mean to be regular and systematic. League meetings and prayer meetings may be better attended. Few of our young people, especially the officers of our Leagues will be without their paper the EPWORTH ERA. At first some may attend for the sake of being counted, but if the meetings are carefully planned and are interesting, they will come for the help derived from the meeting. While the meetings increase in number they should also increase in quality, for there will be those attending who having kept talents buried, will begin to use them for their own good and the help of others. "Try it!"

More are drowned in the wine-cup than in the sea.—German Proverb.

Literary Evenings in the Epworth League

W. HOWIE, MASSIE, ONT.

THE Epworth League is essentially a training ground for all kinds of Christian service. It is not for Leaguers to discuss the relative value of departments, but to make each department count for the most toward the accomplishment of the end for which all exist.

To our special care has been committed the work of the literary side of League life. In no other section of League service have we such a wide field, nor so large a variety of material at hand.

Too much of our literary work has been done in a vague or general way, and consequently has left no definite or permanent impression. Our aim is not so much to provide entertainment as to encourage, cultivate and develop latent literary talent. To help in this let me suggest a few lines of procedure in addition to the regular monthly meetings that should be held regularly in every League. Or some of the features that follow may be included in the regular programme from month to month.

ESSAY CONTESTS.

These will be held, first, in all the local Leagues, and afterwards in the District League, as may be arranged by the Third Vice-President.

Each League is to conduct its own contest, and the winners and the local societies will compete in another, covering the whole District. The contests should be open to all (except school teachers), in order to encourage the younger members in all the Leagues to take part. The subjects may be left to the writers entirely, or a number of topics may be suggested by the committee, from which choice is to be made. The judging of the essays may be left to a competent committee or voted on by the whole meeting to which they are read. The prize essay in each League is entered in the larger District contest, and dealt with there as may be arranged. Members of the local Leagues who write nothing should be fined 5 cents each, and with the money thus collected the book prize for the winner may be purchased. An entrance fee of 25 cents from each League competing in the District contest may be collected, and from this fund the prize for the winning essayist of the District may be bought. All this will be very simple when put into practice, and should be a unifying force in the District League.

INVITATION CONTEST.

Ask your members to prepare as neatly outlined and as attractively worded invitations as they can, for your next Literary evening. Give a prize for the most attractive one, if you like; but, whether or not, have the best, delivered personally or mailed to your invited guests for the occasion. If your members enter into this contest heartily you will likely see some artistic and attractive "drawing cards" among the lot, and the latent artistic talent of your members will be somewhat developed.

MEMORIZATION EVENING.

Have a programme when not a book will be opened or a paper read by anyone from first to last. Everything from beginning to end is to be recited. This

(NOTE—Mr. Howie is 2nd Vice-President of the Owen Sound District League, and early in the year issued a circular letter to all the 3rd Vice-Presidents in his territory. From this I have selected the following as being of universal interest and containing practical suggestions that may be put into force anywhere.—ED.)

means work; but what can we have that is worth having without it? And if we waken up to the value of some of these new ideas we will add to our store of permanent good results, and have something of value to show at the end of the year.

How is it to be done? Announce a few weeks ahead the hymns to be sung, the Scripture to be recited, the poem to be memorized, or whatever you may decide to use. Or allot to various members the parts you desire them to take in the programme. Or divide the League into two sides with two members of the Literary Committee as captains, and have them select a given number of pieces for memorization and use. Each captain may distribute these as may be mutually arranged, probably one to each member to start with. Let the sides sit apart, and the captain of one side will call for any piece on the list from the opposite side; and so on turn about until the contest is settled. Let each member stand as the recitation is given.

THE TROPHIES OF INTEMPERANCE

"Like the skulls which a savage carries at his girdle, or sets up on poles in his palace-yard, and tells the traveller what a mighty warrior this or the other was till his axe or arrow laid him low; so, of all the sins, intemperance is the one which, reaped from the ranks of British genius, boasts the most crowded row of glistening trophies. To say nothing of the many sorely wounded, among the actually slain it numbers the musician and the artist, the philosopher and the poet, the physician and the lawyer, the statesman and the judge."
—Dr. J. Hamilton.

Marks may be given for every piece correctly rendered, or a fine of 5 cents may be imposed for every piece that is faulty or incorrect.

Or you might start with a smaller contest after the fashion of the old-time spelling match. This would not require so many pieces, but each member must know the whole piece, because he might be required to quote any verse. Failure in this case might mean a 1 cent fine. For such an exercise the following are a few of an almost endless variety of suitable pieces. From the Scriptures take such Psalms as 1, 19, 23, 27, 34, 90, 116, 145; Isa. 40; Matt. 5: 1-11; Rom. 12; 1 Cor. 13; and from the poets such beautiful selections as Longfellow's "Psalm of Life," "The Bridge," "The Builders," "The Ladder of St. Augustine," "The Children's Hour," or "The Arrow and the Song." In the same way the books of the Bible in order may be memorized, and the travels of St. Paul be clearly outlined and set in the mind. The plan is capable of varied application.

STUDY OF LITERATURE.
Arrange with some capable person to conduct the League intelligently through some great poem that is full of human interest. Such a poem as Gray's "Elegy," Wordsworth's "Michael," or a canto from Scott's "Lady of the Lake," will always be appropriate. One person might do all the reading, or it might be a better exercise to have different ones take allotted parts. But some measure of analytical study is desired to make the meaning of the author clear and the teaching intelligible. If only a part of your League actually takes part in this you will find it well worth while, and the rest who sit and listen will profit by the exercise. Even the reading of the masterpieces will be educative and uplifting.

MUSIC.

This most excellent sphere of service falls also under our Department. Surely we can do something to introduce new music and elevate the general character of the singing in our League meetings. If possible you might have a choir; at least you may have a leader who shall help develop expression, if nothing more, in our singing exercises. A preliminary Song Service each evening or twice a month, will be beneficial if entered into with earnestness and zest. The addition of one good chorus like The Epworth League Hymn printed a few months ago in *Tus Exa*, will go a long way to remove dullness from the meetings. And if you can utilize the musical talents of your boys and girls in some unusual way occasionally, you will do them good as well as enliven up the programme. Do not be afraid of mouth-organs, violins, accordions, flutes, or even of a tin whistle, if the performer can handle it well. Use all you have for the betterment of the whole and for the glory of God.

OTHER LINES OF WORK.

Every Third Vice-President should write to the District Third Vice-President, telling of the work undertaken, and this District officer may, with advantage to all, arrange for these reports to be distributed throughout the District. In this way general and gentle stimulus is applied. The other lines of local programmes, debates, lectures, plays, readings, musicales, lives of poets, and varied "entertainments," we must continue to use to good effect, remembering that as we develop individual talent in our members are we accomplishing what the Department stands for.

