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OUR LARGER COMRADESHIP THE TASK OF YOUNG METHODISM

By REV. J. SCOTT LIDGETT, M.A., D.D.

Ex-President of the Wesleyan Methodist Conference, Warden of the Bermondsey Settlement in London, and Vice-President of the Wesley Guild Central Council.

It is a privilege to be asked to give a call to arms to young Methodists throughout the world. Upon them rests the responsibility under God of so playing their part in the twentieth century that Methodism shall not be added to the spent forces of the past, but should, with splendid faith and consecration, take its part in moulding the spiritual history of the future. The Methodist revival of the eighteenth century has, perhaps, done more than any other religious movement to shape the spiritual convictions and ideals of the English-speaking races throughout the world. All dispassionate historians have recognized its untold influence in renewing and deepening Christian experience, in promoting evangelical aggression, in purifying morals, and in quickening humane sympathies. Its prevailing spirit, rather than its intellectual achievements, has made evangelical theology more gracious and generous than ever before. Its services to the new communities which have sprung up throughout the world during the past two centuries have been unspeakable. No more providential movement has taken place in the whole history of the Christian Church.

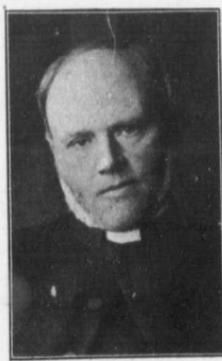
All this has given to young Methodists a priceless inheritance and set them an extremely high standard of consecrated service. Every distinctive element of its influence, rightly understood, is more congenial to the twentieth century than to either of those that have gone before. *Spiritual experience, world wide evangelism, broad humanity, are the religious watchwords of our age.* Of each of these, and of all in combination, Methodism should be one of the mightiest exponents. All that is required is that the rising generation should have the insight to perceive the true meaning of the Methodist tradition, the high courage and unworldliness that are needed in order to give full expression to it at the present day. Concentration upon the highest and consecration to give effect to it,—these are the two things that above all are wanted. All that need be added is the joyful confidence and the boundless energy that marked our forefathers in their service to the Kingdom of Christ.

A new world is at present in the making. The federation of mankind is no longer a dream of visionaries, but is becoming part of the practical politics of the world. The

vision of Ezekiel is being fulfilled on an unprecedented scale. The valley of vision is now the world. The bones and sinews are coming together. The flesh and skin are covering them above. What is needed is the breath of the Spirit; the higher life of inspiration by which they may live. In other words mankind is becoming before our eyes one vast organism, and what it waits for is the redemption and quickening through which the transforming grace of Christ may control and empower the activities of the world.

To make the Gospel known to all mankind, this is the first task. *The missionary call is the first that should be heard by young Methodists.* It should embrace and direct every sympathy and endeavour of their lives. The first-fruits of this missionary endeavour will be the promotion of close fellowship between all churches and all peoples. While promoting this wider fellowship young Methodists should seek to bring all English-speaking peoples together in the closest co-operation, to promote the interests of Christianity and humanity whenever they are endangered by international action.

Another great task is opening up before the civilized communities of the world. This is to secure for the weakest and most defenceless such favourable conditions of life as will promote and not injure their highest welfare. The forces of selfishness, impulse, and arbitrary freedom must be controlled and transformed by the highest conscience of the community as a whole. If the heathen world is to be won for Christ, the Christian peoples must present to the world an object lesson of what the Christian religion can do, not merely in the individual, but in the economic, social, and political spheres, to uplift humanity and to make Christian civilization a pattern to the world. Above all, young Methodists should exemplify and uphold the moral interests upon which the worth and future of our civilization depend. The call and opportunity reveal unbounded possibilities. Happily the grace and power of Christ are more than sufficient to enable us to answer to them. Let us seek the Baptism of the Spirit, and then go forth, with joyful courage, to our great task.



REV. J. SCOTT LIDGETT,
M.A., D.D.



"Thou art the same, and Thy years shall not fail."

"Jesus Christ, the same yesterday and to-day, and forever."

IT is significant that the writer of Hebrews opens his epistle to a positive statement regarding the unchanging Christ, and closes it with an inspiring reminder that though many and varied changes may be the experience of believers, they may confidently count on the unchanging presence and help of the Friend whose "years shall not fail," and who in the fulfillment of His own personal assurance, "Lo, I am with you always," proves Himself from age to age, "the same yesterday, and to-day, and forever."

The time is opportune for us to remind ourselves of the same indubitable truths. Swiftly the months pass by in the tireless march of years, and calendar changes repeatedly emphasize for us the mutability of all human affairs, and the limited extent of earthly life. But in it all, happy is the man who cultivates the upward look and with expectant faith and hope, prays, "O Thou who changeest not, abide with me."

Another year has passed by, a new one presses on, and we count ourselves as twelve months older. What then? Age is not primarily so much a matter of physical as of spiritual being, and the secret of perpetual youth is in personal intimacy with and resemblance to Him who is eternally young. Let the new year, therefore, find the elders among us looking up. No man is old as long as he aspires, and in "Jesus Christ, the same yesterday, and to-day, and forever," is the fulfillment of the highest aspirations of which the human soul is capable. Would you keep young? Think of Him—the unchanging Christ; and not only will such thoughts renew and revivify the hopes and aims of long ago, but in the turning of the years you will despite their increasing number, be sustained in glad and buoyant youthfulness of spirit even though the frosts of many winters may have sprinkled your hair with silver snow, and the responsibilities of life have furrowed your brow with lines of care. Let the elders rejoice in Him.

But to the young, this thought of the Unfailing One should ensure an inspiring entrance into another year. The door swings backward on the Old Year and it is closed forever with only memories of the past remaining to gladden or sadden us. The door swings forward and we are ushered in to the New Year with a sense of possession, that whispers to us of unmeasured possibilities lying ahead if we but go forward guided and sustained by Him who knows the whole way, and who is sufficient for every emergency that may arise.

That last fact is the Apostle's thought of Christ. He is all we need, and in Him our all of need is met.

What a ground of confidence is here! Is it temptation that confronts us with the subtle poison of sin hidden within some apparently harmless exterior? He is still able to succor those who are tempted.

Is it trial by which our heartstrings

are torn with grief and our eyes overflow with tears. He is still the One whose comfort is tenderer than a mother's words of love and cheer.

Is it doubt that, spectral like, confronts us and makes us afraid in the gloom and cloud of unbelief? He is still the Great Teacher willing and waiting to guide us into all truth.

But who can make inventory of all Christ is to those who know Him and who cultivate His personal friendship? The possessions of earth may be mathematically computed, even the value of human fellowship may be measurably stated.

"But those who find Thee, find a bliss Nor tongue, nor pen can show, The love of Jesus, what it is, None but His loved ones know."

Something Absolutely New

The General Board Makes a Beginning

Lantern Evenings at Little Expense

A Depot of Lanterns and Slides Established

An Occasional Picture Programme for Your League
All Needed Supplies Provided at the Least Possible Cost

THIS is simply an announcement for their use. Their value as influential factors in the education of the young is admitted on every hand, and their effects on the character for either good or evil is beyond question. But to only a few of our Leagues is the ownership and regular use of a lantern possible. It has long been the desire of the General Secretary to be able to place within the reach of all our young people, for occasional use in their meetings, a simple yet efficient outfit that will afford them the opportunity of an enjoyable and profitable pictorial program. By provision of the General Board, and by the liberality of a few friends who have made special contributions to this new department, we are able to announce a beginning.

Each of our five Field Secretaries is being provided with a lantern equipment by which the purpose and scope of our Sunday School and Young People's work will be illustrated. Every phase of Sunday School and League life will be shown and the educative influence will be great and permanent. Evidence of this was given in the letter from Alberta in our last issue referring to Mr. Westman's illustrated lectures there.

Through the generosity of Mr. Geo. W. Gibbard, Nanapan, Mr. Westman was provided with his equipment several months ago, and his popular use of it adds much to the effectiveness of his public addresses. Through the increased offerings of some of our Toronto Sunday Schools and the personal subscriptions of Mr. Chester Massey and Hon. Geo. A. Cox, we are enabled to extend the work, and not only will all the other Field Secretaries be fully provided, but a start is

made towards supplying the needs of our local Societies individually. If this provision is appreciated and utilized, it is our expectation and hope to greatly add to our store of supplies and make our lantern department large enough and complete enough to meet all demands that may be made upon it. At present the General Secretary can offer, for an evening, to any Sunday School or League, on terms which will be made fully known by letter to the applicant, a lantern outfit, complete in every particular and easily within the use of any intelligent person who will follow a few simple and plain directions, and the following sets of slides—

1. The Queen City. 100 views of Toronto, showing its main buildings, parks, streets, exposition, sports, and people. These slides are all from exclusive negatives, and cannot be either hired, borrowed, or bought elsewhere.

2. Toronto to the Coast. 100 views of Canada as one would see it in a trip to the Pacific Province, and comprising scenes of city and town, mountain and prairie, almost wholly the product of the General Secretary's own camera in his travels to the West.

3. From Calgary to Port Simpson. 100 views wholly in British Columbia, illustrating as one would see it in a trip to the Pacific Province, and comprising scenes of city and town, mountain and prairie, almost wholly the product of the General Secretary's own camera in his travels to the West.

4. The Queen City. 100 views of Toronto, showing its main buildings, parks, streets, exposition, sports, and people. These slides are all from exclusive negatives, and cannot be either hired, borrowed, or bought elsewhere.

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will be useful for literary evenings at any time.

4. *The Life of John Wesley*. About 75 choice colored slides, illustrating the career and labors of the Founder of Methodism.

5. *The Life of Martin Luther*. A set of about 50, similar to the above, dealing with the great reformer.

6. A mixed programme. 100 slides in various sections or parts, e.g., (1) Among the sealers of Newfoundland; (2) "Enoch Arden" (poem); (3) "The Village Blacksmith" (poem); (4) "Excelsior" (poem), and similar subject matter—in all providing a capital evening's programme.

Additions will be made to these sets as time progresses. In each case, either type-written or printed descriptions will accompany the views, and no trouble need be experienced in presenting the whole both artistically and entertainingly.

Our desire is to place within reach of all, even the purely country Leagues, an equipment which can be used with pleasure and profit anywhere, and at a minimum of cost. Further particulars will be cheerfully given to all enquirers by letter.

Note.—This announcement is sufficient for the present, and will test whether or not our Societies with reasonable distance of the General Offices desire to improve the privileges and opportunities herein offered them. Address in every case the General Secretary and Editor, Wesley Buildings, Toronto.

Some Good Things to Come

We shall endeavor in every issue of our paper to present to our readers an attractive and wholesome bill of fare. We do not expect to please everybody. No editor ever did that. But we shall try to profit all who read our pages. The "Men of Whom You Ought to Know" and "Seasonable Canadian Scenes" will run through the year. Look for some splendid pictures of Dr. Burwash and of Victoria College next month, and keep your eye open for "The Harvest of the Snow." It is surely coming. Next month we begin a series of articles graphically describing a tour through Luther's country, written by Rev. F. E. Mallott, who recently spent several months in Germany. They will be finely illustrated. The junior pages will contain bright and happy faces of some of our little folk as the Editor is privileged to see them through the eye of his camera on his rounds from place to place. A number of excellent articles dealing with the practical side of Sunday School and Epworth League work are already in type, and will be given as opportunity occurs. Announcement will soon be made as to the Weekly Topics for 1913-14. We shall welcome any suggestions as to this list for our young people's meetings. We call attention to pages 18 to 22 in this issue. The Dialogue there given will be found practicable to many of our societies, and as frequently as possible we shall give something similar

in purpose. Altogether we feel justified in promising twelve good issues if our plans prevail, and trust our friends will do their part to maintain the interest and steadily increase the circulation of our paper.

A Hive of Be's

A friend in Stayner tells in a letter of a programme held there some time ago. It was entitled "A Hive of Be's." She says, "We made our programme cards the shape of hives, decorated them with pictures of bees, and tied them with yellow ribbon. These cards were distributed to the members as they came into the room. As each person had a programme there was no need of calling out the names of those taking part." A number of papers were read. Be polite, be prompt, be true, be prudent were subjects treated in order. One of these, the first named, we are pleased to give on page thirteen in this number. It can be easily seen how interesting and practically suggestive such an evening's programme may be if pains be taken with its preparation. The very emblem of the evening—a beehive—suggests busy workers, and as with honey so with the wholesome sweetness of an Epworth League, where all are industrious and united, there is no lack. But bees have no place for drones inside the hive, and even so the League is no place for any one so simply put in the time living on others.

Men of Whom You Ought to Know

District Essay Contest

In the March number of this paper, Essay Contests to include the whole District were recommended by Mr. Howie in his article on Literary Evenings in the League. At least one District has reported on this plan, and the following extract from a letter received from the President of the District League (Wiaraton) will make the method clear. Mr. Alken says, "After our Convention last year, I called the Executive together and asked that each District Vice-President carry out some definite work to help the local Leagues. Under the guidance of Mrs. C. F. Foster, Literary Vice-President, we decided to carry out the Essay Contest as suggested in the Era. Each local League was requested to have an Essay Contest among themselves, using the subjects suggested by the District officer. These essays were to be judged locally, and the best essay was to be sent on to the District Convention in competition with the others. The District gave a prize for the best essay received. A number of splendid essays were forwarded, and the prize was awarded to Miss Walpole of the Oxenden League, for her essay on 'What can I do in a general way to make my country better and brighter?' The reading of the prize essays from the local Leagues makes a splendid Literary Evening for the District. We intend to try this plan again."

We strongly recommend this plan to all Districts, and if we find that any number of District Third Vice-Presidents are taking the matter up and working it through their territory, we shall be pleased to recommend that the General Board award a suitable prize to the writer of the best essay submitted out of the whole. The General Secretary and Editor will be delighted to hear from any District Executive on this matter. Your District will be the gainer if your young people enter heartily into such a friendly competition as the Wiaraton District has just concluded. Miss Walpole's essay will be found on page twelve of this paper.



REV. A. C. CREWS, D.D.

Editor Sunday School Publications

There were sent to press during last year 320 issues in the 310 working days, giving a total number of pages of 127,853,864 or an average stream of official papers of 412,432 pages per day, being the average of eight working hours per day of 51,554 pages. This vast stream of healthful literature floods our country from the Atlantic to the Pacific.

The Missionary Yacht "Iwyll" and Her Work on Kootenay Lake, British Columbia

WHEN, two years ago, it was found that the C. P. R. had about sixty ports of call on Kootenay Lake, and that our Church had but two missions there, the conviction was reached that more must be done in the way of missionary service to the whole region. If the immediate needs of the settlements being established all along the shores were to be met, and something like an adequate beginning be made for future expansion. It was clearly manifest that only by boat could these places be visited, and to secure such and equip her for the service became the supreme desire and purpose, for the time being at least, of Rev. John Calvert, then stationed at Grand Forks, B.C.

With characteristic earnestness and perseverance he set to work to meet the need. Six hundred miles or more farther west the Marine Mission on the Pacific Coast had demonstrated the value of

Morning Class of Centennial Church, Toronto, and says, "I appreciate their kindness very much." We know no reason why many more of our Adult Bible Classes and Sunday Schools may not help in so good a work and make the boat in every sense a bright and shining light. Dr. Calvert is regularly stationed at Kaslo, B.C., his work is regular and by direct appointment of his Conference, so none need fear that in assisting it they are in any way contributing to a vagrant or irresponsible scheme of a visionary or impractical enthusiast. We say this to give all assurance to our friends who are properly cautious about such matters. The "Iwyll" is worthy of all support and her missionary captain of all confidence.

From a letter written late in the fall (not directly for publication), we quote the following interesting statements of the missionary:



THE MISSION YACHT AND HER CAPTAIN.

water communication and a suitable boat service in reaching the scattered minor ports and settlements with the Gospel message, and Dr. Calvert saw no good reason why the great stretch of inland waterway should be left destitute of the Word of life. Guided by the Missionary Board and the councils of his own Conference, and assisted financially in his commendable enterprise by individual subscriptions as well as by the grants and loans of the Society, he has succeeded in placing in commission the staunch yacht "Iwyll," some photographs of which accompany this article.

Dr. Calvert's thought and aim have been to make the "Iwyll" a distinctively Sunday School boat, at least so far as her upkeep is concerned. Many of the Sunday Schools of British Columbia have already contributed to the maintenance of the yacht, and some very acceptable donations and gifts have been made from schools in other parts; e.g., in a recent letter he gratefully acknowledges the present of a fine electric searchlight sent by the Young Men's

"The 'Iwyll' has been in commission since the opening of spring; she has made many trips in the interest of gospel work; lonely settlers have been reached, the gospel preached where it had never been preached before; homes have been cheered and some lives made a little brighter by her visits. August 15th last was a great day in her history. In the morning I took her out in a nasty wind, visiting a lonely settler's home an hour's run from my home; made the run in safety, but had the misfortune to fall overboard myself just as I made the landing. My engineer helped to fish me out, and as I weigh upwards of one hundred and fifty pounds, he had the biggest thing on his hook he ever caught alive. I changed some of my clothes; went ashore, preached, dined, and commenced the return journey. I took some of the friends of Kaslo with me to help in the singing, and was obliged to hurry them aboard as I

saw a south storm was coming and the return journey might be dangerous. The storm broke upon us, thoroughly drenching me to the skin again. A tremendous sea rose, driving all on board but the captain down below. I had to stay with the wheel, and was thankful when I dropped anchor in our home harbor. I was dead tired out, as the helm is heavy work in rough weather. At 10:30 that very night a knock came to my door, calling me from bed. I found a gentleman waiting who told me his wife and her sister were marooned on the beach nearly three miles away and had been there for hours, that no one would go out in the storm and darkness, for it was like Egyptians night with a fierce wind howling, and a tremendous sea running; would I go to the rescue? He had been told that the 'Iwyll' was the only boat in Kaslo that could face the weather conditions obtaining. I nearly took my breath away for a moment. I knew what the trip meant, but I thought of the ladies, and, to make a long story short, I called my engineer, and we got under way as soon as possible, made a landing in the boiling surf, dragged the ladies aboard, and along the deck to safety, and returned home, reaching Kaslo safe and sound, after midnight, with a grateful crowd on board. The gratitude of the rescued ladies and of all their friends has been unbounded. I am so glad that your missionary and your boat had this opportunity of being useful.

