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FRATERNAL COUNSEL TO YOUNG CHRISTIANS

EVANGELISTS CROSSLEY AND HUNTER

"WHAT are you reading?" asked a worldling of a young convert. "My Father's will," was the reply. "Well, what has he left you?" he continued. The joyful answer was, "A hundred fold in this world, and in the next life everlasting."

That is the heritage of every Christian. Instead of having to make a sacrifice to be a Christian, we receive one hundred fold, or ten thousand per cent. more joy, satisfaction and good, by abandoning the worldly life, receiving the new Master, becoming new creatures, and going in the new way, than could be found in any other life.

Christ is heaven's special Christmas gift to earth, and "with Him" "all things" are "freely" given; so that everyone who has received Him as Saviour, Lord, and King, is now the rich and grateful possessor or heir of "all things." *That is what it is to be a Christian.*

In view of this, we, as two older brothers, want to say a few things especially to each younger member of this Royal Family.

1. Be an *Assured* Christian. Do not rest in merely doing better, or in turning over a new leaf, or in morality, or in being as good as others, or in being a member of the League or Church — important as these things may be. A Christian is one who trusts and loves Christ as Saviour and loyally obeys Him as Lord and King. If you trust, love and obey Jesus, know that you are a Christian, and "go on your way rejoicing."

2. Be a *Confessed* Christian. The last words of Christ

before His ascension were, "Ye shall be witnesses unto Me." Cherish and courageously obey this, the Master's last commission. Do not, however, doubt that you are a

Christian, or neglect to witness for Christ, because, from nervousness, lack of practice or talent, or self-consciousness, you feel it a cross to speak in meetings. Let your life speak louder than your lips, that all may see and admit that you are a Christian. Confess Christ also by being a church member. Christ enjoins it, the church needs you, you need the church, and even the world expects it of you. As your name is written in heaven, have it on the church register here.

3. Be a *Home* Christian. Paul said, "Learn first to show piety at home." We have known homes where father and mother, as also older brothers and sisters, have been won for Christ, or confirmed in the faith, by the exemplary lives of younger members of the family. Home is where the true character is manifested.

4. Be a *Prayerful* Christian. Prayer is appointed by God as a special means of spiritual life and blessing. Neglect of prayer is where declension in spiritual life usually begins. Prayer is the vital breath of the spirit. Do not condemn yourself, however, because you cannot pray long or fluently. Bible



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Photo taken recently outside their residence, 510 Palmerston Blvd., Toronto.

prayers are short. "The Lord's prayer" requires but half a minute to repeat. We are not heard for our much speaking. Say, with the Psalmist, "Evening, morning and

noon will I pray." Not only think your prayers in private, but speak them in a soft whisper, and wandering thoughts will be largely obviated. Do not be perplexed by the mystery of prayer. It is a mystery to everyone how God speaks to us and we to Him; but the telephone is equally mysterious and inexplicable. There is a telephonic communication between God and us. In the breast of everyone there is a divinely implanted instrument called consciousness. God speaks to us by wireless telephony, and we hear His voice, as evidenced by the divinely-given desires, impulses, peace, love and hope. We also speak to God by wireless telephony, and, being in tune with the Infinite, He hears and answers us.

5. Be a *Trustful* Christian. The Psalmist said, "He shall cover thee with His feathers, and under His wings shalt thou trust." When danger threatens, the chickens take refuge under their mother's wings, and though it is dark to them there their cheerful chirping expresses their trust. Some of us have not as much faith as a chicken. Let us ever take refuge under God's wings of *promise* and *providence*, and there trust. So shall we, though sometimes it may seem dark and mysterious, be forever secure. Do not confound temptation to doubt with doubt. Everybody is tempted to doubt. You may be tempted to doubt even the existence of God, the truth of the Bible and Christianity, the fact of another life, and everything else divine; but do not therefore think that you doubt, or that you sin in being thus tempted. Have enough sense and grace to resist the temptation: yea, doubt your doubts and believe your beliefs and confidently "rest in the Lord."

The more a tree is swayed the deeper the roots strike down. So let your faith in God and His promises become stronger and deeper if the winds of temptation to doubt

assail you. As you yield yourself to Christ, ever affirm, with full assurance of faith: "Behold God is my salvation; I will trust and not be afraid."

6. Be a *Lifelong* Christian. Hear the Lord graciously speaking to you: "I will make an everlasting covenant with you." Think not of a six months' experiment, or a three months' trial, but of the "perpetual covenant" for time and eternity. You are not, as some suppose, one moment or day a child of the Lord and the next a child of the devil, changing your relation at every slip or misstep, or as your feelings change. Some, when they lose their temper, utter a rash word, or do something else which brings condemnation, think "it is all up with me now," or "it's no use trying," and so give up their faith and hope and abandon their allegiance to Christ. You must not think and act thus. Christ and you have entered into "an everlasting covenant." As in the home life, when we did wrong we did not think "father does not love me," then change your name and leave home, but said, "Father, forgive me and I'll try and never do it again." So, remembering that the Lord is infinitely more loving, patient and forgiving than the kindest earthly father, no matter how many slips, or failures, or defects you may see and lament, keep your will ever Christward, ask forgiveness, trust in Him, and ever know that you are His. Be like Mrs. Phoebe Palmer, who said: "In forty years, no matter what happened through the day, I have not once laid down to sleep without knowing, come life or death, all is well."

We wish you in the highest and best sense a

HAPPY,
HELPFUL, } NEW YEAR.
& OPEFUL }

Some of the Fathers Give Timely Advice to the Young

"I said, Days should speak and multitude of years should teach wisdom."—Elihu.

"Hear, my sons, the instruction of a father, and attend to know understanding; for I give you a good doctrine; forsake ye not my law."—Solomon.

A Happy New Year!

To enjoy this, remember the simple conditions. Thorough goodness in personal character and constant usefulness in personal service ensure certain happiness. Reading, observation and experience have made this outstanding fact of human life clear to me. And the sincere utterance of the simple and well-known lines, "Consecrate me now to Thy service, Lord, by the power of Grace Divine," makes the process plain to every earnest soul. In this way may every young reader of this find abiding happiness and make every successive day a new one, new with fresh joy in the supreme satisfaction of both getting and imparting good.

JOHN C. BERRIE (1871).

New Year's Resolutions

I very much regret that so many of our good newspapers publish annually cheap witticisms on New Year's resolutions. Surely, with all the lessons of the old year vividly before our minds, no more suitable time can possibly arrive for an honest purpose to express itself in definite practical form than on the threshold of a New Year. Let no young person, therefore, fear to make such a purpose and to unify it into a definite resolution. "Vow, and pay unto the Lord your God." A. LANGFORD (1857).

Use Time Wisely

From the age of, say, four years I was accustomed to hear God's people tell their experience. At the age of eight I was truly brought into the church, and sixty-one

years ago I entered the Methodist ministry. I can offer no better advice to our young people than to seek God's guidance in walking the way He has planned for them, and in so walking to determine on a wise use of time. My father taught me when I was but a lad that it is no good for a soul to be without knowledge. Therefore study. He impressed me to remember my Creator in the days of my youth, and thus to walk life's highway with due care and thought. My suggestions to you, dear young people, are practically what he taught me, and by living so you will find the needed aid in building up a beautiful Christian life and character.

WM. McDONAGH (1852).

Watch for Opportunities

Poor old 1913, while still able to gasp, said to his younger son 1914, "My life-blood is ebbing away, but before I go I would like to give you a word of cheer. Whenever the girls and boys have been kind, gentle, and thoughtful of others, my old heart has been warmed and my eyes have sparkled with delight. The recollection of these times almost makes me feel like asking that the shadow on the dial be moved backward ten degrees that I might feel again the great joy they gave me. Surely the boys and girls you meet will be watching for opportunities to do good to one another, and so prevent you from growing weary and discouraged before you accomplish your 365 days. 'Time is the warp of life. O tell the young, the fair, the gay, to weave it well.'" And with this wise admonition poor old worn-out 1913 went the way all his forefathers had gone before him. Heed his counsel and be wise,

JOSEPH YOUNG (1867).

Forethought

After an experience of fifty years in the ministry, I am impressed with the fact there is great need of forethought on the part of the young. To all the youth of our land I would say "Stop, and Think!" Do not take too much for granted or do things because others do them. Try and ascertain what you are here for. Is it reasonable to believe that God intended you to be a mere animal? Are you with your powers and capabilities to be satisfied with mere physical pleasures? Were these powers given to be spent in idleness or folly? Surely we were created for a higher end and purpose. The Master has no use for us to do. Find what it is and begin early to prepare for it. Aim high. The world needs leaders. The reward is sure.

T. C. BROWN (1863).

Strenuous Christians

In that sad and pathetic moment when Captain Scott is thinking of his wife and little boy, of the boy he said, "Make him a strenuous man." Young Methodists! our times and our country demand strenuous men and women, strenuous Christians. Set before yourselves lofty and pure ideals. Live with the poets, the thinkers, the workers for the good of humanity, the saints. Above all, live in constant fellowship with Jesus Christ. Dedicate yourselves, young friends, to the cause of Christ. Do noble and true deeds. Vindicate yourselves under God's heaven as God-made men and women, boys and girls. Make the Epworth League a powerful means for righteousness in social and civic life during 1914.

W. QUANCE (1869).

His Custom

Jesus Christ found himself in Nazareth on the Sabbath day, and, as was his custom, went into the sanctuary on that day. Who the teacher was we do not know, but he went. It was his habit or custom. Such has been the custom of good men in all ages. King David said that those that are planted in the House of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age. The promise is glorious to the man that walketh in the law of the Lord; "whatsoever he doeth shall prosper." May the new year find you, dear young friends, following the custom of our Lord, that wherever you are you may be found attending public worship and Sunday school on the Sabbath, and, though unseen, may He, the Master of assemblies, meet you there.

R. CADE (1852).

Learn to Pray

To all our youth I would say, learn to pray while young. As you learn your language in youth by daily speech, so learn the words and meaning of prayer by praying. As the Holy Spirit creates the desire and aspiration for prayer by personal intercession within us, "quench not the Spirit." Learn to pray audibly in your League prayer meetings. Pray for all saints. Pray for missions. Pray for the whole Kingdom of your Lord that He may reign in all hearts. Do not let pride bury your talents, for "he that humbleth himself shall be exalted." Make the practice of prayer your daily habit. Pray without ceasing.

A. E. RUSS (1854).

Guard the Eyes

Be careful of the eyes. Eve looked on the fruit of the tree, and brought ruin on her posterity. Achan looked on the Babylonish garment and the wedge of gold, and brought death on himself and family. Lot looked on the well-watered plains of Sodom, and lost his wife, his daughters, and nearly lost himself. Peter looked on the wave, lost sight of Christ, and was well-nigh drowned. David looked on Bathsheba, and suffered heartache all the rest of his life. Belshazzar looked upon the sparkling

wine, and trembled at the handwriting on the wall. Take Paul's advice, and, laying aside every weight and well-circumstanced sin, look unto Jesus. Mind your eyes.

J. KENNER (1855).

Christianity, a Life

We ought to see in the lives of all professed Christians proof of the divineness of Christianity. The Christianity of the Bible is a wonderful thing—wonderful for its simplicity, for its beauty, for its power. It is not a systematized theology, not a mere creed, not a profession of religion merely, but a life, which is the best creation of Almighty grace and truth which the world contains, and the best instrumentality God uses in the uplift of the human race. It is the Christ-like life that is only possible when a saved soul is in vital union with Him who is "the way, the truth, and the life." Wherever it exists it is the expression of a Christ-like condition, the image of the divine Christ, visible and effective. Do our lives bear that "stamp divine"? If not, why not?

W. S. PASCOE (1853).

Be Heroic

Heroes and heroines of the Bible, of Christianity, of Britain, of Methodism—thank God for them. Young friends: Study often and critically their record, become familiar with their history, find out their secret, emulate their spirit, follow their steps. Such lives as the heroes of the past lived are needed in Canada to-day. They were never needed more. "Who follows in their train?" Who of you will aspire to blessedness in sacrifice rather than to self-ease and indulgence? Who of you will prefer to give a life in service to others rather than the acquisition of fame or gold for yourselves? Let the heroic spirit of the Master inspire you to noble deeds.

GEO. WASHINGTON (1858).

Full-orbed, Manhood

Dear young people: Life is before you. Make the most of it. Have an aim. Don't drift. Drifting leads to failure or to ruin. Have the best aim; not wealth, position, power, or pleasure, but full-orbed manhood or womanhood. Be not lopsided, but strive to attain to the best possible physical, mental and spiritual development. Such can only be secured and maintained by receiving the best knowledge and help from God and man and then employing every God-given power in the service of your Lord and Master. Those who thus scatter blessings shall be most blessed here and hereafter.

W. C. WASHINGTON (1860).

Study God's Word

Read God's Word that you may become wise in all the Way of Life. Pray, as you read, that you may not only become wiser each day, but that your life and influence may be blessed to others. Diligently and with a devotional spirit peruse the Psalms frequently, committing to memory many of them, especially the first and twenty-third. Make yourself familiar with the sublime teachings of our Lord, that your steps may conform thereto daily. My prayer for you all,—boys and girls, young men and women,—is that God will greatly bless you in the study of His Word, that life may be to you richer and more beautiful, as well as fuller in influence for the spread of His Kingdom, during 1914 than ever before.

J. R. GUNDSY (1860).

The Covenant Service

It is much more than holding up the hand, or standing up, or even giving the name for fellowship in the church. It is the surrender of the will to God. The abandonment of self to the Lord Jesus Christ. It is asking God for a new, a clean heart. This new life must come from God and be fed by Him. Our part is the hiding of His word in our heart, and watching unto prayer.

J. C. WILSON (1862).

AN OLD-TIME
WATCH-MEETING

"Dar's de Watch"

AMONG THE
COLORED PEOPLE

—DESCRIBED BY PRES. A. A. E. TAYLOR, D.D.—

UPON the New Year's Eve, attended by a friend, we went to the largest of the old colored churches of Georgetown, a building that would contain seven or eight hundred persons. The house below and the heavy galleries running around three sides of the room were literally packed, new and able, balustrade and altar, with a dense mass of coal-black humanity, whose intense darkness, relieved only by gleaming whites of eyes and glittering rows of teeth, well-nigh neutralized the effect of the few lamps attached to the front of the galleries or fixed behind the high box-pulpit. The peculiar effect of the utter darkness of such an audience can be appreciated only by those who have seen it.

It was about ten o'clock when we entered. The pulpit was occupied by five or six colored preachers, who cast occasional glances at the few white faces in the rear gallery, being somewhat fearful of ridicule. The exercises were just opening with one of their characteristic hymns, rendered so universally and with such gusto as to shake the roof. Strangely earnest and quiet prayer followed, and the ministers alternately preached sermons, each of from fifteen to twenty minutes in length, the generous intervals being filled in with singing and prayer and evidently a good deal of making ready for the crisis. We shall not essay to reproduce all the discourses, nor to describe the travesties upon pulpit oratory that it would have rendered many a white preacher so much personal benefit to have seen.

The concluding sermon of the evening we shall, however, report in brief, from notes carefully prepared the following day, our object not being in the least to ridicule, but to make a simple record of facts as they occurred. The sketch is far more under-drawn than over-drawn; and as the sermon occupied fully twenty minutes in delivery, this outline must be filled up in large part by the imagination of the reader, making plentiful repetition of the sentences we have recorded.

The speaker, who was formally announced as "Brother Kyarter, from Rockbridge County, Virginia," was a tall, slender, grave man, about sixty years of age, with sparse, smooth face, and a full brush of bushy white hair standing out, like a halo, around his head. He was very black, apparently a full-blooded African, and as solemn as only a Negro can be upon occasion. His deep voice, as he opened, fell on the audience like the tolling of a midnight bell, with painfully monotonous cadences. Standing perfectly straight and motionless, with stately manner, he thus began:

"Belubed Brethren! Gesen. De words ob de text is 'foun' in de Gospel accordin' ter Luke. I disremembers jes' de percise pershush; but it stans as follers: 'Wot er sez onder one ob yer, er sez onder all ob yer: 'Watch!' " Pausing significantly at this point, he lifted his left hand to his watch-pocket, quietly drew out a very large, old-fashioned silver watch, then held it out at arm's length, before all eyes, and, pointing at it tragically with the extended fore-finger of his other hand, he disjunctively and solemnly exclaimed: "An dar's de watch!"

After waiting a moment for the full effect, he proceeded: "Brethren an' sestern, dis yar is de watch-meetin', an' dar's de watch: an' by dat ar watch der is only twenty minutes ob de ole yeah lef. De ole yeah, wid all hits joys an'

all hits sorrows; wid all der good an' all der bad, an' all der measubly indifferin' is fas gwine out ob de Irreboicable pas' inter der inebiturble futuah. De ole yeah's fas' gwine, an' totin' ebry critter wot blong ter hit, no matter wot wot yer's done, if yer's done any good to ary pussion, if yer's done ary chilter no pussion, if yer's lef' ary sins or 'gressions behind yer, wot yer oughtn't ter done ter ary pussion, be he poan er be she rich, be he high er be she low; woteber yer done, hits all fas' gwine wid de ole yeah, an' hit wid mighty soon be gone; sho' nuff, fer eber and eber. Amen. An' wot sez de tex? 'Wot er sez onder one ob yer er sez onder all ob yer: 'Watch!' An' dar's de watch!"

