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※ COMING CONQUESTS ※

“I HAVE a great conviction and a great faith that we are to see, in the near coming years, an unparalleled growth in our Church. The battle lines are forming by our hosts, which have sometimes seemed to be chiefly occupied, and apparently content, with the routine of the camp, with the efficiency of the quartermaster's department and the bounties of the mess table, and with the pride and circumstance of the parade and general review. But Methodism is awakening. We are not to be simply gold-laced softlings, whose only glory is that our fathers were soldiers and conquerors. We are to fight, and we will win victories that will rise to the level of our great traditions. Our leaders must lead, or be put aside for those who will. We are to demonstrate before the eyes of the world that Christianity is not decadent, that militant faith is not dead. We shall conquer men. Our task is not to build more imposing structures, to attain to prouder standing among the forces of the world, but to enlarge the Kingdom of God by increasing the number of those who are filled with the Christ-life and who walk according to the Gospel of the Son of God. We must not be satisfied with any meretricious success. There is no success for the Church that is not represented by genuine Christian character and the fruits of the Spirit. May God grant that we may add to our numbers every year a half million, but let them be people who know Christ and the power of His resurrection. In the accomplishment of this great end I am persuaded that the Sunday School must play a great part; and I am confident that the two main lines along which the Sunday School will attain its greatest victories are the two which I have been endeavoring to define—the intelligent and thorough teaching of the Bible as the inspired Word of God, and the faithful spiritual preservation of the children of the Church, and their religious nurture and education.”—*John T. McFarland, D.D.*

THE

Canadian Epworth Era

DEVOTED TO THE STUDY OF PRINCIPLES AND METHODS OF
WORK IN YOUNG PEOPLE'S SOCIETIES AND SUNDAY SCHOOLS.

At Home with the Editor

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"Let Us Advance"

In our September issue we said a few things on this subject that aroused attention on the part of some, and at conventions and similar gatherings in various parts of our work questions have been asked and plans laid for the extension and development of our Sunday School and Young People's interests. What may we reasonably set before us as a standard for the current year? Some careful thought has led up to this conclusion. We ought to see during the year the following:

- One Hundred New Sunday Schools.
- One Hundred New Epworth Leagues.
- Two Hundred New Junior Epworth Leagues.
- Two Hundred New Home Departments.
- Two Hundred New Teacher Training Classes.
- Three Hundred New Organized Adult Bible Classes.
- Five Hundred New Cradle Rolls.
- Two Thousand New Subscribers to this Paper.

Twenty Thousand New Church Members from the Sunday School.

There is not a department mentioned above but is of utmost importance to the whole church. We shall fall behind our honorable past record and fall to do our part in the moral and religious development of this great country if we do not plant Sunday Schools and Young People's Societies in every accessible community. And these must be brought up to the highest possible degree of excellence. The first eight numbers in the list given above will all help to the attainment of this standard. The last is the test and proof of the genuineness of our work. Any less number than 20,000 additions to the membership of the church during the year will mean comparative failure. We should have many more, but we place this standard before our workers as one that we believe to be easily within our reach if we all labor and pray together. To work, then, in the spirit of earnest effort, impelled by love of Christ and of souls, and sustained throughout by the uplift of a mighty faith that lays hold of the Divine promise in prevailing prayer! Organization and Evangelism should be the watchwords of the Sunday School and Young People's Department all throughout our church. Then we shall most surely Advance.

Everyone a Messenger

The weakest Christian has a message, for even he knows something of the excellency of the knowledge of Christ Jesus the Lord. And such a message is to be told. Hence the obligation of the messenger. No life is so poor, but it knows something of the value of Divine riches, and no voice is so feeble that it cannot tell even with faint utterance or stammering speech, what it knows. "Pastor, I must give my testimony," said a young Christian as the writer was about to close a meeting one night, on which many had given witness for God. With fear and trembling he had postponed his speaking until the service was about to end. Then, with a burden of desire struggling with a sense of weakness he began as above, and his words became both clear and convincing as he proceeded. The deliverance of his message that night was a benediction to himself and to many others. Have you not felt sometimes the presence of conviction that you ought to make known your appreciation of Christ, your purpose to

do His will, your desire to render Him service, your longing for the universal growth of His Kingdom? To stifle such conviction by silence is a sure way to lose spiritual blessing. Deliver your message, and though it may be in weakness and with fear, He will see that it falls not to glorify the Name in whose praise you have spoken. In public, in private, by oral testimony, by silent ministry, to many, to one—in every possible manner, through all available channels, we covet for our young people some form of message for Jesus, and a loving willingness to be a messenger for Him.

What God Wills

There are some things concerning which the will of God may be a matter of question. But there are so many things in relation to which God's will is so clear and explicit that no one who sincerely desires to do it need make mistake. In the great essentials of Christian character and practice there is no room for doubt. As to the duty of every Christian to labor for the universal extension of the Redeemer's Kingdom only one opinion can be held. When the first Crusade was being planned, and Pope Urban II. aroused the multitudes at Clermont in 1095, the enthusiastic and excited crowds shouted "Deus vult! . . . Deus vult!" The spirit there awakened did not die for many successive years, but prompted successive campaigns to win the Land from the Infidel. The Crusades failed because they deserved to fail, and were not in harmony with the true will of God. With the same spirit, but with a clearer vision of duty and responsibility, the Christian world of to-day is taking up the peaceful way of conquest, and going forth conscious that to bring the whole world under the pacific and benevolent sway of the Gospel is strictly in obedience to the will and command of the Sovereign King. We may sound out the battle call of the Twentieth Century Missionary Crusade with absolute certainty, "God wills it! God wills it!"

Some Present Day Conditions

There are at least seven outstanding characteristics of present-day life that very materially affect Christian work among the young. Whether these are inevitable consequences of changing conditions is not at once apparent, and whether they will injure or help in the care and culture of the youth by the church, we are not now discussing. Here they are, simply stated for you to consider, and if you wish, to write the Editor about:

1. Looseness of Parental Discipline and Lack of Home Restraints.
2. Liberty of Individual Judgment.
3. License in Worldly Amusements.
4. Laxity in Church Attendance.
5. Latitude in Creedal Beliefs.
6. Liberalism in Scriptural Interpretation.
7. Love of Material Gain.

Any observant student of the young life of to-day must be impressed with the fact of the existence of the above seven conditions. That they make the work of reaching, interesting, saving, developing, and using young people a different matter from even a generation ago, we think the most experienced leaders among us will freely admit. And that the changed conditions of life make it imperative that we adopt new plans and

"Our life is a constant trial and all our neighbors are on the jury."

methods of work seems to be the judgment of not a few. What do you think about it, and how is your church facing the problems growing out of the facts we have but barely enumerated above?

"A Homelike Feeling"

In a large and influential city church, whose pastor is known far and wide for his ability and power, we were almost startled to hear the announcement made one morning by what pastor himself that he had never yet seen an official or what one might call an adult at the League meeting of the church. He had then been in charge fully six months. He invited the older people to attend the League that they might "remove the lonesomeness of the League and bring a homelike feeling into the meetings."

There was no possibility of mistaking the minister's meaning and purpose. The case, we fear, is not exceptional. Just why is not easy to decide. But that such constant segregation of the young people by themselves is not the best thing for them or the rest of the church family, we confidently believe. There can be no true, enjoyable, wholesome, "homelike feeling" (we like the words), without the mingling of the varying ages of the members of the family. The League may be to blame. Perhaps no special effort had been made to bring together the older members. Perhaps the elders were at fault in not volunteering some show of practical interest in the youth. Any line of cleavage between the members of the family is to be deplored. Yet such, we apprehend from things both seen and heard, is existent in too many places. Why? Sometimes we think the Leaguers forget that there is such a thing as an honorary members' list. Very few, as such, can learn, place any value, or attract attention to it. In this there is some measure of blame to be attached. The League should make much of the older people and pay them respectful and affectionate attention. But the older members of the Church are not free of responsibility for existing conditions in many localities. Of harsh criticism there may not much be heard, but cold indifference is about as hard to endure. And too many of the "elders in Israel" are indifferent to the young people, and coolly leave them to themselves. Such ought not to be, for harm to the family will be the result.

Our brother was right in his appeal for the cultivation of a family spirit—the diffusion of a "homelike feeling." We believe a happy unity of interest may be engendered if old and young are mutually sympathetic and kindly disposed to one toward another. And why should they be otherwise? Surely there is nothing in the purpose and plan of the Epworth League but the benefit of all, and in it there is room for all—not perhaps in the sense of responsible actual service in the regular work of the League, but in occasional happy family reunions where all meet together for fellowship and inspiring communion. We commend to every League the plan of a meeting once a quarter at which special provision shall be made for extending the most hearty and loving hospitality of the League to the older members of the congregation. They will not fail, for their hearts are full of sympathy, and brought thus together "a homelike feeling" will be diffused over all.

The Pastor as Leader

It is unfair to expect the pastor to be always present as an active participant in every meeting of his young people. It is as unfair for the pastor to habitually absent himself from the young people's services. These are two extremes to be avoided. The young people must not be too exacting on their pastor as to the details of their work, and the pastor must not be indifferent to the needs of his young people. The pastor can exist without the League and the League can exist without the pastor; but neither can live and thrive to the realization of best results in their work without the government of his. The relations between them is that of mutual co-operation, and the duty of each to the other is that of stimulus and reciprocal help. The pastor is the natural leader of his young people, and to him, if he is a wise general, they will look for guidance and direction in their work. But the pastor is not the chief executive officer of the League, nor should he attempt to appropriate to himself the practical government of his Young People's Society. That duty falls properly to the President, who in the local League, as the nominee of the pastor, has the confidence, good-will, and may properly expect the sympathetic support of his minister in the discharge of his official duties.

The League should not expect the pastor to do all their planning for them, nor should the pastor treat the Leaguers as children incapable of handling the government of his schemes of work or unable to execute successfully what in the combined judgment of the executive committee they have initiated.

Yet the League should consult the pastor in their enterprises and never ignore him. Where a warm, cordial spirit

of trust and mutual esteem exists, pastor and Leaguers will work together, and the whole Church be the gainer by such industrial union; but where a spirit of distrust, suspicion, or indifference is given a place in either concerning the other, disunion prevails and prosperity is impossible.