"I am sure the 'Iwyll' is needed in these waters, and there seems to be a place for your missionary to fill. God give me grace to fill it."

The newspapers of the region have apparently the same conviction, and not only have they given due praise to the boat and her small crew for rescue work as above graphically described by the missionary, but from the Kaslo paper we incidentally learn the following additional facts:

"The mission yacht 'Iwyll' rendered good service to local boat and launch owners on Monday last, when she removed a dangerous sunken log from its self-selected anchorage in the bay opposite the K. & S. wharf. The log did not reach the surface, and was discovered by the engineer of the 'Iwyll' when returning to the yacht, his dinghy striking the log, the tip of which was more than a foot below the surface, a constant menace to all kinds of craft. Local boatmen would do well to note that the log, too heavy to tip, entirely removed, now lies on the rocky reef opposite the K. & S. wharf, near where the 'Iwyll' has her moorings, with point or tip of log exposed. Dr. Calvert, the captain, further marked the situation by lashing a floating stick to the tip of the log."

The Western Methodist Recorder, especially interested in British Columbia church work, says: "The 'Iwyll' appears to be doing fine work up and down the Kootenay Lake, visiting and settling among camps that otherwise would seldom hear the gospel preached and sung,"

and with this judgment many more who have first-hand knowledge of her work during 1912 fully agree.

But extracts from personal letters received by the editor from Dr. Calvert

will be more interesting than any general observations of our own could be. The following are a few interesting items:

"We are about to lay 'Iwyl' up for the winter. I dread doing so, but it cannot be helped; we cannot run with safety in the heavy frosty

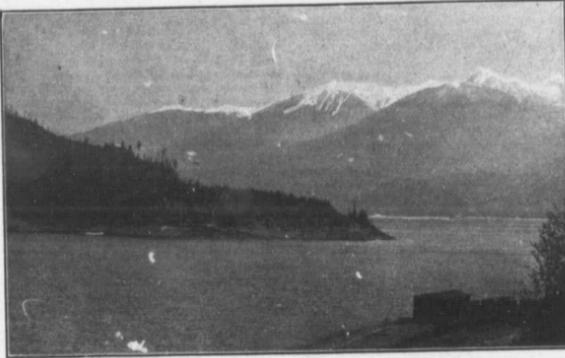
acter of the shore line we have to deal with. Often I get to a place, after miles of running, when a wind springs up, and the shore becomes dangerous, the water being so deep that I cannot anchor, except so near to the shore as to strike it when the boat swings in. Mileage does

"She dragged her anchor the other night in a terrific gale, and drifted into the main lake. My engineer was asleep aboard, and knew nothing of his peril until the excessive rolling awoke him, when he went on deck, to find the boat in the middle of the lake, rolling incessantly, the anchor hanging, and he alone. He managed to get the anchor aboard, start the engine, and run into the harbor, lying alongside the inner wharf till daylight. Boat and man were in great danger in the pitch darkness, and no one knowing of it, but God in His goodness mercifully preserved both.

"The same gale tore boathouses from their moorings, and drifted one of them several miles across the lake. We were not put to any expense or loss. We have lively times once in a while on this lake; wind tears down the mountain gorges, and kicks up a fearful sea. We do not venture out in it if we are inside; if we are out, we keep a-going."

And we are sure our readers will wish for the genial missionary captain good health and abundant strength, that he may "keep a-going" in his good work. But he must have supplies; he ought to have another "hand on board"; the expenses incident to such work as he is doing are varied and many; and a contribution from many a Sunday School which would never be misused by those giving it, would greatly help. The editor will gladly forward any moneys sent to this office, or you can write direct to the responsible man in charge, Rev. J. Calvert, D.D., Kaslo, B.C. All contributions will be duly acknowledged, regularly reported and officially accounted for to the Conference authorities.

By sympathy, prayer and financial support, let us make the "Iwyl" as effective on her mission of mercy and good-will as her sister missionary ship, the "Thomas Crosby," is bound to be on her larger and longer routes up the Pacific coast. God bless, preserve and prosper the devoted men who brave the perils of wind and wave to carry the good tidings to the lonely and scattered settlements all along our widely extended shores.



THE "IWYLL" AT ANCHOR IN HER HOME PORT, KASLO, B.C.

weather. Gasoline does not vaporize readily in the cold, hence my wish to substitute steam some day."

"The 'Iwyl' is a splendid sea boat. We have had an exceptionally rough summer, heavy winds nearly all the time, but I have not shipped two pints of water the whole season. You would be proud of the boat if you could see her take the combers like a duck."

"Having the care of the Kaslo mission, the chair of the district, as well as the lake work, my hands are pretty full. I do not think the arrangement the best that could be made. I cannot give the time to the lake work that it demands; but for this year it is the best that could be done."

"There are many difficulties to be overcome, not the least of which is to get ashore at times after I have made a run. The shores of the lake are very precipitous, and it is impossible to anchor in many places, so that I am often forced by adverse winds springing up to steam away from a place after reaching it, without going ashore, as I cannot send the boat out into the lake to await me, having but one helper on board; neither can I send my helper ashore, as we are both needed in stormy weather to handle the craft. In calm weather we can land anywhere; in windy weather, with a lee shore, I clear out, believing it to be my duty to care for the ship first."

It must not be supposed therefore that the navigation of the Kootenay is always either pleasant or safe. Anyone who has visited its shores will realize at once the difficulties that must confront the missionary in his comparatively small boat as he visits from point to point. Some of the settlers are by no means easy of access, yet these very people are perchance the ones who need the missionary's visit the most. A glance at some of the pictures illustrating this article will show the nature of much of the shore line. Dr. Calvert writes:

"My idea in photographing the rocky point was to show the char-

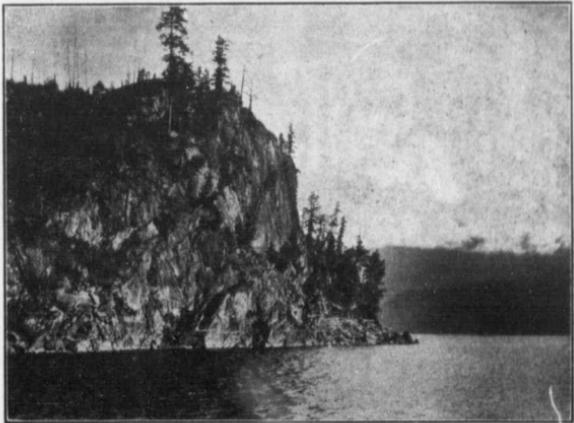
acter of the shore line we have to deal with. Often I get to a place, after miles of running, when a wind springs up, and the shore becomes dangerous, the water being so deep that I cannot anchor, except so near to the shore as to strike it when the boat swings in. Mileage does

not count for much in our work, nor does the small number of sermons preached mean that little work has been done. Our work is more hand to hand, by personal contact, and I am thankful to say that we have not been unmindful of its use."

And that he thoroughly appreciates his work and enjoys it richly is evident from this brief extract:

"This is a glorious work; a little trying sometimes when you are wet to the skin, blankets are soaked, and no fire aboard, but the gratitude of the lonely ones warms the soul, and you forget the body."

That there is some measure of danger attached to the work, and some exciting



THE ROCKY POINT REFERRED TO BY DR. CALVERT.

incidents connected with its routine, is very clear from still another letter, in which our missionary wrote of the boat in a storm:

We have some splendid pictures of the "Thomas Crosby," taken specially for us. We have lantern slides of them, and will reproduce them before long in this paper.

Citizenship

As Treated by Miss Mary Waugh, Fourth Vice-President of the Strathroy District Epworth League, at the Recent Convention at Watford.

IN studying this subject the first thought I have considered is the

GOVERNMENT OF SELF.

The end of all government is the cultivation of good citizenship, and the initial lesson for the coming citizen to learn is the government of self. A good citizen is one who lives a useful life, and no person can be useful who has not acquired the power of self-control. There is a sphere of activity for every member of society. Each person has constant duties to perform, and if he neglects these duties society suffers loss.

A popular opinion prevails in many quarters that only a few persons succeed in life, and that the human race in its progress sustains the theory of "The survival of the fittest." There can be no theory more unsound if the Christian

life less perfect. The duty of every citizen begins in the family.

If children learn obedience to parents they readily become obedient to the authority of the country. As they advance in years, in discretion, and in education, they realize that all local authority has its centre in the constitution of the country. The more they are led to see the value of the government under which they live, the better they become fitted to discharge their duties as citizens. Unselfishness is learned in the home as well as obedience and respect for authority.

In the home are fostered habits of kindness and consideration for the younger and weaker members of the family. It appears, therefore, that whatever helps to make a good father or mother, a good husband or wife, a good son or daughter,



KASLO B.C. METHODIST CHURCH AND PARSONAGE.

view of life's purpose is to have acceptance.

What is success in life? What is failure? No person need spend a wicked life. Everyone has the privilege of being good. A person who does his duty in life cannot be said to fail. A good person is necessarily a benefit to society. No good man neglects to improve his opportunities for usefulness.

It should therefore be understood, that what young Canadians need most is not an extensive knowledge of civics—valuable though this is—but such a training in habits of self-control as will enable them to follow readily in the path of duty, to strive to be useful members of the community, and to feel that the conscientious pursuit of what is good and noble brings certain reward.

GOVERNMENT OF THE FAMILY.

The family is the school of all virtues. Within the circle is awakened the spirit of obedience, love, self-sacrifice and proper ambition. Investigation of the home conditions of criminals give overwhelming proof of the enormous influence which the family life has upon the careers of its members.

It is, therefore, or should be, the first effort of the Church as well as of the State jealously to guard against any influence which will tend to render family

a good brother or sister, also helps to make a good citizen.

GOVERNMENT OF THE SCHOOL.

The aim of the school is to make good citizens. Successful citizenship is the highest product of education. True education promotes intelligence and strengthens the moral faculties. The higher and more complex the duties of life become the more education is needed. The teacher leads his pupils to think. It is thinking that drives the world.

The reference to school at once brings up the question of education. People often have a wrong conception of education, and generally associate with it branches of learning such as arithmetic, grammar, history or chemistry. They take it for granted that knowledge and education are synonymous. They assume that children who acquire much information of the ordinary subjects of the curriculum are making educational progress, and they fail to recognize the true functions of the teacher.

It should not be forgotten that the main purpose of the school is to train, and that the acquisition of knowledge is only a means to an end. Education is therefore the formation of character, and this has to do with the entire nature, physical, intellectual, moral and religious. The wise scholar will be jealous of los-

ing any single advantage that the school affords. He will understand that without intelligence he can never become a capable and useful citizen.

Good citizenship must recognize the value of those virtues which make good men. There can be no liberty without truth, honor, industry, temperance, kindness, charity. "You may build your capital of granite," said Wendell Phillips, "and pile it high as the Rocky Mountains, if it is founded on or mixed up with iniquity, the pulse of a girl will in time beat it to pieces." To teach grammar or chemistry without teaching them that passions uncontrolled, impulses unrestrained, and appetites unregulated, are sure to bring irretrievable ruin, is to omit the best training for citizenship.

THE NATURE OF GOVERNMENT.

Ever since civilization began people have in every land associated with one another. Even among barbarous tribes men have little desire to live solitary and independent lives. That each person is not free from certain responsibilities towards other members of the human family was taught as far back as the time of Cain. As communities improve in intelligence the relations of life become more complex and the advantages of intercourse are more clearly felt.

No man can live to himself. A country cannot live to itself. Nations as well as individuals find it beneficial to have dealings with one another, and those that keep to themselves make little progress.

The feeling which impels people to associate is universal and natural. Controlled by this social instinct, individuals form groups, communities and federations, united by special kinds of friendliness. To enter into the different forms of government would require too much time. I simply mention some, such as monarchy, absolute and limited, aristocracy, democracy, republic.

We as Canadians are proud of our country. It is natural that every person should have a special feeling towards his own country. If the nation has had a memorable history, if the country is strong and prosperous, if the laws and institutions have help to secure freedom, and if the policy of the government has made for righteousness, a sense of affection and loyalty may be expected to govern the citizens.

The words of St. Paul, "I am a citizen of no mean country," may be repeated in substance by every Canadian. If the Great Apostle of the Gentiles had reason to be proud of being called a citizen of Tarsus, the people who live in Canada may also with pride regard themselves "citizens of no mean country."

A look at the map will show the great extent of the Dominion. It forms thirty per cent of the area of the British Empire, and one-fifth of the world's area. Its striking natural features, the grandeur of its mountain ranges, the beauty of its rivers and lakes, its magnificent forests, and its vast stretches of fertile land, are recognized by all travellers. Its great extent of timber lands, its almost boundless treasures of valuable minerals, its extensive and well-known fisheries, and its geographical facilities for commerce, give Canada superior advantages in view of the growing importance of natural resources in the development of nations.

Its prospects do not, however, depend upon the extent of its territory or the abundance of its natural wealth. The country has been settled by an intelligent, an industrious, a sober and a law-abiding people. Anglo-Saxon ideals of liberty have guided our statesmen. The democracy which controls is one which has been the growth of centuries under

constitutional government. Freedom is cherished. Self-government is the main feature of our political institutions. The moral atmosphere of our land is good, and yet I am sorry to read that some of our great thinkers say, "In our day a spirit of religious indifference and relaxation of Christian morality is permeating the sanctuary of Christian families." To check this dangerous tendency we need a revival of the true Christian spirit.

Many religious leaders, we are told, are convinced that the Church, as an organization, does not exercise the predominant influence in the lives of its members that once it did, and that it is not to-day coping successfully with the great social problems which in their acutest form are found in the city. They tell us it is well that our churches in Canada should pause and reflect and if possible check the dangerous tendencies which must be admitted are already in evidence among us. Be that as it may, should we mourn that the Church is losing ground, or rejoice that her life is now pulsating in a hundred new organizations?

Is the Church's mission accomplished, or is she but entering into a realization of the greatness and glory of her work?

"The old order changeth, yielding place to new,

And God fulfils Himself in many ways; Least one good custom should corrupt the world,

Comfort thyself."

Every Methodist should be proud of the advanced ground taken by our last General Conference. In the report of the committee on the state of the work, we find the following, "Each age of the Church would seem to have its specific task; that of our own age, the Christian Church is coming to recognize as the establishment of the Kingdom of God on the earth. The new conception of the missionary enterprise as not only the salvation of the individual, but the uplifting and redemption of nations and races, with the new enthusiasm begotten of it as illustrated in the Student Volunteer, and Laymen's Missionary Movements; and the ever mightier and more varied and scientific philanthropies, the growing passion for clean and beautiful and well-ordered cities, the awakening to the recognition that that land is doomed in which righteousness is not public and national as well as private and personal—all these indicate what as yet the Church only partially realizes, that a definitely new chapter in Christian history has been begun and that the Christian life of to-day cannot justly be measured by the standards of the past. There is to-day a Christianity without the Church which the Church fails to recognize only with loss and disgracement, and a Christianity within the Church which finds its expression in service rather than conventional religious exercises, and the most efficient Church will be the Church which guides its membership most generally and heartily upon the widest variety of human service."

NATIONAL MORALITY.

John Bright truly spoke when he said, "The moral law was not written for men alone in their individual character," but that it was written as well for nations, and for nations great as this of which we are citizens. If nations reject and deride this moral law there is a penalty which will inevitably follow. It may not come at once, it may not come in our lifetime, but the great Italian poet says:

"The sword of heaven is not in haste to smite,
Nor yet doth linger."

From that truth we learn the one thing needed in Christian lands to-day is a great increase in the number of those who steadfastly believe that righteousness exalteth a nation, who are devoted to the loftiest ideals of national life, and are ready to live so as to realize these ideals and to induce others to do so. We need the contagion of noble example and of worthy life.

The foundation of a nation's life is in the homes of the land, and it is there that the character is formed which is to shape the destiny of the people. A loose rein and an evil life at the centre mean calamity for the coming generations. But high ideals of virtue and honor and the inculcation of right ideas of civic righteousness and the development of a patriotism that finds expression in worthy acts of everyday life for the nation's good—these will have an influence upon the life of the country in the generations to come that cannot be estimated.

Let us look at the result upon nations which exercise faith in God, and whose laws are founded upon what is right and good. One hundred years ago England and France stood shoulder to shoulder in the march of nations. To-day England is known as the first rate nation of the world. Her flag flutters in every clime. The sun never sets upon her possessions. From every quarter of the globe we hear wafted loud and clear, "God save the King." She is first consulted in all great international questions of the day. What of France? She is scarcely recognized as a third rate power. You inquire why the great difference.

Three-quarters of a century ago William IV., King of England, died. The Archbishop of Canterbury, the prime minister, and several other of England's men of note, immediately hastened to the castle where Victoria, our late and much loved Queen, was staying. Arriving there they were ushered into her presence; bowing before her they announced her uncle's death and proclaimed her

Empire. Thus we learn that unflinching faith in God brings success in this world, not to individuals only, but to nations as well.

In a certain and very important sense, then, the destiny of the nation is in the hands of the men and women of strong character and of high, noble impulse. God is on the side of the righteous, and while it may seem sometimes that their cause is failing, or at least that the enemies of the right are prevailing, yet God is keeping watch over His own. "Blessed is the nation whose God is the Lord," we read, but this condition exists only when God is the Lord of the people who as individuals comprise the nation.

I shall not attempt to explain the branches of our Canadian Government, which truly comes under the subject of citizenship, but in conclusion say, "In the days when Rome was in the zenith of its glory, it was a proud boast to be able to say, 'I am a Roman citizen.' Every Canadian may say, 'I am a British subject,' and feel that he is a citizen of an empire, larger, grander and nobler than the one which acknowledged the supremacy of the Caesars, and while we are proud of our country, of our empire, may our lives be such that our country and our empire may be proud of us. May the young people everywhere in the Christian Church throughout Canada be urged to take advantage of every opportunity and do all in their power to raise the standards of public morality and of civic righteousness in the constant and conscientious exercise of the rights, privileges and duties of their citizenship.