Holding out as at the beginning, as if he could reach the watch, which had mysteriously been concealed in the palm of his hand by his side, and which he now slowly turned with its face full towards the audience. There was a visible sensation all over the house at this tragical movement, after pausing again for which, he proceeded:

"An' by dat ar watch der's only fifteen minutes ob de ole yeah lef. Tink ob dat, bredren an' sestern, tink ob dat! Enly fifteen minutes ob de ole yeah lef! Quarter'nour, quarter'nour!" Then warming up somewhat, and quickening his pace and beginning to step slowly from side to side: "De ole yeah, wid all hits joys an' all hits sorrows, wid all der good an' all der bad an' all der measubly indifferin' is fas' gwine away—gwine fah away out ob de Irreboicable pas' inter der inebiturble futuah. Woteber sins and 'gressions yer done ter any pussion, no mattrah wot yer done to story; ef yer done tuckers, wot der didn't blong ter yo'se'; ef yer done one mean's wotsemeber ter any pussion, white er color'd, be he rich er be she poan, be she high er be she low, wedder man, er 'oman, er chile; ef yer done any good 'ligion woteber; if yer gib any gif, no mattrah how much, or no mattrah how leete, to any poah folks er put hit inter der hat wen dey pass roun' der c'lection; ef yer help de sick er clode der naked er feed der 'ongry, er water der thirsty, er bury de dead, er jine de ch'ch, er ten' de weddin', er tuck cah ob de orph'n an' de widder in dare 'flekshun; er ef yer haul water fer de ole man, er peck up cheps fer de ole 'oman, woteber yer done wotsemeber, shu' nuff hit an' all fas' gwine away wid de ole yeah, er be seen no moan agin fer eber and eber. Amen. An' wot sez de tex? 'Wot er sez onder one ob yer dat same er sez to de res' ob yer: 'Watch!' An' dar's de watch!"

Reproducing the former motion while letting his voice suddenly fall into sepulchral tones; then repeating very slowly and emphatically: "Sho' nuff an' dar's de watch!"

Here he paused much longer than usual before resuming the old strain, as if he were in deep meditation. The house was intensely thrilled. Some started to their feet, others glanced nervously around, pitching his voice a tone higher; and, as if expecting to see the "spirit" of the watch, the galleries stirred excitedly for a moment, while a few of the older members ventured an experimental "Amen."

Then the speaker suddenly broke out still more rapidly and with increased gesture, pitching his voice a tone higher:

"An' by dat ar watch dar's only ten minutes ob de ole yeah lef! Ten minutes! Ten minutes! Tink ob dat, bredren and sestern! Ten minutes, sho'

'nuff!" Then cooling down somewhat and speaking apologetically, carefully eyeing his audience from side to side: "Belubed bredren and sestern, sure an sartain some ob yer may b'lieve quar dat dis venerable watch should er come inter de hans ob a 'spectable colored pussion, like de speakah. Hits may be some ob yer hits talkin' ter yerself in yer moat like dis, dat der preachah become disposes' ob dat yar watch en a dis'onest mannah. Well, an' ef yer es, yer's mightly mestaken, yer es. Dat ar watch on account ob wheet der tex' speaks, wot'er gab es er gif' ter der brudder dat w'en 'dressin' yer by er dyin' sojer ob his cuntry, er may say by er decessen sojer ob his cuntry. De poah feller wer layen' wen er foun' em en der cyornor ob der fence, agen der fenc' pose, jes war de gorillars' shot em down; en he wos er holden' er dis yer genuine allshah watch en as he lar him like holden' er hit close; an an er look he wos holden hit out like an shoyen es plain as could be sed, sez he: 'wheet fine me, please jes tuck dis yer watch, an' er gib my poah book dees' bur' en de groun'." An so he gib hit ter me ter sed, wot'er gab hit wer; an er wos mightly skored, w'en er tuck hit from his han', 'case er was fear'd les de gorillars would come arter meser; an' so er jes' throwed er heap er grass an' bresh an' coverin' tuck dis han' ob der poah creater, an' tuck dis watch wot he'd gib me, jes' as 'e'd asker me ter an' went on de way rejoicin' mighty fas', sho' nuff; endeed on double, er ded. An er allays felt boun' ter keep dat er watch. An dar's de watch now, sho' nuff!"

Then, after a moment's watch, the prolonged pause and moments of profound meditation, the excitement rising higher than ever and whites of eyes rolling anxiously in every direction; and he literally jumps in, body and soul, speaking very rapidly now, in a still higher key, growing higher and wilder, gathering impetus toward the close, in the climax of which he fairly raves and roars, rushing on madly like a whirlwind. "An' by dat ar watch, bredren an' sestern, dar's only five minutes ob der ole yeah lef! Five minutes! Look at dat yar watch fer yerself—Oh yer disbelieve. Five minutes ob der ole yeah lef. De ole yeah wid all er joys an' all er sorrrers; wid all der good an' all der bad. Woteber yer done; whedder yer done any justice, or whedder yer done any enjustice; wedder yer done wot yer oughter er done, or whedder yer oughter knowt oughtn't er not er done, de ole yeah, wid all er tribulation an' all er 'flection an' all er pleasuh an' all er 'joyments—der ole yeah's fas' gwine; sailin' away out ob de inebituable pas' inter der irreboicable futuah. An' wot sez de tex? 'Wot er sez unter one ob yer er sez unter der main' ob yer: 'Watch!' An' dar's de watch!"

Holding it out from this time to the end, in full view of all, steadily, the rest of his body all in motion, the preacher went on to say: "An' by dat ar watch dar's only tree minutes ob de ole yeah lef. De ole yeah's gwine fas'—mighty fas' sho' nuff—out er der inebituable pas inter der irreboicable futuah. No hits toder way. No time ter stop fer c'rections—hits' gwine. Soon it will be de thud on to say: 'An' by dat ar watch dar's only tree minutes ob de ole yeah lef. De ole yeah's gwine fas' sho' nuff! An' by dat ar watch dar's only t-wo minutes ob der ole yeah lef; only t-wo minutes, sho' nuff." Now after the man-

ner of an auctioneer, rattling on most rapidly, shouting at the top of his voice, amidst tremendous excitement, groanings, and exclamations such as: "Hev mussy on us," "the entire audience on their feet; the galleries all waked up and leaning over the house, watching for the impending crisis: "Two minutes only. De ole yeah's gwine wonst; gwine twist. Soon et'll be der thud an' las' call. De ole yeah, wid all hits joys an' sorrens. An' now sez de tex? "An dar's de watch; an' by dat watch only, de entire audience. Mebbe, de ole yeah's, no, bredren an' sesters, sho's yer life, only now minute ob de ole yeah left, and dat watch's er right. Watch, watch mightly close; fer der watch's er lookin' at yer; fer dar she goes. Now look out; fer some 'tastroph'e's gwine to strike, and dat ar mighty quick." Enly 'hat er minute left's An' dar's de watch! "An' dat ar watch's dar! Sho' 'nuff dar she am!"

"De ole yeah's gwine. Now look out! Thud an' las' call; possibly thud an' las' call! An' dar's de watch! Gwine wonst, gwine twist! Thud an' las' call, sho's yer life! *Gwine tree times, an' gone-gone.* An' dar's de watch still left an' by dat ar watch wud seed mony a yer outen afore din't de ole yeah's gone; done gone forever an' ober, amen. Gone out ob de irredeceable pas' inter de inevitable futuhal. Got hit right dat time; sartin sure, gone. De ole yeah's done dead, dead as yer grandfather's tombsten. An' so er put dat watch away from yer; fer der sermon's done 'duded, an' yer'll now pray der old yeah outen an' pray der new yeah on. For de new yeah's come! Glory hallelujah! De new yeah's come! Bid de ole yeah fahwell, bredren an' sesters. Repent er yer sins an' pray der ole yeah outen er pray der new yeah on."

As the speaker in his frenzy shouted at the top of his voice until the rafters fairly trembled every man, woman and child was on tip-toe, with back and feet forth together. And when he suddenly closed and fairly flung himself upon his knees before the desk, the audience followed suit, waving their hands with whatever they contained—handkerchief, hat, bonnet or shawl—wildly in the air, shouting also, vociferously each in his own peculiar tone, such sentences as these: "Fahwell ole yeah!" "Good-by ole yeah!" "Yer's ben er good yeah ter me!" "Yer's brug sorrer ter dis yer heart; but er forgib yer." "We neber'll see yer no moah, ole yeah!" "Yer's tuck my chile from me, ole yeah!" "Yer's done tuck my ole man away wid yer, ole yeah!" and a hundred other plaintive expressions. The thrilling effect of the confused outcry of this howling multitude cannot be told. The excitement was fearful to behold. But the "fahwell" lasted only for a minute; for immediately all together began to cry aloud, confessing sins and asking for mercy, in tones more moving than the wailing of the Jews at the wall, crying out as follows: "Mahcy, mahcy! Oh! hab mahcy enter me! Er's been er mighty sinnah, was dan Pharaoh, was dan Abra'm, was dan de Phillistins. Oh yes, furgibnes', furgibnes', furgibnes'! Ole yeah, furgib! New yeah be better ter me dan de ole yeah was. New yeah, er come en, come en, be mussful good ter me!"

And so they shouted and shrieked with all their might for some minutes, until they seemed well-nigh exhausted.

Then suddenly the stentorian voice of another of their preachers called out above the storm of lamentation: "Now bredren and sesters, let's seng der new yeah on; der new yeah on." Instantly all leaped to their feet, a few leaders within the altar began the customary song of welcome to the new year keeping time demonstratively by alternately clapping their hands together and slapping them upon their knees. All joined

in noisily, with beaming faces, turning to nod to each other, from side to side, and keeping time by also clapping their hands and waving their bodies to and fro in one great movement of the whole audience. This song continued for fully twenty minutes, with ceaseless succession of verses and inexhaustible chorus.

Meanwhile one and another of the women swayed more and more rapidly from side to side, then uttering a piercing shriek that rang through the house like a shot, threw off bonnet and shawl and cape and began to leap up and down in a wild dance, keeping strict time to the music. Those around laughed aloud to see the sister grow "happy," formed a little ring about her, pushed her back into the centre as she leaped to either side, and eagerly looked on awestruck themselves steadily meanwhile, until the dancer, at length becoming exhausted, fell into apparent trance and was huddled down upon a bench, while the song went on. There were more than twenty happy sisters on the floor at one time, while the irreligious galleries looked over with

their hundreds of grinning faces, enjoying the performance immensely and not suppressing their guffaws while saying: "Yonder's another notch hit." Now and then some little girl caught the madness, and as the "two-two" measure was too slow for her youthful vitality she leaped into "four-four" time, dancing twice as rapidly as her elder sisters.

Finally the song ran down, and several prayers followed in succession, the people going to their knees. Other songs followed, and the meeting closed only with the dawn. So wondrous was the fascination of this extravagant scene that it was after two o'clock in the morning before we could tear ourselves away.

The impression was not one of mirth, but surprise and utter astonishment at the possibility of such religious fanaticism among human beings in a Christian land. But a strange fascination held us spellbound in the most intense interest, unconscious of the lapse of time. And only when the spell broke did a feeling of pity take possession of our hearts.

Religion for Men

REV. SAMUEL T. TUCKER, B.A., B.D., ODESSA.

THE last half century has seen the birth of many organizations and movements for men—Y.M.C.A., Y.M. Clubs, Denominational Brotherhoods, Adult Bible Classes, Laymen's Missionary Movement and the Men and Religion Movement. This forces upon us the question, Has Christianity neglected the masculine side of religion in her history? We cannot deny that religion in its masculine and feminine phases. Many have seen in Jesus the effeminate only. Has the church unduly emphasized the feminine side? If so, is this the reason for the lack of men, and the predominance of women, in our religious activities?

The feminine side of religion is expressed in the spirit of conformity to and dependence on ecclesiastical authority; the demand for ritual, signs and pictorial representations; the emphasis on the supernatural and the ascetic. The ideal of religious life is personal holiness and sainthood. Evangelism consists in preparing the individual for Heaven. Mysticism and emotionalism are cultivated by an appeal to religious fear and the spirit of "other worldliness."

On the other hand the philosophical and scientific interpretation of life, as it is expressed in science, philosophy and theology represents the masculine mind seeking the truth. The movement to organize the machinery of the church for definite action and propaganda, the modern emphasis on the social teachings of Jesus and their application to our present needs are the expressions of the masculine tendency in religion. In the past, religion has been "reason touched by emotion," until emotion prevailed. But religion for men must be emotion controlled by reason and harnessed for action.

To say that it is woman's place to inspire and man's place to organize and propagate does not discount or lessen woman's work. Woman is not any less effective because her work is quiet and less observed. Let woman keep the light in the window, and the fire burning in the grate and the family altar aglow with faith and love, who can say what man may accomplish for God and for humanity. Let woman's unquestioning faith build up the religious life of the child, and he will go forth to greater things.

It is for man to unify personal experience and give religion the first place—social, political and national. It is for him to systematize, consolidate and unify all religious forces, so that overlapping

and selfish competition shall cease. It is his work to extend the influence of his religion and enter the domain of other countries with it, as he does with his wares.

The conception of the Kingdom of God, as defined by Jesus, is broad enough to include all phases of human life. The appeal of Jesus was to the whole man. In Matt. 4: 23, we have the threefold purpose of His Kingdom.

EDUCATIONAL

Jesus went about "teaching in their synagogues." He spent three years teaching and training his Disciples for active service. Jesus never discounted the value and need of knowledge. He said, "Ye shall know the truth and the truth shall make you free." He did not say that faith in the truth, but knowledge of the truth, would give freedom and power. For Jesus, education was one of the three forces necessary for the redemption of man. When the church neglected education she soon lost her power and fell into the slough of the Dark Ages. When education was divorced from the church and became a secular movement, associated with the state, then moral instruction was lacking. An educational system separated from religion means a race of people devoid of religious faith, moral strength and true reverence. The results of the existing system of public education, in which so large a proportion of children and youth go uneducated in religion and untrained in morals, are seen in our low ethical standards, and in the widespread spirit of lawlessness." To secularize and commercialize education is contrary to the ideals of the Kingdom of God.

The Roman Catholic Church has always been right in demanding that education and religion should go together. But she was wrong in relating it to sectarian and ecclesiastical authority. Jesus denounced such narrow, selfish conceptions. The democratic principle of our American civilization, that church and state should be separate, forbids sectarian instruction in our schools, but it should not prohibit undenominational religious education.

"By theory and by experience we are forced to believe that if we are to save the morals, the liberties, the very existence of our country, we must at once change the unsupported though commonly accepted opinion, that we cannot in our schools teach even of God, of Im-

mortality, and of moral accountability. Unless we do this there is prospect that we shall become that doomed people who know no God." Religion must become national, not ecclesiastical and sectarian. When religion becomes a living force of the state, then it can help solve the national problems—social and political—that face our citizens. It will be able to educate our people in true Christian citizenship, free from sectarian prejudice and ecclesiastical bigotry.

EVANGELISM.

Besides teaching in the synagogues, Jesus went about "preaching the Gospel of the Kingdom." The church has always emphasized this phase of the Kingdom. She failed in thinking that this was all

PHILANTHROPY.

Jesus went about "healing the sick," and relieving the physical, mental and spiritual needs of men. His mission appealed to the whole nature of man. By evangelism the truth was proclaimed and demonstrated. By education the people were taught and trained in the truth. By philanthropy an opportunity was given to work out the ideals and strengthen their character in social service.

A. I HEAL THE SICK, I GIVE SIGHT TO THE BLIND.

Here we have medical science with its accompanying institutions—hospitals, asylums, institutions for the blind, deaf and

organizations would not be antagonistic to the church.

C. I CAST OUT DEVILS, I RAISE THE DEAD.

This corresponds to the positive propaganda against the evils of society—liquor traffic, white slave traffic and such like. These demons of society must be cast out. To try to further the Kingdom without this aggressive work is like attempting to fill a leaky barrel or to cleanse a stream whose source is poisoned. Why try to save the drunkard and leave the saloon alone? Cast out the devil, and the man will return to his normal self.

All these three movements, representing the Kingdom of God, are one in purpose and equal in importance. Religion is not an organization, but a movement representing a spiritual motive for human activity. Education, evangelism and philanthropy are the three ways in which the Spirit of God is endeavoring to uplift and redeem human life. They are equally God-inspired. Every one engaged in them should be called of God. Jesus did not come to found a church, but to purify the state, and start the spiritual Kingdom. The state and the home are the institutions ordained of God for the uplift of man.

The O. T. Theocracy is God's ideal for us. In it there were three movements that were ordained of God. The King represented the political and social organization of the state. The priest stood for the evangelical side of the revelation of God. The prophets were the leaders in education and social service. "The church is not an end-in-itself, but a means to a larger end. As a visible organization it is willing to labor until the Kingdom is come, and the will of God is done on earth as it is in Heaven. Then will its work be ended. The City of God, representative of the consummated Kingdom, is 'a city without a church.' All life is worship and service, and sacred unto the Lord."

We will close with the following quotation: "We want a working religion and a work-a-day religion—a religion which is for the forge, the furnace, the machine shop, the office building, and the kitchen; which does not dwell on the heights, but on the lowlands; which is not for intellectual and spiritual ideals, but just for common people, which make men 'faithful over a few things'; not an appendage to life, but life itself. We want a faith that will make men faithful; a religion that will make men attentive to the minor morals—courteous, cheerful, sowing sunshine, showing kindness, being considerate and obedient. We want a religion that will pay debts; that will practise honesty in engagements; that will treat employees with justice and consideration; that will render employers full and faithful work, without grudging or scamping; that will keep bank cashiers true; office holders patriotic and reliable; citizens interested in the purity of politics; husbands and wives in love with each other all the time; children obedient to parents; brothers and sisters manifesting in the home gentleness and mutual self-sacrifice for each other; young men pure, clean-mouthed, self-controlled; capitalists and laborers respecting an loving each other as men. Such a religion is real, vital and effective."

It is a program big enough and comprehensive enough to appeal to the men of our country.

Further Bible references: Matt. 4:23; 9: 35; 10: 5-8; 24: 14. Mk. 1: 32-39. Luke 9: 1-2; 10: 1-12.

"The younger men likewise exhort to be sober-minded: in all things showing thyself an example of good works."—St. Paul.



1. Ontario Paper Mills, Thorold, Ont. These mills, erected only a year ago, show the growth of manufacturing industry in Ontario. One machine here transforms upwards of 120 cords of pulp-wood every day into paper.

that the Kingdom represented. Evangelism is inspirational and exemplary. It is the presenting of the ideals of the Kingdom, and creating a hunger for its truth. The method of evangelism is not similar to that of the commercial world. Commerce goes out to find and persuade men to buy. Its aim is not to put the best article on the market, but to make the biggest sale. Jesus did not go after people to persuade them to believe on Him. He lived and declared the truth. Those that hungered came to Him to be fed. When they came He could do nothing for them until they had faith in His power. An evangelist that runs after people, and tries to push them into the Kingdom wholesale, emphasizing the importance of numbers and noise, breeds the spirit of contempt and the demand for the spectacular. Let the church—individual and collective—possess the true experience of religion, and they cannot help revealing it.