But plan is worth little unless you work it. You must put your best thought, time, energy, and talent into it if you are to get best results out of it. Programmes, no matter how good they seem on paper, will not run themselves. It takes will, patience, tact, and a lot of other things to make a good programme. It means work, work, work; but that is what we are here for. Let us do it, and do it together.

Temperance and labor are the two real physicians of man.—Rousseau.



TRAIN BEARERS FOR KING ALCOHOL!

Methodist Home Missions in New Territory

REV. DR. J. H. McARTHUR, ERIN, ONT.

THE FIELD DESCRIBED.

THE most extensive field of Missionary work under the Home Department of Missions is among the English-speaking people of the Dominion and Newfoundland. During the past year there were 682 missions and 676 missionaries among this class of our population. Most of these missions are in the more recently settled parts of our Dominion; that is, in New Ontario, Manitoba, Saskatchewan, Alberta and British Columbia.

In New Ontario the missionaries are following the miners to their new mining camps and seeking to minister to their spiritual wants.

In Manitoba very little new territory is being opened up, so that this Conference, so far as her domestic missions are concerned, may almost be classed as one of the older Conferences. The amount contributed to the funds of the Missionary Society by the Manitoba Conference last year was nearly double what it received in the form of grants. The work in Saskatchewan is growing rapidly. There were 29 new missions formed in this Conference last year. At this rate of progress it would only take six years to create a new Conference containing 162 circuits and missions.

In Alberta there is likewise a great and open door for missionary work. There are 155 missions in this Conference now; and the opening up of the great Peace River Country, 450 miles north of Edmonton, will afford multiplying opportunities for mission work for years to come. In these two last-named Conferences there were built last year 39 new parsonages and 47 churches.

In British Columbia the outlook is very encouraging. In the calendar year 1910, there settled in this Province 51,152 immigrants, besides a number who came from the other provinces of the Dominion. The situation created by the large influx of population in the various Provinces will tax the resources of the Church.

A PAYING INVESTMENT.

While an intelligent man would scarcely now ask, "Do missions pay?" there are many, perhaps the most of us, who do not know just how well missions do pay. When we are considering missions from a monetary standpoint we are occupying the lowest possible ground. Yet it is worth our while to consider missions from all points of view. All men are desirous of making safe and profitable investments. Consider, therefore, a few facts.

In the year 1901 the Missionary Society of our Church invested \$21,000 in mission work in the Manitoba and Northwest Conference (the territory now comprised within the three Conferences of Manitoba, Saskatchewan and Alberta). Let us suppose that this investment was of the nature of debentures to be paid in ten years, *i. e.*, in 1911. Then we find from the Missionary Report that these three Prairie Conferences paid back to the Missionary Society the sum of \$89,000, which is equal to \$21,000, the cost, the debentures, together with \$68,000 interest on the same for ten years. Hence this proved to be a paying investment, did it not? It is better than a man can do in any of the stock markets of the world.

Or, supposing that the money spent in the Northwest Mission, that is, the nature of a permanent investment, then the amount of annual income received

by the Missionary Society would be regarded as interest on the investment. Last year the interest on the investments of the past turned over to the Missionary Society under the head of income amounted to \$89,000 from the three Prairie Conferences alone. Very good interest indeed; but as the year goes by over this amount, so large as it seems, will be many times doubled and quadrupled. After the lapse of a few decades the money expended on our Northwest missions will gradually grow less, while the income from that source will gradually grow more. And then, for centuries yet to come, large dividends and accrued profits will pour into the treasuries of the Missionary Society, with comparatively little outlay for the support of the work. The whole field will in time be practically self-sustaining. In the West now missions rapidly spring up, and speedily become self-sustaining. For a while they receive grants from the funds of the Missionary Society, but in an incredibly short time they are not only "off the fund," but are contributing their share to the support of other new missions that are being formed.

INVESTMENTS AND DIVIDENDS.

What are we investing in our Home Missionary Work, and what do we expect to receive in the way of dividends?

Consider first the nature of our investments. We have spoken of money, but this is not the whole, but rather the minor part of our investments. There is the investment of prayer. We have not yet learned the value of intercessory prayer. The missionary on the field needs our money, but he needs our prayers more. We have not done our whole duty when we have simply given of our money for our money in order to get the highest value must be accompanied by our prayers. There is further the investment of consecrated lives. One man gives his life to the clearing and the creating of a farm, another to the establishing of a business, another to the perfecting of an invention, and another to the amassing of a fortune. No purpose is more worthy of a man with his God-given powers than the giving of his life for the building up of God's Kingdom. And for this purpose he has golden opportunities in the virgin soil of this Dominion.

Consider, secondly, the nature of our dividends. This will consist in part of money, as has already been indicated. The consecrated money poured into the treasuries of the Church for the various purposes of her work in extending God's Kingdom will be one kind of dividend. Another kind of dividend will consist in the tens of thousands of strong Canadian citizens that have been developed and matured by the missionary efforts of the Church. And yet another dividend will consist in the devoted body of men and women whose lives are consecrated to the service of God. All these dividends will be paid to the Church as a reward for her missionary effort in our home land. Many other dividends, too, will be paid, some of which we may not receive till we have passed into the Church Triumphant.

What investments are we as leaguers making in this work? The opportunities and responsibilities of our new country constitute a call for more liberal consecrated givings; for more fervent prayer, and for larger numbers of consecrated workers to enter the mission field in our home land. How many of us hear, and how many of us will obey one or all of these three calls?

The Strong Young Man

The following article written by Bishop Brent of the Philippine Islands, has been freely distributed among the members of the Toronto East District by the enterprising Fourth Vice-President of the District, Rev. A. P. Evans, whose capable leadership in the Citizenship Department is producing splendid results. Because we want strong young men, we are glad to salute, and commend his enterprise. Why cannot every District Fourth Vice do something similar? Will the young men of our Canadian Methodism to such strength? Follow the lead.—Ed.

"Strength is not given us for self-gratification, but for use in service. Service ought always to be superior to salary. Master workers can never be adequately paid for their labor. Their service is priceless, and in that respect is like God's wine and milk that can be bought only without money and without price. The world does not contain enough wealth to pay for what one good man has done. We cannot associate the thought of payment with a great service without feeling that we have been guilty of an irreverence. What salary could pay a Shakespeare or a Lincoln for the product of his genius? What could be a fair remuneration for the work that St. Paul wrought? Such a proposition is unthinkable. We shrink from it. The kind of labor that the world stands in need of is that which society, not the worker, recognizes to be beyond price. Every strong young man may give it.