*Let nothing disturb thee
Nothing affright thee;
All things are passing;
God never changeth;
Patient endurance
Attaineth to all things;
Who God possesseth
In nothing is wanting.
Alone God sufficeth.*



ROCKY SHORES OF KOOTENAY LAKE, B.C.

Queen of the British Empire. Instead of our late monarch expressing great joy on account of the great honor conferred upon her, she dropped upon her knees, and in a short fervent prayer, asked God to guide and direct her in performing the great work so suddenly thrust upon her.

England and France's Queen put their confidence in God's word. But France closed the book. Instead of France enjoying the harmony and prosperity which have characterized the British citizens, strife, discord and adversity became their portion throughout the last cen-

*Remember, three things come not back;
The arrow sent upon its track—
It will not scurve, it will not stay
Its speed, it flies to wound or slay;
The spoken word, so soon forgot
By thee, but it has perished not;
In other hearts 'tis living still
And doing work for good or ill;
And the last opportunity
That cometh back no more to thee—
In vain thou weepst, in vain dost yearn,
Those three will nevermore return.*

—From the Arabic.

Masterpieces of Hebrew Literature

IX. The Virtuous Woman

Proverbs 31: 10-31.

TOPIC FOR JANUARY 19.

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

OUR examination of this picture of the virtuous woman, drawn by some "wise man's" pen, closes our *Old Testament Studies* in Hebrew Literature, but we shall come back to this department of Israel's literature in our final April literary study, "In Praise of Great Men," taken from the Apocryphal Book of Ecclesiasticus, or the Wisdom of Solomon. It is worth while, therefore, to remind our readers again that there was in Israel a class of literary "wise men"—Hebrew philosophers, we might fairly call them—as distinct from the Hebrew prophets as the latter were distinct from the priests, or from the ordinary religious writers of the nation; and that also to these "wise men" owe by no means the least notable portions of the body of ancient Hebrew literature now remaining extant.

This splendid collection of wise and sententious utterances, to which we give the name of "Proverbs," is one of the products of their pens. It is not at all likely that all these proverbs came from one hand; indeed, the book itself ascribes them to several different authors. Nor is it by any means sure that King Solomon was the author of any considerable number of them, in spite of the fact that the book is often called "The Proverbs of Solomon." What we have in the Book of Proverbs is a splendid collection of the wise utterances of Israel's practical-minded philosophers through generations, or perhaps centuries, the collection having been made or edited by one or more of themselves. The book covers a vast variety of themes; its maxims deal with domestic, agricultural, urban, commercial, political, military, and even religious, and the ethical value of these sententious utterances has always received a well-deserved recognition.

If our readers will examine the book with a somewhat closer examination than it usually gets at our Christian hands, it will be seen that the "wise men" of Israel had a good deal to say about the "strange woman"—the one who "forgets the guide of her youth." Indeed, when they approach the subject of women, they are apt to be so caustic in their utterances that one might be ready to think them to have been women-haters. It is somewhat pleasing, therefore, and, at the same time, it somewhat corrects this false impression of the "wise men's" misogyny, that this book of their collected utterances should close with a fine picture of "The Virtuous Woman," one of the most appropriate titles, of "The Model Wife." The change in title is called for because the word "virtuous," if taken in its modern sense, completely disguises the writer's real meaning. If the word is to be retained, we must revert to its original significance. Every reader of the New Testament knows that the word "virtue" in its pages, means a certain strong, manly quality that is something very much more than personal purity. When Peter says, "Add to your faith virtue," he does not mean, "Add to your faith personal purity," but "Add to your strength (of mind)." Similarly the "virtuous woman" here described is not merely the woman who, like Caesar's wife, is "above suspicion," but the woman with a certain strength of character and of personality in her that makes her, not indeed manly, but "a woman of strength" (as our translator very happily renders her title)

—strong, virile, active, reliable, and helpful. It will be found that all the details of the description are in harmony with the title, "The Woman of Energy," or "The Model House-wife." The lineaments of her portrait are her capacity for keeping the exchequer replenished with "spoil" (gain), her busy industry, her clever management of the house, her successful dabbling in real estate, her early rising and late working, her unobtrusive kindness, her care of her family in respect to apparel, her own well-dressed appearance, her successful venture into commerce as a side-line, her thrifty foresight, her wisdom of speech, etc., etc. I am not quite sure that the picture will seem quite so ideal to the modern mind as was to the author, or to our fathers. So far as it does, it may answer very excellently to Wordsworth's lines:

"The reason firm, the temperate will,
Endurance, foresight, strength and skill,
A woman, not a goddess, not a sibyl,
In simple life, her own good time to fill,
To warn, to comfort, and to command."

But one would like the model house-wife better, if she were not quite so masterful—if indeed the poet had added a line or two to make it plain that she was

" . . . A spirit still, and bright
"With something of an angel light."

Nevertheless, the picture is a fine one, and in this age of frequent afternoon bridge parties "with the blinds drawn and the gas lighted," and of multitudinous afternoon teas, it has a few points, in spite of the old-fashioned ideal it presents, that the modern woman might take seriously to heart to her great profit. One old commentator, with a little dash of caustic wit in his make-up, calls it "The Looking-glass for Ladies . . . by which They should Dress Themselves."

But to return now to the purely literary aspect of our study: We are right, *poetry once more in this Book of Proverbs*, and with Hebrew poetry in perhaps its simplest and least ornate form. The verse form is for the most part the simple couplet, or two-line sentence, with its usual parallelism: the parallelism being called "synonymous," when the second line of the verse only repeats the thought of the first in another way, "antithetic," when the second line states an opposite thought, and "synthetic," when the second line is necessary to complete the thought of the first. Here and there throughout the "Proverbs" more elaborate verse forms are used, but the couplet form so decidedly preponderates, that when it disappears, one gets a feeling of "something wrong" in the passage. Thus, in our selection, the only verse that does not follow the couplet form is the fifteenth. This has a triplet form instead, and its presence distinctly gives to the rhythm a halting step at this point. The parallelism of the couplets in our selection is almost entirely of the synthetic order, i.e., each second line seems needed to complete the thought of the first. Example:

"Who can find a virtuous woman?
For her price is far above rubies."

In verses seventeen and twenty, however, the parallelism becomes almost, if not altogether, synonymous:

(17) "She girdeth her loins with strength,
And strengtheneth her arms."

(20) She stretcheth out her hand to the door;
Yes, she reacheth forth her hands to the needy."

The antithetic form of parallelism has perhaps one solitary example in verse 30:

"Favour is deceitful and beauty is vain:
But a woman that feareth the Lord,
She shall be praised."

But the passage is something more than a series of disconnected proverbs, such as we have in Proverbs, Chaps. 28 and 29. And it is also something more than what Prof. Moulton calls a "proverb cluster," i.e., "a number of proverbs collected together around a common theme, each retaining its independence." Indeed, the present writer is of the opinion that only two of its verses can be properly called proverbs at all, namely, verses one and thirty; all the others lack the indefinable proverb quality. The selection is really an elaborate piece of poetry—a sonnet, if you will—at least, a series of connected poetic reflections upon one central theme, and so in itself a literary unit. The evidence for this lies in the fact that, in the original Hebrew, the whole passage forms an acrostic—the initial letters of the various verses forming the entire Hebrew alphabet, just as those of its various sections do in the case of the 119th Psalm. It is a pity that the translators of our "Authorized" and "Revised" Bibles have not seen fit to indicate this acrostic arrangement either here or in other places, where it is found in the Old Testament, except in the case of the 119th Psalm already referred to. The acrostic device was probably resorted to by the poet to aid the memory to retain his thought more clearly, i.e., it had what we modernly call a mnemonic purpose. Any of our readers who are not familiar with the Hebrew alphabet may get at least the names of the letters by turning up the 119th Psalm.

A little freedom in translation would make it possible to render the poem as an English alphabetical acrostic, as the following brief attempt will show:

A virtuous woman who can find?
For her worth is far above rubies.
Because in her, the heart of her husband
safely trusteth,
And he shall not lack spoil.
Certainly she will do him good and not
evil,
All the days of her life.
Diligently getteth she wool and flax,
And worketh willingly with her
hands.

Perhaps the leader for this meeting may get the League poet to work over the poem in this way. Call the modernized version, "The Soldier's Wife." Or for a name borrowed from one of the old commentators. However, the English acrostic would have to be somewhat truncated, unless the League poet adopted the expedient of dropping out some letters which have no close Hebrew parallels, for the Hebrew alphabet only boasts of twenty-two letters—as against our twenty-six.

Our lives are full of odds and ends,
First one and then another—
And though we know not how or when
They're deftly woven together.

The Weaver has a master's skill,
And proves it by his toils—
No loop is dropped, no strand is missed,
And not a thread is broken.

Not e'en a shred is thrown aside,
So careful is the Weaver,
Who, joining all with soundless skill,
Weaves odds and ends together.
—Aubrey de Vere.

The Seamy Side of Social Pathology

TOPIC FOR WEEK OF JANUARY 26.

Read Chapter VIII. in "My Neighbor," and Ex. 22: 21-24; Job 19: 7-20.

REV. DR. MCARTHUR, ERIN.

THE seamy side of a garment is not usually exposed to view, and is not intended to be. Neither is the seamy side of a city's life generally exposed to the public. It is impossible to dress up the city so as to make it presentable unless the seamy side is hidden. One may turn a coat inside out, not for the purpose of wearing it in that style, but for the purpose of examining its workmanship. The tailor's workmanship is seen by examining the seams of the coat which he has made. The character of a city's life is not to be seen on the outside with all its glitter and show, but on the under side, the seamy side, that is not exposed to the public.

For the purpose of being better able to appreciate the difficult city problems which the church has to solve, we propose to take a few glimpses at the seamy side of the city's life. The chronicles of crime in the daily press, the records of cases in the police courts, the reports of the various charity organizations, all reveal the other side of city life, the side that does not appear on the outer surface, but it is generally hidden from the eye of all but the closely observant.

Consider the class of innocent sufferers—children, women, and aged and infirm persons. To this class belong many of the people who live in the slums. A slum "is a lane or alley, a series of lots about one hundred and fifty feet deep, one behind the other, and entirely hidden from the view of the ordinary passer-by. It is a place where stables, barns, and sheds have been converted into residences, not for one, but often for two or three families, with none of the ordinary requirements of home life."

Here is one example: A dirty hovel, the floor of which is broken down toward the middle, where water stagnates for many months of the year. In it are three apartments bearing the semblance of rooms, and in these a family consisting of father and mother and four children and a boarder manage to exist. The father has been out of work for months, while the children sleep in the living room.

Another example: Father, mother, and five children living in two rooms. One child tubercular. They sleep four in one bed, and the sick child on a couch. These children sleep in the living room.

Another example: A boarding house of four rooms, in which thirty-two men sleep, although the rooms contain only sufficient air for seven persons. Besides overcrowding, the place is abominably filthy.

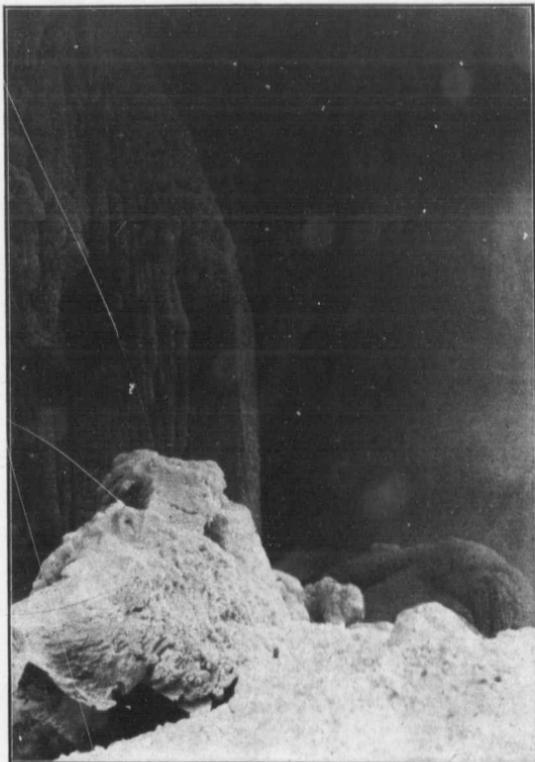
These are not isolated cases, but cases that are only too common. Such conditions are detrimental to the health of the occupants and detrimental to their morality. It is no wonder that infant mortality is so great in the cities, and that so many persons are called early to fill consumptive graves. These innocent sufferers are the victims of conditions brought about by our so-called advanced civilization. The denizens of slumdom are for the most part innocent sufferers, and for the most part not responsible for the degrading conditions in the midst of which they are forced to live.

Consider the unfortunate class,—those who are weak, feeble-minded, and ignorant. Many of these persons, being defective and diseased, are themselves the offspring of feeble-minded and ignorant mothers. Those who are destitute, neglected and forsaken are easily turned aside into the ways of sin. Those who are homeless and friendless are easily

betrayed by wolves who appear in sheep's clothing. Many of the ignorant and defective, being the victims of their own vice, easily become a prey to the rapacity and passions of the unscrupulous. Many of these unfortunates end their lives in a hovel, a poorhouse, an insane asylum, or a jail.

are sacrificed to this god. What if children are underfed and underclothed! What if boys are trained up as criminals and girls as worse than criminals! What if innocent women suffer, and laboring men are burdened with care! What if young men and women are carried away to fill an early grave, and parents sicken and die leaving their families behind to be cared for by the tender mercies of a cold world! What if these and a thousand other such things are true so long as the god of gold is worshipped, and these things are poured out as a libation upon his altar!

Seasonable Canadian Scenes



THE HOME OF THE ICE KING

"By the breath of God ice is given; and the breadth of the waters is straightened." . . .
 "The waters hide themselves and become like stone, and the face of the deep is frozen." . . .
 "As the channel of brooks which are black by reason of the ice, and wherein the snow hideth itself."

—Book of Job.

Consider the avaricious and vicious class. The methods and motives of this class of people lie at the root of many of the ills that afflict society to-day. The slum is the result not only of the necessities of the poor, but also of the greed of the land-owner. The god of gold sits upon many a human heart and the health, happiness, and morals of a community

"Ill fares the land, to hastening ills a prey,
 Where wealth accumulates and men decay."

Sin and crime in civilized countries seem to be inspired by devices more cunning, and to contain a venom more powerful than in other countries. In Eastern

Japan: Shall It Be Westernized or Christianized?

What Are We Contributing Towards Its Evangelization?

TOPIC FOR WEEK OF FEB. 9.

Psalm 96.

REV. A. T. WILKINSON, B.A., MISSIONARY TO JAPAN.

Think of the men who come under this class. Truly they make a host that no man can number. Abraham is in that class, David, Jonah, Peter, Paul, Augustine, Luther, Wesley, Moody—and you, reader, wherever you are, if you have repented, and are at this hour penitent.

The other son was ready to say "yes" to everything. He seemed to be the *beau idéal*; he was so responsive. He did not, apparently, think matters out; did not weigh the consequences, count the cost, nor hesitate. He immediately responded "I go, sir." He returned to his native land, times he always stands up, comes forward—in short, does anything he is asked, and being a human unit, counts one more in the total number of "conversions." Possibly he follows on in the way he is told, and becomes a regular church member, a "professor" of religion, very much interested in his church, and, it may be, even a champion of orthodoxy, about which he knows practically nothing. Scientists, scholars, and reformers, on account of their disturbance of orthodoxy, and exposures of hypocrites and insincerities, just as he is silenced, and he is invited to ask, as the priests did, "By what authority?"

Have you noticed that the real "beacon lights" of history have all been condemned by these very fellows. You wouldn't need to go very far back either to find instances of it. In the name of orthodoxy they condemn the truth, and in the name of religion they condemn Christianity. They profess, but they do not possess; they have the form of godliness, but not the power; they are clouds without water; they say, "I go, sir," with lips, but in their hearts they deny and go not. (Read Jude 12; 13 and John 12: 43, Isa. 29: 13, 14.) The only defence of this class lies in their hypocrisy. They lay emphasis on the profession, and affect to despise others who do not make a profession of religion. In the time of Jesus the situation was certainly very serious. At one extreme of society were these "I will not" folks, at the other the "I go, sir" people. The latter bore the rule. They are the kind who push themselves, nominate themselves, vote for themselves, elect themselves, and hold office as an end in itself. How satisfied they are with themselves! John the Baptist in many ways was a man after their own heart. However, he had an uncomfortable way of being too earnest, "poor fellow!" and insisting on people—even Pharisees—repenting.

Now, notice that both of these "sons" had faults about them. Do you know anybody that hasn't? Have we any? Ahem! Well, then, you will do better to exert our skill for detecting faults by removing the beams from our own eyes, and thus give the world an ideal of piety—then (Hallelujah!) we shall see how to get the mote out of our brother's eye.

In conclusion, let this parable give us a lesson in discernment. Some people are like the first class mentioned. Ask them if they are Christians and they will blush and say, "No, not much." But God weighs the heart. He looks at the inward, not the outward appearance. Ask that healthy, rollicking boy—the thorn in his teacher's side, the perpetual signal of storms at Sunday School and elsewhere if he is a Christian or will be one. "Not on your life," he will probably reply. See him five years after as he enters college preparatory for missionary work in Japan! "It is not all gold that glitters." Jesus discerned men. He saw possibilities of infinite good where other men saw nothing but publicans, harlots, sinners needing the severest reprobation. The Kingdom of God is for the penitent, the sympathetic, the soul winners, for those who worship God in the spirit.

WESTERNIZED! yes, in many ways we confess with shame Japan ought to become a western nation. These things are the excrescences on our civilization say we; but the ordinary Japanese is not so discriminating. He sees the foreign merchant in the port towns, Yokohama and Kobe, too often bloated and dissipated. He sees the courts flooded with great posters in the streets and along the railways advertising "Watson's Whiskies." He has heard of Canada's big liquor bill much greater than his. He visits the amusement halls and sits through a series of thrills as he gazes at moving pictures illustrating the western life—murders, burglaries, prize fights and worse. He is apt to imagine that westerners spend their evenings regaling themselves on such scenes.