Frequent conferences between pastor and president should be held. The pastor may well take the initiative here, and in the very great majority of cases the young person in charge of the League will gladly and in appreciative spirit meet with the minister and profit by his counsel. But young people resent dictation, and he is a wise pastor who, while loving, is politic in his relations with and advice to his League officers.

Conciliation, co-operation, a holy and happy partnership—all are necessary if the pastor and League are to be "workers together." Happy, therefore, is the Circuit Superintendent who has an organized body of young people to work with, and for, him, and not less to be congratulated is the Epworth League whose pastor ever says by word and example, "Come," and never, as one having authority, "Go!" Let pastors and young people appreciate one another in love for their work's sake and grace will abound to them all. Otherwise there is trouble ahead for both. Pastors, lead your young people as careful shepherds know how to guide and guard their sheep, follow the good example and say, "Come," to your young people as loving disciples of the Master. Thus, together living and working, you may demonstrate without gaining the possibilities of Epworth League service.

Certainties in Religion

Whatever our opinions may exist either around or within us, there are some matters of which every Christian should be able to speak with assured confidence. In the realm of religious experience no sincere disciple of the Lord Jesus Christ can rest content without knowing clearly and positively that he has both a right relation towards God and a right spirit towards his fellow-men.

"We do not seem to be sure of anything," was the tenor of the complaint of an official of many years' standing in our church, recently. This led to a conversation on the subject, "Of what can we be sure, of what ought we to be sure?" And the case of the Apostle Paul was cited when he, referring to life as a race, said: "I therefore so run, not as uncertainly." His religious experience was not composed of mere probabilities, nor did Paul's mind become so befogged in inexplicable speculations that he lost his supreme purpose to obtain the incorruptible crown of eternal victory.

Like him, every Christian may not expect to understand all things. There are and always shall be some matters which we may know at best but "in part." Some things we shall see only "through a glass darkly," but of those that most concern us and our fellow-men and now, we should be sure, and of them be able to speak with positiveness and certainty. Some of these things we surely may all agree on.

Paul had no uncertainty regarding the course on which he was running. Nor should we have any. This is of utmost importance to every young Christian. To know that one has set out in this race, and that he has joined with others like-minded, whose chief controlling purpose is to use every power of body and soul to the successful completion of the Divine will, is surely to feel a mighty stimulus to doing one's best. Are we sure of this.—That we have committed ourselves wholly to God? To do this, and to have no quibblings about it, no compromise in it, no hesitancy in stating it, are essential. Surely one can know, and knowing, confidently declare, "I am in the life-race which my Lord would have me run."

Like Paul, we may be certain as to the energies we put forth on this course. He did not hesitate to say that his Lord controlled him, and that his all of power was exerted to the attainment of the goal in view. Have we any sense of weakness and failure here? Probably most of us have some hours of regret over our lack of both vigor and unflagging effort, but not so probable is it that many who read this can rejoice in the glad consciousness and be happy in knowledge of spiritual achievement that has resulted from whole-hearted devotion to the work of God in hand. Our young Christians must know that they are the Lord's and be certain of a fixed and immovable determination to put forth every possible personal effort to accomplish His will. Observe, earnest of mind, instability will, flexibility of conscience, and insincerity of conduct will follow, and failure rather than success will result therefrom.

Paul had no uncertainty as to the goal or the prize. He could speak without doubt of mind or hesitancy of utterance about the heavenly blessedness awaiting him, because he knew the course he was running led that way, and could terminate at no other station than that of glory. Are we sure of heaven? Or must we mournfully drag our wearied feet over a course whose lengthening stages but add to our distress, without knowing whither we are tending or what awaits us at last? Surely this latter is not necessarily our experience. Yet, if our seasoned friend whose conversation inspired the writing

"Faith makes a fold, bigotry builds a fence."

of this, is to be believed, there is sadly lacking in the Church to-day this glad note of positive assurance that filled the hearts of our fathers and mothers with joy and gladness, and made the old-time services ring with praise and thanksgiving. Whether our friend is right or wrong about the Church in general, we do not undertake to say; but we most assuredly would welcome on the part of all, both old and young, a conscious, personal conviction that gives rise to a positive, daily, confessed experience that "to me the garden of sin is sure, the power for daily living is provided, the living and abiding Word is sweet and sustaining, the witness of the Holy Spirit is realized, and heaven is my certain home." Are these certainties or surmising? Are they speculative theories or assured facts? Only by honest personal self-examination can each one answer.

To ponder these problems and solve them, as millions have, to the present satisfaction of their minds and hearts, is the only wise thing to do, and to this we earnestly invite all our young readers. Then will the glad note of testimony ever heard in our meetings, for

"What we have felt and seen
With confidence we tell
And publish to the sons of men
The signs infallible."

Epworth League Success

We are asked by so many correspondents as to ways and means of securing "Success" that we sometimes wonder if some of our young people really understand what constitutes success in Epworth League work, and if they are ready to pay the price by which alone it can be assured.

There is an idea that has been quite widespread and is popular in many quarters yet, that success is to be measured by numbers. This new conception, for which numbers may be an evidence of prosperity, they are not always so. We want to enroll as many members as possible in all our local societies, but those only contribute to the real growth and permanent strength of the League who are in earnest and willing to add to the actual working force of the organization. Quality is preferable to quantity. Not how many, but of what character are our members, the prime consideration. The danger of membership counts is in enrolling persons who are not in earnest but merely count as so many points per head for the side securing them. We do not object to such contests when properly guided and guarded, but we would prefer the addition of ten young persons who are intelligently sincere and "mean business" than the enrollment of fifty who are practically coaxed or coerced into the ranks under the transient enthusiasm of hurried competition.

Numbers are only comparative at best, and we have known Leagues of twenty members that were proportionately larger than others of a hundred. The business of the League regarding its numerical strength is to secure as large a proportion of the young people of the community as possible; and in relation to its membership potentially considered, it is to see that each and all have a genuine purpose in uniting with the Society. We cannot have too many members if they are of the right kind, and the test is simply a spirit of earnestness. Members who want to be forever amused or entertained are of little value, and the League that aims simply to cater to such desires cannot do the business for which it should exist and operate in the Church.

And in saying this we put no premium on dullness or monotony in the weekly meetings. But any meeting that passes a pleasant evening by simply providing "an awfully nice time" for its audience and permits dismissal without having imparted some wholesome uplift that will tend to strengthen personal character or prompt to unselfish action, is not worth much for the holding. There might have been "a big crowd," the time having passed quickly, but the thing was not a success, for the value of an Epworth League meeting is to be gauged by its permanent impressions for good. Do not glorify numbers then, nor permit your meetings to become nothing but entertainments.

We have seen too, a standard of success raised that has been altogether too low to measure Epworth League life by. This is the money-raising. Time and again have we heard the one all-engrossing question of the money-raising capacity of the League pressed to the front to the exclusion of other as weighty and more vital problems. No matter what the purpose may be, the Epworth League that makes the raising of funds its supreme business will fall to do the work for which it was created. Money must surely be raised; but money-raising is not the true measure of Epworth League success, and that League will surely degenerate where it is considered such.

WHAT THEN IS SUCCESS?

Epworth League success means the successful working of the Epworth League, and this is impracticable unless first, last and always we are true to the structural idea of the

League. And this cannot be expressed more briefly or clearly than it is outlined in Article II. of the Constitution:—

"The object of the League is (a) to save souls; (b) to promote an earnest, intelligent, practical Christian life in the young members and friends of the Church; (c) to assist them in the study of God's Word; (d) to increase their usefulness in the service of God and humanity."

How many of our Leaguers really know the contents of this Article II.? It should be understood more widely and studied more closely as the only true standard of success. And now, as the winter term is upon us and plans are being laid for the coming months, it would be a fitting thing for every Society to carefully ponder the high and glorious work for which it exists, as outlined in the four-fold statement given above. Then the vital question for every Vice-President will be, "How can my department, with its various committees, best contribute to the working out of the true design of the League, and to what extent can we together labor to ensure success?" And the solution will surely come if only the propelling purpose in each heart be strong enough, and the way of work be studied and planned in earnest prayer. For, after all, we may have numbers, organization, money, routine, and all else that human intelligence can design or ingenuity devise; but "it is not by might, nor by power, but by my Spirit, saith the Lord." And unless we sadly misread the minds and hearts of many leaders in our young people's work in the various Conferences, there is a growing longing for the manifestations of this "power from on high," and a deepening conviction that apart from it and without it there can be no success worth the name.

Politics in the League

A correspondent, writing us in reference to the Topics for next year, objects to the introduction of studies that have a political bearing and thinks that such subjects of study as "How our laws are made," or "How Parliament does business," are not the best for our weekly meetings.

We think his objection is based on an entire misconception of the nature of politics, and the very fact that an Epworth League president raises any objection to this class of topics is proof conclusive that such subjects of study are really needed.

What is politics but the science of government? What kind of government do we need in Canada but the very highest and best? To obtain such from generation to generation, what better method can be employed than the right education of our growing youth? If the boys and girls of to-day are un-informed or have low ideals of national character, how can we expect the voters of twenty years hence to stand for the noblest principles? Is the Church to confine its attention to the eternal future of the soul only, and to exclude from its plan of work the multifarious duties of the present? What kind of young people should the Epworth League endeavor to rear and train? Such as are "ready to die" or such as are prepared and fitted to live?

There are a host of questions that arise in one's mind when one is thinking of these and associated matters. We are strongly of the opinion that our chief business is not to prepare our young people for dying but to equip them for living. The claims of the Kingdom of Heaven on earth are prior to those of the Kingdom of Glory. We are sure of heaven after death if we study, labor, and pray for the establishment of heavenly principles, and the existence of heavenly conditions on earth. Religion that concerns itself with a future world only is not the kind our Lord introduced and sent His disciples to promulgate. This present earth is to be cleansed, righteousness is to be established, equity and uprightness dealing are to be practised, all human relations are to be adjusted according to the laws of truth and love, and it is in vain we pray, "Thy kingdom come" unless we vote along the line of our prayers.

The Methodist Church must stand firmly and untidely for pure and righteous government, and the Epworth League that does not help its members grow in knowledge and practice of the highest forms of Christian citizenship may well question its usefulness and should revise, readjust and reform its program. We are petted and spoiled by our correspondents who find the study of "politics in the League," if based on the text-books have selected and recommended, of the very greatest advantage and one whose permanent benefits will be marked in the lives and labors of the young.

NOTE:—The topic for the Consecration Meeting (Dec. 4) will be found on page 250 instead of in its usual place.