Sentimentality has sometimes tended to blur the incomparable virility of Jesus, touching His character with an effeminacy that is foreign to Him. Look at Him in the splendor of His human body, with a mind that has never had a rival, at whose sayings the wisdom of the ages has knelt, whose character, even in its untranslated, antique setting has power to make young men, forgetting all but the single thought that He calls them, fling their lives at His feet with the abandon of a lover offering himself to a bride. He is still the Strong Young Man, with eyes like a flame of fire, called away from earth in the perfection of His youthful strength that youth might be forever enthroned in heaven; and yet His hair is white as snow, for He carries in His bosom the experience of the human race, so that whosoever goes to Him goes with the confidence that He understands. It is He who calls young men to build up their strength and to conserve it under the benediction of His laws. It is He who challenges them to use it with boldness against the wickedness of our day in behalf of the weak and oppressed according to the bidding of His will. The fate of the world depends from generation to generation on the strength of young men glorying in his strength."

Said a bystander to a workingman speaker at an open-air meeting: "When I have my beer I feel strong enough to knock a house down."

And the speaker retorted: "Through my leaving off beer I have been able to put a house up."—Selected.

Prize Essays

1. Competition open to all! For the best essay on the general subject, "Sports for young Canadians," not exceeding 1,500 words, and received by the Editor by April 1st, any \$5 worth of books will be given.

2. Competition open to any person under 20 years of age. For the best essay on the same subject, not longer than 1,000 words, and received by the Editor by April 1st, any \$3 worth of books will be given.

Winners may choose their own books!

WEEKLY TOPIC CALENDAR

WITH SUGGESTIONS BY THE EDITOR

MAR. 17.—GREAT HYMN WRITERS: ISAAC WATTS. Ps. 27.

Make a specialty of the article written by Miss Rogers and printed on a preceding page. Ensure its being read personally by as many of your members as you can persuade to study it. It is well worthy of careful perusal by every one. Arrange that at your meeting different ones shall be prepared to read the main facts of his life, and the chief characteristics of his hymns. This will afford ample scope for two good papers or essays. In addition, set a number of your young people to work on our Church Hymn Book, in this way:—Have them separately count up the number of Watts' hymns that are printed in it, and then write out a list of the ones most used among you. Let them also prepare a list of the half dozen of his hymns which they esteem the most highly. Let the Music Committee have these lists as read, and from these tabulate the half dozen that receive the largest number of votes. When these are listed, start a conversation as to why they are so esteemed. This will draw out many and varied tributes prompted by personal experience. Sing none but Watts' hymns in your meeting, and refresh the memories of your young people by having some of these read verse by verse in concert, before being sung. All this you will find both pleasant and instructive, and better, a hundred times better, than to have any one person give a lecture or address on the immortal Hymn-writer and his hymns.

MARCH 24.—CHRIST'S ATTITUDE TO THE POOR. Matt. 25: 41-46.

To the Leader: Study Dr. Scott's article thoroughly yourself first, and then divide it somewhat after the following order, to be dealt with, each sub-topic in turn, by as many persons as you have divisions.

1. What two classes of poor have we, and how may we discriminate between them? Explain Mark 14: 7 in the light of to-day.
2. In what sense was Jesus poor, and to what extent did He live among poor people? How are we to understand Luke 9: 58?
3. Recount some incidents showing that Jesus valued more highly the gifts of the poor than the attentions of the rich. What did He ever prize as of greatest worth?
4. How did He understand His mission, and how are we to interpret His words when He commenced His work? (Luke 4, 18, etc.) What is to be understood to-day by preaching the Gospel to the poor?
5. Distinguish between poverty of earthly circumstance and of inward purpose and spirit. Are riches always an encumbrance? Is poverty, as generally understood, an aid to virtue, or the reverse? Why do you reason so?
6. In practical Christian philanthropy, which is the greater good, to relieve distress or seek to remove the cause producing it? Can we do both? If so, how?
7. Is indiscriminate almsgiving advisable? If not, how would you help the poor?
8. How far and in what way do existing conditions in the industrial and commercial worlds tend to the increase of a pauper class?
9. What in your judgment are the most fruitful causes of poverty in Canada to-day? How can they be removed?

MARCH 31.—ANNUAL REVIEW! See programme elsewhere in this issue for suggested outline of procedure.

APRIL 7.—STUDIES IN NEW TESTAMENT CHARACTERS: JOHN. 1 John 2: 12-17.

Dr. McArthur has given an outline that may be easily and naturally followed, step by step. Five different persons should be chosen to restate his article. To the first will be given a study of St. John's home, family, business connections, and the general characteristics of the fishing industry of our Lord's day. Some attention should be paid to the Sea of Galilee and its environs in this relation. A second person should describe under what circumstances John became a disciple of Jesus, how he was regarded by the Master, why these feelings toward him came about, how they were developed, and in what ways shown. An analysis of loveableness as esteemed by Jesus might profitably follow. The third has a wide field of study, showing how the sterner qualities of the Apostle were manifested and why they burst forth. Examine the popular conception of love as a sweet sentimental regard, and ask how far it should really prompt heroic bravery and unswerving loyalty in relation to and on behalf of its object. Are love and severity compatible? The fourth person will find a fine opportunity to point out the characteristics of some of the chief apostles, both in themselves, in relation to Christ, and in practical Christian Leadership. The fifth may show how all of John's labors are reproduced in the Church, not only his day, but even in ours; and the permanency of these because of his supreme and unswerving loyalty to Christ,—the test and proof of Christianity in all ages.

APRIL 14.—METHODIST HOME MISSIONS IN NEW TERRITORY. Deut. 11: 7-25.

How would it do to select five persons to describe the field generally designated as Home Missions by our Church? Of course, there are many mission stations in the older Provinces of the East and in Newfoundland; but in order to show the expansion and growth of our work, lay emphasis on the sections named in the article of Dr. McArthur. The first part of his treatment makes this very easy. And would it not be a good plan to have a blackboard so ruled that for each province named the main facts could be given in proper columns? In this way the young people will more readily learn and be more apt to remember what they both hear and see. Then, when the Field has been examined, ask whether all that has been done for it in the past has really paid the Church, and if it has, how and to what extent? That will logically lead up to a consideration of present needs and responsibility. The leader should not fail to point out that what we have to-day is the result of missionary labor in the past, and that for what we have thus received as the fruit of self-denial by missionaries of a past generation, we must in honor pay by our gifts and labors for another generation still coming on. As former workers for God pioneered from the East, so must we proceed Westward and Northward, till the whole land is possessed for God.

An Optional Programme for Your Citizenship Meeting

REV. W. E. S. JAMES, M.A.