We have a way of separating these things from our civilization which we call Christian. Not so with the Japanese. He judges our life from what he sees and reads, American newspapers and magazines find a great sale in Japan, for thousands can read English well. What lofty opinions do you suppose they would gather of American political life from some party journals? What high regard for candidates for the presidency? How would they and the police men surely prove delightful reading. We are accustomed to think that the Oriental has a monopoly on certain forms of vice. Agnes C. Laut, who has been investigating conditions in Vancouver, says in *Saturday Night*, "I went through Chinatown with only a Chinaman for a secretary after ten at night; and the vices that I saw were innocent, mild, pallid, compared to the white man's vices of 'Little Italy,' New York, or Upper Broadway."

But if we speak of the highest ideals, of the best that the West can give to Japan in any true sense, we have to say that Japan must be Christianized before she is westernized.

Twenty-five years ago Japan attempted the impossible. She took the body, everything belonging to western ways, even the clothing. She is only now awakening to the fact that what she took was the shell without the life. Yet it is inevitable that at first it should be so, among a people so patriotic, so proud of their past, as the Japanese; that they should have endeavoured to keep the life Japanese while they adopted new outward forms of government, education and social institutions.

Their leaders realize now as never before, since they embarked on the making of a new Japan, that they have been simply masquerading in borrowed clothes. They have discovered that the spirit of western civilization is something more than a mere bundle of clothes, customs, of laws, but it exists first of all because its citizens have the law written within their hearts.

Just as the contents of an Egyptian sepulchre hidden for centuries will crumble into dust when exposed to the light of day, the old myths and superstitions on which social custom and religion were built, have fallen and faded away before the advance of western science.

But this has been almost entirely a negative influence. The Japanese youth, inflated with the ideas that he was far in advance of the old fogies of the past, could let go his belief in gods, Buddhist, and gods

Shintoist as easily as a Chinaman can dispense with his cue. The belief in another religion, attacked by school men as inconsistent with modern science, by patriots as opposed to those ideas of filial piety and loyalty which are the very basis of their national life, a religion unpopular and making demands on him more exacting than any he ever knew, this was a proposition vastly more difficult.

The fact is the majority of Japan's thoughtful young men have not yet faced the problem. They are content to be agnostics, atheists, naturalists; and there is no lack of those in Japan, even among the foreigners, who encourage them in thinking that their attitude is quite modern and advanced. They tell them that the people have forsaken the churches in England and America, that Christianity has outlived its usefulness in western countries and the missionary is trying to foist on the people a worn-out religion.

The Japanese made a great blunder when they divorced education from religion. Several generations of several million each have passed through the High Schools of Japan and the result has been graduates who own no religion whatever. These men are those who fought through Japan's two great modern wars and are thus the greatest social and political forces in the nation to-day. They give it its type. What kind of national ideals do men mould who are not religious?

Must we Christianize the thought life of that country. The old faiths, because they could no longer consistently retain them, have been swept away. But what have we given them in their place? Every day materialism gets a firmer grip. Atheism and sin become more deeply entrenched. Herein lies the responsibility and the opportunity of the hour for the young people in our church.

Our work in Japan was never so distinctly and definitely outlined. The way never so open for us as to-day. Four millions of Japanese belong to us. We are making the destiny of these souls one of woe or one of woe. The field has been divided among the churches and these four million have been given to us. Epworth Leagues, listen! If we do not preach the Gospel to these men and women they will never hear it from any one else.

Are we measuring up to our duty? Take that great student centre at Tokyo, where our Central Tabernacle is situated at the very gate of the Imperial University, and where our distinct responsibility is for two hundred thousand people; in that strategic position, we have but one senior male missionary.

True, we have gone into Kobe and put our thousand men cash, and some of our best men in education and work there. That is getting at the problem at its very centre, for the ministry that must be depended on to evangelize their own people, eventually, will be drawn from here. Our great laymen who will move their communities mercantile centres, doctors—must come from these schools.

But what about the country people? Is it not said that seventy-four per cent. of Japan's population lives in country villages? Yes, and until we get there we will not have done much to evangelize Japan. Look mere millions of people, with its three hundred and fifty thousand souls, for every one of which we are dis-

tinctly responsible. They are a part of our four million. Lofty temples, with their great tiled roofs, tower above the humble, thatched dwellings of the poor peasant, even in the lonely places among the mountains, but there is not a Christian church or chapel of any description there, not a missionary or a native worker. Does it seem to you that Japan is evangelized, that our work there is done? It has only had a good beginning.

It was right that we should have begun at the centres of population. So deeply rooted was prejudice, that for many years Christianity could gain no foothold in the country places where the influence of the Buddhist priest is supreme. A man who would sell or rent his property for Christian services would have been in many instances, if not in most, excommunicated. To-day they welcome us everywhere. A missionary was about to leave for the home land on furlough. A mistaken impression had gone abroad that he was not to return.

Hearing this, a large number of business and professional men signed and circulated a petition praying the missionary to come back. They knew that he stood for something that no other man in that community did.

Now the watchword is, "Out into the country!" In the last five years we have opened up about forty new preaching places in country towns and villages. We have every reason for encouragement, but the biggest part of our task lies still before us.

How many workers have we in Japan? Nineteen male missionaries and W.M.S. missionaries twenty-seven; all told, native and foreign, about two hundred. At least half of these are local preachers and Bible women. Suppose that every one of them was a capable preacher, he would have a congregation of over twenty thousand. Can one man evangelize effectively that many people? No. Then we are not yet measuring up to the duty that God has assumed for these four millions.

Thoughts on Prayer

FOURTH PAPER.

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

WHEN we draw nigh to God in prayer, we do so under the sanction of this gracious promise: "It shall come to pass, that before they call I will answer, and while they are yet speaking I will hear." How eager, then, He must be to welcome us to His footstool! But is it not true that our experiences do not always square with that wonderful promise? There must be a cause for this. As His promises are "Yea and amen, unto the glory of God by us," that cause must be in us, and in every experience of that sort we should examine ourselves, where we be in the fault; and prove our own selves," as St. Paul advises. We shall find that something in ourselves, or something we have done, or some duty left undone, has kept us without the answer from God which we expected.

Our Lord's words may suggest one cause: "Men ought always to pray, and not to faint." What occurs when that "faint" takes place? We grow languid in soul, and we cease to be receptive of the blessings we feel we need and have sought, and so to our consciousness the light has faded, and the darkness has fallen. What has to be done now? Give up all as lost? No! Let another promise answer that question: "The Lord will wait that He may be gracious unto you, and therefore He will be exalted that He may have mercy upon you. . . . He will be very gracious unto those ye voice of thy cry; when He shall hear it He will answer thee." Then we should shut ourselves in with God again, and "cry."

St. Peter affirms that although we may be fellow-heirs of the grace of life, "our prayers may be hindered," and shows that lack of harmony in the closest relationship of life may cause such hindrance; for he says: "Be ye of one mind, having compassion one of another, love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that therewith ye are in the closer ye should inherit a blessing." Now here is a large aid for necessary self-examination when we are under the shadow of disappointment, because we have failed to hear God's answering voice.

Our prayers hindered, and by ourselves, and we felt so much need, and were so earnest while offering them? Yes, by ourselves largely. Among many other things which experience will aid us to know, is this:—the Christian life is a conflict, the

of which is the loss or gain of eternal life. And so small part of that conflict lies in the painful discovery, and the strenuous removal, of all that hinders our growth to perfection in spirituality and service. We speedily learn that our own undisciplined nature will give us more trouble than any outside foe can cause. It will be ever needful to see to it that everything in us shall be brought into subjection "to the Father of spirits" that we may "live," and resist every foe against whom in that conflict for life we have to contend. In the noise of the conflict our "cry" can reach unto God, who says He will hear and be gracious.

We must jealously guard ourselves against the love of any spiritually hurtful thing. No form of worldliness, be it ever so pleasant or gainful, must take us away from God or lessen our zeal in His service. No neglect of any means of grace must be allowed. The Word of God must be hid in our hearts lest we sin against Him. We must persist in our intercourse with God, on His part lovingly paternal—on ours, sincere, earnest, trustful. He must be supremely loved, and His word to us must be life's supreme law. As the Master taught we must pray, "Thy will be done" by us, everywhere, on all occasions, under all circumstances.

Henry Ward Beecher once wrote, "If you say 'Thy will be done,' and you say to yourself, 'Oh! I can pray that,' and all the time your mind goes round and round in immense circuits and far-off distances; but God is continually bringing the circuits nearer to you, till He says, 'How is it about you? tempers and manners? How is it about your business and your daily life?' This is a revolutionary petition."

If upon examination we cannot answer such questions satisfactorily, we must not give up the fight. We should lay everything before the Lord, and tell Him our troubles, our lack of knowledge, our many sins. How is it which the Holy Spirit is our appointed teacher, and with the Psalmist cry to God, "Search me, O God, and know my heart, try me and know my thoughts, and see if there is any way of wickedness in me, and lead me in the way of everlasting life." Let us deal honestly with Him and with ourselves in these things, and how long shall the shadow or the pain of disappointment be upon us? The waiting God, our Father and our Saviour, answers

that question: "At the voice of thy cry when He shall hear it, He will answer thee."

Of the special hindrance to prayer to which St. Peter draws attention, Dan'l Quorn, a favorite of ours, has this to say: "Brotherly love is a thing that our Lord is so particular about, that He won't let a man knock at the door of heaven till He is in love and charity with his neighbor; much less will He open the windows of heaven for him." That is a true lesson for us. If we learn it and practise it well, it will help keep our prayers from being hindered.

The earnest Christian soon learns that the way of our pilgrimage runs not always along green pastures and still waters. Many parts of it are ways of pleasantness and peace; other parts are where we need the "shoes of iron and brass." Up to sunlit heights, down to deep valleys, where the deadly shadows lie; up again to heavenly places where all things brighten into beauty; up craggy steepes where are dangers for the feet of the unwary, and weariness for the steady, careful climber; but never away from the eye and ear of our attentive and waiting God. And so will it be, until on "the eternal hills of God," he shall stand in the holy place, where, as on his journey, but in larger measure, "he shall receive the blessing of the Lord, and righteousness from the God of his salvation. This is the heritage of them that seek Him." "All the paths of the Lord," even the painful ones and the steep, are mercy and truth unto such as keep His covenant and His testimonies."

What I Can Do in a General Way to Make My Country Better and Brighter

MISS ADA WALPOLE, OXENDEE.

A Governor-General of Canada stated in an address to the Members of Parliament, that before the end of the present century, Canada would not only be the granary, but the heart and soul and rudder of the empire. Why not? Canada has an increasing population, vast material resources, a splendid climate, abundant optimism, and hustling young Canadians. But do these constitute a nation?

A nation's strength is not in its houses, and barns, and lands, and wheat; but in its righteousness. Canada can be great only as she utilizes her material forces for the development of character in the lives of her individual citizens, and for the upbuilding and extension of Christ's Kingdom everywhere.

Then is the law of greatness is individual service, what can I, one individual living in an infinitely small space of this great Dominion, do in a general way to make my country better and brighter?

A good citizen will do his or her duty. Social service is the high law of duty, hence one should encourage the social life of the community. Man is a social being and it is right that he should have social enjoyment. When friends meet together in a social way, they come near to one another, not only in body but also in spirit. They meet together not as business or professional men, but in their own real characters. One should enter into the social life of a community with the determination to be kind and helpful to everyone. To be cheerful and optimistic, no matter what comes, is one of the noblest of ambitions. We should try and cultivate the habit of looking on the sunny side of things. Cheerfulness always strengthens bravery.

As a Christian citizen I should encourage the advancement of any society, organization, or club which is of moral and spiritual benefit in the upbuilding

of character in the individual citizens of the community.

As a good citizen I should always be in my place. When need, or an emergency confronts the country, I should be where I can serve my country best. I should use my influence to defend every political issue that is righteous, and denounce every political issue that is unrighteous. If a great moral issue is under discussion, I should use my influence in battling with the reformers and the best citizens for honor and truth, and for the nation's highest character. As a Christian citizen I should neither use my influence nor be identified with any movement, political or otherwise, that will result in the exaltation of any man or of any cause that will interfere with the higher development of the national life. I should encourage Christian men and women to organize

themselves into a league offensive and defensive against every form of evil that invades the home and the community, and diminishes the vitality of the national life.

As an Epworth Leaguer I should remember that my power for good is always proportioned to the culture, the volume and the purity of my own character and life. The secret of power is not so much in the intellect, as in a will steadily, fixedly, steadfastly held to and pursuing the good.

Then as young people we ought to dwell upon the thought, that we to-day are nation-builders; that we are laying the foundation of an empire. What shall its character be? For answer let us hold high the colors on the Maltese Cross, bearing the motto "Look up and Life up" for Christ the Church and Canada.

Be Polite

MISS KATHLEEN McKEE, B.A., STAYNER, ONT.

THE place to begin practising this lesson is at home. It is said that there is a certain bird which has two voices. When it is out among other birds its voice is sweet. It sings only cheerful songs without even a harsh note. But when the sun is high and it goes on its own nest, its voice immediately loses its sweetness and becomes rasping and croaking.

Are there not some people who are like this strange bird? They have two voices. When they are out visiting they are angels of amiability. They are so polite, so gentle, so kind. They are always doing favors, always saying appreciative things. But when they get home this sweet, gracious voice at once changes and becomes dull, harsh, impatient, and even angry.

Now why do they do this? Is it because they love their home more than the dear ones in the home? Not at all. They just feel they cannot stand the strain of being polite any longer than is necessary, and are glad enough to enter their own abode, where they may throw off all restraint and enjoy what they call the comforts of home.

Take for example a family living far away from us. Their manners, like their hats, are put on and off at the front door. No smiling "good-morning" greets the members of this family before breakfast. They do not sit down to the table in an orderly manner, but each one comes when he or she gets ready. Then the fun begins: "I say, Jack, pass the bread, can't you?" "You could reach it yourself if you'd try," snaps Jack, without making the least move to oblige his brother. Then a shriek rings through the room. Jack's arm and a pin have come in contact—and Jack moves. So does Will, and so does the father. They move in the direction of the woodshed, where, judging from the music, they enjoy more of the "comforts of home."

How much some people excuse in friends that they fail to excuse in their loved ones. If big brother spins a drop of tea on a very ordinary, every-day table-cloth, he is the clumsiest "clump" that ever lived, but let a visitor upset the teapot and fairly deluge the best company table-cloth and they say, "Well, wasn't it careless of me not to leave that teapot so near the edge of the table. Now, teapot do not worry one bit. The stain will come out; accidents will happen, you know." Then little brother looks at little sister and whispers, "My, isn't it dandy to be a visitor; glad I didn't knock the old teapot over. Wouldn't I have got it? It's the very best seat in the house."

A young man carelessly stepped on his wife's dress as she was going down stairs.

"Grace," he said, impatiently, "I wish you would either hold your dress up or have it made shorter." The wife said nothing for a moment, then she looked up into her husband's face and said, "Meiville, if it had been some other dress and those dressy young boys had asked what would you have said?" The young man was honest and he replied, "I should have apologized for my awkwardness, Grace, and I do now to you. I am truly ashamed of myself. Please forgive me."

The truest politeness comes of sincerity. It is not the kind that is observed in fashionable life—the kind that makes a woman say to a caller, "It seems an age since you were here. I cannot tell you how very pleased I am to see you. Now do stay, I should be so glad to have you." It is the kind that the door closes she exclaims petulantly, "My, I do detest that woman. She just grates on me. I hope she will never come here again."

That kind of politeness may be donned and doffed at pleasure as occasion requires, while genuine politeness is a part of the person. It is the manifestation of soft and enduring qualities within. Chesterfield manners pertain to the outside and do not go skin-deep. He allowed hypocrisy, when it was necessary, to gain the applause of mankind and the chief motive he presented for "elegant manners" was to attract attention. He advocated the "whited sepulchre," no matter what uncleanness was found within. His politeness was a sham. But genuine politeness proceeds from real character. It must be the outcome of the heart or it will make no lasting impression.

Two young men were standing in the post office when a young lady came in and greeted them pleasantly. They raised their hats and politely wished her "Good evening," but as soon as the door closed they began to make sneering remarks about her dress. Now, why did they act so politely when the lady was there and so boorish when she had gone? Simply because they wished to be considered polished. Had they had no doubt—a great deal of it—but it was all on their boots. Would it not have been better for them had they kept their three dollar hats on their empty pates and stood as stiff as if their backbones were all in a piece? Far better be boors than hypocrites.

True politeness is kind. It exhibits itself in the disposition to contribute to the happiness of others and to refrain from all that may annoy them. We have no more right to say an unkind thing than we have to act one.

A member of the House of Commons twitted an English statesman about his

humble origin. "I remember when you used to black my father's boots," he sneeringly exclaimed. The audience sat spell-bound, wondering how the statesman would take such a cut. With a clear, ringing voice that lit the room, he said, "Yes, sir, I did, and didn't I do it well."

Robert Burns, the great Scotch poet, was once taken to task by a little English snob for recognizing a poorly-dressed farmer in the open street. "Why, my dear John," said the snob, "it wasn't his coat, nor his hat, nor his top-boots I spoke to; it was the man inside of them, and for true worth he would weigh down a dozen like you and me." Some of the plainest garments still cover the most beautiful souls, and yet there are people who pay more attention to the wrapping-paper than they do to the jewel within. Really polite souls do not make any difference between well and poorly-dressed people when it comes to manners. They treat all with courtesy.