The topic cards for the next six months are on sale at the Book Room. So are the new pledge cards. Order a sufficient supply.

Get your Fourth Department organized and at work promptly.

Write the General Secretary for information on any matters that are not fully understood. Do it now.

"Religion never gains in depth as it loses in breadth."

Preaching vs. Teaching in the Church of the Future

By REV. E. A. DAVIS, Indian Head, Sask.

THAT the present methods of work for the accomplishment of the purpose of the church are not succeeding as earnest Christian people desire, will be acknowledged by the majority of those interested.

We could scarcely feel otherwise in the presence of some disturbing facts, e.g., the masses who almost completely ignore the existence of the church; the failure of so many members and adherents to be controlled in life and conduct by the principles embodied in the teachings of Jesus; the ruling spirit of selfishness manifest in the almost continuous and universal quarrels between capital and labor, and the suspicious conduct of so many of those who have assumed by the most sacred pledges of honor the responsibilities of community and national trusts and powers.

These are a few of the disturbing facts that are likely to compel any honest student of present conditions that our methods of work in the Christian Church are not succeeding as we would wish.

The object of the church is to propagate the teachings of Jesus, till all humanity has had the refusal of the same. But she has only failed completely when she has made it necessary for every man, if he reject the teaching of Jesus, to reject an appeal to his own highest reason and deepest convictions. In this we fear the church has failed.

Our principal method of presenting the Gospel of Jesus is the ordinary sermon, delivered from the pulpit. We do not purpose offering criticism on the character of these sermons, many of which are of real value; but that they are fragmentary on the whole, is manifest from results.

The fact that so many of our adherents have such primitive, illogical and disconnected conceptions of the teachings of our great text-book, and have never been gripped by their invincible truth and spirit, either rationally or emotionally, is a serious comment on our pulpit work.

We do not think the fault is wholly located in either the pulpit or the pew. There is little doubt but the preacher gets more benefit from his sermons than anyone else, the congregation benefitting mainly from the worship, change and rest, and if the results were satisfactory we might just leave it that way, but they are not.

The real value and joy of life is in its conflicts and victories. There is no sphere in which this is so true as in religious experience and character building. The intellectual and moral conflicts and victories that our people are forced into by the ordinary pulpit work—see Luke 14: 27—are on the whole exceedingly mild.

But cheap criticism in anybody's game. The problem is, how to improve our methods so as to secure better results. How may the church do her work so as to compel every thinking man and woman, by an impotent appeal to their highest reason and deepest spiritual convictions, to consciously and rationally accept the spirit and truth of the Gospel of Jesus? We do not pretend to answer this question, but venture to offer a suggestion.

Believing that every human life is amenable to objective reasoning and subjective impression, or, in other words, to intellectual truth and spiritual conviction; believing that the Gospel of the New Testament, with its background in the Old, when rightly understood, will compel the intellect of the simplest and most profound; believing that the spirit of the

same Gospel expressed in sympathetic life will impress and convict the most sordid and rigid, we are therefore convinced that the interpretation of the Gospel message, as it historically and ideally constructs and presents the Divine purpose in human life, and the application of the same to the actual conditions and experiences of men, should be the supreme thought of the church and every one of her ministers.

Now this embodies, on the one hand, positive and constructive interpretation and teaching of the past, and, on the other hand, inspired and prophetic application of the principles and truths discovered to present and future life.

Here you have the work of the preacher and teacher briefly analyzed.

It is possible we have been spending our efforts on preaching, undertaking to apply truths we never really discovered, which have become little better than platitudes on our lips, attempting to accomplish with zeal and earnestness what only insight and vision can accomplish.

Whether guilty of this or not, the fact



BROTHERS.

Prof. G. E. Bland.

Dr. S. G. Bland.

remains, the prophetic and preaching side of our work has been exalted, and the interpretation and teaching has been neglected. It is true the Sabbath School has been attempting to do the teaching work, laboring in the past under the impediment of a misguided sentiment that the work was purely altruistic, for the sole benefit of the children and youth, and many still remaining themselves to the Sunday School work in an imaginary martyr spirit.

This sentiment, we are glad to say, is passing away, and the function of teaching is finding its real place in the church, especially among the young people. But there still remains a gashy gulf between the Sunday School class and the church congregation. The foundations are laid in the Sunday School, sometimes well and sometimes ill, but it is only a foundation on which there is yet little sign of a structure. In that structureless condition many our boys and girls pass out of the Sunday School classes, and for the rest of life are dependent almost entirely for their religious instruction and ideas on the messages of the pulpit. When you

remember how fragmentary these are, in a real educational and constructive sense, one can quite understand the unsatisfactory conditions. We believe one cure for this lies in the remodelling of our methods of work on the Sabbath day.

To expect any congregation to assimilate two thoughtful sermons on a Sunday is to ask what we are not likely to ever get.

Of course, where the thought of the sermon is anticipated at the outset by the congregation, the assimilation has already taken place; hence there is no special tax on the people. But to expect the above effort, and in addition, to ask many of our best people to give their energies to the Sabbath School session in the afternoon, is to ask them to break the Sabbath we insist on them keeping. Our present method is an attempt to force the impossible on our people.

Now, with the twofold object before the church: First, to so arrange and teach the Scripture as to prevail on the minds of the people to recognize its truth and worth; and, second, to so prophetically and sympathetically apply the truth recognized, to the complex conditions of modern life, that every man will be compelled to accept or reject. It would appear that the reasonable thing would be to so order our Sunday services as to give due and proportionate effort to these two lines of work.

We would, therefore, suggest that in the morning, when the mind is clear and alert, the service should be of a teaching and study character. Put your young people into classes under trained teachers, and let the pastor take his entire congregation of adults into a Bible study session. Let there be liberty to ask questions, express difficulties, and object to or approve of the interpretations given. Let this study be of a thoroughly historical and constructive character, so that when a year's work is done, a book, gospel or epistle has been studied, the congregation will have a more or less thorough conception of the purpose of, and truths in, the scriptures given. Let this introduce the study session by a session in which both congregation and Sunday School would all join together in reverent worship. This method would not only have the effect of prevailing on the people to study their Bibles and think out for themselves their religious theories, but it would make it necessary for the preacher to study and prepare his interpretation of Scripture with a thoroughness now almost unknown to the ordinary pulpit. Being thus prepared, he could come into the pulpit at the evening service with a people's message of profound significance and vision such as would compel men under mental conflict and moral conviction to receive or reject.

Who could predict the effect of such services on the public generally where pastor and people were thus intelligently prepared? The message would appear theoretical and visionary, and may not work out just as suggested when first tried, as it will require time to make a valid test. But the writer can assure the readers that after almost three years' trial of this method on two different fields, neither pastor nor people could be persuaded to go back to the old way.

Indeed, we are convinced that the hope of the church in the future lies in the successful carrying out of the principles of teaching and preaching on methods adapted to the local conditions of the congregation.

*"God reads—and very truly reads—
Our motives under all our deeds;
And if, with purpose pure, to-day
I seek—but seem to miss my way,
Yet am I, in the Courts above,
Judged by the perfect law of love!"*

"What the heart knows, the mind may as well accept."

Department of Christian Endeavor

"For Christ and the Church."

The Epworth League and Evangelism

The young people's movement in our Church is not a perfect organization by any means. It is human, and so likely to suffer from various human faults. Its programme of activities is intended to enlist the energies of persons of different temperaments, capacities, and degrees of devotion. Probably no one chapter attempts to put every phase of the League programme of work into operation.

But one place where every chapter seeks, or should seek, to apply its energies, is in the work of the first department. This has been put first because it is important above every other phase of League activity. Every chapter must maintain the religious services of the League in order to help in developing the spiritual life of its members.

There is nothing in the whole League programme that can compare with this for real worth. To overlook this is to write failure upon all the work of the League. The value of this department is recognized everywhere that a true appreciation of the League and its work obtains.

It is in the devotional meeting that the young people of the League learn the fine art of Christian testimony. It is here especially that they are trained in personal religious work, and learn how to lead their friends to the Saviour of sinners. And this work is of such value to the great purpose of the Church that more attention must be given to its further and complete development by all the leaders of our youth.

Now, there are some who are insisting that the Epworth League is a failure at this point. And, therefore, it ought to be wound up and disbanded. One critic, to whom we have referred once or twice in the last few weeks, has this to say: "Would it not be best to eliminate this modern institution which is the source of so much perplexity to the Church and its pastors? It has not proved itself to be an evangelistic agency anywhere within the knowledge of the writer. Professing at its beginning to be a substitute for the class meeting, it has not only failed to fulfil that promise, but has greatly contributed to the extinction of this 'drillmaster of Methodism.' One of its by-products in Congregationalism is the removal of the 'rock on the lips of its women'; but its ministers are distressingly puzzled how to dispose of the Young People's Society of Christian Endeavor in such a way as to get the least harm to the Churches."

We do not recall that the Epworth League has professed to be "a substitute for the class meeting." If it "has greatly contributed to the extinction" of the class meeting may it not be because the older members who are the mainstay of the class meeting choose to remain in the Epworth League? Would it not be much better for those members of the League who have passed the normal age for League membership to turn their allegiance to the class meeting, and thus help to preserve that splendid institution? We are decidedly of the opinion that it would.

We do not wholly sympathize with the criticism that the Epworth League "has not proved itself to be an evangelistic agency." That it ought to be more of an

evangelistic force than it is we frankly admit. But that it is of service in this kind of work we firmly believe and vigorously defend. Pastors have testified and do testify to the value of the League as a co-operating agency in evangelistic work. Reports of conventions show the same to be true. We do not assert that every chapter is helpful in this direction, but we do say that every chapter has possibilities for this kind of service, and that these possibilities should be developed to the maximum under the skilful and sympathetic instruction of the pastor. In cases where this is done the result leaves no room for criticism as to the inefficiency of the Epworth League as an evangelistic agency.

We earnestly counsel pastors and leaders of the young people in our churches to give more attention to this particular phase of League work. Let "evangelism" be the keyword during the coming months of special Church activity. Let the pastors organize the best and most consecrated young men and young women into classes for the study of problems of personal evangelism. When the special meetings are held put these key young people in places of personal responsibility. Give them something definite to do. Encourage them with every show of confidence in their ability and willingness to meet these responsibilities. Give them a fair chance to



Principal Dr. E. I. Warner.

make good. Some may fail, but many will succeed.