The following is a clipping from a recent paper:—

FORTY THOUSAND CADETS TO TRAIN. Ottawa, Dec. 31.—Over a thousand Canadian schoolboys will go into training camps next July for military instruction. Believing that on the method and proper development of the cadet system depends the future strength and efficiency of the Canadian militia, Colonel Sir John Hughes has worked out a comprehensive plan of training, which has been approved by the Government. This course will train during the holiday season at regimental or district headquarters camps, being given a week of instruction under school teachers or qualified non-commissioned officers, or officers now in the service. Camps will be organized at central points, such as county towns, the cadets being provided with uniforms, tents and complete camp equipment, provision for which will be placed in the estimates. An advisory board of the principal officers in the various cities will supervise the work, and meet at times during the year in Ottawa. Each school or municipality will be invited to send a local detachment to camp. The first camps will be devoted to instruction in military and physical drill and scouting.

Open the meeting with two verses of hymns 167, 165, 188. Sentence prayers from many leaguers for civic and political officers, boys and girls in industry.

Hymn 64. Read Joshua 1: 1-18. Hymn 435.

Debate.—“Resolved, that the proposal of the Minister of Militia is in the best interests of Canada.”

Suggested arguments:—

AFFIRMATIVE.

1. Discipline is necessary to the youth.
2. All boys should have physical training.
3. In view of the fear of war with Germany, we must have an army.
4. We cannot get soldiers unless we train our boys to like it.
5. War is necessary to develop the manly and courageous side of men.
6. The Bible speaks of being a good soldier.
7. The boys like war, drill and camping.
8. It will develop prowess and patriotism.
9. The Government thinks it best.

NEGATIVE.

1. Challenge every point taken by the affirmative.
2. War is murder and so unchristian.
3. The Boy Scouts can give all necessary training, physical and military.
4. Only the service of Jesus and working for Him will develop true manhood.
5. The money spent on war would build all our colleges, support all our missions, build all our hospitals, and largely do away with all our poverty.
6. So long as men are willing to be soldiers armies will be possible. Let us so train our boys that the Government will not be able to get any men to kill our brothers of another country.
7. The Government is mistaken. If it is resolved that there will be no war there will not be any.
8. The Bible believes in missionaries, not soldiers.
9. This is only the thin edge of the wedge of militarism.
10. It should be opposed by every peace-loving man or woman.

LAST CALL!

The Epworth Leagues and Sunday Schools of Toronto Conference are reminded of the Four Days of Inspiration and Healing to be held in the Metropolitan Church, Toronto, March 11-14. Let there be no failure on your part to attend the last series of Meetings. The event promises to be the biggest of its kind ever held in Canadian Methodism.

Junior Topics

MARCH 31.—SAMUEL CROWTHER.
Matt. 11: 28-30.

A hundred years ago English ships carried and sold the slave annually. But after a patient and prayerful agitation for some years, an Act of Parliament was passed whereby the fetters fell from the slave on English ground.

Between the western arm of the Niger River and the sea coast of Africa lies the country of the Yoruba people, who have suffered perhaps more than other tribes from the cruelties of the slave-trade. From this people God called one to specially labor for Him.

From the humblest source, and with lowly beginnings, the career of Bishop Crowther commenced to unfold. In 1821 a war waged in the Yoruba country and by a Mohammedan Foulah tribe many of the inhabitants were taken captive and terribly abused. A little boy named Adjal was torn from his mother and exchanged for a horse, and finally sold to a Mohammedan woman, who in turn sold him to some Portuguese traders. The boat in which they were chained was pursued by a British man-of-war, and the slave dealers captured and punished, while the human cargo was taken to a place of safety at Bathurst, in Africa. Little Adjal was sent to a Church of England Mission School, where he made great progress with his studies, learning also to know Jesus, and in 1825 was baptized and given the name of Samuel Crowther. He was taught also much about the use of the chisel and plane, which tools were of great service to him in later years.

In 1826 kind friends took him to England, where he attended school at Islington for a year, and returned to a native Industrial Boarding School at Sierra Leone. He made such progress that he became an assistant teacher in that college, and he determined in his heart that he would lead his people into the light of the Gospel. He married a Christian young woman, who, like himself, had been a captive on that slave ship, but who had been taught in the same school.

In 1841, when England decided to send explorers up the Niger, two representatives of the Church Missionary Society accompanied the representatives of the Government. They were Rev. J. F. Schon and Samuel Crowther. A story of intense interest is told in the chapters of the book on his life. On his first trip up the river he met his mother, from whom he had been separated for twenty-five years. Crowther then went to England to solicit sympathy and help for his people, and while there completed a dictionary of the Yoruba language for the benefit of out-going missionaries.

In 1864, in Canterbury Cathedral, Samuel Crowther was consecrated as the first Bishop of the Niger. The scene was a memorable one, and long remembered by the vast audience which filled every available space of the grand cathedral that day. One heart especially must have been affected, that of Mrs. Weeks, the mission wife at whose knee the little slave-boy received his first lessons about Jesus. He proved himself to be a loyal standard-bearer of the Cross. On his return to Africa he began his work with renewed energy and in labors of love demonstrated to the world that in dealing with native races the spiritual must be allied to the educational, especially in preparing converts themselves for work among their own people.

One of the most thrilling and interesting stories of travel, adventure and work

in Africa is that entitled "Samuel Crowther, the Slave-Boy Who Became Bishop of the Niger." It can be obtained from the Book Room or from Dr. F. C. Stephenson, for fifty cents. You cannot prepare your topic properly without it. Lead it afterwards to your boys to read.—C. G. W.

Thought for April—Christ our Example.

APRIL 7.—THE PATIENCE OF CHRIST. John 14: 1-11.

Give out the following references to eight Juniors. After each verse is read aloud, write the line of the a-crostic taken from the verse:—P (1 Thess. 5: 14) A (Luke 8: 15) T (Rom. 5: 3) I (Luke 21: 19) E (Heb. 6: 15) N (Jas. 1: 4) C (1 Thess. 5: 14) E (Heb. 6: 11, 12).

Patience toward all men.
And bring forth fruit with patience.
Tribulation worketh patience.
In your patience possess ye your souls.
Endured, obtained the promise.
Nothing wanting.
Comfort the feeble-minded.
Every one of your followers.



THE BOY—WHICH ROAD SHALL HE TRAVEL THROUGH
LIFE? UPWARD OR DOWNWARD? START HIM RIGHT!

The beautiful story of the lesson for to-day should be read and briefly explained by the Superintendent as teaching the truth Jesus sought to leave with his disciples. To the Juniors might be given, a week or two previous, references or illustrations of patience taken from the Bible, and the boys and girls would come able to tell the story in their own words, or have it neatly written to read at the meeting. Ask them to find quotations either in prose or verse so as to be able to recite them when called upon.—C. G. W.

APRIL 14.—THE FAITH OF CHRIST.