True politeness is grateful and readily acknowledges kind actions. In darkest Africa this quality is recognized and ingratitude or neglect to thank a person for a benefit conferred is punishable. Can we not learn a lesson from these Africans? Some of us have received a favor from a friend. Have we expressed our gratitude? Some of us have received an encouraging word from a neighbor. Did we ever thank her? Every day we receive blessings from God. Are our hearts overflowing with love and gratitude? Every day we sit down to well-spread tables and am I not right in saying that in some homes the first words are, "Pass the bread, please." How many of us bow our heads reverently and thank the Giver for all the blessings He has bestowed upon us? How many of us thank Him for our health, our friends, our work, and for "the wild joy of living?" We are polite enough to read our friends' letters. Do we ever sit down and take our Bible to enjoy God's messages to us? We are polite enough to introduce a friend to other friends. How many of us have introduced our friends to the greatest of all friends—Jesus?

True politeness is gentle. It exhibits itself in a refined, cultured manner. A polite person does not indulge in slang or vulgar conversation. He does not laugh at the misfortunes of others, or ridicule the weak and the afflicted. He shows respect to his elders and is considerate of the feelings of everybody.

But the only way to be truly polite is to be truly unselfish. There are people who are so unselfishly thoughtful of others in all their intercourse with them that they are almost just delightful to everybody who knows them. They question and listen with enthusiastic interest. They say kind words because they feel kind. They avoid unpleasant topics and express their best thoughts, their truest beliefs, their highest purposes and their loftiest aspirations. They put themselves into your soul and lift you up to their level. They give you their very best. You recognize their great gifts and by doing so share them.

How can we be sure of being truly polite? Paul the apostle, Christ's gentle-temper, gives us this rule: Let nothing be done through strife or vain-glory; but in lowliness of mind, let each esteem others better than himself. Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus. If we follow this rule, we shall not only seem polite, but we shall be so.

*In the pure soul, although it sing or pray,
The Christ is born anew from day to day;
The life that knoweth Him shall bide*

And keep eternal Christmas in the heart.
—Elizabeth Stuart Phelps.



Our Juniors

HAPPY NEW YEAR! to all our Juniors. May you all have lots of fun during the winter months; good wholesome sport out in the open—just as Beatrice Clendinnen was having in the snow, at Kemptville, when I got her picture the other day. And if Daddy has a horse and cutter I am sure you will enjoy a drive with him in the crisp winter air and be just as happy and comfortable as Arthur Wilkinson looked when I saw him at Carleton Place just a little while ago, snugly tucked under the robe and playing driver. Look out for other happy children next month.—Editor.



Summer Sport and Winter Fun

Just look at the two pictures on these pages. You would hardly think that each one was taken on the same corner, would you? One reminds us of the good old summer time, and the boys and girls are having a fine time around the fountain. This pretty scene was located at the corner of Walmer Road and Lowther Avenue, Toronto, near where I live. The fountain is right in front of the Baptist Church, the masonry of which shows a little in the picture. I was strolling around there on my way to my office one day a few months ago, and was delighted to see the little folk having such a good time, sailing their toy boats and generally making quite a splash in the water. They were quite ready to have their picture taken, and altogether I think they make a pretty group. Is anything prettier than a group of happy children at play? For one I think not. But summer is not the only season for a jolly time and lots of fun out of doors. See the other group. What a contrast these little lads and lasses make, do they not? One would never think that my camera was only a few feet away when this picture was taken from the

very spot where I stood in making the first one. But that was the case. One day I went out for a walk after lunch, when a very heavy snowstorm was raging. My! how it did snow and blow. But it wasn't very cold, and I was looking for something pretty to make into a picture. I never once thought that I should find such a group almost waiting for me to photograph. But these little folk had just been dismissed from their private school at the corner as I came along, and when they saw me, one lassie said, "Won't you please take our picture?" Why, that was the very thing I wanted to do, so I said, "I will if you will play that you are a lot of snow-birds, and get right down all together as if you were in a nest." You may be sure they did just what I suggested; and there in the snow, the flakes all falling thick and fast upon them, they cuddled down in their fancied nest, and I soon had them all in my little black case. Then up and away they went, for if they had stayed there long they would have been surely snowed under and buried beneath the drift. As I look at these pictures and think of my little

friends so healthy and happy, and having such jolly times in the open air, whether in summer or winter, it makes me glad that this splendid country of ours has just the right kind of weather to make boys and girls strong and rugged. For one, I am of the opinion that every boy and girl needs lots of good food, plenty of fresh air, and any amount of play. Do you agree with me?

Vivian's Lesson

MISS KATHLEEN M'KEE, B.A., STAYNER.

The baby had gone to sleep, and Vivian had darkened the windows and was tiptoeing out of the room when twelve-year-old Harold came rushing in.

"I say, Viv," he called out—"I say, Viv" where are you? I want"—

"I don't care what you want, you great noisy article. Here I have been rocking that little crosspatch for a whole hour and just when I have him asleep you come in like a cyclone and waken him. You're the meanest boy I ever saw and I just hate you, so I do," said Vivian, as she took up little Clarence, who was yelling at the top of his voice.

"Why, Vivian, I didn't know you were putting baby to sleep or I would!"

"Have come in like a mouse, I suppose, and whispered in the sweetest of tones, 'Vivian, dear, I'll rock the baby for you,'" said Vivian, sarcastically.

"I'm going with Leslie Murray to the river for a swim and maybe I'll get drowned, then I guess you'll be sorry you were so cranky with me."

"I don't care where you go as long as you keep out of my sight. I never want to see you again," replied Vivian, impatiently.

The door closed with a bang, and Harold rushed down the street, singing at the top of his voice:

"O sister Vivian has had a bad day,
And many a one before.
She has grumbled and growled in her usual way

Till her poor little throat is sore.
But Harold, pray, must have his say,
And he's going to make things hum.
And he won't do a thing but make Viv sing

Ze zizzy ze zum zum zum."

Vivian put her fingers in her ears to shut out the sound, but even the clock seemed to tick "bad day, bad day" and



SUMMER SPORT (See Article).

the little bird in the cage twittered, "That's so, just so."

"I've been dreadfully cross," thought Vivian. "Everything seems to go wrong with mother away. Oh dear! I wish she would come home, but the doctor said father was to have a month's rest, and of course, mother must stay in Muskoka to take care of him. If it wasn't for Harold I believe I could manage, but he is the plague of my life. I never saw such a boy. Why, just this morning he upset a pitcher of cream and didn't he use my freshly ironed blouse to mop the floor. Then he took Ellen's doll and scraped the wax off its face for gum, and because Eileen cried, he tried to pacify her by showing her how funny a cat acted when it had paper tied around its feet. It really *did* act funny, but I guess Harold will never try that game again, for the cat knocked over a little table and broke mother's pretty vase that Uncle Jack brought all the way from Germany. It didn't hinder Harold from eating a good, hearty meal, but I couldn't eat a bite. Then, just when I had baby asleep, he had to make more trouble. He's just as hateful as he can be."

In an hour the work was done and Vivian sat down to rest for a few minutes while baby Clarence and four-year-old Eileen played on the floor.

"I've been dreadfully cross," thought Vivian. "Harold does try me so much, but after all he is only a boy, and I ought to be more patient with him. I wonder if other Epworth Leaguers have as bad days as I. I do try so hard to be good."

The door opened and closed with a bang and someone came rushing into the dining-room.

"I'll soon have supper ready," said Vivian, without turning around.

"It isn't Harold, he's in the river and we can't find him," said Leslie, who hurried away immediately.

Vivian was stunned. Harold in the river! Harold drowned! He would never bother her any more. Then she remembered what he had said at noon—that she hoped she would never see him again.

"I didn't mean it. I didn't mean it," she sobbed. "O God, I didn't mean it. Bring him back to me and I'll never be cross with him again."

It grew dark. The baby cried. Vivian shivered as she picked him up, for she remembered what she had said to Harold—before he fell into the river. They were going to have pumpkin pie for tea, and Harold was very fond of it. She would never make any more. No one would want to taste it again.

The door opened once more. Perhaps they had found him and were carrying him home.

"I say, Viv, where are you? I want my supper."

Vivian dropped the baby and burst into tears.

"O Harold, is it you?"

"Well, I guess so. Why, what's the matter Vivian?"

"O Harold, I thought you were drowned," and Vivian sobbed as if her heart would break.

Such a supper as they had! Vivian couldn't eat a bite. She just stood and waited on Harold.

"And weren't you in the river at all?" she asked, as she passed him the third dish of raspberry jam.

"Why, yes, of course I was in the river. I went there to swim, but I got ahead of them all and came home through the meadow."

"Harold," said Vivian, putting her arm around his neck and kissing his freckled face, "I cannot tell you how glad I am to see you. I'll never be cross with you again, not even if you take my silk dress to mop up the floor."

And Harold smiled,—and helped himself to the third piece of pie.

Junior Topics

JAN 19.—CHRISTIAN COURTESY.
Romans 12: 10.

"Be kindly affectioned one to another with brotherly love; in honor preferring one another."

Tell the story of the good Samaritan as found in Luke 10: 27-37, bringing out the thought as expressed in our topic. The week before select a few Juniors who will agree to come prepared to give definite illustrations of Christian courtesy. Suggest to one that he find his neighbor in his own home, to another that he find his neighbor in a stranger, etc. Ask them to keep a list of those to whom they exercise the graces of true Christian courtesy the week prior to the meeting at which the topic will be discussed. Having supplied slips on which the following texts had been written, have the passages of Scripture read or recited by Juniors, who will give the thought contained in each: 1 Pet. 3: 8; Mark 12: 31; Gal. 6: 10; 1 Cor. 13: 14; Rom. 15: 2; 1 Pet. 4: 8.

This definition might be recited in concert until committed to memory.

"Politeness is to do and say,
The kindest thing in the kindest way."

As followers of Christ do we find Him always courteous? See Luke 4: 40; Mark 4: 38; Mark 6: 30-43; Matt. 19: 13-15. In Trinity churchyard, Boston, there is a beautiful statue of Phillips Brooks. Just back of Phillips Brooks is the figure of Christ with hand uplifted in blessing, as though "in honor preferring" the man who in his life had so fully represented his Master.

Why does mother use oil on her sewing machine? Courtesy is like oil in the machinery of life. Politeness makes things run smoothly. The superintendent might tell a story emphasizing the truth of the topic.

"Father, make us loving,
Gentle, thoughtful, kind;
Fill us with thy Spirit,
Make us of thy mind.
Help us love each other
More and more each day,
Help us follow Jesus
In the narrow way."

FOR THE JUNIOR LEADER.

I saw a prince to-day on ——— Street, in the crowded downtown district, at the busy hour of noon. He wasn't a prince from over the sea—just a Canadian prince, if you please. As he came to an alley crossing, two steps down, littered with trash because of repairs going on near by, he met an old lady, poorly clad, crippled, wrinkled, feeble, and tottering. This young prince in smart business clothes stopped, turned around, and took her tenderly by the arm, and with all the affectionate consideration which could be shown to a queen helped her down and on the other side, lifted his hat, and was caught up again in the fevered current of broad winners. As we touched elbows for a moment, I said, "Young man, your soul has grown a foot taller in the last minute." He looked about with a suggestive moisture in his eyes, and only answered, "Oh, we've all got mothers at home." To-morrow a prince will be walking in the streets of ——— about noon. You may not see him. He wears no crown on his head, but on his heart rests a diadem that outshines all the stars.—*Adapted from Girlhood Days.*

JAN 26.—OUR OWN MISSION IN WEST CHINA — HOSPITALS, SCHOOLS AND ORPHANAGES. Luke 18: 15-23.

"Measured by commercial possibilities, no country has such a future before her as China. She has rich natural resources; an abundance of cheap labor, which is at the same time intelligent and hard-working." "In the twentieth century commerce, not war will decide which shall be the dominant nations." "Does it mean nothing to Canada whether or not the greatest nation of business men the world has seen and our next-door neighbor across the Pacific is Christian? Is it conceivable that with the future of Canada and of China bound up commercially, as it must be, she will not profoundly influence us? We must Christianize her, or she will paganize us."

In our text-books and periodicals the superintendent will find much giving her an insight into the Chinese character, the weakness of China, China's need of the Gospel, etc.

Our mission has carried on extensive medical work for the Chinese. In Chengtu Dr. Sheridan has carried on dispensary and hospital work. In Chungking work has been opened up. In



WINTER FUN (See Article).

Kiating Dr. Wallace Crawford labored. In Junghsen Dr. Cox worked. In Jen-show Dr. Allan was on duty. Drs. Williams, Ferguson and Barter were busy in other parts. Much of the doctors' time has been taken up in the building of new hospitals. From their letters to the *Missionary Bulletin* much valuable information will be found concerning their work.

If the work of Christian education is successful, the influence of Christ and into His church hundreds of the brightest minds of the coming generation. The Chinese will see also the importance of religious moral training.

In speaking of the work of our mission in education we follow the grading of schools as made by the Chinese Board of Education, and adopted by the Christian Educational Union. The Primary Schools are divided into Junior and Senior grades. Most of our day schools are of Junior Primary grade. The ideal is to have a school in every chapel. Will you help us reach it? There are four Senior Primary Schools, viz., Chengtu, Kiating, Junghsen and Chungking. Point out these places on the map, placing a red star at each. These are boarding schools for boys. Between the primary and college grades we have the Middle School. Reference might be made to Normal training and Theological training. From the little Bible classes some of the most promising men are sent to the Annual Bible School held in one centre every summer. A very encouraging part of work is that among the women. To educate the daughters and mothers of China means that Christ will be the head of the family and of the nation. The work at Kiating, Luchow, Tszulizing, Junghsen and Chengtu has been full of encouragement.

Send at once to Dr. F. C. Stephenson for literature, without which you cannot prepare your topic for the Juniors. No doubt you have already helps on hand.

WE HOLD THE KEY.

On the top of Mt. Omei, in West China, stood an old man who had climbed ten thousand feet to worship at the shrine of the Golden Buddha. A missionary asked him what he was seeking.

"Happiness," replied the old man.

"Have you found it?"

"No. I feel and feel, but I cannot find the door."

It is because we know Christ, who is the door to happiness and to life, and to us, as to the disciples of old, has been given the key that unlocks the kingdom of heaven to those who stand without, that the call of awakened China comes with such ringing insistency.

FEB. 2.—PARENTS' DAY. Mark 10: 14-16.

Plan to have a large number of the parents present. Send out printed invitations in good time before the meeting. The Juniors may present a varied programme interspersed with music. A chalk talk could be given by the superintendent. Draw a large circle on the blackboard, then inside a smaller circle, in the centre of which place a cross. From the inner circle to the outer draw the lines which will form the Maltese cross. In the four parts of the Maltese cross place the names of the Departments. The small circle will represent the Home; the wider circle outside represents the Church. "Look up, lift up," could be written on the cross representing Christ. The Home is the centre of our lives, and the Church comes next to the home when we are Christians. Our Junior League members try to be loving, willing workers in the home and in the

church under the banner of the cross which sanctifies our work. Emphasize the thought that God's House is for families. Mother and father must bring the children to the House of the Lord. There was no church where Jesus sat one day on His way to Jerusalem. If there had been, the disciples would not have tried to send the children away, for the Jewish children were taught to worship. But because Jesus was tired and His disciples wished Him to rest they wanted to send away the mothers with their little ones. Then He showed them that it did not make any difference whether they were in a church building or not, for wherever Jesus is, there is a place of worship, and He always wants the parents and the children. Then He spoke the words which we all know so well, "Suffer the children," etc.

FEB. 2.—THE LAW OF SQUARE DEALING. Matt. 7: 1, 2, 12.

"God's followers should think of others." "He who would reach the full stature of a man in Christ plays fair." An interesting talk could be given by one of the builders in your congregation, who might use a model house before the Juniors. Or a carpenter's square, a foot-rule and yard-stick might be tacked on the blackboard, and lessons drawn from these by the superintendent. Who does a Chinaman in his own country worship? Who taught him to worship idols? Many years before Christ came, Confucius taught the people of China a rule. Talk a few minutes of rules and what they mean. Make a big capital "C" on the blackboard. Complete the word Confucius. Under this complete the word Christ. Opposite the word "Confucius write his rule." "Whatever ye would not that anyone should do to you, do not to him." Below this write the Golden Rule, asking the Juniors to give it to you (Matt. 7: 12). Which rule is better? How is the best way to keep the Golden Rule? What is meant by saying, "That fellow is square?" Some of the boys could give illustrations of "a square deal," in the game of baseball, croquet or other games. How does the law of square dealing apply to the boy you don't like very well? How does it apply to your teachers?

"Then give to the world the best you have,

And the best will come back to you.

Give love, and love to your heart will show

A how—

A strength in your utmost need;

Have faith, and a score of hearts will show

Their faith in your word and deed."

FEB. 16.—THE EFFECT OF GRATITUDE. Psa. 92: 1, 2; 100: 33, 34.

Let verses of praise or gratitude be repeated. Bible instances of gratitude could be given also. Sing "Count Your Blessings."

CHALK TALK FOR THE SUPERINTENDENT.

One of the most important lessons for a child to learn is that of gratitude. We call it a lesson, for such we understand it to be. Some children are naturally inclined to say "thank you" and to feel it. Most children, however, are not so; and it is often a cause of bitter grief to

it into their mouths quick. Little children have to be told a hundred times to say something when people give them things, and really most of the thank yous that we hear are the result of long and patient teaching. If this is so, probably a little more teaching might result in a deepening of the spirit of thankfulness for which the words only stand. Everybody knows how beautiful it is to see gratitude in a child. If boys and girls realized how much pleasure they might give by showing a thankful spirit, they would be glad to practice it much more than they do. We wonder whether they know that they lose many good things before they get them because of their ungracious way of accepting favors. This is something you can afford to think about.

If we feel gratitude in our hearts we are sure to say, "Thank you." Sometimes the trouble is that we don't stop to think.—*Epworth Herald*.

Social Evening for the Juniors

AN "ANIMAL TWISTS" PARTY.

When you are planning to have a little party of girls and boys at your home, and are trying to think of some new kind of entertainment for them, suppose you arrange for a game of "animal twists."