Meanwhile would it not be wise to cease fault-finding, and face the conditions that exist with courage, faith, and Christian optimism? The problem is not too hard for us to solve. Let us address ourselves to its solution by building up what we have rather than by advocating destruction.—*Epworth Herald.*

"These are the sins I find
 Would have thee take away:
 Malice and cold disdain,
 Hot anger, sullen hate,
 Scorn of the lowly, envy of the great,
 And discontent that casts a shadow gray
 On all the brightness of a common day."

The Lookout Committee

The following suggestive article on the work of this important committee recently appeared in *The Irish Evangelist*, edited by Miss E. M. Graham, Dublin. It is worthy of most careful perusal:

This Committee is unique, in the fact that it has a double work to perform. Like the ancient Roman god Janus—with his two faces looking forward and backward—the members look outward and inward, outward to seek others to join the society; inward to hold faithful to their duties those already won.

It often helps to have one's work summarized, and so I am going to pass on to you in writing the duties of this Committee as they were printed on a large banner that once hung before an American Convention:—

LOOKOUT COMMITTEE.

Meets—Prays.

Its Work:

- 1.—To bring in New Members.
 - (a) Select names, and try to win them.
 - (b) Go for them.
 - (c) Come with them.
 - (d) Acquaint them fully with the requirements.
- 2.—Satisfy yourself as to the fitness of applicants.
 - (a) Their general character.
 - (b) Their motive.
 - (c) Their purpose.
- 3.—Introduce them to others.
 - (a) Privately.
 - (b) Formally at the meeting.
 - (c) Formally and informally at socials.
- 4.—Introduce Associate Members to Christ.
 - (a) Tell them of Jesus' love.
 - (b) Commend His service by your lives.
- 5.—Introduce them to the work.
 - (a) By explanation.
 - (b) By example.
 - (c) By co-operation.
- 6.—Reclaim indifferent members.
 - (a) By prayer.
 - (b) By patience and perseverance.
 - (c) By personal effort.
- 7.—Added features.
 - (a) Welcoming strangers to the services.
 - (b) Distributing invitations to the Church.
 - (c) Assisting the Minister in all things.

Here we have the duties of the Model Lookout Committee clearly defined; and I think you will agree with me that we have much food for thought in this summary of our work.

LOOK UP.

There is no committee, says Professor Amos R. Wells, whose duties are so difficult, there is none that so greatly needs the constant inspiration of prayer. The outward look cannot be true until the upward look is strong. No Lookout Committee that is at all an earnest, that really desires the growth of its society in numbers and usefulness, and the entrance of souls into Christ's kingdom, will remain content with a few hurried moments for a meeting, snatched at the opening or the close of the prayer meeting, with half the members fidgeting to get away. Let every Lookout Committee in the world enter upon its week's campaign for the eternities with a consultation together as earnest as that of generals before a mighty battle. The battle is for destroying; but the Lookout Committee is for renewing.

What applies to the whole should ap-

"When your sky is overcast expect a shower."

ply equally to every individual member of this Committee.

Now, my friend, let me give you the secret of faithful Endeavour in this direction.

KEEP CHRIST FIRST IN LIFE AND THOUGHT.

Let the motive power in all your work be found deeply rooted in a life of love. St. Paul's words reveal this secret:—"The Son of God, who Loved me and Gave Himself for me." Gal. 2. 20.

"Christ first, 'me' last,
Nothing between but love;
Lord, keep me always down,
Thyself above."

It is He alone who can give you the gracious tact, guidance, and wisdom that are needed in winning souls for Him, and in trying to reclaim those who have grown cold or indifferent to the sacred obligations of their pledge. I believe that real love and loyalty to Christ, with continual prayer and communion with Him, will solve a great many of the difficulties which you speak of in connection with your work on this Committee.

Close contact with Jesus will give you that deep and sympathetic insight into the needs of others, and a rare tact that shall guide you to say the right word at the right moment, or pay that call, and write that letter just when they are needed.

Above all, let your own life speak. Only thus can you truly commend the Master's service to others. Remember always, "It is not the creed we profess but the life rendering that tells."

Ah, who can measure the influence of a sincere, winsome, and tenderly strong personality which is indwelt by the Holy Spirit? Eternity alone shall reveal the full results.

The Necessity of Living Consistently

BY MISS JENNIE REED,
Ghost Pine Creek, Alta.

To every one of us sooner or later comes the realization that we are alive, an individual independent of surrounding creatures, possessed of a mind and will of our own. We find we can make decisions for ourselves, doing our own thinking and not accept unquestioned the opinions of others. We may govern our own actions to a certain extent, and exercise our own will.

Before this awakening we live in a mental lethargy content to imitate, quote and follow the crowd. After it we become aware of a responsibility. Our Divine Creator has given us a life to live for which He will require an account from us. The "why" is not ours to question, the "how" is for us to decide. Shall we accept our situation saying, "I know not how long I have to live, but it's a long time to be dead. The world owes me a good time, and I intend to have it?" Or on the other hand shall we believe that our Creator has a purpose for us in His Divine plan, and to be shaped in our characters, so doing our duty toward Him and our fellow creatures?

Everyone has his or her standard of right. Call it ideal if you will. Phillips Brooks tells us "The ideal life, the life full of completion, haunts us all. We feel the thing we ought to be beating beneath the thing we are." Beecher says, "Character, not happiness, is the end of life." Marden says, "Character is success and there is no other." And St. Paul concludes it by saying that real success is "laying up in store for ourselves a good foundation against the time to come that we lay hold on eternal life."

How high our aim is lies with ourselves to choose. We have a pattern given to us by the same One who gave us the life to live. That pattern is a perfect one. To be anything worth while we must aim at the highest and scorn to try to be less. We need to study the principles of that perfect life to practise it.

First, the foundation must be laid. The durability of a structure depends mainly on the strength of foundation. We are building for the future, for eter-

eaten planks gave way and she sprang a leak. The crew worked at the pumps day and night but the water came in so fast it could not be pumped out. The men worked hard but in a day or two the ship filled and sank. All her cargo and many precious lives were lost.

Thus because of a weak spot in our character, some secret sin, we may lose in the battle of life. Besides this, we know not how long we may live, therefore it is necessary to do our best in the present. This insures a clean record, a



Part of the Bay of Quinte General Conference Delegation.

nity. We have to dig deep, uproot the old habits that hinder, and implant new ones that will improve. The secret of it is absolute surrender and devotion of self to that which is purer and higher.

Activity and usefulness are necessary to character-building. No activity, no improvement; no improvement, no advancement. But we must not build in haste, on the contrary carefully and consistently, that we may not have to retrace our steps and make good even if we are blessed with an opportunity to do so.

I have a story of an instance of how much harm a wrong, selfish act may cause, which will illustrate this point very well: Two men were at work in a shipyard hewing a stick of timber to cut into the side of a ship. It was a short stick and not worth much. As they cut off the chips they found a worm in the wood, a small worm not half an inch long. "This piece of wood," said one, "is not sound; it has a worm in it. Shall we use it?" "Yes, I think it may go in," said the other, "it will never be seen." "But there may be more worms in it, and if so they will increase and by and by all the timbers may be worm-eaten." "No, I think not! It is true the piece is not worth much, but I do not wish to lose it. Put it in, it's good enough; we have seen but one worm; we won't throw it away for that." And so the stick was put in. When the ship, fully rigged, was first seen moving gracefully over the waves, it was a fine sight. She went to sea and for a few years seemed staunch and strong, but at length when on a long voyage it was found that she grew weak. Her timbers were decaying, they were much eaten by worms and some of the planks were full of holes. The captain thought her strong enough to sail home, but a storm came on. As the gale increased and the waves dashed against her sides, one of the worm-

past with no regrets or shame, and we can go forth to meet the future in the strength of a pure manhood and womanhood.

In the world are many people who estimate the value of religion by its effect upon the lives of those who profess it.

"By all ye will or whisper, by all ye leave or do,
The sullen silent peoples will weigh your God and you."

The best conclusion to these attempted expressions of the subject in hand can be given in the words of an autograph of a friend of the writer: "Strive at all times to be simply your own self, live up to the very best that is in your life; then God will not be disappointed in you and your associates will be blessed."

Just To Be Glad

BY EDNA G. YOUNG.

Just to be glad in the morning,
Glad at the noontide and night,
Glad when the day is stormy,
Glad when the day is bright.
Just to be glad that I'm living,
Glad that I'm saved by His power;
Glad that He gives me the victory
Over temptation's dark hour,
Glad I can trust Him completely,
Glad that I fear not an ill,
Glad when I hear his voice whisper:
"Child, thou art mine; peace, be still."
Glad to do His service daily,
Telling His story abroad,
Bringing His gladness to others,
Leading souls upwads to God,
"Glad," is the word of the Christian;
"Take it, and make it your song;
Then when your heart is o'erflowing,
Pass your glad notes all along.

—Pittsburg Christian Advocate.

"The bee that gathers honey doesn't drone around the hive."

THE FIELD IS THE WORLD	Missionary Department "Pray, Study, Give."	THE SEED IS THE WORD
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November Missionary Meeting

THE MISSIONARY CHALLENGE TO THE HOME CHURCH.

BY REV. F. H. LANGFORD, B.A.

Don't forget that this topic is based upon our text-book "Our Share in China," published by Dr. Stephenson. You can also secure from him any other missionary books and an excellent set of maps showing in detail our work in West China. Address, Rev. F. C. Stephenson, M.D., Methodist Mission Rooms, Toronto.

There is a vast deal of detail in the chapter assigned for study this month, so it will be found profitable to use many members lest the topic prove wearisome. Suppose we assign the following questions to various members to be answered:—

I. HOW DID THE "CHALLENGE" COME TO BE ISSUED?

Our Mission Board sent a list of questions to West China to be answered by the missionaries in Council, and this chapter sets forth the answers of our missionaries, embodying their opinion of "the distinct missionary responsibility of the Canadian Methodist Church in West China."

II. WHAT IS THE POPULATION OF OUR DISTRICT?

Your League artist will draw a map on the blackboard, showing the location and size of our field, and the speaker can refer to it as he tells of the population. We had some 7,030,000 assigned to us by the Advisory Board, and other societies share our responsibility so as to leave us about 6,000,000. Then we have our new section in and around Chungking, making our aggregate responsibility 10,000,000 Chinese to evangelize.