The motto of the Laymen's Missionary Movement, "Evangelization of the World in this generation," demands an aggressive movement, well organized and efficiently financed. It is distinctively a man's job. When the men of our churches become seized with the vastness and the importance of this project, they will readily respond. They must see in it something more than mere sentiment. An evangelist that will appeal to men must mean the permeation of all life with the spirit of the Christ. To make it an agency for increasing the membership of the church will never find response in the broad spirited and manly Christian.

lame. This is the work for which Jesus gave His Disciples authority. Jesus never healed anyone until he exercised faith. We see to-day as never before that even physical recovery depends more on the attitude of mind in religious faith than on the administration of drugs. In the development of our civilization, it is unfortunate that this department has become divorced from religion. It is the failure of the church to hold the medical science associated with her that has given Christian Science and other faith cults their ground of appeal. When the church is willing to incorporate this principle—as in the Immanent movement—then these faith cults will cease to thrive. To make the medical profession secular and commercial is detrimental both to medicine and to religion.

B. I CLEANSE THE LEPER, I PREACH THE GOSPEL TO THE POOR.

In this we have the department of social service. The poor are not the idle or listless, but the ones who are honestly needy. Jesus endeavored to relieve the various ills of human life. To relieve poverty, to better the lot of the working people, to assist the immigrant, to seek to obtain legislation relating to the housing problem, sanitary surroundings, public regulation of playgrounds. All these are truly religious problems. We fail to follow Jesus when we ignore them. If the church had always shown an interest in these questions, the Socialist and Anarchist would never find cause to organize, and the labor unions and fraternal

The Call of the Community and How the Epworth League May Respond*

REV. W. E. HONEY, B.A., ENNISKILLEN, ONT.

OUR theme implies the social relationship of the Epworth League, for the community is a social unit. The League is one factor in the community life; a factor designed to mould the character of the social organism of which it forms a part. It must not hold itself aloof from the problems which concern the life of the community. As a religious institution it must serve a practical end, or lose its hold on our interest and support. The League must not waste its time with small things. Its work is not a pastime. Its programmes must be merely entertaining. As a Christian institution the League must be a social force and contribute to the attainment of the social ideal of Christianity. Christianity is a religion for social redemption, a religion for this earth and for the present life as well as that to come. The Epworth League must, therefore, be Christian. In its aims and operations to be Christian. In view of this it is fitting that we should recognize the call of the community and consider what response the Epworth League can make.

THE CALL INTERPRETED.

We must first of all interpret the call; and as we are organized for serious business, we will interpret the community's call as a fundamental need. There may be voices heard which may seem to be the call of the community. There are popular demands for unwholesome things; there are clamorings for frivolous things; superficial calls, which make the loudest din. But the real call is not the voiced demand that seeks the satisfaction of depraved tastes and unhealthy appetites; the real call of the community we must interpret in terms of need; it is equivalent to its fundamental need.

The call being thus interpreted as a need, that need must be defined. This is not an easy thing to do, just as it is not always easy for a physician to diagnose a disease. The symptoms of disease are sometimes confusing; the real nature of our social disorder is likewise difficult to determine. Causes work within each other and interact.

However, of one thing we are certain: there is something radically wrong with our economic system. Our industry and commerce are established on a basis which must produce and accentuate class distinctions, unbrotherly feelings, social unrest, strife and disturbances. A vast and influential organization has of recent years sought the reconstruction of our social order on the basal assumption that the need of our communities is essentially if not almost altogether economic. That is the standpoint of European Socialism.

But this statement of the need is inadequate. If the social order were reconstructed on a new economic basis, even if that were a good one, it would not solve the social problem. The need is moral. Our profit system is wrong, not simply economically; it is wrong morally, because it is founded on an immoral basis; the financial welfare of one class at the expense of others. It is wrong morally because it produces wrong feelings and fosters wrong attitudes between man and man. Covetousness and inhumanity and utter disregard of every moral principle are the outcome of our

capitalistic system in industry and commerce. A new social formula is needed, but it would not of itself effect a remedy. It must have an ethical foundation. The need is manifestly moral.

But it is more than that. It is a religious need, inasmuch as religion is necessary to moral regeneration. Professor Bisset's conception of the relation of these two aspects or levels of experience—the moral and the religious—may save us from confusion. He asserts that "in the practical life no separation can be made between these without the gravest injury to human nature and its civilization." The highest level to which humanity attains is "an interest in morality as such." But if we would be true to the facts of experience we must not stop at that point. Human nature is not the highest and ultimate reality. God is a higher reality, fulfilling Himself in His created works. Human nature, to attain its highest, must be animated by an interest in God and respond willingly to His purpose. When our human interests are surrendered to God and our human life in all its aspects is animated from within by the love of God, our morality becomes religion. Without the inspiration of religion our morality is weak, and its efforts at social reformation impotent. It is like a bird with clipped wings or an engine without steam.

Neither does every religion meet the need. Says Professor Rauschenbusch: "Religion, to have power over an age,

phases has been laid on the salvation of the individual. Now we are learning that to secure and to safeguard the salvation of the individual, we must save the social order. Sin and salvation are both social forces. We must save the environment or our individual work is impaired and negated.

On the other hand, we must not overlook the necessity and social importance of personal salvation. The individual has a personal destiny. Moreover, good environment alone never saved a man. It is not enough to change the economic system; the neighborhood must be suffused with religious life by the influence of saved personalities. Archimedes believed that if he could only get leverage he could lift the earth. All he needed was standing room and a fulcrum for his lever. Says Professor Rauschenbusch: "God wants to turn humanity right side up, but He needs a fulcrum. Every saved soul is a fixed point on which God can rest His lever."

Now consider what this means in reference to our community life. One converted person becomes a moral force in the neighborhood—a force of untold power. "No torch," says the Professor, "is kindled of itself, but when one man has lighted his at the altar fire of God, hundreds will take their light from him."

... Create a ganglion chain of redeemed personality in a commonwealth, and all things become possible." Is it not evident that our efforts should be



2. Reserve pyramid containing over 12,000 cords of pulp-wood, at the Ontario Paper Mills, Thorold. This all came from Anticosti, and is held in reserve for winter use, when transportation is difficult after the close of navigation.

must satisfy the highest moral and religious desires of that age." Christianity, by reason of its social ideal and its spiritual dynamic, is the religion pre-eminently fitted for the task of social regeneration. The historian, Von Ranke, has said that "the only real progress of mankind is contained in Christianity"; but in order that this may be the case, it must be as Fichte has said, "the internal organizing force of society."

By what process does religion become the salvation of the community and nation? How does it become the organizing force in society? Hitherto the em-

earnestly directed to personal evangelism and the redemption of every individual it is possible for us to reach?

THE LEAGUE'S RESPONSE.

It remains for us to consider what response the Epworth League can make to this call of the community. The obligation of response does not, of course, rest upon the League alone. There is a chain of co-operative agencies, each of which is closely associated with our community life, being part of it, and affected by it, but responsible for moulding it. The in-

*Address delivered at Bowmanville District Epworth League Convention, Newcastle, Oct. 26th last.

fluence of these various agencies will depend on their special form, function and inward ideals. There is the State, with legislative and judicial functions; but education of the public mind is necessary to effectively produce and maintain good laws. Our educational institutions, while designed to meet this need, require the vitalizing stimulus of agencies devoted to the ideals of religion. Our family life is a potent moral force in the community, but it needs regeneration and the co-operation of a more comprehensive social organization to minister to our social instincts. The church is the organization best suited to supply these deficiencies. It is a spiritual power-house, generating and distributing currents of moral and re-

should be made in the light of the ideals just mentioned. Whatever that life-work may be, it should afford an opportunity to exemplify the principles of those ideals, especially the law of sacrificial service. Professional, commercial and industrial life pursued under the sway of those ideals will be Christian work. The Epworth League should also afford definite training in personal evangelism, and every meeting should contribute to the value of the League as a training agency in Christian work.

We must also take into our account the modes of operation which the League employs. These are outlined for us in our five departments. They are excellently adapted to the purpose of bringing the

that restoration. By command he prophesied, and the bones came together, and were clothed with flesh and sinews. Then he prophesied again, obedient to command, and breath came into the bones, "and they lived, and stood up upon their feet, an exceeding great army." Some Epworth Leagues are nearly dead. They have the various departments, but they lack spirit and ideals. They need the vitalizing breath of God to make them live, and be a regenerating power in the community.

This is our responsibility. Well may we observe our motto. In briefest compass it suggests the solution of our problem: "Look up! Life up!" We must look up to God for inspiration, for guidance, and for grace. Then must we apply our hands and hearts and all our consecrated talents to the task that is set before us—the uplift of humanity, specifically the uplift of the community in which we live. Under the inspiration of our motto, under the guidance and support of the Holy Spirit, let us apply ourselves to this, our appointed work. "Look up! Life up! for Christ and the Church!"



3. The Glenfoyle, the first ocean steamer to unload on the Welland Canal. She brought a whole cargo of sulphite for the Ontario Paper Mills, from Sweden, thus actually making Thorold an ocean port.

ligious energy throughout the neighborhood and nation.

What is the share and sphere of the Epworth League in this co-operative work? It is a "Young People's Society," under the auspices of the church, and this indicates in a general way the scope of its operations. But while it is a Young People's Society, it is not intended that its influence should be limited to those of any age. Its parish is the whole neighborhood. Neither must its work be limited to any class. It must not be a social clique. Neither should its members be limited to those distinctly young. An automatic division by which the young people attend the service of the League and the old people the prayer-meeting as two mutually exclusive classes is not good.

Such is the sphere of the Epworth League. We may briefly indicate its function. Its most essential work is the creation of Christian ideals as the driving force in the League's life and ultimately in the community. Unchristian statements and passions such as the love of money dominate in our personal relations and stamp our social life with its demoralizing impress. It is the design of the Epworth League to saturate its members with the Christian spirit by spiritual fellowship, and through their influence to impress the whole community.

Another function is to afford definite training in Christian work. Youth is the time when we learn to work. It is the time when the important choice of a life occupation is made—a choice which

Christian Ideal into direct relation to our personal and social life.

The Christian Endeavor Department is rightly placed first. It seeks to develop heart life and heart power. It is personal and intensive dynamic and evangelistic. The Missionary Department seeks to promote the same ideal with reference to its widest possible expansion. The Literary and Social Department recognize our social interests and endeavors to relate our Christian life to the larger currents of human thought. The Citizenship Department relates the League to the community most directly by undertaking to make citizens after the Christian Ideal of the Kingdom of Heaven. The Junior Department is a recognition of the fact that to give true direction to the tree you must make the sapling straight for to bear the full grown tree is a herculean task.

THE PRACTICAL PROBLEM.

The problem before us is to vitalize these various Departments. The form is of little value without the spirit. Bones and flesh need breath to make them live. The Prophet Ezekiel tells how he was conducted by the Spirit in an open valley where he saw a vast number of very dry, disjointed bones, a most gruesome, hopeless spectacle. The Spirit asked him, "Son of man, can these dry bones live?" and all that he could answer was, "O Lord Jehovah, thou knowest." By the Spirit's power, however, they were made to live, and the prophet had a share in

Toronto Conference Epworth League Convention

The Biennial Convention of Toronto Conference Epworth League will be held in TORONTO on

WEDNESDAY, THURSDAY, FRIDAY, FEBRUARY 18, 19, 20.

An unusually practical programme has been outlined.

Please notice these features. See if they do not appeal to you.

I. A Full Session for District Officers

1. Only, discussing—
1. Methods of District Work.
2. The State of the Work.
3. A Plan of Campaign.

II. Special Discussion of the Work of a Local Executive.

III. Full Conference on the Work of each of the Five Departments.

IV. Special Emphasis on Missions and Citizenship.

V. Three Hour Excursions (on Thursday and Friday Afternoons), to gain a first hand knowledge of the Administrative Offices and Educational Building of our Church, and the work of Fred Victor and Italian Missions.

Other attractive and vitally useful features have been designed, but we shall not announce them now. We want to give you some surprises when you come.

The Inspirational and Devotional side of our work will be fully emphasized.

Begin at once to meditate deeply upon—

1. The advisability of your personal presence at this Convention.
2. The necessity of a full representation from your Epworth League.
3. The power of prayer in fitting the Executive Committee, the Leaders and Members of this Convention for the obtaining and conserving of the best results.
4. The necessity of a Wider Vision and Greater Efficiency.

Yours faithfully,
 ERNEST E. PUGSLEY,
 President.

E. F. BENSON,
 Secy. Toronto Conf.
 Epworth League.

THE LEAGUE FORUM

What Is a League?

Have you ever tried to define what is meant by a League? Is it an organization or just a disease? Is it an end in itself, or a means to an end? Is it a living or a dead language? Is it a machine or an organism? Well, all depends on the kind of people in it. If they are "sticks" then it is likely you have good order and a "machine" that seldom runs. Nothing is done. Some things are talked about, but nobody is alarmed or inspired. An Epworth League is an organization of wide awake Christian young people banded together to encourage one another to love and good works; and for the purpose of carrying on an aggressive war against the devil's kingdom and establishing the Kingdom of Heaven on earth. Our Leagues, we fear, too often degenerate into mutual good wish clubs. They are non-militant. They compromise with Apollyon's forces, and say, "You let us alone, we will let you alone." Christians are soldiers, and they are to conquer the world for Christ.

Read League Literature

If we are going to do good work in our League we need to take the League paper—THE EPWORTH ERA. And we will need to keep in touch with other workers. This is a day of knowledge and knowledge is power. The man who had charge of the "field of the slothful" probably never took a paper on farming. Read up, and apply good things when you read them.

Be Generous

Some Leagues are notoriously ungenerous. They pauperize themselves. They are all the time getting, and giving little out. They assume that the church was built for their comfort; so they enjoy the warmth, the light, the seats, listen to the instruction, and never ask what they may do towards helping support the Church. In fact they seem surprised to think that anything so sacred as a church needs to be supported. "Missions needing money, too!" Why yes, most surely, what is money for? "Always asking for money?" Again, yes, because we are alive and need it just as we need food every day. Be generous. Be a Christian, not a pagan. Ask what you can do to help somebody or something. Make your League programme for local work and Missions so warm that you will melt all the "tight wads" into generous givers. "Hard times?" Not a bit of it; people never spent so much money for that which was not bread as they do to-day. We should keep our eyes fixed for that kind of thing, and show our best hand to the interests of God's kingdom.

Always Late

How long would a business firm keep its head above water if they never opened at the advertised time. "They always start late," is a remark too commonly made. Start on time, and close on time if there is nothing doing. I have known Leagues go a little over time for some good purpose, but be sure that it is a good purpose before you run overtime very often. We know of a minister saying to his folks, "Our anniversary concert will begin at 8 p.m."

They drew their breath, and said in a most knowing kind of way, "Why we never began it at 8 o'clock yet." "Well," he replied, "we will this year. We have to make a beginning you know." Result: The people were there at 8 o'clock, (even ahead of the minister, for his watch happened to be slow). Respect your word, your society, your church, and your work enough to impress upon the members the need of being on time. It is not fair to others to keep them waiting on you. Dr. Adam Clarke was a hard worker and an early riser. A young preacher asked him how he managed the early rising. "Do you pray about it?" he enquired. "No," said Dr. Clarke, "I get up." Get to your League on time and pray afterwards.

The Opportunity of To-Morrow

"The caring for the future," says Bishop Quayle, "is the wisdom of the world." He adds further that the church is a statesman, and as such ought to care for the future. It is well to remind ourselves that there is a "tomorrow." God is a God of the fathers—the past, He is a God of the present, and also of the future. That, too, is His vineyard. We ought to make plans accordingly. What shall the future be? Some turn the question aside as if it were impossible to answer. But

nineteen of Christian history challenge our faith as well as our admiration. Great has been the past of the world; to-morrow will be greater. Moses never dreamed of a prospect in his Canaan as attractive, as full of possibilities as the vistas now opening before the young life of to-day. To-morrow—all time—all the world—think of it!

The Junk Heap

You will always see a pile of old iron and scrap of various sorts around a busy mill or farm. These are things that have served their usefulness and been cast aside. Better machinery has been put in place of these things. A friend of mine visited his old home in Ireland last summer and found there still running a wind mill that his father had used more than half a century ago. The present owner was complaining about the hard ways of the world. Do you see the point? There are some Leagues trying to run worn out machinery. They need a good scrap pile around them. They are using methods that long since proved ineffective. Isn't it about time the Executive of your particular League met and discussed plans for better work in your community? Go at this work to win. This is a good country for business, and this is a good world in which to do work for God.

"By This Sign Conquer"

Buttons and banners are being quite prominently displayed these days with the inscription as above on them. There is an interesting history connected with the formation of this particular motto.



4. Laborers unloading sulphite at the Ontario Paper Mills. This group shows clearly the kind of men coming in thousands every year into Canada, and requiring careful training to become good citizens of our country.

after all the past, present and future are vitally related to each other. For the future of the river mark how it turns at "The Great Divide." For the character of the next generation look at the Ideals of the present one. According to Plato, society is the individual writ large, so the future is the present in larger letters on the scroll of time. To-morrow connotes great things, and it will do us good to let our imaginations roam a little over larger areas. Think of it—the to-morrow of the world! The to-morrow that rests on such centuries as the first

but behind that there is a deep spiritual significance to the words. For the story of it look up some Church History, or Gibbon's Decline and Fall of the Roman Empire, chapter XX. The significance of it is that the way of sacrifice and self-denial is the way of victory. The old prophets divined that the world was to be saved by the Messiah, that is, one who suffers. The Church, which is the body of Christ, is to fill out the sufferings of Christ—share in them. "No cross, no crown," is a familiar quotation. Any ideal of suc-

cess that overlooks the order of the world will fail because it is falsely based. Wear the cross in your life. Let this be the greatest year of your life. Go into it with a humble and teachable heart, ready and willing to serve anywhere.