Mark 10: 27; Luke 22: 44, 23: 26.

The wonderful "Faith Chapter" (Hebrews 11) might be read very profitably together or alternate verses. To illustrate the meaning of Faith, the Superintendent could develop the following topics:—I believe in my work. I believe in my companions. I believe in my country. I believe in my home. I believe in my parents. I believe in my teachers. I believe in to-day. I believe in Jesus. Faith controls every act of life. Faith is the natural power of the little child, of the growing boy, of the fully-developed man. We have studied the lessons which Jesus gave us of obedience. Can we have obedience without faith? Would Jesus have been such a man of prayer without faith? Can we pray without faith? Is it easy to have faith under all circumstances? When are we apt to lose faith in people? When in God? A very helpful reference drill may precede or follow the teaching of the topic. See Matt. 8: 10; Matt. 9: 2; Matt. 9: 29; Matt. 17: 20; Matt. 21: 21; Luke 17: 19; Matt. 11: 22; Acts 5: 16; 1 Cor. 13: 2; Rom. 1: 8; Rom. 1: 17;

Gal. 2: 20; 1 Thess. 1: 8; Rom. 4: 5; Eph. 6: 16; Matt. 8: 13; Matt. 7: 5; Gen. 12: 4; Josh. 1: 10-11.—C. G. W.

APRIL 21.—THE HEROIC CHRIST.

John 18: 1-8; Matt. 26: 52-55.

We have examples of courage and heroism in Ancient as well as in Modern history. In the recent Japanese war, examples of heroism were many. At the present time, as we read about the trouble in China in our papers, we find that heroes are living there. A boy will endure anything rather than be called a coward. Explain, however, different kinds of courage. Animals have physical courage. Man endures suffering, but in their courage often they lack judgment. Then there is a military courage. It is easy to be a hero in a crowd of heroes, but it requires great courage to stand alone. The courage which Jesus showed was the ideal man was not mere feeling. It was mental and spiritual. He carefully thought about his work, counted the cost, and paid the price of heroism. He walked alone in the midst of His enemies with a courage of resolve. When the mob came to arrest Him and reviled Him, he had the courage to be silent. What was the motive which prompted his great sacrifice? What power sustained Him? Was there ever in all history such a tribute of faith, obedience, and love? A review of the lessons already studied might be taken at this meeting, for the story of the life of Jesus is the most heroic record ever written.

The Juniors might also be asked to prepare essays on the lives of Old Testament heroes, such as Moses, Joshua, Daniel, and of the New Testament, such as Stephen, Paul, and others.—C. G. W.

A Barrel of Whiskey

What Else is in It?

A barrel of headaches, of heartaches, of woes;
A barrel of curses, a barrel of blows;
A barrel of tears of a world-weary wife;
A barrel of sorrow, a barrel of strife;
A barrel of all-unavailing regret;
A barrel of cares and a barrel of debt;
A barrel of hunger, of poison, of pain;
A barrel of hopes ever blasted in vain;
A barrel of falsehood, a barrel of lies
That fall from the maniac's lips as he dies;
A barrel of poverty, ruin, and blight;
A barrel of terror that grows with the night;
A barrel of crimes and a barrel of iron;
A barrel of orphans' most pitiful moans;
A barrel of serpents that hiss as they pass;
From the head of the liquor that flows
in the glass.—C. E. World.

Fly drunkenness, while vile incoherence
Takes away both thy reason and thy sense,
Till with Circen cups, thy mind possessed,
Leaves to be man, and wholly turns to beast.
—Randolph.

Epworth League's Annual Review

The closing meeting in the month of March is set apart for Review of the year. The Psalm selected as the Scripture Lesson suggests thanksgiving for Divine guidance and blessing. It is hoped that every society in our Church will have abundant cause for voicing its spirit, as the year's record is studied and reported.

Manifestly, such a Review must be made locally, and any programme we give must be necessarily *suggestive* only; yet, because there are so many things held by us all in common, the following outline may be generally useful:—

Opening Hymns—"All hail the power" and "There shall be showers of blessing."

Prayer—Have several petitions on behalf of Methodist Young People's Societies in all lands, especially that they may be true to their great heritage and make the best possible use of their unparalleled opportunity to advance the Kingdom of our Lord universally.

Hymn—"Stand up for Jesus."

Address—The Epworth League in Canadian Methodism. The notes following this outline programme may be of help; but, again, the facts should be stated rather than read.

Hymn—"Help somebody to-day." (See music on this page.)

Summarized Reports of Local Work.—These should have been prepared beforehand, passed by the Executive, and

or plate; and at proper time let them be read aloud and passed on to the department concerned. Such suggestions may be the result of the individual thought of the members, or may be gleaned as the result of reading or of correspondence.

Chorus—The Epworth Hymn as already printed in this paper, or as it may be secured in any number, from this office, on receipt of one cent a copy. (Not less than ten in any one order.)

Closing Exercises.

The musical part of the service may be varied according to local conditions; but hymns such as are named should be used rather than others that are only general in character.

Notes On Our Canadian Work

[The following items are given as supplied to Mr. Fitzgerald for use in The Wesley Guild of English Methodism, and elsewhere.—Ed.]

The Epworth League in Canadian Methodism has been in existence for nearly twenty-three years. The first local society was organized in the town of Barrie, Ontario, when the present Rev. Dr. James was pastor there, on October 29th, 1895.

From that year the growth of societies was rapid. In the first five years over one thousand societies had been organized. In 1896, when the whole Christian Endeavor movement in Canada was at about its highest point, there were, all told, 1,947 organized young people's societies in the Methodist Church in Canada, with approximately 82,000 members.

For some years after 1896 there was a gradual decline in the number of societies, and in 1905 1,774 were reported. That year marks the lowest ebb in the rise and fall of organized young people's work in Canadian Methodism. But since 1905 there has been an upward tendency, and the last annual statistical returns show 2,016 societies, with approximately 80,000 members. (For annual reports see "table" farther on.)

It can be said without question that there is no more healthy or aggressive organization of young Christians in Canada than the Epworth League.

The general supervision of the organized work of young Methodism in Canada is in the hands of the General Board of Sunday Schools and Young People's Societies, which is constituted quadrennially by the General Conference, and has in its representative representation from all the Annual Conferences included in the Church.

Provision is made in the Constitution for a Conference Epworth League, to embrace all the District Leagues within the bounds of any one Annual Conference. These District Leagues in turn include all the local societies existing on the circuits comprised within the bounds of the Districts.

Conference League Conventions are held once every two years, but the District League holds a convention annually.

The officers of these Conference and District Leagues are similar in number and name to those of the local Leagues.