III. HOW SHALL WE PROCEED TO DO THIS WORK?

Under four departments—Evangelistic, Educational, Medical and Publishing. Establish ten strong centres (point them out on the map) and station in each at least the following foreign missionaries—two evangelistic, one educational, one medical and a trained nurse. Besides this we aim to have in Chengtu and Treiluzing large hospitals, with additional doctors and nurses and also additional ministers and churches. In Chengtu our press work is to be developed so as to furnish Christian literature for all of West China. This involves three men in the press and three to do literary work. In educational work we hope to co-operate with the other missionary societies in Szechwan.

IV. HOW MANY MISSIONARY WORKERS ARE NEEDED?

To open up the ten chosen centres and provide for the work outlined under question three there are needed 77 men and 15 single women from Canada, besides 236 native workers. There are published in the text book photographs of 62 foreign workers now on the field; so it will be seen that 30 more are necessary in order to open up the ten stations selected.

V. WHAT IS THE FINANCIAL PROBLEM?

The details given figure up to the appeal (on page 186) for \$187,965 a year for five years, beginning with 1908. It is interesting to note that the total appropriation to West China last year was between \$123,000 and \$124,000, and it is a matter for serious reflection that the Board could not appropriate more because the church did not furnish it. What about our own League? Is it doing all it could.

VI. IS THE PRESENT NEED URGENT?

A splendid closing message can be given from the material on pages 168, 169, 170. We have no guarantee that conditions will be so favorable again in all the history of China as they are right now, but ours is now the time of golden opportunity. For thousands of



Rev. W. H. Dotchon, President Darby, and A. A. Holmes, of Newfoundland Conference.

years China was almost immovable. Now she is plastic and we must use our one chance to win her people for Christ.

In addition to the line taken in the text-book it will be profitable to consider the missionaries' challenge to the home church in some such way as the following:—

THE CHALLENGE OF LABOR.

The laborer is worthy of his hire; and if anyone is "in labors abundant" it is certainly the foreign missionary. What with preaching, catechizing, organizing, teaching and overseeing schools, Sunday Schools, classes and such like, itinerating, establishing out-stations, distributing literature, selecting and training native Christians for the ministry, besides ministering to the afflicted bodies of the people, the missionary is busy.

THE CHALLENGE OF HEROISMS.

The matter-of-fact letters that come home reveal to the thoughtful reader that our representatives in China face danger on many of their journeys merely as a matter of course. They travel alone through strange countries, expect-

ing no reward or applause, but for duty's sake. Such conduct should surely strike a responsive chord in everyone who appreciates courage.

THE CHALLENGE OF SACRIFICE.

The young missionary loves his home friends as well as we do, but he gives them up. He loves music, art, comfort and all the refinements of Christian civilization, but they too are given up. Later he loves his boys and girls as much as any parent does, but he must part from them when they come home to be educated. Does the home church respond to this challenge in labor, courage, sacrifice. Do we?

Opportunities at Home

The gift we want to pray for is vision. Missionary work lies all around us. The story is told of a German girl in a large American city who prayed for years that she might be sent to a foreign land as a missionary. One morning, after her usual prayer, it seemed almost as though the Lord were talking to her, and her thought ran something like this: "Where were you born?"

"In Germany."

"Where are you now?"

"In America."

"Who lives in the room next to yours?"

"A Swede girl."

"Is she a Christian?"

"No."

"Who lives in the flat below?"

"An Irish family."

"Christians?"

"No."

"Who lives next door?"

"Italians."

"Christians?"

"No."

"Have you ever done any missionary work in this neighborhood?"

And she was obliged to answer with shame and humiliation, "No."

In a foreign land, in the midst of foreigners who knew nothing of God, she had not recognized her opportunity. Is she the only one of whom that could be said? How is it with you?—*The Youth's Comrade.*

A Missionary Measuring Rod

Let us measure our duty in giving. What shall be the measuring-rod?

1. Capacity: "She hath done what she could."
2. Opportunity: "As ye have opportunity, do good unto all men."
3. Convictions: "That servant which knew his Lord's will, and prepared not himself, neither did according to His will, shall be beaten with many stripes."
4. The necessity of others: "If a brother of mine be naked, or destitute of daily food," etc.
5. The providence of God: "Let every man lay by him in store as God has prospered him."
6. Symmetry of character: "Abound in this grace also."
7. Our own happiness: "It is more blessed to give than to receive."
8. God's glory: "Honor the Lord with thy substance."

There is one Christian minister for every 500 of the population of the United States, and there is but one in every 114,000 in Japan, one in 155,000 in India, one in 220,000 in Africa, and one in 437,000 in China. There are 405,287 temples and shrines in Japan, and only 3,635 churches, chapels and preaching-places; nearly 250 times as many places to worship myriad gods as to worship the living God.

"When God comes to man, man looks around for his neighbor."

The Moravians and Their Work in Canada

BY T. BLATCHFORD BAILL.

It is almost impossible to overestimate the influence for good which the Moravians exerted on the Methodist movement in its earliest beginnings. For the help which John Wesley received at the hands of David Nitschmann and Peter Bohler, and from his visit to Herrnhut, we cannot be too thankful. With such men as the Wesleys and Whitfield at the head of the movement, men with a vision and a message world-encompassing in its breadth and desire, it was inevitable that Methodism should outstrip in size and influence the older body. Still it remains perhaps the most aggressive missionary church in the world, sending brave, cultivated men into remote regions carrying sweetness and light into the dark, dismal parts. It remains also in its quiet, unassuming goodness, with a simple faith in God, "where a coronet and women who realize each day that they are "walking with God." Let us take a brief glance at their history.

The historic church of Moravia and Bohemia was founded in 1420 and traces its origin to John Huss and his followers, the oldest Protestant Episcopal church in the world. The "Unitas Fratrum," as it was called, was driven out from Moravia in 1627, but in 1723 a remnant settled at Herrnhut, Saxony, upon the estate of Count Zinzendorf. This excellent nobleman who, like a noble Englishman of his time, "wore a coronet and prayed," infused new life into the movement and was soon sending missionaries in all directions.

It was in 1735 that John Wesley first met the Moravians. Journeying to Georgia, filled with the idea of helping the Indians, yet with growing feeling of dissatisfaction with his own spiritual condition, he fell in with a party of twenty-six colonists with their bishop, one David Nitschmann. During the three months voyage Wesley closely observed their quiet cheerful demeanor. He joined in their public devotions, and it was no little surprise to the "Fellow of Lincoln" to find that these simple people, even the women and children, with their quiet faith in God, were able to look on the storm with a good deal more serenity and calmness than he with all his training could muster.

On his return to England in 1738, a disappointed man, Wesley met Peter Bohler, a young Moravian graduate of Jena. Bohler had been sent by the "Count" as a missionary to the Carolinas, and was visiting the brethren in England on his way out. He was ten years younger than Wesley, but with such a definite knowledge of certain fundamentals that he easily assumed the position of teacher, and Wesley gladly learned from him. "Preach faith until you have it, and then because you have it you will preach it." In this celebrated dictum Bohler probably gave wiser advice than he knew.

Later in the same summer Wesley visited the Moravians in their own community at Marienborn, near Frankfort. Here he stayed for two weeks and afterwards went to Herrnhut. From here he wrote, "God has given me at length the desire of my heart, to converse with a church whose conversation is in heaven, in whom is the mind of Christ, and who walk as He walked; and they have all one Lord and one faith, so they are all partakers of one spirit, the spirit of meekness and love, which uniformly and continually animates their conversation."

The Moravian church in the United States has grown considerably since those

days of early colonization, and now numbers more than twenty thousand souls. It is divided into two provinces, the Northern and the Southern, and has in all six bishops. The movement in Canada is an outgrowth of the Northern province, and has its headquarters at Bruerfeld, near Strathcona, Alberta. A year or two ago their numbers had grown so much in the Dominion that the Synod decided to ordain a Bishop for Canada. A wise choice was made in the Rev. Clement Hoyler, pastor of the Bruerfeld church and the pioneer Moravian preacher in this country.

Bishop Hoyler came to this country from the south some sixteen years ago. His people at the first were very poor, and the struggle was a hard one, but gradually they have overcome their difficulties and are becoming a prosperous people.

An amusing story is told which sheds some light upon their early struggles: "Two years after the inception of the colony at Bruerfeld, a dignitary of the Moravian church was sent up from the States to enquire into the exact condition of the people, and to help them if it was necessary. Wishing to do honor to such a great man, the settlers clubbed



Rev. Dr. Rose and the Hamilton Conference President.

together and killed a pig. Then, wherever the distinguished visitor went, a piece of the pork was sent ahead. The result was that he returned home and reported that the Moravians in Alberta lived high and were great pork eaters, quite unconscious of the fact that the same little pig had been travelling ahead of him all the time."

All that is over; influential congregations flourish at Bruerfeld, Bruerfeld, Calgary, Strathcona, Edmonton, Heathdale, New Supts and several other places. These are the centres of a virile Christianity hardly excelled anywhere in Canada. Enthusiastic for missions, they are supporting their missionaries in Central America, Alaska, and a native Hindoo worker to labor among the coolies from India who toil in the plantations of South America.

Let us as Methodists recognize our great indebtedness to the Moravians for the blessings we received early in our history. Let us as Canadian Methodists gladly acknowledge the contribution this church is making to the forces tending for the "Kingdom of God" in this new land. Let us as Canadian citizens be thankful for the strong patient lives of

those early settlers who with true Teutonic spirit fought doggedly on amidst difficulties and mastered them, and whose children will be yet heard of in the further settlement and government of Western Canada.

All Peoples' Mission, Winnipeg.

A Canadian Heroine

In the history of such a country as Canada, peopled by emigrants from the Old World, while still the Indians held possession of the wild, uncultivated lands, the pioneers had to endure many hardships, and there were brave women among them whose names are remembered for deeds of courage and acts of beneficence that were done without thought of earthly reward.

First of all, of interest to young people is the story of Marie Madeleine de Vercheres, a young girl of fourteen years of age.

From Parker and Bryan's "Old Quebec" we learn that her father was the seigneur in charge of the fort of Vercheres. Late in October, 1692, he was called to Quebec on duty, and Madeleine and her two brothers, aged twelve and ten, were left in the fort, the garrison at that moment consisting of only two soldiers and an old man of eighty, the servants and all the other men being busy with the autumn work of the fields.