Make some cat-shaped cards, and write or print on them the following curious combinations of letters, each combination, when rightly written, forming the name of some animal:

- | | |
|----------------|----------------|
| 1. Peesh. | 9. Framed. |
| 2. Dugpog. | 10. Retrierr. |
| 3. Roast Slab. | 11. Partt. |
| 4. Leap Then. | 12. Kacopec. |
| 5. Firage. | 13. Sosoup. |
| 6. Torte. | 14. Uncepel. |
| 7. Rujaga. | 15. Riecolido. |
| 8. Almooosh. | |

Tie a tiny pencil to each card with a gay-colored ribbon. Each name must be written in its place after the incorrect combination. The names are:

- | | |
|---------------|----------------|
| 1. Sheep. | 9. Badger. |
| 2. Pug Dog. | 10. Terrier. |
| 3. Albatross. | 11. Tapir. |
| 4. Elephant. | 12. Peacock. |
| 5. Giraffe. | 13. Opossum. |
| 6. Otter. | 14. Penguin. |
| 7. Jaguar. | 15. Crocodile. |
| 8. Chamois. | |

Give ten minutes for the writing, and then read aloud the correct names, giving the contestants time to check off those they have right.—*Christian Evangelist*.

For the Junior Leader

MY CREED.

- I would be true, for there are those who trust me;
- I would be pure, for there are those who care;
- I would be strong, for there is much to suffer;
- I would be brave, for there is much to dare;
- I would be friend of all—the foe—the friendless;
- I would be giver and forget the gift;
- I would be humble, for I know my weakness;
- I would look up—and laugh—and love—and lift.

—Howard Arnold Walter.

The children had written compositions on the giraffe. They were reading them aloud to the class at length the time came for the little Willie to read his. It was as follows: "The giraffe is a dumb animal, and can not express itself by any sound, because its neck is so long that its voice gets tired on its way to its mouth."—*Selected*.

GRATEFUL HEARTS
GIVE THANKS TO
GOD WHO
GIVES ALL
GOD
GOD
GIFTS

parents and friends to see children take things and use them with never a thought apparently of the giver. Little babies have no gratitude. They grab everything that comes their way and put

Personal Work

J. MARTIN PATTINSON, NIAGARA FALLS.

Note.—This is an address delivered by the President of the St. Catharines District Epworth League, at the recent Convention at Beamsville, and secured for our readers by the good offices of Rev. B. Byre. It contains essential truth relating to real success in Epworth League work on every District and in every local organization.—Ed.

In the first place, let us deal with the Word. The first chapter of John's Gospel is an abiding testimony to the value of personal work. Andrew found Simon, Philip found Nathaniel. There was no great meeting, no multitude, no excitement. A man has made a discovery of the utmost importance to himself, and soon felt that it was quite as important to others. So he went to the nearest man, and said, "I have found the Christ, come!"

In each case there was first, a discovery. Every Jew knew of the Messianic hope, and thought it was vague, it was real. So, when Andrew and Philip found by Jesus' revealing of himself to them, that this was indeed the Christ, they did not hesitate to make their discovery known. Before, they could have said nothing about Jesus, but would have had more than a passing interest. But "Messiah!" that was worth telling. He who would win others to faith in the Sent of God, must himself first know Him, not only know about Him.

There is no more striking illustration in the New Testament, of God's use of two methods than in the story of Philip the evangelist.

He had conducted a great revival in Samaria. The people with one accord gave heed unto the things he spoke, and the work attracted so much attention that Peter and John went down from Jerusalem to take part in it. Then on the heels of that great awakening, Philip is sent to the high road from Jerusalem to Africa, to meet one man and preach to him. Philip's method with the Ethiopian eunuch was a model for personal workers. He used the Word. He explained it. He went from the known to the unknown. He preached unto him Jesus. He won his man.

The conversion of Cornelius is a type. Many a man is ready to receive the gospel, who waits only the teaching, that will show him what he needs.

There are incidents of that sort in nearly every revival. Not all the unconverted are defiant and deliberate sinners. They desire better things.

They have long been anxious for a happier life, and many a Christian worker who has gone to such persons a little unwillingly, has been shocked by the remark, "I have been hoping for a long time, that somebody would speak to me about religion, but nobody has ever seemed to care." Are there those in our midst who can say that of us?

Always remember that the centre of every prayer is at your door. From that point the lines go out to the world's end.

Charles Spurgeon, in his day the greatest of all preachers to great crowds, said: If the kingdom is ever to come to our Lord—and come it will—it never will come through a few ministers, missionaries or evangelists preaching the gospel. It must come through every one of us preaching it—in the shop and by the fire-side, when walking abroad, and when sitting in the chamber. We must, all of us, be always endeavoring to save some.

The meaning of personal work for souls, is bringing souls one by one by personal effort to Jesus, as St. Andrew did. To this work every Christian is called, how ever weak or poor, or ignorant, or un-

practiced. For every one who hears Christ is bound to get another to come. Each member of Christ's body, which is the Church, must be a witness for his Master.

In short, every Christian must accept the trust of souls, and, as professing Christians we dare not forget that Christ came, not to save the righteous, but sinners.

When Jesus announced his Messiahship to individuals they heard him eagerly; when he announced it to a public assembly they condemned him to die.

The plain sermon which is followed up by personal work on the part of the church members will be more effective than the most superb effort of a great orator, which begins and ends in itself.

Whatever things a Christian can do, personal work for God is the one thing he can do. The surest way to start a revival is to start after the unsaved individual nearest you. Of the multitudes who have been converted in great revivals, the vast majority cherish the memory of some Christian's personal work as the thing which finally turned the scale. Is



J. MARTIN PATTINSON, NIAGARA FALLS.

it true that the majority of our church members have never won a soul for Christ? What shall we do about it?

Consider a few reasons why we should seek souls.

1. They are lost. It is understood that both the wandering sheep and the coin are lost. It seems to be taken for granted that the lost sheep cannot find its way back. Of course the lost coin cannot restore itself to the purse. In the case of the prodigal son, it is true that he finds his way back to his former home. It is implied, however, that it is the father's love that brings the son back. The son comes to himself only because he cannot forget how earnestly his father must wish for his return.

It is nowhere represented in the Bible that any soul must wait until some one comes after him before he can return to God's favor. But it is taken for granted that he will not. "How shall they hear," explains the apostle, "without a preacher?"

It was to win these "lost" ones that God sent His Son. He leaves the society of

the sinless, and the communion of Heaven for an earthly allotment of toil and exposure. He must traverse dark mountains. To lift the victim of sin and the heir of wrath to his shoulders, as the recovered and ransomed one, that shoulder must bear the cross of shame and agony. He came to save.

2. They are weary of recovery. Some one has said, that the true value of the soul was the great discovery of Jesus.

Philips Brooks, in his Yale Lectures, notes as the secret of our Lord's success as a soul winner, that he recognized the true worth of the soul.

It is not sufficient in the abstract that Jesus glorifies, but the individual soul, and all the success that has come to those who have struggled for the rights of man must be traced back to our Lord's teaching.

No one can look at men from Jesus' point of view, and with his spirit, without being a soul winner.

3. Seek them for Christ's sake. To seek a soul because it is worth saving is surely Christian. But the animating motive in all successful soul-winning must ever be "for the sake of Christ." We shall become professional, our conviction will gradually run out, or we shall gradually lose our sense of the value of the soul, unless we constantly remember that Christ sends us, and promises to be with us.

4. Seek them, for the world's sake. The saving of a soul brings back something that is lost to society. In the old slave days men and women were held at so much per head. They were counted as worth so much because they could work.

How much more is a soul worth, an intelligence, a spiritual entity, a member of the great family of men!

5. Seek them for the Church's sake. Every church needs these unconverted ones. Souls that have been brought back from the "far country" will appreciate at their full value the blessings of home, and add to its worth.

6. Seek them for the sake of Heaven. We are told that Heaven rejoices over one sinner that returns.

"They rejoice because an heir of Heaven has been led to claim his inheritance. Heaven belongs to the penitent soul, and he belongs to heaven. Every member of the Church of Christ, who is as the lost sheep or the lost piece of money, or as the younger son, is one lost out of the family of God.

Some one asks, "How shall we do it?" Go after them! This is the only way to find the lost, as it is the only way to persuade some of them to come back. The majority of the lost do not believe they are lost. They look upon the Churches as mere ecclesiastical institutions, or as fashionable club houses. They do not regard them as organizations for the sole purpose of saving men. They will never be persuaded, unless they see on the part of Christians, an earnest effort to put the doctrines of Christ into practice. Some of our Churches practically say to those outside, "If you do not come, you can stay away. We give you a pleasant church, good singing, and good preaching. If you don't come, our responsibility is ended." The world will never be brought to Christ by such Churches.

Bring them back! The parable of the supper shows what the thought of Christ is regarding the indifferent and careless. In our earnestness, we should fairly seize upon them, compelling them by every art of persuasion to accept a place at their Lord's table.

Go to them; bring them back with the deep passionate earnestness of a soul redeemed with the precious blood of Christ, a soul of fire for souls; seize the opportunity. Persuade with conviction, and affection! "Come!" "I have found Jesus."

QUEEN ESTHER

Scriptural Scenes to be Presented in Costume by 12 Boys and 10 Girls

MRS. ARTHUR F. ADAMS, Vancouver, B.C.

PREFACE.

It is my earnest prayer that this little dialogue of Scriptural scenes will prove a blessing and a help to many Sunday School teachers and young people. I prepared it at first to be presented by two classes in our own Sunday School, with the thought of bringing them into a better knowledge of the interesting stories and wonderful lessons to be found in our Blessed Book. In order to bring the performers into a greater realization of the sacredness of their work, one in charge of rehearsals must observe every opportunity to impress dignity and reverence.

MRS. ARTHUR ADAMS.

- SCENE I.—The King's Court, with Queen's Chamber adjoining it—The end of King's big feast.
- SCENE II.—One year later—Esther is chosen (after Esther is chosen Queen, Mordecai hovers near her, though he has to take care not to come into her presence or the King's, until the King sends for him in Scene VI.)
- SCENE III.—Several months later—Haman advanced by pretending to be the discoverer of the plot.
- SCENE IV.—Hatach is Mordecai's messenger—Esther risks her life to save her people.
- SCENE V.—Haman's wife suggests a gallows for Mordecai.
- SCENE VI.—Mordecai is advanced.
- SCENE VII.—Just after Esther's second banquet—Esther discloses Haman's treachery and her own nationality, and secures the safety of the Jews.

CHARACTERS.

GIRLS.

Queen Esther.
Zeresh, Haman's wife.
Egypt, Syria, Armenia, Media, Assyria, Babylonia, Mesopotamia, Persia, maidens who came from various provinces of the Persian Empire.

BOYS.

King Ahasuerus.
Meneucan (Persia).
Carshena (Persia).
Haman (Media).
Egyptian Prince.
Hindoo Prince (India).
Arabian Prince, King's Princes.
Mordecai (The Jew).
King's Scribe.
Harbonah, King's Chamberlain.
Hatach, Queen's Chamberlain.

COSTUMES.

Each maiden is dressed in different color, according to choice, made in loose Oriental style. Cheese cloth is nice for material, and can be bought in a variety of colors. Hair should be hanging, and each maiden well decorated with jewelry, except Esther, who wears a plain white dress, and white band on her hair, with no jewels, until after she becomes Queen, when it is necessary for her to have a royal robe. Five yards of purple cheese cloth, draped over one shoulder and sweeping down over the back of her gown, and a gold band around her hair (gold paper will do). Queen Esther is not seen in anything more elaborate except the crown.

Zeresh is dressed in crimson, with jewelry. The dresses are made flowing, with neck slightly low and tinyuffed sleeves. A heavy cord makes a pretty girdle, or strands of braided cheese cloth.

The crowns for the King and Queen and the sceptre are made of cardboard, covered with gold paper.

The King is dressed in purple, with yellow cheese cloth trimmings. Meneucan and Carshena are dressed alike, in loose yellow garments, reaching to the knees, and heavy crimson drape. Haman wears a green, loose garment, with yellow girdle. Hindoo prince, a fawn colored suit, trimmed with red; trousers almost tight at the feet, rather long coat with belt around waist and red turban with large brooch and osprey decorating the front. The Arabian prince wears a long, loose flowing garment of brown, with flowing white cheese cloth head dress, fastened on with a brown band around his head. Egyptian prince, a red garment, gathered in at the waist and a green girdle, fastened with a knot and ends at the side, a green cheese cloth head dress, not so large or long as the

Arabian, and fastened by a red band, across the forehead and around the head.

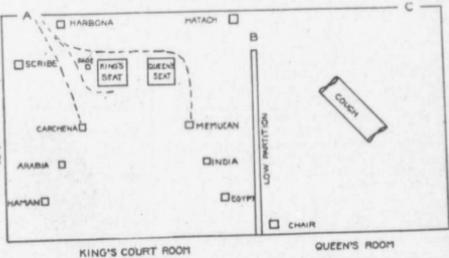
Mordecai wears a yellow garment, gathered in at the waist with a yellow sash, fastened at the side, until he is promoted, then three yards of purple cheese cloth is draped on him to give him Royal dignity (Royal apparel).

The Scribe wears a long, loose garment of dark blue, no girdle or head dress; carries a strip of paper about eighteen inches long and eight inches wide on a roll, also a feather quill for a pen.

These garments are all made of inexpensive satteen, with cheese cloth, head dress and girdle or sash.

The Page and two Chamberlains wear white cotton garments, a little below the knees, gathered at the waist, and red sash knotted at the side; alipper soles bound on by double strips of satteen will serve for sandals.

PLATFORM ARRANGEMENT FOR SCENE I.



The platform shows two sections, divided by a low partition (an imaginary wall). The one side is the King's court-room with the throne and places for each Prince to sit on the floor cross-legged—Oriental fashion. Scribe also is seated on the floor; Page stands by King's chair, also Harbonah and Hatach stand.

SCENE I.

King Ahasuerus enters (A) followed by Page, and stands by his throne seat. Page to his right. Princes follow in order, two together, they separate, the left hand line going back of throne and down to the King's left, the right hand line down to the King's right. (Be sure they form on a triangle, rather than in straight rows), all bow together and then sit (after King is seated). Scribe follows Princes in, then Hatach and Harbonah.

King Ahasuerus (rises and says)—Behold me—Ahasuerus—King of the Persians. My Empire is from India, even unto Ethiopia, an hundred and seven and twenty provinces. Surely a glorious kingdom, with riches and honour. We are the power of Persia and Media. After feasting and banqueting for many days, even an hundred and fourscore days, I desire that my princes from these many provinces shall see my Queen of this Empire, even Vashti. (King is seated and signs to Harbonah to come forward. Harbonah advances to right of King—not in front of him—bows low, and awaits the King's order.)

King, (Esther 1: 11)—Bring Vashti the Queen before me, with the crown royal, to show the Princes her beauty, for she is fair to look upon. (Harbonah bows, goes back of throne and exit B and C. returns in a moment, goes to left of King—by Queen's chair—bows.)

Harbonah—Queen Vashti refuseth to come before the King and his Princes. (Bows, goes back of throne to place.)

King (indignant, rises and addresses Princes)—Esther 1: 15—What shall we do unto Queen Vashti, according to law, because she hath not performed the commandment of the King Ahasuerus? (Seated.)

Meneucan (rises and bows)—Esther 1: 16-20—Vashti, the Queen hath not done wrong to the King only, but also to all the Princes, and to all the people that are in all the provinces of the King Ahasuerus. For this deed of the Queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, the King Ahasuerus commanded Vashti the Queen to be brought in

before him, but she came not. Likewise shall the ladies of Persia and Media say this day unto all the King's Princes, which have heard of the deed of the Queen. Thus shall there arise too much contempt and wrath. If it please the King, let there go a royal commandment from him, and let it be written among the ladies of the Persians and the Medes, that it be not altered, That Vashti come no more before King Ahasuerus, and let the King give her royal estate unto another that is better than she. And when the King's decree, which he shall make, shall be published throughout all his Empire (for it is great), all the wives shall give to their husbands honour, both to great and small. (*Boys and sits down.*)

King (to Scribe)—Come forward, Scribe. (*Scribe comes to King's right, between Page and Princes, bows, seats himself on the floor.*)

King (to Scribe)—Write letters in the language of every people, and send them to each province, according to the writing thereof: "That Vashti the Queen refused to obey the King's command to come before him and his Princes. So she shall come no more before King Ahasuerus, and her royal estate shall be given to another better than she, and every man shall bear rule in his own house." (*Scribe bows and exit through A.*)

King (rising)—Do my Princes advise another Queen to be chosen?

Prince Carshena (rising, bows)—Ester 2: 23-4—Let there be fair young maidens sought for the King; and let the King appoint officers in all the provinces of his kingdom, that they may gather together all the fair young maidens unto Shushan the palace, and let the maiden which pleaseth the King be Queen instead of Vashti. (*Boys and sits down.*)

King—Let it be so (to Page): Bring hither my Scribe. (*Page bows, exit through A. Scribe enters, followed by Page. Scribe bows and sits.*)

King—Write to the governors and officers in charge of each province of the Persian Empire, that King Ahasuerus commands the fairest maidens of that province to be brought to Shushan, the palace. King Ahasuerus desires to choose a Queen. (*Scribe rolls up paper, bows and exit through A.*)

King rises, Princes all rise and bow to King, who then turns and passes out A, followed by Page, also Princes in order as they came in (right line going back of King's throne). Mordecai now enters A, comes out into court-room with head bowed and arms folded, paces back and forth across the room, speaking his thoughts aloud.

Mordecai—A royal decree hath gone forth to bring the fairest maidens from all the King's provinces, to Shushan the palace. My cousin Esther is fair and beautiful. If I, Mordecai, a Jew, could bring her with the other maidens, she might be chosen, and perhaps redeem our people—Israel—from slavery. (*Stops short and faces audience, with a look of determination he says*)—I will do it—I will warn her not to show her people nor her kindred, as King Ahasuerus would never choose a Jewish Queen.

(Curtain is drawn as he stands.)

SCENE II.

When curtain is drawn back the court is assembled, Scribe is on, Page is holding a small pillow, upon which rests the Queen's crown; Hatach is not on; Harbonah stands in King's court at B, the maidens are all in Queen's room, seated on and standing around couch just as curtain is drawn back; Esther and Mordecai enter Queen's room through C.