New Year Resolves

The best resolve after all is that we will do our best wherever we are. Rules, we are wont to say, are for children, principles for men. Aim at the best. Here is a good resolve and it has been helpful to many lives.—Let this be "I shall pass this way but once; therefore, any kind word I can speak, or kind action I can do, shall be done now, as I shall not come this way again."

Personality

Not long ago we heard something to the effect that a president (no matter what Society) should have personality, and that it should be spelled with a capital. In this we must agree. Personality is incarnated power. If you haven't that in your president you are badly off for a leader. Note how in all the crises of history some personality came to the front. And you will generally find that it was the personality that made the crisis, and led the hosts of the Lord through them. Cultivate personality by drinking inspirations and enthusiasms from the living fountains, by deeper thought and nobler action. Learn to control your energies and direct them to the highest ends. Be faithful in that which is least and sooner or later it will be yours to rule over many things.

A Spiritual Dynamic

Back of all movement and progress there must be a dynamic of some sort. The dynamic of a League is a Christian life. We need not put any qualifying adjectives there. It ought to be enough to put on an individual the name of Christ. Such a life is a dynamic. A young lady came to one of the general leaders of young people's work and asked advice about resuscitating the League to which she belonged. He explained to her that the Holy Spirit had a way of making a surrendered life a centre of spiritual force, which would become radiant and fill other lives. She took the words to herself, and decided to be a spiritual dynamic. The league she belonged to soon revived. There is nothing like getting in touch with the infinite and omnipotent power of God.

Appreciation

As a general thing we are not as appreciative as we ought to be. It is our selfishness that blinds us. We have known some folks to complain when a leader proposed some new venture in Christian work. Appreciation, not complaint, is in order there. Why? Because we ought to be thankful that we have leaders who dream and dare to go ahead. Some have the habit of criticising, are making fun of those who are trying to do the work. That is the way to stop what work there is. Give your leaders a kind word. If they are trying to do their best back them up. If they are not doing their best go quietly to them and age and strength to counsel, not put difficulties in his way. Let us start a campaign of appreciation; of Providence, of our homes, of our country, of our church, of our privileges and opportunities.

Credo

A Trip Through the Luther Country

X. Luther's Last Days

FREDERICK E. MALOTT.

MARTIN LUTHER will ever be regarded as the great Reformer—the great Protestant. Of them men in other lands labored in the same cause, and successfully, too, but the sturdy German monk takes precedence of them all. To him more than to any other man the Protestant Church owes her being.

The name Protestant was not applied at once to those who protested against the errors of the Romish Church. It was not until the second Diet of Speier, in 1529, had cancelled the religious liberty granted by the earlier Diet of the same place, that this name was first used. It was then applied to those Evangelical States that protested against the retrograde movement. Ever since the name "Protestant" has been the general name for all who reject the authority of Rome and follow the reformed or Lutheran teaching.

From the second Diet of Speier on, there were two great religious parties in Germany. Unfortunately for the cause of the Reformation, Luther and Zwingli and Calvin could not see eye to eye, and the division in the forces of Protestantism that arose thus early weakened the cause they had espoused. Perhaps the cruel religious wars that filled the following century might have been averted, or at least shortened, had these great leaders been willing to lay aside differences and join hands at this time.

It is not my purpose, in this closing paper, to follow in detail the political fortunes of the Protestant Church. This would involve more than the space granted to me would warrant. A general survey of events must suffice.

At the Diet of Augsburg, in 1530, the Lutheran party presented their confession of faith, which became the standard under which Lutheranism has ever since fought. In 1531, by the Treaty of Smalkald, the Evangelical States of Germany drew together into a military league. The articles of Smalkalden, 1537, were the first declaration of war against Rome and the Declaration of Independence of the Protestant Church. In 1546 the Emperor, Charles V., who clung to the Romish Church, and who had the support of the German nobles who still held allegiance to Rome, entered upon a war for the overthrow of Protestantism. At first the Protestant cause seemed to be lost. The final result of this war, however, was to change the Empire into a neutral state, founded upon the equal recognition of both confessions, the Catholic and the Evangelical. But it was not until the end of the Thirty Years' War that this result was confirmed by the Peace of Westphalia, in 1648.

Luther did not live to see this consummation. A century of strife and bloodshed and misery followed his death before the church he founded was established by law. Death came to him in the very year that the Smalkalden War broke out. He had had enough of strife, and it was well he did not live to see the reverses that came to the Protestant Princes in this war. Luther's optimism had always led him to foresee victory, but overwork brought days of depression and sometimes dimmed his vision. He had longed for peace and it came and continued through the closing years of his life. In the enjoyment of his peace Luther continued to build the foundations prepared for him under the protecting patronage of Frederick the Wise, and on which the first stone of the new church edifice had been laid under the Elector John of Saxony.

The health of the Reformer now began to give way. He felt that death was approaching. He always said to his friends, "I shall not die of years, but of sheer want of strength." Death had no terrors for him. "Indeed," he says, "I look forward to it with joy as a happy release from this weary world."

In spite of falling health, Luther's academical labors were continued with unabated zeal. In 1531 he began his commentary on the Letter to the Galatians. This was his favorite epistle, because of the emphasis it laid upon the doctrine of justification by faith, a doctrine which Luther regarded as the fundamental truth and groundwork of Christianity.

Falling health compelled him, however, to desist from preaching so often. He still continued to preach once a week to his family, his servants and his friends.

One great work that had remained unfinished he now brought to a close. In 1534 he was able to give the last books of the German Bible into the printer's hands. So rapidly was the first edition sold that within a year a second edition appeared. This will perhaps remain the greatest monument to the memory of this remarkable man.

Controversy still continued to claim the facile pen of the Reformer. Erasmus again provoked a pamphlet. This time in answer to his appeal for a restoration of the unity of the Church. Others, too, notably Duke George of Saxony, had pamphlets and letters levelled at them by Luther. He was determined to defend the faith against all who sought to hinder its progress. Through it all he maintained his calm trust in God. He firmly believed that God was working and overruling events. He still hoped that even the Catholic Princes would be won to the Reformed faith by the power of God's Word. But that hope was doomed to disappointment. Several conferences were held with this end in view, but with no very encouraging results.

A violent attack of illness, in 1541, warned Luther that his days were numbered. As best he could, he continued to give direction for the last of these religious conferences, that at Ratiborn. At the Ratiborn conference the Protestant and Catholic theologians came more nearly together than at any time since the beginning of the Reform movement, but still the results were unsatisfactory to Luther. The best that could be done was a tolerant compromise with regard to those points on which agreement was impossible.

In various parts of Germany, however, Protestantism continued to gain ground. Even Halle, the favorite seat of Cardinal Albert and the chief seat of his wanton extravagance, came over to the Protestant side and demanded an evangelical preacher. To Luther this was particularly gratifying, as Justus Jonas, one of Luther's most intimate friends, received the appointment. It was this marked progress of Protestantism that alarmed Charles V. and led to the outbreak of those devastating wars that continued for a century before Protestantism gained permanent political standing.

Gradually released from his too varied and strenuous labors, Luther gave himself more to the enjoyment of his domestic life. His family now numbered five besides his wife and led to the death and to his devoted wife Luther owed much of the happiness of his later life. Living in the old convent at Wittenberg, he had ample room for a growing household of children, relatives and servants.

In addition to these, several students ate at his table, as well as numerous guests of high and low degree. These rooms where the Luther household lived were, to me, most interesting, and especially the large living-room and Luther's study. The Reformer's chair and table, though worm-eaten, are in a good state of preservation, as are also his books and MSS.

Luther makes repeated reference to the domestic felicity that was his, while his letters to his wife betray great tenderness, fondness and affection. In one of the many references he makes in his writings to marriage, he says: "Next to God's word, the world has no more precious treasure than holy matrimony. God's best gift is a pious, cheerful, home-keeping wife with whom you may live peacefully and to whom you can entrust your goods, your body and your life."

The parental discipline he exercised was far removed from the severity he had known as a child, but was firm, loving and wise. His children seem to have been exemplary. He was fond of games and encouraged them in innocent recreation. He had a bowling alley made for

field, where he had lived as a boy, to settle a quarrel between the Counts of Mansfield over a question of church patronage. The first visit accomplished nothing, as the Counts were called away on a military expedition. Again at Christmas time Luther went to Mansfield on the same errand, this time taking Melancthon with him. Melancthon's illness called him home again. In January, 1546, Luther attempted a third visit, this time taking his three sons and a servant, that they might see his boyhood home. They were delayed at Halle by the floods that made the River Saale impassable, but in a few days he pressed on to Eisleben, the town of his birth, where the Counts of Mansfield were to meet him. As he entered the town he was seized with a sudden illness. Two weeks were occupied in the effort to bring about a settlement of the dispute in question. During all this time Luther was weak and suffering in body, but he persevered in his undertaking. Some idea of the man's indomitable will may be gathered from the fact that

during the fourteen days he was engaged times he repeated the great Gospel verse, John 3: 16.

A funeral service was held in St. Andrew's Church, Eisleben, and two days later the body was taken, under escort, to Wittenberg, where it was interred in the Castle Church. Later the body of Philip Melancthon was laid near that of Luther. And there they rest, near the scene of their strenuous but grandly successful labors.

Note.—Our readers generally have appreciated the excellent series of articles on Luther which have appeared in our pages during the past year from the pen of Mr. Malott, and many of them will be glad to know that arrangements have been made with him to prepare twelve studies on "Epoch Makers in Church History," for the Literary studies of the next League year. These will form part of the regular list of Topics, and will begin in our May number, Fuller particulars will be given in due course.—Editor.



LUTHER IN THE MIDST OF HIS FAMILY.

them, and often himself joined in the game.

In 1545 Luther was again taken seriously ill. Matters were in a very unsatisfactory state at Wittenberg, and Luther, weary of it all, resolved to try a journey for his health. His itinerary included Leipzig, Zeitz, Meresburg and Halle. At Halle he preached and was presented by the town council with a cup of gold. In his letters to his wife at this time he expressed a wish to sell his property at Wittenberg and remove to Zulsdorf. The news of this created consternation in university circles, and an influential deputation went to him from Wittenberg to persuade him to return. He did return, but never felt the same as he had when the town had listened more obediently to his teaching. In the autumn of this year (1545) Luther was called away to Mans-

field in hearing the case, he preached four times, wrote five letters to his wife and three to Melancthon. Most men in his physical condition would have been in bed.

On Sunday, February 14th, he preached his last sermon in the church where 63 years before he had been baptized. So weak was he that he had to leave much unsaid. To his joy a reconciliation between the quarrelling Counts was effected on that day. Two days later he says in his Table Talk, "I will now no longer tarry, but set myself to go to Wittenberg and there lay myself in a coffin and give the worms a fat doctor to feed upon."

But the end came sooner than he anticipated, for the very next night, soon after supper, a marked change came over him, and shortly after midnight he died rejoicing in God his Saviour. Three

TIME'S MUSIC

BY R. WALTER WRIGHT.

*If there were any music
That could tell the worth of time,
No earthly voice or organ
Could sound the strains sublime.*

*Even scrapp's' tongues might falter,
And harps of heaven might be
Too frail to give expression
To that deep symphony.*

*And only Time's great Master,
Might set its wonders free,
Who learned its mighty meaning
In the school of Calvary.*



Amateur Photography

How to Buy and Use a Camera

C. A. COLES.

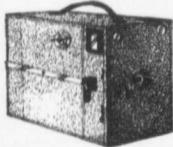


THE impression existing in many minds that photography is an expensive hobby is responsible for preventing many persons taking up this fascinating "hobby"; but the results shown in the recent *Onward* competition give no indication as to whether the outfit employed cost \$5 or \$100, or whether the negative was developed in an elaborately-equipped dark-room or in a cellar with the window blocked up with brown paper. Of course it is wise to get a good camera and a good lens, for these extend the sphere of possibilities; but with a low-priced camera it is possible to make excellent pictures that will hold their own pictorially with those taken with much more expensive outfits.

The first consideration when selecting a camera is to decide whether plates or film are to be used. If most of the work is to be done at home, plates are preferable; but if there is much travelling to be done the relative advantages of films increase rapidly. The majority of modern cameras can be used for both. The advantages of film are their lightness, unbreakable character, the way they lend themselves to daylight loading, and the fact that of all photographic materials the film is the one which is most generally obtained in good condition anywhere. Against this must be put its high cost (the price of films being generally twice that of glass plates), the fact that the celluloid base is not so inert under severe climatic conditions as glass, and certain minor inconveniences when single exposures are to be made and developed.

We give herewith illustrations of the four types of camera: *Fixed Focus, Folding Pocket for Roll Films, Folding Pocket for Plates or Film Packs, and Reflex.*

FIXED FOCUS CAMERA.



This style consists of the hand camera in its simplest form, a light-tight box with a lens at one end and an arrangement for holding the film at the other, with some arrangement whereby the lens can be uncovered and covered again in such a short time that the camera can be held quite still during the working of the "shutter." In cameras of this type all objects beyond a certain distance are in sufficiently sharp focus for ordinary purposes, but objects nearer than this limit of distance will not be so sharply defined. To deal with near objects we should use a smaller stop in the lens, or add another thin lens to the original lens. Such lenses are generally termed magnifiers, and cost about 50c. The use of a small stop means an increase of time of exposure, and this may not be permissible on account of the conditions of light or the rapid movement of the object. A

supplementary lens gives over these limitations, and is, therefore, to be recommended.

THE FOLDING POCKET CAMERA FOR ROLL FILMS.



Probably no type of camera is so deservedly popular as this style, known in some forms as the hand-stand camera. This name is rarely descriptive of a camera which may be held in the hand or used on a stand, with equal success in both instances. The person handling this variety of camera for the first time is at once struck with its compact design and perfect mechanical construction. The body is made of seasoned mahogany, neatly covered with morocco leatherette, leather bellows, nickel-plated metal parts, and all necessary focusing adjustments and other movements. It is adapted equally well for roll films, film packs and plates; is fitted with a double rectilinear lens, and an automatic shutter giving time, bulb, and various instantaneous exposures. The camera closes into a very compact space, and is extremely light and portable. Pressure on a hidden button at one side releases the baseboard, which is drawn down at right angles with the camera back and snapped firmly in position. When the camera is opened thus far the front is pulled forward as far as it will go. This brings the pointer to the infinity point on the focusing scale, with the designating sign (either INF. 100 or ∞) beside it. When the camera front is in this position the distant objects shown in a photograph will be sharply focussed. To get nearer objects in focus allow the camera front to come further forward until the pointer is over one of the other marks on the focussing scale. These marks indicate distances in feet, and if an object is ten feet distant it will be in perfectly sharp focus in the resulting photograph if the pointer is placed over the mark ten feet on the focussing scale. The capacity of the lens is generally sufficient to give considerable depth of definition when working at even full aperture; that is, objects at extreme distance and those nearer can be rendered sharp in focus at the same time. However, if very near and distant objects are required to be rendered sharp, the lens aperture must be "stopped down." This is done by means of the iris diaphragm inside each lens. By moving the small pointer on the shutter to the different marks, F8, 11, 16, 22, etc., it will be seen that the aperture of the lens is smaller. These apertures bear a definite ratio to each other. The smaller the aperture the

sharper all the planes of the picture become; but at the same time the quantity of light reaching the film is reduced, and the exposure has, therefore, to be proportionately increased. The ratio of exposure to stop aperture is double the exposure for each preceding smaller stop. Thus, if one second is necessary at F8, approximately two seconds are required for F11, and four seconds for F16.

In loading cameras such as this (which can be done in broad daylight), hold the camera firmly in the left hand, and with the finger and thumb of the right hand press the two small plates on either side of the back. This releases the loose back, and allows it to be taken apart. In one end of the camera will be found an empty reel, in position for holding the end of the new spool and forming a spool on which the film will be wound after each exposure is made. The new spool is placed in the recess at the opposite end of the camera, and is held in position by the little spring pins on either side.

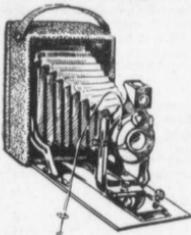
The seal of the film should now be removed, and the pointed end of the black paper passed over the metal rollers and inserted in the widest end of the slit in the empty spool. The winding key is given a couple of turns, and the black paper pulled tight and true. The camera back should now be replaced, making sure it is the right way up. The winding key is turned until the figure (1) appears in the little red window in the camera back, indicating that the first section of the film is ready for the exposure.

When using the camera it should be held firmly against the body and the operator's head bent over comfortably so that the image of the object to be photographed can be seen clearly in the viewfinder. The distance is then judged, and the focussing scale set to that distance. In most cases, however, for general snapshot work, if there are no very near objects, the pointer can be kept at thirty feet, the lens at full aperture, and the shutter set at 1/50. This will serve for most outdoor subjects which are well lighted and have no rapid moving objects in them.

When exposing with the trigger release, the thumb on the right hand is employed. If a ball and tube, or an antinous release is used, the bulb is held in the right hand and squeezed gently, but firmly, at the correct moment.

The Rising Front.—In all pictures that include buildings the camera must be held level, otherwise, if the camera is pointed up to include the upper part, the picture will show the building leaning over backwards, or with all the vertical lines converging towards the top. To overcome this the rising front must be used. There is a clamping screw on the camera front, which allows it to be raised to the required height and clamped in position. This has the effect of including more of the top of the building and cutting off the excessive foreground shown in most pictures of this type.

FOLDING PLATE AND FILM PACK CAMERAS.



These cameras are similar in working equipment to the roll film models, but are especially adapted for film packs and plates. The dark slides or plate holders

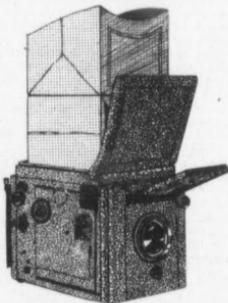
are made of metal, each one holding a single plate, and as a dozen of them do not occupy much more room than a dozen plates, a great number can be carried without discomfort. The plates are inserted after the slide has been withdrawn (in the dark room, of course), by pressing the plate down into the little channel at the bottom and allowing it to spring into the corresponding groove at the top of the slide.