Each League is divided into five departments of work, and the whole is, of course, the President, who is elected at the Annual Business Meeting in April by the members of the League, or nomination of the superintendent minister of the circuit.

The Constitution provides for five Vice-Presidents, each in charge of a separate department of work. These in turn are: First, The Department of Christian Endeavor, which includes the Young People's Prayer-meetings and monthly Consecration Meetings. Second, The Missionary Department, which stands, as its name implies, for world-wide evangelism. Third, The Literary and Social Department. Fourth, the Department of Citizenship; and Fifth, The Junior Department.

The Junior Superintendent is the appointee of the pastor of the circuit, and *ex-officio* Fifth Vice-President of the local Society.

The Junior League in Canadian Methodism is intended not simply as a branch of the adult society, but as a purpose is "to assist the pastor or those appointed by him in the nurture and care of the catechumens of the church." So that it is expected—not at all ways realized—that there shall be a Catechumen Class, or its equivalent, in a Junior Epworth League, in every circuit. The organization of Canadian Methodism. This ideal looks well on paper, but, as already intimated, is by no means realized in practice.

The several departments of the Canadian Epworth League are subdivided for Committee work as outlined in the extensive Constitution set forth by the General Conference.

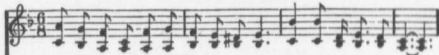
The one phase of the Epworth League that has stood out in great prominence during the past fifteen years is what is familiarly known as the Forward Movement

Help Somebody To-day.

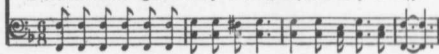
Mrs. Frank A. Breck.

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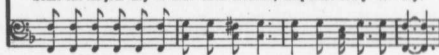
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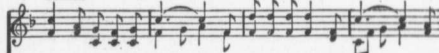
1. Look all a-round you, find some one in need, Help some-body to - day!
2. Man - y are wait-ing a kind, low-ing word, Help some-body to - day!
3. Man - y have bur-dens too heav - y to bear, Help some-body to - day!
4. Some are dis-cour-aged and wear - y in heart, Help some-body to - day!



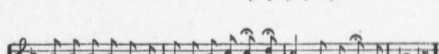
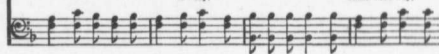
Tho' it be lit-tle—a neigh-bor - ly deed—Help some-body to - day!
 Thou hast a mes-sage, O let it be heard, Help some-body to - day!
 Grief is the por-tion of some ev - 'ry-where, Help some-body to - day!
 Some one the jour - ney to heav-en should start, Help some-body to - day!



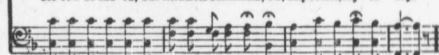
CHORUS.



Help some-body to - day, . . . Some-body a-long life's way; . . . Let
 to - day. home-ward way;



nor-row be end-ed, The friendless befriended, Oh, help somebody to - day!



Psalm 103—Read responsively; all standing.

Prayer—Pastor or President.

Hymn—"Onward, Christian Soldiers."

What World-wide Young Methodism possesses as a common heritage.—Let several brief addresses be given, based on an analysis and re-statement of Mr. Fitzgerald's article in our February issue. This article should be re-stated verbally, not read.

Hymn—"Blest be the tie that binds."

presented now to the League, by each officer in turn. If this course is followed the whole exercise will require but a comparatively short time.

Round Table.—"How can our League be made more efficient during the coming year?" Arrangements should be made prior to the meeting so that a number of your members may write practical suggestions for improved plans. These may be signed or unsigned, as deemed best; they should be collected as the members enter; deposit them in box

WHAT THE POSTMAN BROUGHT

Christmas at Lac Bonne, Alta.

The following letter is almost self-explanatory. It was read to the Wesley Sunday School, in Edmonton, Alta., on January 14th, and came into our hands through the courtesy of the Superintendent, Mr. W. J. Magrath, who permitted an old friend, Mr. W. T. Gibbard, who heard it read, to send it on for our use. It is not easy to determine who had the greater joy, the school supplying the gifts or the happy souls who received them. "It is more blessed to give than to receive," is a doctrine that an increasing number of persons are proving true each succeeding year. Congratulations to Wesley Sunday School! And when Christmas, 1912, rolls around, see if somehow your School or Class or League cannot do likewise. There is a Lac Bonne where the Christ spirit will be appreciated. May the Mr. L.'s be multiplied everywhere.—Ed.

Dear Friends,—I want to thank you and the boys and girls who helped to bring me out here such a pleasant Christmas. What a lot of lovely things were in that box! It seemed as though I had never got to the bottom of it. All who were here and enjoyed them send their hearty thanks. Now, I must tell you about it. We expected one of our neighbors to bring the box, and he went to work on Friday morning, Christmas, Friday morning, Dec. 22nd. Mr. L. went to his house to bring the things home, and he said, "Whatever shall we do with all these things?" He said, "I don't care, and all those people invited here for Monday night to a tree, but I don't want to put it on!" Mr. L. said, "I'll go to town myself and bring the things." It was then Friday noon, and sixty long, hard miles, our horses barefoot and no money with which to get them shod. Nevertheless, on Saturday morning at four o'clock, they got to town at half-past nine that evening, rested the horses until between three or four o'clock Sunday morning, and started home, reaching here at half-past ten Monday morning.

So we had the tree as we planned, but that was a very hard trip. They only had one meal while they were gone, because their lunch was frozen solid, and they did not have time to stop and thaw it out on the way, and hotels were beyond their means. They were walking beside the horses one time, and another time, and the wagon once, getting warmed up, when the horses started. One caught a single rein, pulling the man sideways, and throwing him down. How those horses ran, right in a circle, three times circling about, at times a mile away. They ran back near to the starting point, and were at last caught. Not a thing was lost or broken, but after that the men were hard to walk and nearly froze riding. Mr. L.'s face was frozen quite badly, and he took a severe cold, but is improving now.

The people began to come at about five o'clock to the tree, and had been waiting here in our log house 18 x 20 feet; but you never saw a company have a better time. The children's gifts were for the most of them had nothing else for their Christmas presents except what you sent them. The eight-year-old girl who got the large doll had never had any before but a rag doll. She carried it in her arms all evening, and had to send a team for the rest of the company. The roads were so rough and full of stumps, and the sleighs were so heavy, children, we persuaded them to stay till daylight, when the trip could be taken more quickly.

Some of them all Swedes and Norwegians. They were not able to talk English. One eleven-year-old girl who got the large doll and his father and he, with two guitar players, and my accompaniment on the piano, furnished the music. We played games and told stories, everyone

joining in "drop the handkerchief." Then we had sandwiches and coffee, cake and ice cream.

I just wish you could all have been here, for I don't believe you had half as good a time in town. We send all best wishes from your friends.