Mordecai—Farewell, Esther—(exit C). (*Esther stands alone, apart from the others, she is not there by choice and is timid and shrinking.*) King summons Harbonah as before. Harbonah always bows before and after he receives and delivers message. Soft music during this scene.

King (to Harbonah)—Let the maidens be brought before me. (*Harbonah from door B, with a steeping bow, gestures the maidens to go before the King; each one advances, bows a little to King's left (do not face King directly so that back is toward audience. See Diagram.)*

King's attention; the other maidens have all bowed low, but Esther only bows her head and passes on. As soon as Esther has joined the line, Harbonah touches the maiden nearest him, makes the same steeping bow and gestures for them to pass again into the Queen's room. As they start to pass out the King rises and glances indifferently at them over left shoulder, till Esther passes, when he shows decided interest. As soon as they depart he turns to the Princes and says (still standing):

King—Tell me the fairest and most beautiful of all, was the maiden clad in simple white (gestures to Harbonah). (*Harbonah comes from B, bows and awaits orders.*)

King—Who is the maiden clad in white? Harbonah—Ester, from our city, Shushan.

King—Bring to me Esther to be my Queen of Persia. Let the other maidens attend her.

Harbonah bows, enters Queen's room, and by a steeping gesture signals Esther, stepping back to let her pass—door B—she follows, followed by the other maidens, who go straight back of the throne and stand. The Princes all rise as Esther enters—and remain standing. She goes to the King's left and waits until the maidens are all in. At a gesture from the King, Esther goes directly before him and kneels. The King rises, lifts the crown from the pillow, places it on Esther's head, takes her right hand in his right hand, assists her to rise and seats her on the throne seat beside him. Beginning with Haman each Prince advances and bows before the Queen, backing again into place, one from each side. King rises and takes Queen's right hand in his right hand and escorts Queen to door B. Page remains standing by throne. After Esther passes through B, King remains standing while maidens pass through (Queen and maidens exit C), then returns and seats himself. Princes bow and sit down. (*Music ceases.*)

King—Come forward, Scribe. (*Scribe rises, comes forward, bows and is seated.*)

King (rising, addresses Princes with big gesture while Scribe copies)—I desire that all prisoners held throughout the Persian Empire, be released, and that royal gifts be sent to the governors and officers in charge of each province in honor of Queen Esther. (*Scribe bows and passes out.*)

King (still standing)—Come to the royal banquet hall. (*Princes all rise, bow, and pass out as before.*) (*Mordecai enters Queen's room through C.*)

Mordecai—So Esther, my cousin, has been chosen Queen of the Persian Empire, and she has not told that she is a descendant of Abraham—Good—(exit through C.)

Curtain is not drawn.

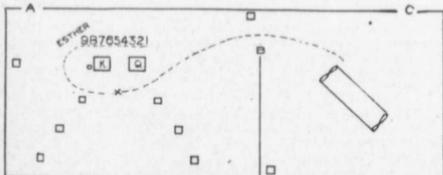
SCENE III.

King enters A (Page is always with him), and seats himself. Scribe enters rather hurriedly, stands down the platform to King's right, and reads a letter. Haman, unknown to the King, has followed Scribe in and stands by door A, listening, while letter is read.

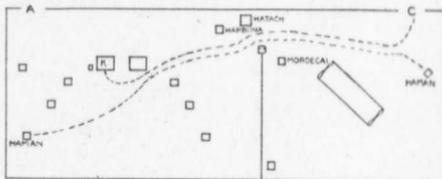
Scribe (reads slowly and deliberately)—Oh, King Ahasuerus. A message hath come to me of a plot discovered to slay thee, two of thy Chamberlains are wroth, namely, Bliathan and Teresh, 'tis they who are guilty. (*Haman rushes in, rudely pushing the Scribe aside, interrupts him. Scribe turning his back to Haman (faces audience), folds his arms, with an angry look turns, walks back of Haman and exit through A.*)

Haman—Oh, King, with sorrow do I bring thee this evil tidings, I have hastened to protect thee, lest by a lazy Scribe (gestures at Scribe as he passes), the message come to late, and so good and noble a King meet such a wicked and untimely end. (*Haman steps back into position.*)

King (to Page)—Bring hither my Princes. Exit Page. Enter Princes and take same places. Hatach and Harbonah enter and both stand in court room by door B. Mordecai enters C and stands in Queen's room by door B, as diagram. Scribe enters and takes his place.



Esther is the last to enter, and as she enters court-room through B, she hesitates and draws back, which attracts the



Princes all bow and sit down, except Haman. Haman (to Princes)—I have discovered that a plot has been made to slay our King Ahasuerus of Persia. What shall we do? Princes (altogether)—Hang the evil plotters. (*Haman sits down.*)

King—Come forward, Scribe. (*Scribe rises, bows, etc.*)

King—Write: King Ahasuerus commands that Bigthan and Teresh be hanged for daring to plot against the King's life. See that my command is carried out, and write an account of it in the book of the Chronicles of the Kings. (*Scribe bows, exit A.*)

King (*rising*)—My Prince, Haman (*Haman rises, bows*), do I delight to honor, and do promote him to be my chief advisor (*gestures Haman to advance to King's left, as in diagram. Haman bows low as he is passing in front of King*), and do command that all my people and servants, do Haman reverence as unto the King himself. (*Princes all rise, turn toward Haman and bow*). King makes motion to go, Haman offers his right arm, *extended from shoulder*; King places left hand on it and they pass out through door B and C, followed by Page and Princes. Harbonah and Hatach at door B bow low while King and Princes pass, but Mordecai does not. When the King and Haman reach C, Mordecai stands and allows the King and Princes to pass out, while he remains in the Queen's room. Page and Princes all bow as they pass Haman. Hatach gestures for Mordecai to come into the court room, and the two Chamberlains (*who always show a decided liking for Mordecai*), advance together down court-room in front of throne.

Hatach—Why do you not bow down before the King's chief noble?

Harbonah—[Is a royal command, that all do Haman reverence.

Mordecai—I am a Jew—and will fall on my face nor do reverence to any man save God only. (*Mordecai must always speak of God reverently*). Haman is seen approaching, and Mordecai hastily steps back by door B (*faces audience*). Haman enters the court room, the two Chamberlains bow, Mordecai does not. Haman turns with a threatening, angry look at Mordecai, then walks on to door A, where he stops and comes back and questions Harbonah. (*Hatach and Harbonah bow*).

Haman—Who is that man (*points*) who dares not bow down when I, Haman, pass by?

Harbonah—(*who dislikes Haman*)—That is Mordecai the Jew.

Haman (*fiercely*)—A Jew! (*Haman turns and exit through A, followed by Harbonah and Hatach. Mordecai follows at a distance. King and Page enter C and B. King seats himself. Harbonah enters A.*)

Harbonah (*to King*)—Haman awaits in the court.

King—Show him in.

Haman and Harbonah enter, Haman bows, Harbonah goes to place.

Haman (*to King*) (*Esther 3: 8-9*)—There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws; therefore it is not for the king's profit to suffer them. If it please the king, let it be written that they may be destroyed; and I will pay ten thousand talents of silver to the hands of those who have charge of the business to bring it into the king's treasures.

King (*Esther 3: 11*)—The silver is given to thee, the people also to do with them as it seemeth good to thee.

King (*to Page*)—Bring hither my scribe (*Scribe enters, bows to both King and Haman, seated same as before. Haman stands down platform to King's right.*)

King—Write according as Haman commands thee.

Haman (*to Scribe*)—To the officers in every province throughout the Persian Empire: A law has been passed that on the thirteenth day of the twelfth month, all the Jews in every part of Persia shall be slain. Anyone who choose to slay them may do so, and those who do destroy them, may take all Jewish possessions for their own, their gold, silver, garments and land. This order goeth forth from Ahasuerus, King of Persia. (*Hatach enters C and B, takes place by B door. Esther (without the crown) and her maidens enter C. Esther sits down, maidens gather around her, in Queen's room. Scribe bows to King, exit A, followed by King, Page, Haman and Harbonah.*)

Mordecai (*comes into the court-room by A, in great distress walks up and down, wrings his hands*) saying—My people, my people, who will save us? There is great mourning among the Jews, fasting and weeping and wailing, because of this trouble which is great and terrible, that all Jews must be slain throughout the Persia Empire, to please one bad and wicked man. (*Mordecai continues to pace up and down.*)

Hatach (*goes before Esther, bows*)—Mordecai is in great distress and trouble.

Esther (*rising*)—What troubleth Mordecai?

Hatach—Because he is a Jew and will bow down to no man save God only. The wicked Haman is angry and hath commanded that every Jew throughout the Persian Empire shall be slain and all their possessions be taken by their enemies. Haman has promised to pay to the king's treasures ten thousand talents of silver to destroy them.

Curtain is drawn on scene.

SCENE IV.

When curtain is drawn Mordecai is sitting on a low seat by door A, head bowed in his hands. Esther (*with crown on and royal drape*) is sitting in Queen's room alone. Hatach is standing by Mordecai, curtain is drawn, he goes through door B, bows and addresses Esther.

Hatach—Mordecai desires that Queen Esther go into the King, and make request before him for her people.

Esther (*Esther 4: 11*)—All the King's servants, and all the people of the King's provinces, do know, that whosoever, whether man or woman, shall come unto the King into the inner court who is not called, there is one law of his hold to put him to death, except such to whom the King shall hold out the golden sceptre, that he may live; but I have not been called to come in unto the King these thirty days.

Hatach (*Esther 4: 13-14*)—Then Mordecai commanded to answer Esther. Think not that thou shalt escape in the King's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then shall their enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed; and who knoweth whether thou art come to the kingdom for such a time as this?

Esther (*rising*) (*Esther 4: 16*)—Tell Mordecai to go gather together all the Jews that are in Shushan, and fast ye for me, and neither eat nor drink three days, night or day; I also and my maidens will fast likewise; and so will I go in unto the King, which is not according to the law; and if I perish, I perish.

Hatach—Mordecai will do all that Esther has commanded him. Hatach bows, exit, B and A. Mordecai exit A. Esther sits down, head bowed in deep thought, King and Page enter A, sits down in court-room. Esther rises and comes through B and down even with the throne. (*See ch. 5: 1-2.*) King holds out sceptre. Esther kneels (*not directly in front*) and touches it and remains kneeling.)

King (*Esther 5: 3*)—What wilt thou, Queen Esther? And what is thy request? It shall be even given thee to the half of the Kingdom.

Esther (*rising and stepping back*) (*Esther 5: 4*)—If it seem good unto the King, let the King and Haman come this day unto the banquet that I have prepared for him.

King (*to Page*) (*Esther 5: 5*)—Cause Haman to make haste that he may do as Esther has said.

Curtain on scene.

SCENE V.

Haman and Zeresh enter A. Zeresh's hand is resting in Haman's arm. They advance down before throne. Zeresh steps to one side. Haman paces and says.

Haman—I possess riches and wealth and honor. The King Ahasuerus hath advanced me above all the princes and servants of the King. Nay, I stand next in authority to the King himself in the whole Persian Empire. (*Esther 5: 12, 13.*) Yes, Esther the Queen did let no man come in with the King to the banquet that she had prepared but myself; and tomorrow am I invited unto her also with the King. Yet all this availeth me nothing so long as I see Mordecai the Jew sitting at the King's gate.

Zeresh (*Esther 5: 14*)—Let a gallows be made of fifty cubits high, and to-morrow speak thou unto the King that Mordecai may be hanged thereon; then go thou in merrily with the King unto the banquet.

Haman—The very thing! I will do it. Soon, ah, soon, I will see the face of this Jew no more. I will now hasten to the King with my request. (*Haman exit through A, Zeresh C and B.*)

Curtain.

SCENE VI.

For this scene the purple sash and King's crown must be at hand in order to array Mordecai. King is reclining in chair in court-room. Page is also in when curtain is drawn.

King (*to Page*)—Bring hither my scribe, also the book of the records and chronicles of the King. (*Page bows exit A. Scribe enters, bows.*)

King—Read to me.

Scribe—What does my Lord the King desire to hear?

King—Anything.

Scribe (*seizing this opportunity to expose Haman's treachery*) reads from the Bible (*Esther 2: 21-22*)—In those

days, while Mordecai sat in the King's gate, two of the King's chamberlains, Bigthan and Teresh, of those which kept the door, were wroth, and sought to lay hands on the King Ahasuerus. (*King arouses, leans forward, and listens more attentively.*) And the thing was known to Mordecai, who told it unto Esther the Queen; and Esther (*King in undertone says "Esther"*) certified the King thereof in Mordecai's name. (*King in surprised undertone*)—"Esther."

King (Esther 6: 3)—What honor and dignity hath been done to Mordecai for this?

Scribe and Page (*glad that at last right is winning*) answer (Esther 6: 3)—There is nothing done for him.

King (Esther 6: 4)—Who is in the court?

Harbonah enters, bows (Esther 6: 5)—Behold, Haman standeth in the court. (*Scribe bows exit A.*)

King (Esther 6: 5)—Let him come in. (*Harbonah bows exit A.*) Haman enters A looking very gloomy, bows (he has really come to request that Mordecai be hanged.)

King (Esther 6: 6)—What shall be done unto the man whom the King delighteth to honor?

Haman (*brightening, says aside*) (Esther 6: 6)—To whom would the King delight to do honor more than to myself (*turning to the King he says*) (Esther 6: 7, 8, 9)—For the man whom the King delighteth to honor, let the royal apparel be brought which the King useth to wear, and the horse that the King rideth upon, and the crown royal which is set upon his head; and let this apparel and horse be delivered to the hand of one of the King's most noble princes, that they may array the man withal whom the King delighteth to honor and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the King delighteth to honor.

King (Esther 6: 10)—Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the King's gate. Let nothing fail of all that thou hast spoken.

Haman (*who has been standing down at the King's right, in his astonishment at this command forgets himself and crosses to other side in front of King*) says, "To—To—Mordecai! O King! (*then remembers to bow.*)"

King (to Page)—Bring Mordecai in. (*Mordecai enters A with Page and comes down to King's right.*)

Haman (to Page)—Bring hither the royal garments and the crown royal. (*Haman bowing low crosses in front of King to where Mordecai is standing. Page returns with crown and purple drape. Haman arrays Mordecai.*)

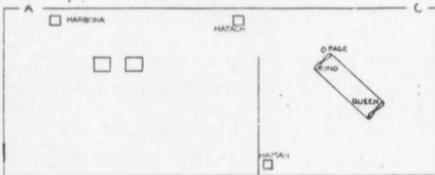
King (to Page)—Bring in my princes. (*King gestures, Haman and Mordecai to cross to King's left and stand by Queen's chair. Princes enter A, take places, all bow to King.*)

Haman—This is the man whom the King delights to honor. (*The princes all together turn toward Mordecai and bow. Haman, in great humiliation, withdraws through A, going behind the throne.*)

Curtain drawn on scene.

SCENE VII.

JUST AFTER ESTHER'S SECOND BANQUET.



King, Esther and Haman seated as per diagram in Queen's room, Page Hatach and Harbonah in places.

King (Esther 7: 2)—What is thy petition, Queen Esther? and it shall be granted thee; and what is thy request? and it shall be performed, even to the half of the kingdom.

Esther (*rising and stepping back, speaks with dignity and feeling*) (Esther 7: 3:4)—If I have found favor in thy sight, O King, and if it please the King, let my life be given me, at my petition, and my people at my request; for we are sold, I and my people, to be destroyed, to be slain, and to perish, but if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the King's damage.

King (*rising and drawing back in wrath*) (Esther 7: 5)—Who is he, and where is he, that durst presume in his heart to do so?

Esther (Esther 7: 6)—The adversary and enemy (*points*) is this wicked Haman. (*The King in anger goes through (B) and paces back and forth in court-room.*)

Haman (*falls on his knees to Esther and pleads for his life*)—Esther, Queen Esther, my life, spare my life. The King has determined evil against me. Spare my life. I will give my money, my wealth. I did not know Queen Esther was a Jew. (*Haman sees I sympathy in Esther's face, so gets up and goes toward B.*)

Harbonah (*to King in court-room*) (Esther 7: 9)—Behold, also, the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the King, standeth in the house of Haman.

King (Esther 7: 9)—Hang him thereon. (*Harbonah goes through B and gets Haman and leads him out through B and A. King enters Queen's room by B, and is seated in chair where Haman sat before. Harbonah enters and stands near Hatach.*)

Esther (*leaning forward and in great earnestness speaks to King*)—Oh, King Ahasuerus, thou didst not know that I am of the tribe of Abraham, the people of Israel, who do not worship idols, but a God in heaven, and O King Ahasuerus, Mordecai is my kinsman, a cousin, a good and just man, and I petition, O King Ahasuerus, that he find favor in thy sight.

King (to Page)—Bring Mordecai in. (*Mordecai is brought in through A and B. White Page is gone for Mordecai King speaks.*)

King (*sitting*)—Esther, beautiful Queen of the Persian Empire, who has this day been saved from the evil devices of this wicked man, unto you do I present Haman's house and wealth. (*Mordecai and Page enter.*)

Esther (*still seated*)—I in turn present this wealth to my kinsman Mordecai. (*Then falling on her knees before the King pleads for her people.*) O King, spare my people even the Jews. (*The King holds out the scepter. See ch. 8: 4.*) (Esther 8: 5:6.) If it please the King, and if I have found favor in his sight, and the thing seem right before the King, and I be pleasing in his eyes, let me be allowed to reverse the letters devised by Haman, which he wrote to destroy the Jews which are in all the King's provinces. For how can I endure to see the evil that shall come unto my people? Or how can I endure to see the destruction of my kindred?

King (to Page)—Bring hither my scribe.

King (to Esther and Mordecai) (Esther 8: 7:8)—Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews. Write ye also for the Jews, as it liketh you in the King's name, and seal it with the King's ring; for the writing which is written in the King's name and sealed with the King's ring may no man reverse. (*Scribe enters A and B and bows both to King and Mordecai.*)

King—Write according as Mordecai commands.