These cameras provide for the great advantage of focusing and composing the picture on the ground glass. To accomplish this turn the small metal disc on the shutter until it points to T, and by pressing the trigger the shutter will remain open. If the back of the camera is now examined and the image observed on the focusing screen, it will be seen that the object desired can be brought to a sharp focus by moving the front forward or backward, as desired. If the camera is placed on a tripod you will then be able to have your picture composed exactly as desired. The plate, when inserted, will occupy exactly the same position as the focusing screen. When film packs are used the film pack adapter is inserted in a manner similar to a dark slide, and the pack fits into it just as supplied by the makers.

Film packs offer considerable facilities to the tourist in the way of lightness, and the films are, moreover, flat, and can be used singly as required in alternation with the ordinary dark slides with plates.

The films are changed by merely pulling out the black paper tab which is attached to the end of each film. It is a very convenient and effective method of using films.

REFLEX CAMERAS.



The popularity of the reflex type of camera is due to the fact that the image can be seen of actual size in the finder right way up at the moment of exposure. The shutter speeds range from 1-15th of a second to 1-1000th. This instrument is fitted inside with a mirror, which throws the lens-formed picture on to a ground glass fixed in the top of the camera. By

this means we can do our focusing by looking at the ground glass picture. We also see the size and arrangement of the picture as it will appear in the negative. This being judged satisfactory, a small lever outside the camera throws the reflector out of the way and permits the lens picture to pass to the plate and the exposure is very considerable. The advantages of this system are very considerable. It enables us to photograph any object without the necessity of estimating distances. It enables us to select any stop and see the effect on the picture generally. It enables us to select our point of view, so as to include or exclude this or that part of our picture at will. It enables us to photograph a moving object right up to the very instant of making the exposure. On the whole this

type offers very substantial advantages, which should be carefully considered in selecting a camera. The lens fitted to this camera is a first-class anastigmat F4.5, and in a recent test a chart containing 55,000 letters was successfully photographed on a 3 1/4 inch by 4 1/2 inch plate by one of these high-class lenses. For street scenes, portraits of children, animals and snapshots at close range it has no equal.

Note.—We wish these notes to be as instructive and helpful to our readers as it is possible to make them, and any difficulties you are having photographically will be cheerfully treated if you will submit them. Address the Editor, Mr. Coles' next article will be on "Portraiture at home."—EDITOR.

Christmas Among the Poor Children of Tokyo

REV. P. G. PRICE, B.A.

THE Wednesday before Christmas of last year I was favored with an invitation to visit the Azabu Girl's School, which I gladly accepted. I did not know exactly what was on the programme for the afternoon, but heard in a vague way that it was an entertainment for poor children. That caught my ear at once, but I did not see what connection poor children had with the Azabu Girl's School. However, after we arrived at the school we were conducted to the church near by. As it was already nearly full of children, we took seats in the small gallery at the back, where we could see everything.

It was a good sized church, much like one of our smaller city churches. The seats in the centre had been removed and Japanese matting was spread on the floor. On this the children sat close together in Japanese fashion. It was very cold, and this is their method of keeping warm.

The were children of all sizes. Many little ones carried babies on their backs. This was very amusing and yet pitiful, because one wondered how the burden-bearer could stand it. However, they do not seem to mind, and the baby usually goes into sleep with its head hanging backward in an apparently lifeless condition.

After examining the closely packed little figures I saw that they were divided into groups and that each group had a young lady with them. Before the programme commenced the latter were moving about keeping order among the children and making preparation for the various exercises. These teachers, for such they were, made a very pretty sight as they tripped along in their modest, though attractive, Japanese costumes.

The boys and girls for the most part were poorly and thinly dressed. I could see that they came from poor homes. Where then did these children come from? How did these seven hundred children come to the Azabu School, which is far from the district in which they live? Were they Christian children? No, their parents were not Christians. How then did these children come to a Christmas gathering?

It is a very simple story and easily told, and yet one that should cause heart searching among our Epworth League workers. Among the Bible students of the Azabu Girl's School a normal class has been formed to prepare Sunday School teachers for work in the poor districts. These young women go down into the poorest parts of the city and hold their Sunday Schools. Each one has a complete school of her own, held in a small room rented for the purpose by

the Azabu School. Thirty-five of these schools were formed with an average attendance of twenty. Sunday after Sunday these Japanese girls of their own free will and desire went down to these rooms and told the Gospel Story to neglected little children for the sake of Him who said "Suffer the little ones to come unto Me."

And so from these schools the children came and this day was their Christ-



REV. P. G. PRICE, B.A.

mas entertainment. Nearly every class had its representative on the programme. It may have been a drill, a motion song or a dialogue. All were of fascinating interest to us on our first Christmas in a strange land. Perhaps the most striking of all was the mainly way in which the little boys gave their recitations.

After the programme came the distribution of presents. Each little closely-cropped head had a name; they were all different, though they seemed so much alike to us. It was great fun to see them walk up to the front to receive their gift, and make their pretty bow. At a late hour the long-looked-forward-to programme was finished and the little ones separated to return again to their homes, for their Christmas was over.

When I saw that sight and the able leadership of the W. M. S. in developing at the one time the Christian character of the Japanese girls and teaching so large a number of needy children, I said to myself, "Our young people in Canada would like to know about this." So I have written it that it may be eyes to some, to see the road to helpfulness among the needy children of Canada.

EPWORTH LEAGUE TOPICS

Great Stories of the Bible

IX. Belshazzar's Feast Daniel 5.

TOPIC FOR WEEK OF JANUARY 18, 1914.

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

NOTE:—Our readers will soon discover a very decided difference between the form of this article and that of the articles which have preceded it in this series. The change is made at the request of the Editor, and in the interest of variety. Instead of giving a full exposition of the topic itself the article aims at helping the leader of the January literary meeting by provoking independent work on his or her part, and on the part of the Leaguers in general. Instead of serving as a crutch, it is hoped that it will prove to be a stimulus.

Let us look first at the literary side of our chapter. The dramatic interest and the literary forcefulness of the story need no extended remarks, but there is something very noticeable about the literary style. Says Farrar, in the Expositor's Bible, "A certain artificiality of diction, a sounding oratorical staidness, enhanced by dignified periphrases and leisurely repetitions must strike the most casual reader, and this is sometimes carried so far as to make the movement of the narrative heavy and pompous." Note the remarks about "leisurely repetitions." This feature of the style gives it a very distinguishable flavor. Thus the description of the vessels from the temple at Jerusalem is given in verse 2 and immediately repeated in verse 3. Notice also the repetition of the phrase "the king and his lords, his wives, and his concubines." Is this feature of the style peculiar to this chapter, or does it belong to other parts of the book of Daniel as well? If the latter, draw the attention of the meeting to other familiar passages from Daniel, where it is in evidence.

This Bible selection offers special opportunities for a literary treatment, for it has challenged the attention of some of our great English poets and inspired their muse. Lord Byron has two poems on Belshazzar—one entitled "To Belshazzar," and the other, "Vision of Belshazzar." Arrange to have both poems recited or read and get the League to discuss whether Byron's estimate of Belshazzar's worth as well. If the latter poem is just or not. Sir Edwin Arnold also has a very spirited poem on "The Feast of Belshazzar," which won for him the Newdigate prize in 1852. Since it is not likely to be so easily accessible as Byron's two poems, a part of it is appended to this article. In its literary beauty it probably surpasses the original, and, feelingly read or recited, ought to add considerably to the interest of the meeting.

Perhaps also it would be apposite to the literary treatment of the chapter to bring out all the information you can gather about Babylon, the city where Belshazzar's feast was held; about its enormous walls pierced by one hundred brazen gates, its famous royal palace and its glorious hanging gardens built by Nebuchadnezzar for his queen Amestris (Semiramis) and which were counted among the wonders of the world. Any good encyclopedia will give abundant information about the wonders of ancient

Babylon, and it will be worth the League's while to get the information.

Apart from the purely literary treatment suggested above, the chapter may be studied as consisting of five interesting scenes, each with its own points of interest.

Scene I.—The bacchanalian feast and the worship of the Gods. Topics suggested are: (a) Wine as a mocker; (b) Wine-inspired worship and its issue in history of armies and their leaders rioting at the wine feast when they should have been soberly preparing to fight an impending battle. Here are two instances—the Saxons under King Harold before the fatal battle of Hastings, and the Russians in the Russo-Japanese war. You can find others.

Scene II.—The Handwriting on the Wall. Topics suggested: (a) The sure judgment of God upon drunken folly; (b) The accusing conscience. (By the way, why should Belshazzar have been so unnerved by "the hand upon the wall"? Why did he not conclude at once that the gods were honoring the worship of himself, his lords, his wives, etc., by sending a message of coming victory over the surrounding Persian army?) (c) The King's eager desire to have heaven's message interpreted. (Are we his eager?) (d) The failure of the uninspired and unspiritual astrologers, etc., to interpret the divine message. ("The natural man receiveth not the things of God, etc.") Note: Of Course you will have the League sing at this point the well-known "At the Feast of Belshazzar," or get someone to sing it as a solo.

Scene III.—The Entrance of the Queen Mother. Some topics suggested by her appearance on the scene are: (a) Time-ly messages by female lips. (Look up the Bible instances such as the young captive maid's message to Naaman, "Thus saith the wife of me," etc.) (b) Forgotten worth at last remembered. It seems clear that after the death of Nebuchadnezzar Daniel had lost his high office and had gone into retirement. The crisis of the King's need brought him back to the memory of the queen-mother and to the memory of the King. What does this aspect of the story tell us therefore about the kind of man we finally need? (The writer would say in answer that the man we finally need is the man who can interpret God's message clearly for us. Drive that thought home in some way.)

Scene IV.—Daniel before the King. Suggested: (a) A true prophet's indifference to reward. (See Amos 7 : 12-15.) Was Daniel to any extent impertinent in his opening words to the King? (b) Bold utterance of an unpalatable message. Was this the first time that Daniel had delivered an accusing message to a king? Was it the first time he had done a courageous thing? (Illustrations under this head may be found in John Knox before Queen Mary of Scotland, and Hugh Latimer before Henry VIII. Can you think of other instances?) (c) The accusing message. What is its chief charge? Is it that the vessels of the Temple have been put to a sacrilegious use, or is it that the King has not profited by his knowledge? (See verse 22.) If the former suggestion is the correct one, are there not others in the world's condemnation? What about the young man who gives way to the wine-cup's allurements, although he knows that "at

last it biteth like a serpent and stingeth like an adder." Think out other instances of men who do not profit by their knowledge in moral and religious life. (d) The solemn interpretation and declaration of judgment. "Numbered." What has God numbered for us? (days, opportunities, etc.) Weighed and found wanting? (Maybe our characters, our work, our consecration, our religion as a whole). Illustrations may be found in the young man to whom Jesus said, "One thing thou lackest." "Divided" and "given away." What? (over neglected opportunities, the honors that were intended for us. See Rev. 3 : 11, and Rev. 2 : 4 and 5.)

Scene V.—The Finale: (a) A doomed king's rally of his better self. Belshazzar is noble in the way he receives Daniel's message and responds to it. (See also David and Nathan, 2 Sam. 12 : 1 to 14.) Can you find records of kings who received condemnatory prophetic messages in another way? (See 2 Chron. 25 : 14 to 16, and Matt. 14 : 1 to 5.) (b) The doom falls: its swiftness, ("In that night"); its completeness, ("slain").

"That night they slew him on his father's throne;
The deed unnoticed and the hand un-
known:
Crownless and sceptreless Belshazzar lay,
A robe of purple round a form of clay."

DANIEL BEFORE BELSHAZZAR.

"Keep for thyself the gerdon and the gold—
What God hath graved, God's prophet must unfold;
Could not thy father's crime, thy father's fate,
Teach thee the error thou hast learned too late?"

Hast thou not read the lesson of his life,
Who wars with God shall strive a losing strife?
His was a kingdom mighty as thine own,
The sword his sceptre and the Earth his throne;
The nations trembled when his awful eye
Gave to them leave to live or doom to die.
The lord of life—the keeper of the grave,
His frown could wither and his smile could save—
Yet when his heart was hard, his spirit
grave,
God drove him from his kingly majesty,
Far from the brotherhood of fellow men
To seek for dwelling in the desert den;
Where the wild asses feed and oxen roam,
He sought his pasture and he made his home,
And bitter biting frost and dews of night
Schooled him in sorrow till he knew the right.
That God is ruler of the rulers still
And setteth up the sovereign that he will.
Oh! hadst thou treasured in repentant breast
His pride and fall, his penitence and rest,
And bowed submissive to Jehovah's will,
Then had thy sceptre been a sceptre still.
But thou hast mocked the majesty of heaven,
And shamed the vessels to its service given,
And thou hast fashioned idols of thine own,
Idols of gold, of silver and of stone;
To them—hast bowed the knee, and
breathed the breath;
And they must help thee in the hour of death.
Woe for the sign unseen, the sign forgot,
God was among ye and ye knew it not!
Heathen he saith now 'Thy race to run,
Thy years are numbered and the days are done,

Heathen he saith now 'Thy race to run,
Thy years are numbered and the days are done,

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Thy years are numbered and the days are done,

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Thy years are numbered and the days are done,

Heathen he saith now 'Thy race to run,
Thy years are numbered and the days are done,

Heathen he saith now 'Thy race to run,
Thy years are numbered and the days are done,

Thy soul hath mounted in the scale of fate.
The Lord hath weighed thee, and thou lackest weight;
Now in thy palace porch the spoilers stand,
To seize thy sceptre, to divide thy land."

—Sir Edwin Arnold.

Religion for Men

Ephesians 4: 1-15.

TOPIC FOR WEEK OF JANUARY 25.

See Mr. Tucker's article on page 5.

A SUGGESTED PROGRAMME.

Song Service—Hymns 37, 163, 192.
Lord's Prayer, in unison.
Hymn—386.
Scripture lesson—Eph. 4: 1-15.
Sentence prayers.
Hymn—167.
Paper on "Laymen's Missionary Movement."
Hymn—27.
Paper on "Men and Religion Movement."
Hymn—193.
Topic—Religion for Men.
Hymn—426.
Discussion—"What Can the Men Do in Our Church?" led by the pastor.
Closing hymn—431.
Benediction.

Material for the first two papers can be procured from the pastor in the form of pamphlets. Other musical selections may be substituted for any of the hymns.

Personal Interviews of Jesus

X. With a Rich Young Ruler: Complete Surrender Required.

Luke 18: 18-30. (Matt. 19: 16-30; Mark 10: 17-31.)

TOPIC FOR FEB. 1.

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

Note: In the preparation of this topic it is the writer's purpose to give only a suggested outline with suggestive thoughts and themes for discussion and development. The individual leader who deals with this topic at the meeting of the league will find that a great deal is left for him to do. He cannot pick up the "Erre" and read this topic at the meeting, for the presentation here given is unsuitable for that kind of treatment. The questions suggested in its treatment he must think out for himself.

Study the social and religious status of this man. To what social and religious class did he belong, and what was the attitude of this class towards Jesus and his followers? How would his wealth and his culture and his social standing tend to separate him from the poor with whom he would have but little sympathy?

Study the character of this rich young lord. What evidence have we that he was a man of moral parts, of religious convictions and habits, of uncommon courage, and yet dissatisfied with himself?

Ask how he regarded Jesus? Was he drawn to Jesus by the beauty of His character, or driven to Him by the disturbed state of his own heart? Develop this thought.

Find out his idea of goodness? What did he mean by eternal life? Jesus saw in this ruler a man of high aspirations and lofty ideals; he has much goodness and desires more. But his goodness is defective, for it is self-centred. How can Jesus lead him to relate his goodness to his needy fellow-men? How would his wealth, his ease, his social position more than he loves his fellow-men.

See now—the task which Jesus undertakes in His conversation with this man? Jesus suggests by means of a question

(v. 19) that there is something wrong with the man's idea of goodness. Where is his goodness defective? What is the chief defect in his character? What is the difference between the goodness which simply refrains from doing evil, and that which goes out in helpful sympathy towards others? This young lord was the type of many leaders who have passive goodness, but who fall in the manifestation of active goodness. A stone has passive goodness.

Jesus refers him to his commandments. Moses gave the commandments on two tables of stone, the first referring to our duties to God, and the second to our duties to our fellowmen. Why does Jesus refer him to the second table and apparently ignore the first? Jesus knows the weak spot in this young man's character and conduct. He is religious enough, but he is not properly related in sympathy and service to his fellowman. Jesus wastes his time on this matter upon his conscience. Notice the order in which Jesus enumerates the commandments, and how he sums them all up in one principle, *Love thy neighbor as thyself.*

The man does not yet see that there is anything wrong with his character or his conduct. He claims that he has kept the commandments. Was he right or wrong? If wrong was he dishonest or deluded? Develop this thought. (The selfish man is always a deluded man. He cannot appreciate truth and righteousness. His eyes are blinded by the thick screen of selfishness so that he is unable to see the value and the joy and the necessity of loving service and sacrifice for others.)

Observe the Master's look of love. That love reveals the heart of Jesus. It speaks volumes. It tells of the Master's joy in making a young man of such noble bearing and high aspirations; of the Master's sorrow at seeing such a one just outside the Kingdom; of the Master's fear lest the allurements of this world would prove the ruin of his life. It tells of a heart full of sympathy that would endeavor to encourage the young man, and to draw him to himself. Perhaps, too, that look of sympathy would tend to counteract the jeering looks and odious remarks of the Pharisees, who doubtless are disgusted and displeased to think that one of their own number has gone over to Jesus, and that publicly.