The Epworth League of Central Church, Winkler, Ont., continues to flourish. The Pastor's Bible Studies are proving a source of great help to his young people and are much appreciated by them. There was a spirited and able debate on Church Union held here under the auspices of the Third Department, and was exceedingly interesting. The wording of the subject was, "Resolved that Organizational Union is to be preferred to the Conditions now Existing." Alderman Fred. Howell and Edmund Shepherd, championed the affirmative, and C. C. Victor Blatchford and Alderman D. M. Eagle marshalled the arguments against Union. Strong arguments were presented by the speakers on both sides and it was seen that the audience was in a decidedly doubtful mood as to which side had won out. Crown Attorney Ridd was spokesman for the Judges. He summed up the arguments in a masterly way, and pointed out two strong points that had not been refuted by the negative, viz. that the method increased expenditures and would result in economy of men and money. The decision was rendered in favor of the affirmative.

At Victoria West, B.C., the League has a "Welcoming Committee, the members of which wear badges in Church on Sunday when performing their duty as representatives of the League." This is right in line with the suggestion of the President of Carman Union, as suggested at Sardis. B.C. The League should always be "the Pastor's Assistant." There is much helpful social work that the League can do for the almost every community, to the pleasure and satisfaction of the Pastor. Query: Is it not about time for some of our easy-going clergymen for their Pastor to do something for them and get earnestly to work in doing something for him?

Favorable reports come from the Goldstone League, Mr. Wright sends an account of a very interesting meeting held a short time ago by the five members of the Ontario Class and of the League wrote essays summarizing the lessons taught by the year's work in the Sunday School study. The student was awarded a book prize in order of merit. The judges were the Superintendents of the Epworth Schools on the coast. Mr. Whale, who is teacher of the Bible class here, deserves much praise for his work. It is a pleasure to learn of the successful, as all such organizations should be every-

"demonstration of Christian unity" is reported in a recent issue of the *Acton Free Press*. At the invitation of the Epworth League, E. S. of Knox Church visited the Methodist young people and presented the programme, their theme being "Night Scenes from the Bible." At the close of some dozen addresses, interspersed with choice music, refreshments were served, and social work by interchange of the happy songs. Similar union meetings might be very profitably held in many other places, and would have a wholesome tendency in these days when the spirit of union between the churches is taking such tangible and practical form.

The Sunday Night Song Service is a great help to the James Bay Victorian B.C. Epworth League. Indeed, the Editor, can heartily testify to its social influence for he has been acquainted with pleasure and has spent at the close of a busy Sunday there, some months ago. The President, Mr. Sprinkling, is greatly encouraged by the activity of his League. He says in part, "God is blessing the work. The most encouraging part to my mind is that it is all young people, and that all are trying to take part in the meetings in one way or another. God is blessing the work under ordinary conditions like those prevailing at James Bay?"

Our Midland Epworth League has a worthy aim, and the President writes that it is their endeavor "to make our League the best yet." And several steps towards this commendable aim are: 1. To have the members to present the Christ life in every topic; 2. Use five minutes every night as intermission for becoming acquainted; 3. Begin the meeting sharp on time, conduct every item of the programme on time, and close on time; 4. All sit and always sit. When I read this I said to myself, "Surely that would please John Wesley!" And in all these characteristic qualities we would not wish to lose influence if we all were more truly Wesleyans.

Miss Rogers, Oakwood, reports that in the Fall of 1911, which she presided over, she conducted their meetings "all the time in the form of a contest, having the members equally divided into sides. These sides played and gave work about. We have a Judge, and five points for attendance, punctuality, new members, in fact for everything. How do you like this plan?"

The Winnipeg Wesley Church Epworth League, reports through its President, "Our Look-out Committee is divided into two sides headed each by its Captain. All the members are chosen alternately by the Captains. Each side is credited one point for each meeting attended by every member, and two points are credited for every stranger's name given to the Secretary, and one point are credited to the League." In this way, as may be at once seen, every member is introduced to the League. "In this way, as may be at once seen, every member is introduced to the League. Such competition is stimulating."

The Calgary Union is full of promise; the leaders are prosecuting their work intelligently and energetically, and the Union will doubtless have many more members. The people's work in the city. We wish it great prosperity and rapid growth.

Here is a whole sermon on Epworth League success. It is not intended as such; of course; but see how practical and appropriate the things are. They come from a friend, Dr. of Chilliwack, B.C.: "Do not put off regular meetings for anything but a dry bone, or a night and stick to it. Don't try to accomplish too much at once. Do a little and do it well, for a little done well is better than a lot poorly done." Surely, quite a number of our Leagues might profit by these wise admonitions.

The Dorking, Ont., League has found the "More Parliament" plan quarterly to work very well, young and old being greatly interested in such gatherings, and 15 cents providing ample funds for the League Treasury.

How does this impress you? I hope it did not come from your League. Aren't you glad you didn't? "We did not take our eyes off our Bible"; it was easier to get nice subjects, etc. Another tersely wrote that the young people in his League had been and were not concerned about how they got it; that they did not study. "How we got it," because "the Bible is a dry bone," and they did not care to know about it. Really, these sentiments are deplorable. Thank God, they are general. Our intelligent young people ought to know how the Bible came and in what thousands of them are seeking to find out its processes of growth, not content to merely accept it as a matter of fact, without any knowledge of its construction, preservation, translation, and all such kindred themes. It is nothing to the credit of any "modest-to-day" who "doesn't care" where the Bible came from, or how it got here. It is somebody's business to make out an "account-to-day" on this paper will never condone willful ignorance on such vital themes, nor accept any "modest-to-day" who is not interested in the momentous subject. We are heartily sorry for the young people who are "modest-to-day" who "don't care to get," and hope they may speedily return their thought to something that will enable them to give a reason for the hope that is in them."

A special cable message from Athens to the headquarters of the United Society of Christian Endeavor announces that the Rev. Dr. E. B. Clark, founder and president of the World's Christian Endeavor Union, was received in audience by King George I. of Greece. Dr. Clark has just completed an extensive journey in Russia, Poland, Germany, Hungary, Croatia, Galicia, the Bukovina, Roumania, and Transylvania in the interests of Christian Endeavor, and has been spending several weeks in Athens. In a few days he will leave Athens to follow the route of St. Paul's historic missionary journey through Asia Minor and Europe.

Crystal City District

A series of Conferences in the interests of S. S. and E. L. work have recently been held in this district. The presence and help of Field Secretary Doyle were greatly appreciated and did much to make the meetings a success. The district was visited by the Crystal City District were visited from January 8 to 12, and despite the very cold and stormy weather a large attendance of twelve workers greatly helped to make all meetings profitable.