Mordecai (*with dignity, standing in centre of Queen's room a little back of couch*)—Write to the governors and officers in charge of every province of the Persian Empire, from India to Ethiopia, unto every people in their own language, that the King Ahasuerus bids the Jews gather together and stand for their life against any people who would harm them, while I reverse the order sent out a few weeks ago by Haman. (*Mordecai forgets his dignity in his anxiety.*)

Mordecai—Order the messengers to go quickly, making all possible haste. *Scribe bows, exit B and A.* Hatach and Harbonah walk slowly out into court-room talking together, before throne.)

Hatach—Mordecai is great in the King's favor and honor; his fame has gone out throughout all the provinces, for this man Mordecai, kinsman of Queen Esther, has become greater and greater. (*King exit B and A, followed by Chamberlains.*)

Mordecai (to Esther)—So my fair cousin, Queen Esther, by your gentle manner and simplicity you were chosen to be the Queen of the great Persian Empire, and by your loving-kindness and bravery in daring to risk your own life and go before the King to plead for the Jews you have saved your people. Now they have light and gladness and joy and honor in every province of the Persian Empire. The wicked Haman has been hanged on the gallows which he built for another.

Esther—God has been good to me, Mordecai, also. I refused to bow down before men, but to God only, and He hath advanced me from a poor slave to the authority of the King himself, second to King Ahasuerus in the whole Persian Empire.

Mordecai—These blessings come not to us, Queen Esther, but by reverence to God, obedience and prayer.

The Mount Forest District Convention

During the sessions of the Summer School at Elora, some of us felt that it was good to be there. If we had not been taken to the district from which we came, its permanent helpfulness would be passed on. How we did know. Mr. Packer was well to our aid. He outlined the plan. We proceeded to arrange the staff necessary to the accomplishment of the work. The convention held at Grand Valley is the result.

We aimed at forcibly emphasizing three main divisions of work: Institute work, Missions and Bible Study. The work of the day and generation can only be accomplished by obedient and strengthened leaders. The young people of the church to-day possess friendliness of disposition and social vision. But the deepest need is that of a passionate devotion to the will of God; that devotion, unlimited and unreserved of to Christ. To do the will, we must know it. We can only know it as we make in our hearts a holy sacrifice for the name of God to be heard. Again facing the tremendous work of to-day, there is great need to emphasize the ancient promise: "The word of the Lord shall renew their strength." To learn obedience and gain strength for the service of God, we need Bible Study in the forefront of our programme. During the first day, in the absence of Dr. Irwin, Rev. E. Marshall, of Holstein, made a strong plea for inward grace for Christian leadership. We gave us on Wednesday, two scholarly addresses on (1) "The Humanised Heart," and (2) "Conventualism." On Thursday, Rev. W. W. Prudham, of Durham, gave an address to be appreciated, while on Thursday, Professor McLaughlin presented the worth and value of the work of the Christian Watch, so that all the delegates promised to observe it, and closed his work on the afternoon with an earnest appeal on "Covenanting with God."

To lay the foundation of an abiding missionary consecration, we aimed at holding three Mission Study Classes. An noted on the programme, Miss Hickey had charge of the class on "The Unfinished Task"; Miss German conducted one on "The Why and How"; while "Sunrise in the Kingdom," was in the hands of Rev. W. W. Prudham, of Durham. Each class was allowed five sessions. The address we hoped to prepare the way for an adequate response to the needs of the world. We knew in some measure a permanent devotion to the redemption of the world. We create in our hearts a holy sacrifice to achieve this result. The experience of these leaders and their earnest devotion to the missionary work resulted in some promising to commence Mission Study Classes at home, and all were strengthened in connection with the missionary part of the Convention. The work of the Institute, The Mt. Forest Leaguers by an actual demonstration showed the methods to be employed in conducting a Mission Study Class. The "Mock Trial" was given by the Grand Valley League. The parts were all well taken; the needs of the non-Christian races were plainly shown, and the obligation of the Christian Church to evangelize the world was forcibly presented. This department of the Convention work was brought to a conclusion by the illustrated lecture of Dr. Wallace Crawford on "Japan and China." The pictures were separately given. The pictures were separately treated. Under the thoroughly informed leadership of Mr. Marshall, the importance of the League was clearly manifested. If, from this on, the League is determined, it can only be a blessing to the world, and its value for the young lives of to-day, that we "have ears and hear not and eyes and see not and hearts that do not feel and must be accomplished; the better and more efficient working of the different departments of the League.

While we planned for China and Japan, very lands, Mt. Forest District is a rural district. We felt that some movement should be inaugurated to bring about the solution of the Rural Problem. Some effort should be made to stop "the drift to the city," and to "save the earthy body and his soul for the Heavenly one." To achieve this, better recreation is suggested. However, the only sociology which has given any attention to rural conditions runs lines into our economic system. Better farming must prepare for better living. And economic changes must be effected that will give the farmer the just reward of his toil. This work was introduced by the Rev. F. L. Farewell, of the young people of "The Report on the Country Church" on Wednesday evening in an interesting manner, and was followed up by conference on Thursday afternoon, conducted by Mr. Farewell. A beginning was made in the consideration of a task to which an ever increasing attention should be given.

Good results issued from the Convention. Nearly all the delegates promised to observe the morning Watch, and to engage in personal work for Jesus. Others promised to conduct Teacher Training Classes and attend the essential value of the League, as the organization best fitted to train and develop the youth of the church, surely rose into view. An abiding devotion to Christ and deep longing for religious living was effected.

Also it was adequately financed. Each League, and we have only eleven (11), and none overly strong, sent a contribution of two dollars. This, with the collections, paid can do, any other district can do.—Reported by Rev. G. S. Cassmore, N.S.—The programme of this Convention was so different from the ordinary that we give it below in detail, not altogether as a model for the others to copy, but as containing suggestions, the adoption of which would materially improve the usual Convention programme.—Editor.

Programme

TUESDAY, OCTOBER 29.

Morning Session, Commencing at 9.30.
 Devotional Exercises.—Rev. Dr. A. J. Irwin.
 Institute Work.—Rev. F. L. Farewell.
 Special Features.—(1) "Why and How," Miss Clara E. German, R.A. 2. "The Unfinished Task"—Miss Muriel J. Hockey, R.A. 3. Sunrise in Sunrise Kingdom.—Rev. W. W. Prudham, R.A., B.D.

Afternoon Session, Commencing at 2 o'clock.
 Song Service.—Rev. Dr. A. J. Irwin.
 Institute Work.—Rev. F. L. Farewell.
 Special Features.—5.30 o'clock.—Social Hour.
 Discussion of Junior Work.—Rev. A. E. Marshall.

Evening Session, Commencing at 7.45

Address of Welcome.
 Song Service.—Arthur Choir.
 Special Feature.—Mock Trial.—Grand Valley Epworth League.

WEDNESDAY.

Morning Session, Commencing at 9 o'clock.
 Devotional.—Rev. Dr. A. J. Irwin.
 Bible Study.—Rev. F. L. Farewell.
 Mission Study.—Miss Muriel J. Hockey, Miss Clara E. German, Rev. W. W. Prudham.

Afternoon Session, Commencing at 2 o'clock.
 Song Service.—Rev. Dr. A. J. Irwin.
 Institute Work.—Rev. F. L. Farewell.
 Special Features.—4.00 o'clock.—Model Mission Study Class.—Mt. Forest League.

Evening Session, Commencing at 8 o'clock.
 Song Service.—Grand Valley Choir.
 Special Feature.—Report of County Commission.—Monticello Young People.

THURSDAY.

Morning Session, Commencing at 9 o'clock.
 Bible Study.—Bible Testimony to its Own Use for Spiritual Growth.—Prof. McLaughlin.
 Institute Work.—Rev. F. L. Farewell.
 Mission Study.—Miss Muriel J. Hockey, Miss Clara E. German, Rev. W. W. Prudham.

Afternoon Session, Commencing at 2 o'clock.
 Song Service.—Miss Muriel J. Hockey, Miss Clara E. German, Rev. W. W. Prudham.

Special Features.—Conference on Rural Work.—Rev. F. L. Farewell.
 Personal Obligation: Life Talk.—Prof. McLaughlin.
 Question Drawer.—Rev. F. L. Farewell.

Evening Session, Commencing at 7.45 o'clock.

Devotional Exercises.—"The Report on the Country Church"—"China and Japan."—Moving Picture.—"China and Japan."—Rev. Wallace Crawford, M.D., Canadian Mission.
 Benediction.

Bowmanville District

Epworth Leaguers of Bowmanville District met in convention at Hampton Friday, November 22nd, to discuss practical League problems and to hear addresses from those well versed in the work.

The morning session was unusually well attended. The District President, Mr. Norman Rickard, Newcastle, presided. The morning session was presided over by Rev. C. W. Barrett, the pastor. Brief talks on "Our Leagues as a Help to the Pastor," "Our Leagues as a Help to the Pastor," by Miss Bernice Tucker, Orono, and "How Best to Conduct Our Missions," by Miss M. J. Hockey, Werry, Ennisville, were enjoyed and contained many good thoughts.

The Leaguers were delighted to have their representative in China, Rev. G. W. Sparling, B.A., present at the afternoon session. His address was "Educational Missionary Work in China."

The Secretary's report showed 20 Leagues in the District with a membership of 923; contributions to local purposes \$467, to Forward Movement for Missions \$22, to Gen. E. L. Fund \$43.56, Epworth Eras 152, Missionary Bulletins 12.

Rev. S. F. Dixon, Courtice, gave an address on "Our Motto—The Best is Better than the Good."

An encouraging address on "The Leaguers of the Future" was delivered by Rev. R. A. Whattam, Orono. He strongly emphasized the need of religious work.

Miss M. Hockey, R.A., Assistant Principal of Deaconess Home and Training School, Toronto, showed many of the practical features with Leagues, as she conducted the Question Drawer. Special attention was given to the Christian Endeavor Department.

The report of the treasurer, Dr. C. W. Slemmon, was received and proved very satisfactory.

The delegates were billeted at the homes for dinner, but the tea was served in the basement of the church, and the period between the afternoon and evening sessions afforded excellent opportunity for social intercourse.

Rev. H. B. Kenny, Chairman of the District, opened the evening session and introduced newly elected officers as follows: Hon. Frederick H. White, Werry, President; Mr. Norman Rickard, Newcastle; Vice-Presidents, (1) Mrs. J. E. Elliott, Cadmus; (2) Miss M. J. Hockey, Werry; (3) Mr. Percy Rowe, Orono; (4) Mr. Garnet Chapman, Oshawa; (5) Miss Knoch, Hampton; Secretary, Mr. Geo. W. James, Bowmanville; Treasurer, Dr. C. W. Slemmon, Ennisville; Conference Representative, Rev. Wm. Higgs, Tyrone; Summer School Representative, Miss Hattie Mason, Newcastle. Miss M. Hockey gave a splendid address on "Leadership," one that was full of interest, instruction and timely suggestions.

Another particularly interesting address was given by Rev. G. W. Sparling, as he took for his subject "The Recent Famine in China."

Rev. S. C. Moore, gave a most profitable address on "Consecration and Equipment for Service." He closed his address with a stirring appeal for the cooperation of the part of all Leaguers that the League may accomplish that purpose for which she was organized.

His closing address on "Our Summer Schools" was given by Mr. R. Chapin, Oshawa.

Rev. H. B. Kenny, Bowmanville, gave the last address in his own happy manner. A patriotic chorus by boys of Ennisville was a salutary and interesting proceeding.—Condensed from Bowmanville Star: 1st man.

Brampton District

A most profitable convention of Sunday School and Epworth League workers was held at Woodbridge. The fine weather and good roads there was a good attendance to enjoy the excellent programme furnished by the Leaguers. An interesting report of the Whiffy Summer School was given by Miss Bowles, of Brampton.

Rev. W. W. Sibley, gave two splendid addresses on "China" and "The Religious Institutions of China." Mrs. E. Escoe, Humber, gave an encouraging report of the District missionary effort. Mrs. Escoe, Humber, gave an encouraging address on "The Home, the other on the Foreign Field." Rev. F. L. Farewell was present at the afternoon session.

His address on "The Importance of Sunday School Work" Rev. Dr. Long presided at the evening session. The report of the Secretary was given. The report of the Sunday School workers of the District

was presented by Rev. J. G. Rogers, and showed advancement. Rev. S. D. Dinick conducted a Consecration Service at the close. Music was rendered by the choir of the church, assisted by Mr. J. E. Cooper, of Brampton. The newly elected officers are: President—Mr. T. H. Graham, Inglewood; Vice-Presidents—(1) Miss Davidson, Malvernale; (2) Miss E. Pascoe, Humber; (3) Miss H. Packham, Brampton; (4) Mr. W. O. Duncan, Emery; (5) Miss Kirk, Humber; Secretary, Miss M. E. Reynolds, Brampton; Treasurer, Mr. S. Deeves, Brampton; Conference Representative, Rev. N. W. St. John, Bolton.

Methodist Men's Association

A federation of men's societies—as they exist under various names in our Church was made at a meeting held on Nov. 27th, in the Central Methodist Church, Toronto. The new organization, which does not attempt to interfere in any way with the existing local clubs, brotherhoods, classes, leagues, or men's societies of whatever name they may be, is to be known as the Methodist Men's Association of Ontario.

The plan is to unite all the men of the Province, and to enter into a strong, aggressive work- ing-unity for practical righteousness in all the ranks. The Association will, therefore, include all the men who desire to form part of this host, and we hope none will hesitate to seek a place in the ranks. The Association may not be either easily or quickly approximated, but certainly, they are good, and merit the hearty support of our men generally. We hope to see them measurably realized as time progresses, and the Association grows.

MR. BERT S. WEMP,
Secretary.

Dr. W. E. Willmott, who has been intimately associated with Methodist Young Men's work from the beginning of its organization, will make a splendid first President of this new Association, and Mr. Bert S. Wemp, favorably known in local circles as a capable leader of youth, will well fulfil the duties of Secretary. These gentlemen, with the rest of the officers composing the Executive, may be depended on to put forth every effort to introduce the plan and programme of the Association to the local male forces of the Church, and we promise them every possible support in their laudable enterprise. But while the success of the Association depends to a very large degree on the men in charge, there can be no successful leadership without an adequate following, and to two or three, or even a dozen of men accomplish all the work involved. So we call upon all our young men ready to join their forces with the Association, and make its development one of marked usefulness in the advance of the Kingdom of God in every possible way.

What the men of Methodism, thus united in to a federated brotherhood of earnest Christian workers may accomplish for God and Canada, who can estimate? May the future be full of results that will hasten the reign of the King of Righteousness over every phase of life throughout all the bounds of our growing nation. Our men everywhere may expect that in due course they will hear directly from the chief officers of the Association, both personally, and as far as we can serve them, through our pages. Mean-

while let us strengthen our local forces and be the more ready to add force and vigor to the conational enterprise as it progresses.

The officers elected by the Association for 1912-13 are:

Hon. President, Rev. A. Carman, D.D., General Superintendent Methodist Church; Hon. Vice-Presidents, Rev. T. Albert Moore, D.D., Rev. S. T. Bartlett; President, Dr. W. E. Willmott, Toronto; First Vice-President (Temperance and Moral Reform Department), Mr. A. E. Eby, Berlin; Second Vice-President (Boys' Work and Athletics), Dr. J. E. Davy, Hamilton; Third Vice-President (Christian Manhood), Mr. N. J. McCauley, Halleybury; Secretary, Mr. Bert S. Wemp, Toronto; Treasurer, Mr. George Gibbard, Nanapan.

The officers, with the following, form the Executive: Rev. A. F. Mackenzie, Toronto; Mr. J. J. Main, London; Judge Deroche, Belleville; Mr. H. W. Ausman, Toronto; Mr. Aubrey Davis, Newmarket; Mr. C. R. Knight, Alliston; Rev. C. W. Watch, Parry Sound.

Oakwood Epworth League

The Oakwood Epworth League sent out to the members of the congregation and friends little blue sacks with the accompanying verse:

"To you we send a little sack;
Please either send or bring it back
With as many cents as you are old;
We promise the sum shall never be took.
Our League is small, our church is great.
We would a sum of money make.
Help us to win our contest true
By sending back this sack of blue."

They adopted this method for raising funds for the new church. The members of the League were divided into sides, blue and white, the losing side having the pleasure of providing a social evening for the League.

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Sparkles from "The Guild"

The other day a young lady teacher took eight of her pupils through the Museum of Natural History.

"Well, my boy, where did you go with your teacher this afternoon?" asked the mother of one of them on his return.

With joyous promptness he answered, "She took us to a dead circus."

Here is a batch of school stories worth retailing. A teacher asked her scholars for some very long sentences. One boy wrote, "Imprisonment for life."

In another instance the teacher had asked some members of the class to compare the word "sick." Little ALICE responded in a tragic voice, "sick, worse, dead."

Oh! that letter "H," what quaintness its use and misuse have been responsible for. A story I heard recently tells of a boy in an elementary school, who, on being asked by his teacher what part of speech the word "am" was, hesitated a moment or two, and then looked up and said, "Do you mean the 'am we eat or the 'am we are?'" How true to life!

The varied uses of words are responsible for many a good child story. A little American fellow had been to San Francisco and had been out with his mother on the bay in a glass-bottomed boat, so constructed as to allow people to watch the strange life in the clear depths underneath. He was telling about it to a little friend.

"Yes, Edgar, we could see the fish lying on the bottom of the ocean!"

"Lying, dear," put in his mother.

"No, I'm not, mother," he replied stoutly.

A friend of mine said to me the other day, "The only new stories are children's stories." And he might have added that many of them are the best. The child has such an extraordinary way of turning things topsy-turvy. That, by the way, is literally true of the latest story I have heard.

Think of this. The little daughter of a ministerial friend was telling them at home what the Sunday School lesson had been about. The subject was Lot's departure from Sodom. In graphic language she described the angel dragging Lot, his wife, and his daughters out of the doomed city, and, when they were well on their way, commanding them that on no account were they to look back. "But the mother," she continued, "the mother couldn't resist, and looked over her shoulder, and then, in a minute, she turned a somersault."

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