This man, amiable and noble and moral as he is, does not know the chief defect in his goodness. But Jesus knows, and resolves to make it plain to him. He is a self-centred Jew; all that he possesses, he possesses for his own good; all that he has he hopes to be, is for his own sake; and his religion, too, he holds for his own sole benefit. But no such self-centred man can be a true follower of the unselfish Jesus. Hence this man must learn how to relate his wealth and his religion and himself to his needy fellow men, and Jesus brings him straight to the point: "If thou wouldst be perfect sell all that thou hast and"—Here is a specific direction. Will he follow it? Jesus has told this man how the principle of consecration is to be interpreted for him, and how it must be expressed in his life. Is there any hint here as to how we should interpret the same principle in our lives?

Note the young man's decision. What influenced him? How are men making decisions to-day? Discuss the influences at work in leading men to make wise and foolish decisions in their relation to God and to their fellow-men.

THEMES FOR DISCUSSION AND DEVELOPMENT.

What is the chief defect in the character of modern religion? Or in the conduct of modern Christians?

Notice how Jesus always endeavored to reach the conscience of those whom he taught. He was not satisfied in merely informing the intellect, he sought to reach the heart, to quicken the conscience. How did he endeavor to reach the conscience of the Samaritan woman. (Topic for June 1); of the ambitious Disciples (Oct. 5); of the lawyer (Nov. 2); Of the Dissatisfied Heir (Jan. 4)? Of this rich young lord? Notice how Jesus probes until he finds the weak spot in the life and character of those whom he would lead into the truth.

Study the answer which Jesus gave to this man's question, and compare it with the answer which he gave to a similar question asked by a shifty lawyer, (Luke 10: 25-27), or the answer which Peter gave to a similar question on the day of Pentecost, (Acts 2); or with the answer which Paul gave to the Philippian jailer, (Acts 16)

Notice how Jesus' pity for the poor is exemplified in his command to the young man to give the proceeds of his property to poor people. Jesus' sympathy for the poor placed him in striking contrast to the self-complacent and hard-hearted Pharisees. Everywhere he found Him manifesting an interest in their welfare. This outgoing of his soul in behalf of suffering humanity seems to have been a new thing in the world. He loved the unlovely, the publican and the sinner, the poor and the needy. He provided food for the hungry, a miraculous way, though he would not do so for himself. He brought healing to aching hearts and suffering bodies when he himself was tired and hungry and all but exhausted. He administered to the needs of others before he thought of his own. When the sick were brought to him he tenderly laid his hands on them and healed them. While he went to the homes of the rich and the elite of society, his soul was specially drawn out towards the poor and needy. He exhorts the well-to-do people among the Pharisees to invite the poor when they make a feast. He would have the rich young ruler sell all that he had and distribute to the poor. What does he require of us? We are inconsiderate and cold, but he was sympathetic and full of compassion. If we help the poor at all we do it with a patronizing air; but Jesus brought the needed help in the spirit of an elder brother.

Thomas Crosby as Teacher and Preacher

TOPIC FOR WEEK OF JANUARY 11.

Matt. 16: 24-28.

MRS. F. C. STEPHENSON.

Last month in our missionary meeting our subject was "Thomas Crosby and his Call to the Indian Work." We found that he was a man of faith, that he bravely faced all difficulties and overcame them, that he was not afraid of hard work, that he did not wait for the opportunity—he made it, that at twenty-three years of age he was in the mission field at Nanaimo, ready to begin his great life-work. This month we shall study about his work as teacher and preacher.

THE AIM OF THE PROGRAMME.

The aim of our programme is to so present Crosby's work as teacher and preacher that it will not only give the early history of our Indian work in British Columbia, but will also make an appeal for the Indians to-day and show us our duty toward them.

HOW TO PREPARE FOR THE MEETING.

1. A committee, one of the members of which is the missionary vice-president,

should be given charge of the missionary evening. The work of the committee will be to prepare the programme and work for the largest possible attendance.

2. The larger the number enlisted in preparing for the meeting the greater success it will be.

3. Ask the Lookout, Social and Missionary Committees to help work up the attendance. Personal notes of invitation, a good announcement in the paper, in the church calendar or from the pulpit, and in the local papers, will help.

4. The music is very important. Choose good missionary hymns. If new hymns are chosen, they should be practised. A solo, duet or quartette will add to the programme.

5. Those taking part in the programme should be given at least three weeks in which to prepare their parts.

6. The committee should procure the reference literature for those taking part.

LITERATURE FOR THE MEETING.

"Among the Anknemenums," paper 35c., cloth 50c., postage 10c. for each.

"David Sallosallon," 10c. (paper only), postage 3c.

"Up and Down the North Pacific," by Dr. Crosby.

"Coast by Canoe and Mission Boat," paper 35c., cloth 50c., postage 10c.

"Our Indians and Their Training for Citizenship," by Rev. Thompson Ferrier, 15c. (paper only), postage 5c.

Map (5 feet 6 inches x 4 feet 8 inches), mounted on rollers, Canada on one side, the world on the other, \$1.25, postage 25c. The above prices are for each with order. If the books are charged, the prices are double. All charge orders must be endorsed by the pastor.

These books may be placed in the League or the Sunday School Library after the meeting has been held. They may be used in interesting many in our Indian mission work if the members of the League will keep them in circulation among their friends.

SUGGESTED PROGRAMME.

The meeting should open with a hymn, and with prayer for the Indians of our Dominion and for their missionaries.

A *Map Talk*.—The first number of the programme may be a map talk, showing how Dr. Crosby reached Nanaimo and the places in which he taught and preached. The places may be marked by pieces of red ribbon or wool held in place by a common pin. The map talk may include information as to how Dr. Crosby travelled and why his journeys were so dangerous.

The Story of the Chiefs' Journey to Fort St. Louis.—We all know the charm of a good story well told. On page 13 of "Among the Anknemenums" will be found the wonderful story of "The Indians' Search for the Book of Heaven." It supplies the facts of one of the most marvellous and heroic pilgrimages of missionary history. This story may be had in dialogue form. "Two Thousand Miles for a Book" (25 cents), and in this form may be given by some of the younger members of the league. The result of the search for the book which tells of the "Great Spirit" the white man worshipped, was that the first missionaries to the Indians west of the Rockies found their way to the Pacific coast.

An Address.—Dr. Crosby as a Teacher and What his Scholars Learned."

An Address.—Dr. Crosby as a Preacher and Some of the Outstanding Reasons of his Success."

REASONS OF HIS SUCCESS.

These suggestions are given to help the Missionary Committee make this "Thomas Crosby" meeting one of the best missionary meetings of the year.

We must not expect results without having worked for them.

Do not forget, in preparing for this meeting, that we are fellow-workers with God, and that with His help we can make this meeting extend His Kingdom.

Let us not forget to pray for those who are to take part in the programme and for those who listen.

If this meeting is to bring results, it will demand thought and time and trouble; but if we look for success, we must be willing to pay the cost of achievement.

THE LEAGUE ROOM.

Create a missionary atmosphere in the room. Missionary mottoes or sayings of great missionaries may be prepared by members of the League. The following are suggestive:

"Anywhere, provided it be forward."—Livingstone.

"Pray, study, give."—The Forward Movement.

"I am My witnesses."—Jesus Christ.

"Attend great things of God; expect great things from God."—Carey.

"Every element in the missionary; program depends for its solution upon prayer."—Speer.

"Let us advance on our knees."—Needham.

"Christ is conquering; Christ is reigning; Christ is triumphing."—Charlemagne.

Indian curios may be borrowed in the neighborhood, and be placed on exhibition before and after the meeting.

A picture of Thomas Crosby (5 cents each, 20 cents a dozen) should be put up near the door.

A flag—Union Jack or Dominion Ensign—may be used to decorate the wall near the platform. Hang on the flag a motto picture of Thomas Crosby ("What do we owe our Canadian Indians?").

Lantern lectures on "Thomas Crosby and his Work among the Indians on the Pacific Coast" will provide a special evening during the four months we are studying the life and work of Doctor Crosby.

Order literature and lantern slides from F. C. Stephenson, Methodist Mission Rooms, Toronto.

LATEST INDIAN STATISTICS.

Population, 109,556 (about 9,000 more than twenty-five years ago).

Value of public property, \$978,442.

Value of private fencing and buildings, \$5,232,000.

Value of their reserves, \$30,890,000.

Total value of live stock, \$2,636,200.

Their grain crop for the year was 1,101,300 bushels.

Their total income, \$5,692,260.

Lantern Slides

During the past few weeks we have sent out thousands of slides to various purchasers. These are duplicates of our own views, from negatives in our own hands, and are sent always subject to approval. They are for our own friends and workers, not for general sale, at \$1.50 a dozen. Any number may be obtained for selection, the purchaser to make his own selection after trying them out in his own lantern and being fully satisfied as to their character and value; the unpurchased ones to be returned carriage paid. This is the only fair way, as we see it, to satisfy everybody. The subjects deal generally with Canadian and Newfoundland scenes. We print no detailed list. Cannot afford to do so at the price quoted. The profit is all with the purchaser as these figures. Our only purpose is to help our own workers replenish their stock at a minimum of cost.—Write your wants to the General Secretary.

Junior Topics

JAN. 18.—NOBLE THOUGHTS.—Phil. 4: 8.

If I were a Junior preparing this Topic for the League meeting, I would try first of all to find out some reasons why St. Paul gave this advice.

Three points seem clear:

1. He wanted the people to be as good as they could be.

2. He knew that they would become better or worse, just as they would *thought* about good or evil things.

3. He was sure that their *actions* would be good or bad as their hearts were the one or the other.

So there are three little words to study over: *Think, Be, Do*. In the ninth verse, you may find how St. Paul uses the word "do." He says clearly, just what we all know, that everybody is doing things. We cannot live without being *doers*. What we *do* is governed largely by what we *are*. And what we *are* is very much determined by what we *think* most of.

So the three greatest facts of our lives are connected with *thoughts, characters and actions*.

Our actions express our characters, and our characters are formed largely by our thoughts. The one great lesson, therefore, may be stated in this way for each one of us: "If I would do right, I must be good, and I cannot be as good as I ought to be, unless I keep my mind busy thinking the best thoughts."

Notice that St. Paul said "Finally . . . Think on these things." Why "finally?" which you know means "lastly," or "last of all."

I fancy it was not because that this was the last word of advice he had to give them, but in addition to this, because to *think* on the kinds of things he names is the most important of all ways to form a good character and to live a right life.

It was as if he had said, "You may try to do right actions, but unless you have a clean mind and a pure heart, your actions will soon become a mere sham and you will prove yourself to be insincere." No one can think bad or unclean thoughts and do the things God expects his children to do.

So we must go right back into our hidden life of thought if we would really find out what we are in the sight of our Heavenly Father, who judges not by outward actions merely, but by the thoughts and intents of the heart.

Now, pick out the words St. Paul uses, and write them on the blackboard in a list, one after the other under a heading, THINK. Then in another column at the other end of the board write other words the opposite of these, under the heading, THINK NOT. You may find other words from the dictionary to use; and when you are through the list your blackboard should read something like this:

THINK.	THINK NOT.
True.	False.
Honest.	Dishonest.
Just	Unjust.
Pure.	Vile.
Lovely.	Hateful.
Good Report.	Ill Repute.
Virtue.	Vice.
Praise.	Blame.

Then hand the meeting over to the superintendent, who will show how the words in the first column *help* and the ones in the second column *hinder* in the lives of all girls and boys.

Quotations bearing on the Topic. To be

rected by different Juniors in the meeting, after the address or essay on the topic has been given.

"They are never alone that are accompanied by noble thoughts."—*Sir P. Sidney*.
 "Tis the mind that makes the body rich."—*Shakespeare*.

"A noble mind makes women beautiful."
 —*Fletcher*

"Words without thoughts never to Heaven go."—*Shakespeare*.

"It is the mind that maketh good or ill, that maketh wretch or happy, rich or poor."—*Spenser*.

"The mind's the standard of the man."
 —*Watts*.

"A moment's thinking is an hour in words."—*Hood*.

"My mind to me an empire is
 While grace affordeth health."
 —*Southwell*.

"Evil minds
 Change good to their own nature."
 —*Shelley*.

"My mind to me a kingdom is;
 Such perfect joy therein I find;
 As farre exceeds all earthly bliss,
 That God and Nature hath assignede."
 —*Old Ballad*.

"It is the mind's for ever bright attire,
 The mind's embroidery, that the wise admire,
 That which looks rich to the gross vulgar eyes,
 Is the fop's tinsel, which the grave discipisc."
 —*Dyer*.

JANUARY 25.—THE BRITISHER AND WHAT HE OWES THE RACES TO BE WON.—Psa. I.

In former topics we have been studying about other races of mankind, each of which contributes to the completion of Christ's Kingdom. In this topic we will turn the glass upon ourselves, looking at our racial characteristics, and opportunities, and the gifts which God has given us. This we do that we may learn what special part as Britishers we play in Christ's Kingdom. Upon the black board write the following:

God's Gifts.

Our Sea }
 Our Flag } Why?
 Our Bible }

The Gift of the Sea.—Get the Juniors to tell about the ancestors from whom we are descended, going back to Norman, Dan, and Saxon. Some will have heard of Alfred the Great; others may have more or less definite ideas about our Viking ancestors, the hardy Norsemen. The leader or superintendent can supplement from his own knowledge. Try to get material from the Leaguers helping to show how our sea power grew. During the study let us realize that Canada is a daughter of Great Britain. From history we may obtain the story of the Spanish Main, or Drake or of Raleigh in the days of Queen Bess. The Juniors will be delighted to bring short essays on any of the subjects.

Have a map of the world upon the wall, and with tiny pin flags (homemade or bought) get the Juniors to work out the extent of the Empire to-day. Some boys will show the coaling-stations of England's fleets. Others will revive memories of what they learned on Empire Day. We struggled for sea power with the Spaniards; we struggled with the Dutch.

"To-day the Empire stretches through all latitudes, over all longitudes; it includes all climates, its dominion extends over all seas and oceans of the world; it holds the key of all the waterways upon the planet."

Wolfe's capture of Quebec gave England Canada. Clive's victory at Plassey brought India.

Whose battleships put down slave-trading and robbery by white men? The South Sea Islander knows the Britisher. How is it that England has so much influence upon China to-day? Are our ships in her waters? From whom does the Hindu gain his ideas of Western nations and their ways? What nation has the biggest chance of making Africa a happy country? All of these questions may not be answered in the limited time at our disposal. Choose from these suggestions. The gift of our flag brings us into contact with the nations of the world. Ask the Juniors what gift besides the Sea and the Flag God has given to Englishmen. They are sure to mention religion, the Bible or closely connected work. Let them decide by vote which is the greatest.

Is it possible that God has given us a chance that he has given to no other nation—the greatest nation on earth and with the largest empire? The leader must avoid anything that savors of national self-glorification. With all our opportunities for service we have great facilities for helping those who are less favored. Much is required of us, and God expects that we shall use all his gifts to us for the betterment and uplifting of mankind.

Send for the little book, "Talks on Races to be Won." Price 15 cents.

At appropriate times during the meeting use the recitations "The English Flag," and the poem by Henry Newbolt.

C. G. W.

THE ENGLISH FLAG.

What is the Flag of England? Winds of the World, declare!
 The North Wind blew:—

The lean white bear hath seen it in the long, lone Arctic night,
 The musk-ox knows the standard that flaunts the Northern Light;
 What is the Flag of England? Ye have but my bergs to dare,
 Ye have but my drifts to conquer. Go forth, for it is there!"

The South Wind sighed:—
 "My basking sunfish know it, and wheeling albatross,
 Where the lone wave fills with fire beneath the Southern Cross.

What is the Flag of England? Ye have but my reefs to dare,
 Ye have but my seas to furrow. Go forth, for it is there!"

The East Wind roared:—
 "The desert dust hath dimmed it, the flying willow knows
 The scared white leopard winds it across the taintless snows.

What is the flag of England? Ye have but my sun to dare,
 Ye have my sands to travel. Go forth, for it is there!"

The West Wind called:—
 "The dead dumb fog hath wrapped it—
 The frozen dew has kissed—
 The naked stars have seen it, a fellow star in the mist.

What is the Flag of England? Ye have but my breath to dare,
 Ye have but my waves to conquer. Go forth, for it is there!"

—*Rudyard Kipling*.

In many Leagues some member will be able to recite Rudyard Kipling's "Recessional," learned so often in our schools. Where this is not possible perhaps the following lines by Henry Newbolt may be reverently said by an elder boy or girl:

O Lord Almighty, Thou whose hands
 Despair and victory give;
 In whom, though tyrants tread their lands,
 The souls of nations live;

Thou wilt not turn Thy Face away
 From those who work Thy will,
 But send Thy peace on hearts that pray,
 And guard thy people still.

Remember not the days of shame,
 The hands with Hapiney dyed,
 The wavering will, thy baser aim,
 The brute material pride:

Remember, Lord, the years of faith,
 The spirits humbly brave,
 The strength that died defying death,
 The love that loved the slave.

Remember how, since time began,
 Thy dark eternal mind,
 Through lives of men that fear not man,
 Is Light for all mankind.

Thou wilt not turn Thy Face away
 From those who work Thy will,
 But send thy strength on hearts that pray,
 And guide Thy people still.

FEB. 1—KINDNESS.—Eph. 4: 32.

For the Junior preparing this topic the following suggestions are made:

In verse 31 you will see some of the feelings we are *not* to hold or show to others. "Bitterness," "wrath," "anger," and such like, are all to be "put away." But the *not* doing of these evil things is by no means all. We are *not* good just because we do *not* do bad deeds or show an evil spirit or disposition. Some people seem to think that the *not* doing of sinful deeds constitutes righteousness. It is only one part of it. "Cease to do evil" is one side, "learn to do well" is the other. So St. Paul does *not* stop with telling the people what *not* to do; but he proceeds to announce a very positive virtue and grace, and this he tells them they are to cultivate and show in living together. This is the topic of to-day—*Kindness*.

Just what he means we can easily see. He mentions the form he wants this spirit of Christian dealing to take among them. So he uses the words "tender-hearted," and "forgiving." These suggest to us how easy it is for us to be cruel and harsh with one another.

Such a temper is easily developed in girls and boys. Not only among themselves, but to animals also is it shown. A dog or a cat quite innocently runs in a boy's way, and unthinkingly he gives it a kick, or pelts it with stones. In many ways the spirit of cruelty may be shown; but whatever the form it takes it always tends to make the heart hard and unfeeling, and to give unhappiness and pain to others.