At Crystal City the District Convention was held. It was at this gathering that the address, "Win one for the Master," which appears on another page, was presented and delivered. Several other excellent addresses and papers were given. The next convention will be held in the future time, as convenient. The Convention assumed the supervision of a district of twelve workers in the campaign of the District, several Teacher Training Classes have been formed, and the work of the district is being carried out in a better organized form. The officers elected are, Hon. Pres., Rev. M. C. Platt; Pres., Rev. T. H. Smith; Sec., Rev. H. C. Vioce; Treas., (1) W. C. Tait, Killarney, (2) C. C. Musgrove, Bolewalew; (3) G. W. Brisben; (4) W. G. Good; (5) W. G. Good; (6) W. G. Darlingford; Sec-Treas., Miss H. Whitlam, Morden; Dist. Rep., Rev. E. Lund, Cartwright.

Exeter District

At the S. S. and E. L. Convention, held in Centralia, on January 25th, a representative company assembled, and three excellent sessions were held. At the morning meeting, Rev. G. J. Kerr gave a helpful address on "Prayer and its Relation to the Sunday School," and Mr. J. M. Southcott read an able paper on "The Missionary Work of the League."

It was regretted that from the afternoon session Rev. T. W. Blatchford and W. H. Barton were absent through illness; but in their stead, Rev. W. R. Vance and Rev. B. Snell took part, speaking respectively on "Teacher Training" and "The Boy Problem." The claims of the Junior League were presented by Mrs. Hicks and Rev. J. W. Baird conducted a very practical Round-Table Conference.

Addresses were given at the evening session by Rev. W. E. Millon and Rev. J. W. Baird, and the choir of the church provided suitable music.

The following officers were elected: Hon. President, Rev. E. Hobbs, Exeter; President, W. G. Mead, Winchelsea; Vice-Presidents, (1) Miss Jean Baird, Parkhill, (2) J. M. Southcott, Exeter, (3) Miss L. Welsh, Hensall, (4) Miss E. Switzer, Rannock, (5) Mrs. R. Hicks, Crediton; Secretary, Rev. E. G. Powell, Exeter; Treasurer, Miss W. Essery, Centralia; Conference Representative, Rev. C. C. Kaine, Granton.

Miss Mae Wilson, Greenway, was appointed Corresponding-Secretary of the St. Thomas Summer School, for the District.

Carman District

At the District Epworth League and Sunday School Convention, held in Elm Creek, Man., about thirty delegates registered. The Convention was notable for its lack of formality, intense interest in the discussions, the dominating note of "Equipment for Service," and its deeply spiritual tone. Rev. J. S. Woods' address on Citizenship, contained many pointed paragraphs: "Citizenship provides a means for the study of political and economic problems. . . . It is important to understand the map of Palestine, but equally important to understand the map of Canada. . . . We should understand and try to meet the problem of 'the Athelism that acts as if there was no God.' . . . Only 25 per cent. of the men of Canada attend and complete the grades of the Public School, only 5 per cent. attend High School, while only 1 per cent. have the advantage of college education. Only 96 per cent. of the men pass the grades of the Public School."

"Our Cradle Roll and Home Department, their highest function and how best attained," was the subject presented by Rev. T. E. Taylor, of Lenboro. A paper on "The Ideal Bible Class," by Rev. T. Neville, of Holland, was so filled with gems that some of the delegates were heard to say that it was the best they had ever heard on that subject. Rev. R. G. Martin, of Sperling, introduced the subject of "The Social Work of the League," and how to make it a force in winning the young people to Christ. Dr. A. L. McLachlan, of Carman, dealt with "Missions as a Leavening Force in the World." Rev. Wm. Somerville, of Cypress River, presented the subject of "How Best to Make the Superintendent and Officers Contribute to Make the School a Strong Personality," and J. Wesley Harris, Principal of Elm Creek School, dealt with "The Advantages and Disadvantages of Graded Lessons." "The Teacher and Her Class; How to Win Them to Christ," was the

subject of a deeply spiritual address by Rev. W. R. Hughes, of Treherne, while Rev. Dr. Cooke, Zion Church, Winnipeg, gave a masterly presentation and fitting close to a good convention, in his subject of "Prayer as a Power in Personal Work."

The following officers were elected: President, John Pollan, Treherne; Secretary, Mrs. J. M. Lee, Treherne; Vice-Presidents, (1) R. Halmes, Holland, (2) J. W. Arnott, Carman, (3) Rev. R. G. Martin, Sperling, (4) Asbury Somerville, Cypress River; Conference Representative, Rev. J. D. Gregg.

Rockwood, Ont., Epworth League has had a continuous existence since January 26, 1891. It was organized by Rev. John Hort with thirteen charter members. The League has done much that is practical in character-forming by its potent spiritual influence. Six of its membership, in the twenty-one years of its existence, have entered the ministry; two of them being engaged in missionary work in China. The coming of age

of the League was duly celebrated by special Sunday services, at which Rev. Prof. McLaughlin, of Victoria College, was the preacher, and by a lecture on Monday evening, by Rev. C. O. Johnston, "The English, Irish, and Scotch." Mr. Geo. Clarkson, of Islington, Ont., the first president of the Rockwood League, was a welcome visitor at the celebration. We congratulate this League on its splendid record and extend to them sincere birthday greetings.

THE DELUSION OF DRUNKARDS.

Just as frogs congregate in the pools and marshes, and seem to imagine that, by their croaking, they emulate the nightingale, so do they who seek their enjoyment in drinking liquor in taverns. In these a loud and mirthful life goes on; and in this wilful and self-produced madness, even called pleasure, men seek their chief happiness.—
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Subscription Price: 50 cents a year. A Club of six, \$2.50. The Paper will not be sent after term if subscription expires.

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Smiles

A little boy was going past a saloon—the door of which was wide open—with his dog Sport. The dog, not knowing any better, went in, and his little master was soon after him with the following piece of good advice: "Come out of there, Sport; don't be disgracing the family."

The old negro had put on a clean collar and his best coat, and was walking proudly up and down the street.

"Aren't you working to-day, uncle?" asked one of his acquaintances.

"No, sah; I 'se celebratin' my golden weddin', sah."

"You were married fifty years ago to-day?"

"Yes, sah."

"Well, why isn't your wife helping you to celebrate it?"

"My present wife, sah," replied the old man, with dignity, "ain't got nothin' to do with it. She's de second."—Sel.

A little girl had sent back her plate for turkey two or three times, and had been helped bountifully to all the other good things that go to make a grand dinner. Finally she was observed looking rather disconsolately at her unfinished dish of plum pudding.

"What is the matter, Ethel?" asked Uncle John. "You look mournful."

"That's the trouble," said Ethel. "I'm more'n full."

Then she wondered why everybody laughed.—The Continent.

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