One morning, as Marie was playing near the water's edge, she was startled by the sound of firing. A band of Iroquois Indians had fallen on the field-workers. With an inward prayer the girl ran toward the fort. Bullets whistled past her as she flew to the palisade, crying, "To arms! To arms!" The two soldiers had already fled in terror to the blockhouse, but by her resolute words she shamed them into a defence of the fort, and, picking up a gun, she said to her two young brothers: "Let us fight to the death!"

Taking their position at the loopholes, the little company maintained such a vigilant defence that the Iroquois were completely deceived as to the strength of the garrison.

Marie kept up her vigil for six days and nights till relief came, and the Indians were driven off. This young girl has been called the "Joan of Arc" of Canada, and of her Francis Parkman, the historian, wrote, in his "Frontenac and the New France": "Many incidents of this troubled time are recorded, but none so worthy as the defence of the fort of Vercheres by the young daughter of the seigneur."—Sunday Reading.

The League That Wins

1. The friendly or social League, Prov. 13:24 (St. James' version).
2. The forging League, Prov. 25: 21-22.
3. The diligent League, Prov. 13: 4.
4. The persevering League, Gal. 6: 9.
5. The praying League, James 5:15-16
6. The trusting League, Ps. 37:5.
7. The obedient League, Matt. 23:24-25.
8. The benevolent League, Prov. 21:13 and 28:27.
9. The soul-winning League, Prov. 11: 30.
10. The Missionary League, Ps. 96: 3-10; Matt. 28:19.—Epworth Bulletin (Louisville).

"Lord, when I look on nigh,
Clouds only meet my sight;
Fears deepen with the night;
But yet do I cry aloud,
Help me to trust thee, then, I pray,
Wait in the dark, and fearfully obey."

"For propagating Christianity the graces are often as valuable as heroism."



The Literary and Social Department

Learning for Life



The Development of Canadian Fiction

(Some time ago there appeared the following excellent article in *The Toronto Globe*, written by Donald G. French. Our readers should be conversant with its lucid statements.—Ed.)

"Sixteen years ago, in his scholarly monograph on Canadian literature, Sir John Bourinot wrote that up to that time Canadian writers 'had made no mark in fiction or romance.' That the statement was true then is no excuse for the parrot-like repetition of it year after year.

"We have been told that Canada was not old enough to have an historical background upon which to build literature; that her national identity had not been firmly enough established; that the work of our writers was too near to us to be properly estimated. Truly, we have suffered from an excess of youth! On the other hand, in their zeal to establish a body of Canadian literature, some are ready to claim as Canadian everything that has been written by anyone who was born in Canada, or has lived in Canada, or has blown over it in a balloon—regardless of the theme or setting of the stories.

"While it is quite out of reason to stamp as Canadian literature the novels of Grant Allen, most of the romances of Robert Barr, Gilbert Parker's 'Weavers,' or any other novel not having a Canadian setting and Canadian atmosphere, it is just as unreasonable to rave over the perfection of Jane Austen and Thomas Hardy while we ignore the skilful portrayal of Canadian rural life in 'Anne of Avonlea,' 'The Man From Glenarry,' 'Sowing Seeds in Danny,' and similar novels. Why fall down and worship the beasts of the Kipling 'Jungle Books' and pass over the skilful imaginative interpretation of animal life given in the stories of Seton-Thompson and Roberts?

"The truth is that the past fifteen years have been particularly prolific in the department of Canadian fiction. Despite contrary theories it has been proved that there is a history of Canada that will lend itself to reproduction in the historical romance; the French regime, the conquest, the extension of the fur trade, the Indian races—these and other phases of Canadian history have been touched upon sufficiently to show a vast mine of literary material. The historical fiction of Roberts, Parker, Mrs. Harrison and Miss Laut (her earlier books) is quite possibly as historically accurate as is Sir Walter Scott's 'Ivanhoe,' of the days of the Saxon and the Norman, or Bulwer Lytton's 'Last Days of Pompeii,' of the times of ancient Roman Empire; and there is every reason why the former should interest us as much as, if not more than, the latter.

"Though there is abundant material for Canadian historical romance, the vein has been but slightly worked. Of late our younger writers seem to be giving attention to what might be called the local or settlement novel, the portrayal of the life of communities in certain sections of the country. 'Ralph Connor' has pictured the foothills of the Rockies; Mrs. McClellan, the Manitoba village and its surroundings; Marian Keith, the rural settlement of Scottish blood; R. Henry Mainier, the Irish side; Archie McKishnie, the lake-side country village; R. E. Knowles, the

Scottish church congregation; Miss Montgomery, the Island farming community. The trend of our fiction at the present time seems to be in this direction. The ability to produce this class of work rests chiefly upon imaginative power, careful observation, and power of expression; while to write historical fiction successfully requires long, hard, and searching study as a preparation for reconstructive writing. There is an open field here for someone with a talent for hard work.

"Of novels based chiefly on character development, there are but few; perhaps



District Chairman McAllister,
London Conference.

the most notable is Parker's 'Right of Way.' The pure problem-novel is scarcely known. Until recently books of adventure, written for younger readers, were almost all the work of J. M. Oxley, but this branch of literature is now being better cared for; nothing particularly striking is being done, however, as the books of this class show but a slight foundation and the development is not strong. The nature stories of Roberts and Seton-Thompson rank very high, while W. A. Fraser is very effective in similar work, and has also a type of story in which he is the leading literary artist—the life of the racing stable and the turf.

"Looking back over fifteen years in the history of Canadian fiction, we see a marked development along many furrows in the fields of imaginative literature. In quantity and in quality it probably equals the production of any other infant nation in the 'teens of its literary career.'"

He Wouldn't Stay Bought

A guest was expected for dinner and Bobby had received five cents as the price of his silence during the meal. He was quiet as a mouse until, discovering that his favorite dessert was being served, he could no longer curb his enthusiasm. He drew the coin from his pocket, and rolling it across the table, exclaimed: "Here's your nickel, manna. I'd rather 'talk.'"—Success.

The Social Side of the League Work

BY ELSIE MALONE M'COLLUM.

Pope says:

"Knew then thyself, attempt not God to scan;

The proper study of mankind is man." And it is only by mixing and mingling in a social way with others of our kind that we can know our own merits and shortcomings or study those of our fellowman.

It is the duty of every man and woman, boy and girl to do something for the uplifting of humanity; to hold out a helping hand to those in sorrow and distress, and to scatter sunshine instead of shadow in the paths of all around them, thereby leaving the world better and happier for their having lived in it.

This can not be done by one who lives for self alone. The smiles of the recluse are few, and are beheld only by his own selfish eyes as he turns them upon his mirror in the solitude of his own room. He who spends too much time alone becomes morose, suspicious, uninteresting, unloving and unloved. We are by nature creatures of social dispositions and habits, and our religion and our devotion to our work for the Master, instead of making us gloomy and sad, and causing us to feel that we must sacrifice all social pleasures, should make our beaming faces reflect the joy that is within us, and cause us to find still greater joy in brightening the lives and lifting the burdens of those about us.

Dickens says: "It is an even handed, noble adjustment of things, that, while there is infection in disease and sorrow, there is nothing in the world so irresistibly contagious as laughter and good humor."

Some people think the longest-faced, most doleful person the most religious—but these symptoms are often caused by billousness than by religion. He who has the greatest cause for rejoicing is he who is conscious of his acceptance with God, and whose interest in humanity has won the respect and love of all who know him. A sunny Christian is loved by all—by saint and sinner alike—and he is welcome in every crowd. The natural buoyancy and exuberance of youth must find vent. It is not best to quell or crush this exuberance of spirit, but to guide it in the proper channel.

We all admire a spirited horse when he is guided and controlled by a wise and experienced hand. Just so the vivacity of youth needs but the guiding hand of Christian love to make it a mighty power in promoting the Master's cause. The Epworth League is the guiding hand appointed by the Methodist Church to do this work.

But the Epworth League realizes that "all work and no play makes Jack a dull boy" so the social department was organized to preclude this evil.

The relaxation of mental and physical powers and the rest from responsibility arising from innocent social recreation inspire the members with renewed life and energy for duties of a more serious nature.

THE EPWORTH ERA, that indispensable organ of the Epworth League, contains suggestions for unique and innocent amusements which will be both instructive and entertaining to those who engage in them.

Amusements of a doubtful character should never be indulged in, but innocent recreations promote mental, moral and physical development and should be encouraged by all.

We would not expect a boy or girl to grow into an educated man or woman without proper training; and to become

"Education is preparation for work, not a means of escaping from it."

an accomplished musician, sculptor, or painter one must spend months and years under the instruction of the masters in these arts. Just so, the ease and poise of manner so much to be admired in an accomplished lady or gentleman can come only by careful practice of the little courtesies and attentions which make life beautiful. Do not understand me to say that conventional forms and ceremonies make a lady or gentleman, for they do not; but a lady or gentleman without any social training is like a diamond in the rough; which, while it is a diamond still, and perhaps one of the first water, must be cut and shaped before the world can know its value.

The showy imitation may deceive the world for a while, but it is only the genuine article that can bear the severest test; and one proof of its worth is the counterfeits it has. Just so, "a man may smile and smile and be a villain," but a true lady or gentleman is such at heart; and the mental and social accomplishments only make more attractive the virtues they already possess.

The world loves its own, and spares no pains to entertain and amuse the youth of the land—sometimes even at the cost of mental and moral strength; for many of the amusements, such as the dance, the card table and the social glass, are calculated to lead to temporal and eternal ruin.

Other diversions—innocent ones—can be made just as attractive and much more instructive and refining. To furnish such, and thereby keep our boys and girls from going elsewhere and engaging in questionable amusements, should be not only the duty, but the pleasure of every earnest Christian. These social entertainments should not be just stupid, goody-goody games as some have sneeringly insinuated, but should be such that the merriest, lightest-hearted lovers of fun and frolic could find no cause for complaint.

Young people not yet interested in League work may become so by being invited to the social functions given by and for the members.

True, a Christian should at all times have the spirit of prayer, but the devotional exercises should no more be carried into the social functions than a text book on grammar to the ball ground. The text book should be studied in school hours and its rules and principles applied in all conversation whether on the ball ground or elsewhere.

Then, here's to the joys
Of the League's girls and boys,
Who can work and watch and pray;
But, duty done, they're in for fun—
The gayest, but purest always.

—In *Texas Christian Advocate*.