At home, at school, in play, every day many chances come for being either cruel or kind to somebody else, and we make others happy or we grieve them, by the way we treat them in our words and actions.

Now notice that St. Paul says "Be kind." That goes to our very hearts, does it not? He does not mean that we are to try to say kind words or to do kind actions merely, but to be kind. If we are kind in heart, our lips will find it easy to speak kindly, our hands will find it easy to perform kindly deeds. In short, we will show what we really are by what we say and do.

How are we to get this inward feeling of kindness? I think Paul suggests the very best way of all when he tells us of what our Heavenly Father has done for us in our Lord Jesus Christ. It is as if he said, "When you feel cruel, think of God's love"; "When you are tempted to cherish a grudge against anybody, think of God's love"; "When you want to say harsh words or do a hurtful deed to someone else, think of God's love."—Is there any better way? I know of none.

We are to be kind because God is kind. We are to be kind in the same way that

God showed His kindness. We are to be as kind as God was when he forgave us our sins through His Son Jesus Christ. When we think of Him we cannot be cruel or unkind any more, can we? So we may review it on the blackboard there and learn the ways to be kind and to act kindly:

Keep thinking of God's love.

Imitate Him in our treatment of others.

Never give way to envy or hate.

Do something to make others happy every day.

FEB. 8.—ESTHER. ESTHER 4: 1-16.

Note: For a change, instead of having any one Junior tell the story of Esther, make arrangements beforehand for the following question and answer exercise to

ents being dead, a relative named Mordecai, probably her cousin, had cared for her and had treated her as his own child. Q.—Who was the Persian King at the time our story opens? A.—Ahasuerus, or Xerxes, was his name, a powerful and mighty ruler.

Q.—What happened to Esther when she became a beautiful young woman? A.—When the King saw her he loved her and chose her to be his Queen.

Q.—Did the King know that Esther was a Jewess? A.—No, for Mordecai had advised her not to tell the King about it.

Q.—What followed? A.—The King made a great feast and Esther was crowned Queen with great rejoicing and many festivities.

Q.—What event about this time brought Mordecai into notice? A.—Some men conspired to kill the King. Mordecai discov-

disloyal and traitorous to the King and his laws.

Q.—Did the King listen to Haman? A.—Yes, and he gave him the power he asked for.

Q.—What did Haman do? A.—He had the edict or law issued everywhere that all the Jews should be killed on the 13th day of the 12th month. Messengers were sent through all the Kingdom to order this cruel massacre.

Q.—What was the state of mind among the poor Jews? A.—(Recite Esther 4: 3.)

Q.—What did Mordecai do? A.—(Recite Esther 4: 1, 2.)

Q.—Did Queen Esther know of Haman's cruel decree? A.—No, but her maids told her of Mordecai's distress and she went to enquire about his trouble. In this way she came to know all about it.

BAY OF QUINTE CONFERENCE LEAGUE

THE PRESIDENT'S MESSAGE

TO THE MEMBERS OF THE EPWORTH LEAGUE AND KINDRED SOCIETIES OF BAY OF QUINTE CONFERENCE:

Dear Friends:—The Eleventh Biennial Conference Convention is called to meet at Bowmanville on the 3rd, 4th and 5th of February. This gathering should well represent the twelve districts of our Conference. We have two hundred and eighty members. What a host of young people in league to serve God and their generation! What *power*, what *hope* in a force like this!



REV. WM. HIGGS.

It is wise that delegates from all these societies should meet once in two years for mutual benefit and to receive from the best leaders available all the light that can be thrown upon the problems confronting us in our work in these times.

It is right and according to the genius of a people "going on to perfection" that we should come with open minds and humble hearts to learn better methods of work, see a larger, clearer vision of our possibilities, and take a forward step in zealously consecrating our forces to the task, which the Church, under the blessing of God, has committed to us in these stirring times.

It is good to avail ourselves of this opportunity of waiting together upon God. With steadfast faith, and love showing itself in obedience to the Master's words, may we not confidently look for the promise of the Father upon our assembly? "The works that I do, and greater works, shall ye do," is the Saviour's forecast, because He is our Advocate at the "Father's right hand." Then the Holy Ghost will baptize with *power* the humble, obedient followers of the Master, to wit—us both at Jerusalem and the uttermost part of the earth, i.e., at home and in foreign lands.

Some may emphasize the *unrest* caused by the reconstruction of theological thought and expression in these modern times. Some the *materialism* of a worldly age seeking to get rich quick. Some may emphasize the *superficial thinking*, in this feverish age of rapid thought and movement. Some may emphasize the *selfishness* of those who mock at God, and seek in ways that are dark to make gain out of the blood of their fellow-men.

Let us emphasize the *power* of God to cleanse from sin, to sanctify the life, to enlighten and vitalize the spirit of man, until he arises in the vigor of God-given strength and triumphantly cries, "If God is for us who is against us?" and, "I can do all things through Christ who strengtheneth me."

Dear fellow workers, join me in prayer that many may be moved to make the sacrifice and effort necessary to attend this convention, and that its sessions may be so favored by God's presence that the convention shall prove a veritable "Pentecost" to the young people of our Conference.

Yours in His service,

WILLIAM HIGGS,

President Bay of Quinte Conference Epworth League.

Tyrone, Ont.

be prepared and given in the meeting. Give out the questions at least a week ahead, let the answers be memorized, and then during the meeting there will be no difficulty in getting a clear idea of the Bible story, many different ones taking part. The whole will be remembered as the questions and answers are heard during the session.

Q.—In what country did Esther live? A.—In Persia.

Q.—Was she a native Persian? A.—No, she was an orphan Jewish girl.

Q.—How was she living in Persia? A.—Her family had been carried away as captives into that country, and when many of the Jews returned to Jerusalem under Zerubbabel and Ezra, others remained behind. Her family probably was among the number who chose to stay in Persia.

Q.—If Esther was an orphan, who had reared her to womanhood? A.—Her par-

ered their purpose and made it known, thus saving the King's life. The account was written in the public records of the Kingdom.

Q.—Who was Haman? A.—One of the King's chief officers.

Q.—What kind of a man was he? A.—He seems to have been a proud and domineering man, who expected all the people to bow down before him and do him reverence.

Q.—Did all the people do this? A.—No, Mordecai refused to do so.

Q.—What followed? A.—Haman became very angry at Mordecai and plotted to have all the Jews killed throughout the Kingdom.

Q.—How did he go about this cruel plan?

A.—He obtained power from the King to issue a decree that all the Jews should be put to death, because he said they were all

Q.—What resulted? A.—Mordecai besought the Queen to intercede with the King on behalf of the doomed Jews.

Q.—Did she readily agree to do so? A.—No, she seemed fearful of intruding on the King on behalf of the doomed Jews.

Q.—What did Mordecai say more? A.—(Recite Esther 4: 13, 14.)

Q.—Did Esther consent after this? A.—Yes, she asked the Jews to fast and to pray for her and she would intercede with the King for them, her own people.

Q.—How did she go about it? A.—She made a great fast and invited the King and Haman to attend.

Q.—What happened at the feast? A.—The King was so pleased with the Queen that he promised to give her whatever she might ask of him.

Q.—What did she ask? A.—She asked that the King and Haman might come to another feast the next day, when she

would tell the King her desire and make her request of him.

Q.—How did Haman feel all this time towards Mordecai? A.—More and more he hated him, and studied how he might bring about his ruin and death.

Q.—What did he do? A.—He caused a gallows to be erected on which to hang Mordecai, for he fully expected that the King would give him power to put this hated Jew to death right away.

Q.—What happened about now concerning the King and Mordecai? A.—The King discovered from the records what a great service Mordecai had rendered him by saving his life some time before, and determined to honor and reward him.

Q.—What did he do about it? A.—He sent for Haman and asked him what should be done to the man whom the King desired to honor?

Q.—How did Haman reply to this? A.—Haman, thinking that the King, of course, meant him, advised the King to have a popular demonstration held in honor of the man to whom he desired to show royal favor.

Q.—What did the King command? A.—That Haman should conduct just such a public demonstration as he had outlined, in honor of Mordecai.

Q.—Did Haman obey? A.—Yes, he dare not refuse, and with great inward humiliation of spirit, he was compelled to exalt Mordecai before the whole people.

Q.—At her feast, what did Queen Esther ask of the King? A.—That the Jews might not be put to death according to the decree of Haman, because that wicked man was their enemy and only wanted them all killed because he hated them so.

Q.—Did the King grant the Queen's desire? A.—Yes, and when he found out Haman's dreadful treachery, he commanded that he be hanged on the very gallows which he had prepared for Mordecai.

Q.—What did the Jews do? A.—They fought against any who tried to kill them, and were victorious. Thus their lives were spared. And to celebrate this great deliverance it was resolved that a great feast should be held by them every year on the 14th and 15th days of the twelfth month. So was their mourning turned into joy and gladness because of the intervention of their beautiful Queen.

No great attempt to moralize on this story or to impress its lessons on the Juniors should be made. Let the story be made clear, and it will teach its own lessons, make its own impressions, and no preaching will be necessary to impress the girls and boys with the spirit running through it all.

The Oban Juniors

A RURAL JUNIOR LEAGUE, CONTINUOUSLY SUCCESSFUL.

For years past, the Oban Junior Epworth League has been doing splendid work. It is a perennial exemplar of a successful league in a purely rural community. As an illustration of the energy and activity of these busy young folk, the following account of their work, written on our request by Miss Mary B. Jackson, is given. The photograph will be sufficient evidence of the vitality and joy of the Juniors in their association and studies together. Miss Jackson writes:

We have forty members, all under the age of sixteen. We have our own organist, resident and other officers. One special feature of our work is the raising of missionary money to help support our missionary, Rev. C. J. P. Jolliffe, of Luchow,

China. Our aim is \$30. Last year we raised \$28. I will enumerate a few of the schemes that our League has successfully tried these last few years.

We have sold "What to Read" book-marks made out of satin ribbon. We secured the ribbon in bolts and cleared considerable money on them. They made very attractive remembrances to give to friends, and we know that they have not alone helped us raise money, but have also been sweet messengers of comfort to saddened hearts. We have also sold sets of books on missionary subjects, secured from our Book-Room. We sold calendars last year with a daily text, and they also were very popular. We are collecting the cast-away papers, rubbers and tea lead,

"A pledge I make, no wine to take;
Nor brandy red, that turns the head,
Nor whiskey hot, that makes the sot;
Nor fiery rum, that ruins the home.
Nor will I sin, by drinking gin;
Hard cider, too, will never do;
Nor lager beer, my heart to cheer;
Nor sparkling ale, my face to pale.
To quench my thirst I'll always bring.
Cold water from the well or spring,
So here I pledge perpetual hate,
To all that can intoxicate."

"And also knowing the danger of the tobacco habit; I promise that I will rot use it in any form."

A few weeks ago we had a very successful meeting. We asked the boys and



THE JUNIOR LEAGUE AT OBAN, ONTARIO.

and so make considerable. We usually have a concert each year. This year we are selling pictures of our Junior Epworth League, and groups that were taken at the corner-stone laying of our new Sunday School room. But we do not take up all our time in earning dollars and cents. Last year the Junior girls made and sent a very pretty quilt to the Deaconess Home.

We have our meeting every two weeks after Sunday School, as ours is a country appointment. This solves the difficulty of getting the members together, as nearly all live a mile or more from church.

One of the boys or girls leads the meeting, another reads the Scripture lesson, and three or four read short papers on some simple subject. Then we study the Catechism. The president reads the questions and answers slowly, loudly and distinctly, and all repeat them in unison after her. It may not seem a very good way, but we think it is better than no way at all, and no other plan would be possible at present. It is interesting to the Juniors to be doing something, and the smallest can feel that they have really learned something in League.

We have roll-call, at which each member is asked to respond with a verse of Scripture. They usually do so. As soon as they can sign their name, we ask them to join, and sometimes before, with the parents' consent.

We have a temperance pledge, and when they repeat it perfectly without one mistake they receive a picture of the Junior League with the pledge printed below, so that it will be a life-long reminder to each of them, as it will be suitable for framing or can be hung up. This is it:

girls to bring their Bibles, and we had a Bible reading.

Now is the time to teach boys and girls the importance of living right, so that in the years to come when they are facing the stern realities this early training may help them to be valiant fighters for the Kingdom of our Lord.

Lantern Evenings

It would be easy to print scores of appreciative letters referring to our Lantern and Slide Outfits. We have no room for these, however. This is just to remind you that you may have for your League, Class, Club, School, or any other organization of the church, a full Travel Talk with everything needed either in electric or acetylene lantern, for \$2 and express charges. Or if you have a lantern and require the slides only, the charge is \$1 instead of \$2. Thousands of our young folk have enjoyed their own country in pictures who have never seen it actually. You can hardly hold a more enjoyable Social or Literary Evening than our Lantern Outfits provide for you. Get your date arranged and outfit booked well ahead to prevent any disappointment.—Address the General Secretary.

N.B.—Again we must remind our readers that we have no exclusively Missionary sets of slides. All such may be obtained from Dr. Stephenson's office, where a full stock of views illustrating the various phases of our General Missionary work at home and abroad is always on hand for sale or hire.

AMONG THE LEAGUES

Bathurst St. Holds Notable Mock Parliament

A Missionary Mock Parliament which, from the results attained by it, proved to be "mock" only, was held at Bathurst St. Epworth League on Nov. 10th. The parliament had neither Mr. Borden nor Mr. Assinibin as its premier, yet surely no more important theme was ever debated at Ottawa or Westminster. The subject considered by this parliament was Missions, the object was to arouse greater missionary effort, and, to complete the analogy suggested, the predicate was "that we can do whatever we really try".

The President of the League, an Prime Minister, in introducing the Government measure, declared that it marked the commencement of a strong, progressive policy, designed to ensure that whatever position Bathurst St. had occupied in the past, she would henceforth be found in the van in all forms of missionary endeavor.

The inadequacy of missionary meetings in accomplishing their true purpose, was pointed out, unless they resulted in some

AND WHEREAS the recent meeting of the General Board of Missions held in Amherst, N.S. report that from both China and Japan came not only a record of triumph and success in the work being done, but a story of unexpected and wonderful opportunity.

AND WHEREAS the Board, through lack of funds, was forced to refuse all invitations to open new fields, or to undertake aggressive work, and to content itself with the maintenance of the missions for the year on the present basis,

THEREFORE, be it RESOLVED, that in the present League year for the funds of the Bathurst St. Epworth League, accept the missionary watchword, "A Million for Missions and Missions for the Millions."

AND THAT, in order to take its proper share in this great campaign, it adopt a forward policy in its missionary department, included in which shall be:

1. A campaign to raise not less than \$250 for the present League year for the funds of the Young People's Forward Movement.
2. The adoption of a monthly envelope system for the collection of its missionary funds, as an aid in this direction.

words, "if upon consideration it is found feasible," should be struck out from the clause relating to mission study classes.

The Premier was in a conciliatory mood, and, conceding partially and cordially misjudged the missionary enthusiasm of the members of the Opposition, readily agreed to increase the membership of \$500 declined, however, to accept the other amendments, for reasons which he detailed. And the vote—was it secured some Opposition support—upheld him. The main motion was then carried unanimously, after ringing words of praise to the pastor, who, while he had occupied a seat on Opposition benches, nevertheless declared that he found himself in entire agreement with the Government.

What is the result of the evening? It proved a most enjoyable programme—it did mean anything else? A partial answer may be found in the fact that already the Missionary Committee have adopted this policy in toto; and Dr. F. C. Stephenson meeting, at which this new policy is to be launched. Will the financial objective be achieved? The Leaguers are contributing to missions through a multiplicity of organizations—the church, mission circle, etc. The League, however, will not be neglected, and if you are really anxious to learn how Bathurst St. has just turned up the next Missionary Report.

Ontario Methodist Men's Association

The second Annual Convention of the Association was held on November 18th, in Howard Park Methodist Church, Toronto. Addresses were delivered by the following: Rev. C. W. Watch and Dr. W. E. Willmott, the retiring President. Among other speakers and subjects dealt with were: Our Relationship to the Temperance and Moral Reform Work of the Church, a paper prepared by Rev. H. A. Graham, London, and read by Rev. Mr. Lavell, Brantford; Mr. C. M. Bezzo, Berlin, "Organization of Men's Work and Affiliation with the M. M. A. of Ontario"; Rev. A. J. Mackenzie, Toronto; "How to Work Up and Hold a Good Membership"; Dr. Watson, Brantford; Mr. Thompson, Brantford; "The Temperance System"; Bert S. Wemp, Toronto; "Temperance and Moral Reform." A. A. Eby, Berlin.

In the evening Rev. J. W. Aikens, pastor of the Metropolitan Methodist Church, and Ven. Archdeacon Cody, delivered wonderful and impressive addresses.

The following resolutions were passed: "That this Methodist Men's Association places on record its unchanged opposition to the liquor traffic as an unmitigated and tremendous national evil, and that this association places itself to do all that is in its power to bring about by education and by law the complete abolition of this traffic. We cordially commend the work done by our Temperance and Moral Reform Department in this direction, and also in its persistent efforts in the bringing about of higher Social and Economic ideals and conditions, and further that this association commends its local associations to aid actively this department and every other movement and effort that leads in the direction of temperance and moral reform.

The officers are: Hon. President, Rev. Dr. Carman, Toronto; President, F. W. Thompson, Brantford; Secretary, B. S. Wemp, Toronto; Hon. Vice-President, Dr. W. E. Willmott, Toronto; Treasurer, Christian Mackenzie, Eby, Berlin; Boys' Work and Athletics, Aubrey Davis, Newmarket; Temperance and Moral Reform, Christian McKin, Toronto; Treasurer, G. W. Gibbard, Napanee.

New Liskeard District

The first New Liskeard District Epworth League Convention was held in Central Methodist Church, New Liskeard, Ont., on November 10th, 1913. The three sessions being largely attended. Thirty-five delegates from fourteen churches, in addition to a large number of local delegates and members, were present at the morning, afternoon and evening sessions.