Particulars Desired

Ex-President Roosevelt liked to leave the White House at times, and make informal calls on his friends. One night he strolled up to the home of Justice Moody of the Supreme Court, who then was attorney-general, and rang the bell. The colored butler came to the door. He peered out suspiciously and asked,

"What do you want?"

"I should like to see Mr. Moody."

"Mr. Moody ain't in to nobody."

"O, I guess he will see me. Tell him the President is here."

"The President?" said the butler, suspiciously.

"Yes, the President."

The butler pulled the door almost shut. He looked at Mr. Roosevelt's slouch hat with disdainful eye and inquired scornfully,

"President of what?"

The Lady with the Lamp

IT is the late summer of 1854 and all England is up in arms. Two months have passed since the English fleet, under the command of Sir Charles Napier, sailed for the Baltic, sped on its way by the cheers of a hundred thousand spectators shouting as one man the final words of the commander-in-chief to his soldiers: "Lads, sharpen your cutlasses and the day is ours!" And now that vast acclaim of voices is heard again in the land, for news comes of the splendid victory at Alma; and as the people read of how hundreds of brave men here protested with their blood against the occupation of the Holy Land by the Czar, there arises a vision of the army returning in triumph, as Wellington had returned victorious forty years before.

But what is this dismal report that like a black cloud comes out of the tropical East: news of terrible want and suffering at the front; the wounded neglected, the sick uncared for, the dying uncomforted? At these descriptions of the filth, pestilence, disorder, and incompetence reigning in the army hospitals the cry of victory turns to a cry of indignation that brave men who have offered their lives for their country's defence should die in neglect and squalid misery with no woman's hand to soothe them and no effort made to save them.

"Are there no devoted women among us," wrote William Howard Russell from the seat of war, "able and willing to go forth and to minister to the sick and suffering soldiers of the East in the hospitals of Scutari? Are none of the daughters of England, at this extreme hour of need, ready for such a work of mercy?" And all England takes up the cry, "Whom shall we send and who will go for us?"

Strathguy then steps forward a tall, fair woman with eyes that speak tender-

in all the world, was better fitted to carry out the great work that lay at England's door. Only a week later, on October 21, Florence Nightingale and her band of forty-one nurses left London for the perils of the far-off Eastern hospitals, with the benediction of the monarch and upon her head. After a short stop at Paris, the transportation set sail from Marseilles, and on November 4 reached Scutari.

News of the approach of this band of mercy spread rapidly before them, and the sufferers in the hospitals anxiously awaited their arrival. Upon seeing them for the first time, one poor fellow in the wards burst into tears as he cried: "I can't help it, I can't indeed, when I see them. Only think of English women coming out here to nurse us! It seems so nonsensical and comfortable." Another wounded "Tommy" described the beneficent effect Florence Nightingale and her "Angel Band" had on the rough soldiers in these words: "Before she came there was such cursin' and swearin', and after that it was as holy as a church."

Never did a band of women, arriving in a strange land, will travel, meet a more gigantic task than confronted this brave contingent of English nurses. The great Barrack Hospital at Scutari, in which the wounded soldiers were sheltered, was an immense quadrangular building, with a tower at each corner, and situated on a green hill overlooking the blue waters of the glittering Bosphorus. But the beautiful exterior of the stately structure gave no suggestion of the filth, misery, and confusion that reigned within. On both sides of the endless corridors, four miles in length, were packed sick and wounded soldiers devoid of the barest decencies of life. Nolan, in the history of the war, says: "There were no vessels for water or utensils of any kind; no soap, towels, or clothes; the men lying in their uniforms stiff with gore and covered with filth to a degree equalled only by the stench of the stables; and of a kind no one could write about; their persons covered with vermin, which crawled about the floors and walls of the dreadful den of dirt, pestilence, and death to which they were consigned." The greatest suffering was at night, when at ten o'clock the lights were put out and no one came near the helpless patients until the morning, despite the agonizing cries for water, the groans of the dying, and the ravings of the delirious.

It was a heart-rending experience when Miss Nightingale made her first round of the wards of the American stable, which she and her nurses had to cleanse. No time to discuss theory or initiate carefully planned reforms: the time called for heroic action. Less than twenty-four hours after her arrival upon the dismal scene nine hundred wounded men were sent from the bloody heights of Inkerman. The inmates were now numbered by the thousands, and every inch of available space was occupied. Now came the testing moment of Florence Nightingale's life. Had she failed at this moment to rise to the great task before her, her history would have been the story of a benevolent futility, rather than a noble and heroic achievement. Mattresses, cooking utensils, bandages, and food supplies were needed at once. Many of these stores were close at hand, but hardly available without tedious formalities. Miss Nightingale was informed upon inquiry by the guard that three days' delay was necessary before orders could be received for disposal of the goods. And now our lady-in-chief, illustrating that rare executive power in which lay the secret of her suc-



Miss Florence Nightingale.

ness and gentleness, answering in a voice of soft, rich quality, "Here am I, send me!" Pray, who is this woman with the voice of velvet, the heart of compassion, and the will of steel? Read the history of the Crimean War; peruse a thousand tributes that do her praise; or search the affections of the British people, for their very heart-throbs speak her name.

Seldom has a crying human need found its fulfilment with greater felicity than in the mission of Florence Nightingale. Inclined by nature and instinct to the work of nursing, and carefully trained in the hospitals of Germany, France, and England, no woman in the land, or indeed

"He that careth for the sick and wounded watcheth not alone."

and of the sacrificial and vicarious character of His death. He gave His life a ransom for many. As Paul said, "As often as ye eat this bread and drink this cup ye do show the Lord's death till He come." Says Watson in his *Theological Institutes*: "The sacraments, when considered as signs, contain a declaration of the same doctrines and promises which the written word of God exhibits, but addressed by a significant emblem to the senses."

(c) *It is a seal or pledge.* Two men, having made a bargain, shake hands. This act clinches the bargain. A document is signed and sealed; this makes the document binding. So likewise the sacrament is a seal or pledge which confirms to us the same promises which are assured to us by God's own truth and faithfulness in His word. The Supper is a pledge given to us by Christ in which He pledges Himself to bestow upon His all the benefits accruing from His life and death. It is a pledge of the divine faithfulness. It is a constant assurance on the part of God of the continuance of His redeeming grace, a pledge to every penitent of His pardoning love. At the same time it is a witness on our part that we continue to rely upon Him as our Redeemer, and declare our faith in His atoning death, and that we engage to live at the foot of the cross, seeking to glorify our Redeemer in our daily lives.

The following passage is from Baldwin Brown. "It is a very wonderful fact, very startling at first sight to those who have not steadily considered it, that the chief ordinance of Christianity is the commemoration and proclamation of a death. The Festivals of the Nativity, of the Resurrection, of the Ascension, however beautiful may be their meaning and benign their influence, are at any rate not of divine institution. The feast which Christ instituted is the proclamation of His death. More surely our Lord must have intended to indicate thereby that feature of His work which He considered to be in most vital relation to the accomplishment of His great hope for man." Jesus Himself connects this ordinance with His death and with the purpose of His death in the words, "This is my blood of the covenant which was shed for many unto the remission of sins."

Some may be inclined to shirk the duty of partaking of this Supper, but it is our duty to partake of it. This do, says Christ. But we must do it in a right spirit and with thankful hearts.

XXIII. About the Holy Spirit

Topic for the week beginning December 11.

SCRIPTURE LESSON—John 16: 7-14; 15: 26, 27; 14: 16-18, 26.

1. THE PERSONALITY OF THE HOLY SPIRIT. Jesus everywhere speaks of the Spirit in terms which could be applied only to a person. While He does not define the Trinity of Persons in the Godhead, nor show their relation one to the other, yet He speaks of the Spirit as a person distinct from Himself, and also distinct from the Father. In John 14: 26, He speaks of "The Holy Spirit, whom the Father will send in my name." Here we have the three persons of the Trinity referred to. Some teachers would like us to believe that the Spirit is a person distinct from Him as a person, but only an influence. But this is not in harmony with the teaching of Jesus. He speaks of the Holy Spirit as "Another Comforter." He himself is one Comforter, but He is about to leave His disciples, and He encourages them by promising to send "Another Comforter" who will abide with them for-

ever. This other Comforter, even as the Holy Spirit, is therefore as much a person as Jesus Himself. Further, when Jesus speaks of the Spirit, He designates Him by the personal pronoun *he* or *him* and not *it*. Moreover, Jesus ascribes to Him personal activities. He is said to speak, to touch, to guide, to bring to remembrance, to testify of Christ, to reproach the world. These are not the acts of an influence, but of a person.

2. THE WORK OF THE HOLY SPIRIT. The work of the Spirit falls into two main divisions, His work in the church and His work in the world.

(a) *He is the Spirit of Truth.* As such, Jesus says of Him that He shall teach you all things, He will guide you into all truth. This is true in a very real sense of truth generally. All new discoveries of truth, all advancement in the field of science, all progress in civilization is due to the presence of the teaching Spirit. All truth is found in Christ, for He declares "I am the truth." True progress is possible only as men abide in Him. Only as men come into the influence of the Spirit, who takes of the things of Christ and shows them unto us, is real progress possible in the discovery and application of truth, and especially in the science and art of noble living. There is no progress in non-Christian lands. There cannot be. When teachers accept the message of love brought by the missionary, they come under the influence, not only of the gospel of salvation which delivers from sin, but also of the gospel of truth and wisdom which makes it possible for them to make progress in science, in arts, and in the life of higher civilization. Where Christ is accepted, truth and its advantages are made possible. And every new discovery, or new application of the truth, is an evidence of the presence of the teaching Spirit, the Spirit of Truth. It has been well said by Prof. George Jackson when he says, "Every new discovery, every movement in the life of men, every intellectual and spiritual awakening which serves to make manifest the glory of Christ as Creator, or Revealer, or Redeemer, is a fresh fulfilment of His promise concerning the guiding Spirit of truth."