Rev. F. L. Farwell, B.A., Toronto, Field Secretary of Sunday School, Toronto, and Leaguers were an interesting visitor at the Convention, and spoke on various subjects. Hubert C. C. of Enfield, who spoke on Christian Endeavor Department, Mr. Bruce Adams, of Haldimand, who spoke on the Missionary Department, Miss Cella Rowe, of Cobalt, took the Literary and Social side of the League. Why Mr. J. W. Evans, of New Liskeard, Ont., spoke on the Junior Department.

Supper was served by the Haldimand Epworth League, and was followed by the evening session held in the presence of the Lord's Supper by the Chairman of the District, Rev. J. S. I. Wilson, Haldimand, Ont.



THE EXECUTIVE OF BATHURST STREET EPWORTH LEAGUE.

The Pastor, Rev. T. W. Neal, in the center, with the President, Mr. H. A. Hall, at his right.

definite, concrete action, in a practical attempt to aid in the solution of this great problem. The individual responsibility of each member was brought vividly home to him by the citation of figures which revealed the fact that, in order to accomplish the objective which the Methodist Church of Canada has set before her. Every one of the 1,000,000 Methodists in this country (which includes non-church members and children) must undertake the evangelization of thirteen heathen in this generation, and with her teeming millions, just now breaking asunder the bands which have held her in the past, in darkness and ignorance of the civilized world," declared government speakers, "is thirsting for Western ideas, and we are to supply her with the satisfying and steady influence of our gospel, she must inevitably become possessed of a civilization superior to her by the baser elements of our civilized life, and before many years prove an intolerable menace to the rest of the civilized world."

Without an intelligent knowledge of missionary conditions the efficiency of our methods must be far from satisfactory. If we are serious in our determination to do our share in forwarding this great enterprise, we must be well informed, and what are better than mission study classes and good missionary literature?

These were among the arguments advanced and driven home by various members of the government in support of the

FOLLOWING RESOLUTION:

"WHEREAS recent political and social development in the foreign field render it of strategic importance that a great advance in missionary endeavor should be commenced at once,

3. The circulation of missionary literature among its members.
4. The organization of mission study classes, if upon consideration it is found feasible."

AND further, be it RESOLVED that a copy of this resolution be forwarded to the missionary department of this League, that it may be put into effect; to the Secretary of the Young People's Forward Movement for Missions, that he may be assured our support, and to the Editor of the "Canadian Epworth Era."

What attitude was the Opposition to take? A real live Opposition is generally expected to "fight" the Government. What the opponents of the administration have the heart to oppose such obviously good legislation? Mr. W. C. Flewman, who led the Opposition forces, showed himself well versed in political tactics. A bold frontal attack must suffer defeat—in any case it is not warranted; but surely there are vulnerable points in the armour of the Government. On these the Opposition trained their artillery. "What kind of a government is this which has just now awakened to its responsibilities? Do you call these 100,000 men a League with no more than \$250 for missions before next May? What a time to take a League which desires that mission study classes should be organized, if upon consideration it is found feasible? Why not be courageous?"

When, finally, the oratorical bombardment had ceased, three amendments had been moved to the Government's resolution:—1. That the amount aimed at should be increased to \$300. 2. That a weekly envelope system should be substituted for the proposed monthly system. 3. That the

The following was, in J. N. A. Dr. E. Booth, Eighen, Haldimand, Haldimand.

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The officers for the ensuing year are as follows:—Hon. President, Rev. J. S. L. Williams, B.A., H.L.S., Halesbury; Vice-Pres. (1) N. J. McAulay, Halesbury; Vice-Pres. (2) Dr. E. F. Armstrong, Cobalt; (2) Miss Mary Smith, New Wescott; (4) Rev. R. G. Booth, Cobalt; (4) Rev. R. G. Halbert, Englehart; (4) Mrs. W. J. Evans, New Wescott; Secretary, Mr. B. W. Halesbury; Treasurer, Mr. Harry A. Parker, One One St. Clair, Regina; Mrs. F. Ferguson, Halesbury.

BRUCE ADAMS, Secretary.

Lindsay District

At a recent meeting of the District Epworth League Executive it was resolved that mission study classes be formed in each local League, where at all possible.

2. That each local society devote the second week in February to prayer.

3. That an essay contest be held throughout the District, the winner in each local League to compete with the Leagues in the District, or prizes to be offered by the District Epworth League Executive. The essay not to exceed five hundred words, and the prize essay in each League to be sent in to the judges by the end of the month.

4. "How may our Young People's Societies contribute to the Uplifting of the Canadian Nation?" The winning essays to be sent to the District Secretary for the selection by judges duly appointed, of the winning essays. The District Secretary will be awarded the winners at the District Convention.

Orangeville District

The annual Convention of the Epworth League of Orangeville District was held at Laurel. In the absence of the District Secretary (Mr. Lindsay), Mr. G. W. Robinson, of Orangeville, occupied the chair at the morning session.

Rev. A. J. Toye, B.A., B.D., of Hornings Mills, led in "The Quiet Hour," and the afternoon session opened with devotional service by Rev. J. S. Stevenson, of Laurel.

Mr. W. T. Wilson, of Tullamore, followed with a rousing address on "How to Keep Young."

Miss Lottie Bell, of Orangeville, spoke on the subject, "Missionary Work—Its Effect on the League." Rev. A. J. Toye on the subject, "Who are Responsible for the League's Success—Why and How?"

The new President, Mr. Braden, who took the chair for the evening, gave an address on "The Value of the League to the Church."

Rev. G. W. Robinson, of Orangeville, gave an inspiring address on "The Price of Usefulness."

The Convention was brought to a close with a consecration service, conducted by Rev. Mr. Robinson.

The following officers were elected for the coming year.—President, W. E. Braden, Orangeville; Vice-Pres. (1) Miss A. Patterson, Alton; (2) Miss T. Browne, Hornings Mills; (3) Miss Kirkpatrick, Mansfield; (4) Miss A. White, Laurel East; (5) Miss Jessie Johnston, Laurel, Secretary—Treas., Miss Lottie Bell, Orangeville; District Rep. to Toronto Conf., Miss MADILL, Shelburne.

INEZ LASKIN, Secretary.

Brandon, Souris and Deloraine Districts

That the annual Convention of the Epworth Leagues of the Brandon, Souris and Deloraine Districts, held at Regina on the 1st and 2nd of December, was an undoubted success was the unanimous opinion of the large number of people who attended there.

The theme of the Convention was unique, viz., "The Saving of Society," and decidedly appropriate in these times of transition from old and stereotyped forms of religion to a broader and more social conception of the Gospel of Jesus.

Rev. Mansie Doyle, our general Field Secretary, was present, and by his presence and wise counsel gave great impetus and inspiration to the Convention.

Other papers were read and addresses given which were of a very helpful and suggestive nature. They are indeed of very high value. And that of Inspector D. J. Wright, of Deloraine, on "Religious Reading for Young People," merits special mention.

Rev. Wm. Ivens, M.A., B.D., of Pipestone, was present at the first session, and prizes a powerful appeal on behalf of the Souris Summer School. The convention pledged Mr. Ivens and his executive their most hearty co-operation.

One interesting feature of the Convention was the very enthusiastic manner in which the young people themselves, especially the women, threw themselves into the discussions and general work of each session.

At the last session there was given a very able, comprehensive and stirring address by Rev. A. E. Smith, of Brandon, on "The Religion of the New Day." After a passionate attack on all the fossilized and traditional interpretations and attempted perpetuation of old forms of religion, he went on to advocate the religion of the future, its primal dogma, he said, will be "social redemption," and its great aim will be the education and development of the social conscience. He deprecated and condemned in strong words the present prevalent economic industrial system, and held up to the Church the noble task of bestirring herself and arising to the work, and to equip and redeem the world for the Church, he contended, must do this or be in the not very remote future a non-existent entity. It is not so much reform that is wanted as reconstruction.

As has been said, this Convention is unique, and as a result the young people have returned to their work with greater visions, awakened minds, and really filled with enthusiasm. Nor will the visiting delegates ever forget the great kindness and hospitality extended to them by the Deloraine friends.

REV. H. CONNOLLY, Reporter.

Whitby District

The annual Epworth League convention was held in the commodious church at Greenbank on November 14th. As the group photograph shows, there was a fairly large attendance. As Greenbank is a purely rural village with no railway service, the district was not as fully represented as on some former occasions, but the character of the convention was equal to the best ever held on the district.

The sessions were not unduly crowded with too many items on the programme, but were well utilized in a practical survey of the work and an intelligent study of its needs.

The addresses of the Chairman of the District, Rev. M. E. Sexsmith, the representatives of the Conference League, Revs. W. W. Higgs and J. W. Whattam, Rev. J. Archer, and the General Secretary, added materially to the profit of the convention. The open conference, led by Mr. Samuel Farmer, at the afternoon session, was constructive and stimulating, many taking part.

The chair was occupied throughout by Rev. E. W. Tink, President, in a capable and popular manner. Well filled tables, provided in the most generous spirit by the Greenbank friends, amply met all the physical

Vancouver District

The November meeting of the Vancouver District League Executive was held in the board-room in Hamilton Hall, on the 6th. About thirty-five representatives gathered right after the day's work, and enjoyed a luncheon, arranged by the ladies of the executive. After lunch the meeting was called to order by the President, Mr. Wesley Stewart, Mr. Armstrong, of Wesley League, led in prayer. The Secretary, Mr. H. T. Brown, called the roll. In addition to our executive, our representative was present from Chengitzi, Mr. J. J. McNeil, whom the executive was delighted to greet. Another new representative was Mr. Horel, of Lynn Valley. The President read a few lines on prayer, and appealed to the Leaguers for a missionary and spiritual work for the winter months.

The Missionary Vice-President, Mr. Harvey Seif, gave an excellent address, urging the Leaguers to keep the missionary fire burning, that our District may reach the \$5,000 mark.

The Vice-President, Mr. Murray Stewart, gave a written report outlining the campaign to enlarge the enrolment for the "Epworth Era" and the "Christian Guardian"; also arranged with Rev. Mr. Stillman, at Hamilton Hall, to receive all gospel papers, that the Leaguers would gather for the use of our missionaries on the Thomas Crosby Epulsion League, he also outlined a series of debates for the various Leagues in the District.

The Treasurer, Mr. Hogg, gave a financial report.

Miss Armstrong and two little Chinese girls, representing the Chinese Methodist Mission, and sang hymns in the Chinese language, which were highly appreciated by the executive.

During the meeting Miss Hartwell favored us with a solo in Chinese.

This most interesting and helpful meeting was closed with prayer by Mr. Horel.

WESLEY STEWART, President.

Mock Trial

The following account of a very interesting meeting of this character, recently held in the Colborne St., Brandon, Epworth League, is sent in by the Third Vice-President, Mr. Russell J. Frayne.

The first of a series of Mock Trials which will be put on by the Colborne St. Leaguers was held in the basement of the church. A large number of Epworth Leaguers and thoroughly enjoyed the court proceedings.



GROUP OF DELEGATES AT WHITBY DISTRICT EPWORTH LEAGUE CONVENTION, GREENBANK.

cal needs of the delegates, and the time thus afforded for friendly social intercourse was spent very profitably.

The officers elect are: Hon. President, Rev. M. E. Sexsmith, Whitby; President, Rev. W. W. Higgs, Greenbank; Vice-Pres. (1) Miss H. G. Goad, Port Perry; (2) Mrs. E. Green, Greenwood; (3) J. W. Reel, Greenbank; F. Richardson, Whitby; (6) Miss Gertrude Kemp, Almonds; Secretary, J. W. Tink, Seagrave.

Prospects are bright for the Whitby District under the wise and enthusiastic leadership of its capable President and wide-awake Executive.

The prisoner, Mr. Indifferent Outlook (Mr. Alec Lockington), was charged that he had violated the Epworth League and Sunday School Lookout Committee, was negligent in performing the duties of his office.

His counsel, Mr. H. J. Bassett, presented the plea that the prisoner had given as much of his time to the work as could be spared from his business.

A. M. Harley presided as judge. Miss Grace Struthers was junior counsel for the defence, Mr. R. J. Frayne, counsel for the Crown, Miss Grace Durham junior counsel for the Crown, while Mr. Gordon

Executive Meeting of the General Board

TABLE REFERRED TO IN THE PREVIOUS COLUMN.

COMMITTEE MET ON DECEMBER 18TH.

The quarterly meeting of the Executive Committee of the General Board of Sunday Schools and Young People's Societies was held in the General Office, Wesley Buildings, Toronto, on Thursday, Dec. 18th, Rev. Dr. Carman presiding. All the members were present except Dr. Cross, who was detained on account of illness.

Reports were presented from each of the Secretaries of work done since the meeting of the full Board in September. General satisfaction was expressed at the state of the work on the whole field and at the outlook for the future.

From the reports of the General Secretary and the Treasurer, in reference to Rally Day offerings, it was shown that more and more the policy of the General Conference is being adopted by the Church generally, and the hope was expressed that all would soon heartily unite to make every provision for the support of the General Sunday School Fund as it exists in the Discipline, actual in the practice of the local congregations and schools. From the table opposite, the actual conditions as far as the current year is concerned, may be learned.

The matter of the transfer of the place of residence of Rev. J. K. Curtis, as decided on by the Board at its last meeting, from Sackville to Montreal, was brought before the Committee, and after an extended consideration of the whole situation the following resolution was adopted and ordered to be printed in our Church papers:

"Whereas, at the annual meeting of the General Board of Sunday Schools and Young People's Societies, held in April, 1913, the Rev. J. K. Curtis, B.A., was elected Field Secretary for the Board in the Eastern Conference;

"And whereas, subsequently in June 1911, the Nova Scotia Conference, by a vote of the Board itself on record at its meeting, did to said action of the Board on the ground, first, of expense, and second, in the conviction expressed in the resolution of Conference, that 'our young people's work can be maintained with the assistance of a Secretary living near the centre of our Dominion;

"And whereas, in the succeeding years, Mr. Curtis was largely limited in the Eastern Conference to Circuit visitation, when Districts elsewhere were calling for much additional service in Institutes and Conventions, which calls could not be met;

"And whereas, this year the City of Montreal, through its Epworth League Union and other channels, having asked that one of the Field Secretaries be located there in order to give leadership and direction in the working out of the many problems in and about this great metropolitan city, the Board, at its last meeting, held in September, decided to remove Mr. Curtis from Sackville to Montreal as the place of his official residence that he might be better situated to serve the Montreal Conference while at the same time continue his supervision of the work in the Eastern Conference;

"And whereas, now the General Secretary reports the receipt of a number of resolutions and private letters from the Eastern Conference, all of which with the exception of two or three are from the Nova Scotia Conference, protesting against the removal of the place of residence of Mr. Curtis from Sackville to Montreal;

"And whereas, Mr. Curtis has found it impossible so far to secure a suitable and satisfactory residence in Montreal;

"Therefore, be it resolved that Mr. Curtis be instructed to follow out his programme of work as already arranged until the meeting of the next Annual Conference, and that he take no further steps meanwhile towards his removal, until the next Annual Meeting of the General Board, in July next, at which meeting, if it be deemed necessary, further consideration of the resolution regarding his removal may be made by the full Board."

The date of the next meeting of the General Board was fixed for July 7th, immediately following the celebration of the Silver Jubilee of the Epworth League, to be held in Buffalo, N.Y., from July 1st to 5th.

CONFERENCE.

	Total No. of Schools in Schools counted.	Schools ordering Rally Day Supplies.	Schools Submitting Rally Day Offerings.	Amount of Rally Day Offerings received.	Schools using Rally Day Services and not remitting
Toronto	459	250	192	\$1,216 25	58
London	487	298	222	1,305 63	76
Hamilton	394	248	196	1,225 00	52
Bay of Quinte	429	282	231	1,198 72	71
Montreal	417	230	140	868 44	90
British Columbia	135	77	51	355 70	26
Alberta	254	108	96	642 24	12
Saskatchewan	235	166	79	488 59	76
Manitoba	227	154	87	770 29	47
Nova Scotia	223	102	70	356 93	32
New Brunswick	203	103	65	307 84	37
Newfoundland	247	89	42	356 59	47
	3660	2086	1462	\$9,092 22	624

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Smiles

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

"Now, grandma, you mustn't scold! You see, if it wasn't for us you wouldn't be a grandma at all."

It was during the rush hours, and the car was crowded to its full capacity, and then some.

A rather gaudily dressed young man was standing next to a German, each holding on to the overhanging strap. The car gave a sudden lurch, which resulted in the young man's stepping on the German's toes. This irritated the German, who addressed the other angrily:

"Mine friend," he said, "I know mine feet was meant to be walked on, but dot brivilege belongs to me."

During a convention, one of the bishops had an experience he will long remember. He was a portly man, weighing over 300 pounds. One afternoon while walking through Park Common he sat down on one of the benches to rest. When he attempted to get up he failed in the effort. He tried again and failed. About this time a little girl, poorly clad, came along and was attracted by the struggles of the Bishop. Stepping up to him, she exclaimed:

"Don't you want me to give you a lift?"

The Bishop gazed at her in amazement, and exclaimed:

"Why, you can't help me. You are too little."

"No, I am not," she replied. "I have helped my pa get up many times when he was drunker than you are."

Measuring Time by Moons

The Indians measure time by moons, says the *Journal of Education*. They count twelve for the year, and then add one more, which they call the "lost moon." They have a descriptive name for each month:

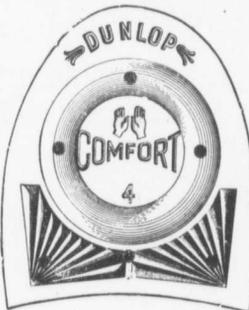
- January, the cold moon.
- February, the snowy moon.
- March, the green moon.
- April, the moon of plants.
- May, the moon of flowers.
- June, the hot moon.
- July, the moon of the deer.
- August, the sturgeon moon.
- September, the fruit moon.
- October, the travelling moon.
- November, the beaver moon.
- December, the hunting moon.

Preachers

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