But, while He is in a very real sense the teacher of all truth, He is in a very special sense the teacher of religious truth. To quote Jackson again, "All through the church's varied history of the church's long past, the same Divine Remembrance has been at work, calling us through the principles of Augustine, Luther, or a Wesley, into the fulness of the inheritance of the truth which is ours in Christ Jesus." He is not a teacher of new truth, but one who recalls the truth that Jesus taught. Jesus said that He, the Spirit, would bring to remembrance all things which He said. This does not mean that the disciples were able to recall all the individual words that Jesus uttered, but that they were able to recall all the truths which He taught. Of all the great fundamental truths of religion which Jesus taught, all the great underlying principles of Christian conduct which He laid down, not a single one of them has been lost. They were all recalled by the disciples and recorded by the sacred writers so that they might be preserved for us, and it remains for us to incorporate them into our lives. It is the work of the Spirit to help the disciples to recall the teaching of the Master, it is His work to help us to understand it, it is His work to help us to accept it and live it, it is His work to take of the things of Christ and show them unto us, it is His work to testify of Jesus, to reveal Jesus to our hearts, and to help us to accept Jesus as our Redeemer and Lord; and in proportion

as we yield ourselves to Christ will the Spirit guide us into all truth.

(b) *The Spirit of Power.* We are indebted to John for the teaching of Jesus concerning the Holy Spirit as the Spirit of Truth; and we are indebted to Luke for the teaching of Jesus concerning the Holy Spirit as the Spirit of Power (Luke 24: 49; Acts 1: 5, 8). The power here promised through the Spirit is not the power of Christ, not by the mouth only, but by the whole life. This promise of power through the Spirit was fulfilled on the day of Pentecost, has been fulfilled in the history of the church ever since, and is being fulfilled today. It was the Spirit of Power that changed Peter from a boastful coward, covering before a servant maid, to a brave champion of the crucified and risen Christ, not shrinking before the officers of the law nor the prison cell. It was through the power of the Spirit that 5,000 were converted under the preaching of Peter. So it is written that "With great power gave the apostles their witness of the resurrection of the Lord Jesus." The apostles themselves recognized that their success was due to no power of their own, for they said, "Why fasten ye on us as though we had by our own power or godliness we made him to walk?"

(c) *He is the Comforter.* But this appellation we are not to understand merely one who consoles us, but rather one who fortifies us. It is the translation of the Greek *παράκλητος*, meaning one who is called to our side. It is elsewhere translated *advocate* (1 John 2: 1). He is one who stands by us to help us in all the relationships of life. Jesus told His disciples that when they should be brought before rulers they were not to be anxious about how they were going to defend themselves, for the Holy Spirit would teach them what they should say. There is no situation in life however adverse in which the Comforter will not be present to help, and He will always prove an efficient helper. The Holy Spirit, the Comforter, is to us to-day all that Jesus was to His disciples in His day. He is Christ's vicar or substitute on earth. He is more to us than Jesus was to His disciples, because Jesus in the days of His flesh was limited by the conditions of time and space, so that it was impossible for Him to be with all His disciples at the same time; but the Spirit is not thus limited, and His presence is with all the disciples in all lands at all times. Hence it was expedient for His disciples that Jesus should go away, for He said that if He did not go away the Comforter would not come, and it was better for the disciples to have a constant Comforter than to have one whose presence was only given to them occasionally.

(d) *He reproves the world.* He will convince the world with respect to sin. Through His work it is the world that will be awakened to a sense of his guilt. The greatest of all sins is that of rejecting Christ, and this sin will be brought home to the consciences of men. He will convince the world of righteousness. Through the operation of the Spirit in the hearts of men they will see their need of righteousness, and will also see that righteousness which they need may be obtained through Christ, who has finished His work here and ascended to the Father. His ascension is the proof of His finished work in procuring righteousness for sinful men. He will convince the world of judgment. Sin cannot go unpunished. Man will be judged for his conduct, whether it be sinful or righteous. The Prince of this world has already been judged. His reign in the world is limited, it is coming to an end. The resurrection of Jesus from the grave was the announcement that Satan's power was broken. Henceforth he is fighting a los-

"It costs more to revenge injuries than to bear them."

ling battle. He has been judged and found wanting, and all sinners will likewise be judged. The Spirit impresses this fact upon us. This is the hope of the missionary when he goes to the foreign field. When he preaches the gospel of repentance and pardon, he finds that the Spirit of God has been there before him, preparing the way, so that men are ready to receive the gospel of Christ.

3. OUR PRIVILEGE TO RECEIVE THE SPIRIT. He will come into our hearts and lives in answer to prayer—Luke 11:13. He will come in all His fullness of truth and wisdom and power. Let us wait for Him as the disciples did in the upper room at Jerusalem (Acts 1). They waited patiently, prayerfully, perseveringly. And in answer to their persevering prayer, the Spirit came upon them in great fullness of power. Lequer, we have been called into the service of God, and to each one of us God has assigned a task. Let us not attempt the task, however easy, until we receive the endowment of power that has been surely promised to us. Let us not shirk the task, however difficult, for the Spirit of power will ensure our success.

XIV. About His Abiding Presence

Topic for Week Beginning December 18.

SCRIPTURE LESSON—Matt. 28:18-28.

Luke closes his gospel by telling of the ascension of Christ. There is an apparent separation; the disciples are left on earth. Christ has gone to heaven. Matthew closes his gospel by giving the words of Jesus, "Lo I am with you always, even unto the end of the world," which contains a promise of His abiding presence,—there shall be no separation between Christ and His disciples. Can you reconcile Matthew and Luke on this point?

1. THE GREAT COMMISSION. Go ye therefore, and make disciples of all nations. Before the disciples were ready for their great life-work,—the preaching of the gospel to all the world,—three important events must needs take place: the crucifixion of Christ, which gave to them their theme, Jesus Christ and Him crucified; the resurrection of Christ from the dead, after which they received their commission to preach the gospel to every creature; and the descent of the Spirit on the day of Pentecost, which gave to them their qualification,—the presence and power of the Spirit, through whom they became effective witnesses for Christ even unto the uttermost parts of the world (Acts 1:8).

This was a new commission. When He gave to the twelve apostles which they were commanded not to go to the cities of the Gentiles (Matt. 10:6). And when the seventy were sent out, they were to go only to those villages which He himself was shortly to visit; while Jesus in His own ministry scarcely ventured beyond the confines of His own nation. But now the commission is to go to all the world.

This was a strange commission. The Jews rightly regarding themselves as a chosen people wrongly regarded all others as rejected. They believed that they had a monopoly of all the good things of religion. They had received many blessings from God which they did not feel bound to share with other nations. Likewise, the disciples because of the ingrained Jewish prejudice incident to their early training were slow to recognize their duty to other nations, and so this command to disciple all nations would

come to them as something of a surprise. It was several years, as we learn from the Book of Acts, before the disciples were able to grasp the full import of this command.

This was apparently an impossible commission. Look at the vastness of the work—the whole world, all nations, every creature. Some lived in inaccessible regions, but they must be reached. Many spoke strange languages, but they must be mastered; many were entrenched behind race prejudices, but they must be overcome; all were resting in a false security of their own religions, but they must be awakened. Moreover, they were expected (humanly speaking) to undertake this gigantic work single-handed. There was behind them no British flag to protect person and property. The government that should have protected them rather strengthened the hands of their persecutors. Stephen and James were martyred; Peter and John were forbidden to preach, Paul and Silas were imprisoned. Nor was there behind them a strongly organized Christian church, but only a handful of disciples who were weak in numbers, in wealth, and in influence. There was no Missionary Board behind them to supply them with funds and with encouragement. Thus, without influence or prestige of any kind, they were thrown entirely upon their own limited resources. Was not the task assigned them an impossible one? Did they succeed? They did. What was the secret of their success? It was the abiding presence of Christ.

2. THE KINGSHIP OF CHRIST. The promise of His abiding presence must be taken in connection with the command to disciple all nations, and also in connection with the statement that all power in heaven and earth is given unto Christ. The word power in our lesson is different from the word power in Acts 1:8. The power of the Spirit is power to choose, to resolve, to act, to overcome; it is power in us which gives strength of character. The power of Christ is power extended for us, it is the power of authority. It is translated "authority" in the R. V. It is the power which belongs to Christ as King. As King He has authority to issue His commands, and power to enforce them. "The Father Almighty has handed over to the Son of God all kingly authority to employ all agencies and instrumentalities in heaven and earth, as occasion may require, to carry out the gracious plans of His redeeming love."

The extent of His authority—Heaven and earth. An earthly monarch reigns over only a small portion of the earth, his authority is not absolute, but limited and sometimes he lacks the power to enforce his authority. Jesus' authority is unlimited and supreme, not only over men, but also over nature, and over the agencies in heaven. He has all authority in heaven, so He sends an angel Cornelius to tell him where he can find him who will instruct him in the way of life. He has authority over nature, so that He sends an earthquake which results in the liberation of Paul and Silas from prison and the conversion of the Philippian jailer and his household. He has power over men,—Paul and Luther, and Wesley and General Booth, all respond to His command. And sometimes by His kingly authority He forces evil men to become His unwilling servants, so that in ways they think not of they are advancing the interests of His kingdom.

3. THE KINGSHIP OF CHRIST IS EXERCISED ON BEHALF OF THE EXTENSION OF HIS KINGDOM. His kingship is exercised on behalf of the missionary cause. His presence is in a very special sense with the missionary in his work. It was supernatural power which Jesus gave to His disciples, but how encouraging was the prom-

ise, Lo I am with you, and I am with you always; My presence shall sustain you in all the circumstance of life in which you may be placed; My presence will support you in the face of the greatest difficulties; My presence will help you to do the impossible; for the promise of My presence carries with it all power in heaven and on earth. I am with you always in all the power I possess in heaven and on earth, and my disciples all nations, and I will surely succeed, for all the power in heaven and earth is at your back. When David Livingstone returned from Africa he was honored by the University of Glasgow. He stood before that honorable and learned body with his gaunt form and dark face tanned by the African sun and furrowed by the hardship of toil and fever, and the arm hanging by his side which a lion's bite had made useless, and during the course of his address he turned to the young men and suddenly asked, "Shall I tell you what sustained me in my exiled life, among strangers whose language I could not understand?" And then in the hush that followed he said, "It was this that comforted me at all times: 'Lo I am with you always, even unto the end of the world.'" It is said that every one present felt the power of that grand promise, the grandest of all time. And Dr. Livingstone was a proof of its reality. Jesus has promised to exercise the authority of His kingship for the good of all those who are seeking to extend His kingdom. To them that love God all things work together for good, and this is possible because Christ is King over all things. (Rom. 8: 28.)

The present day affords many evidences of the authority and presence of Jesus working in the interest of His kingdom. Note the multiplied agencies employed for the extension of God's cause as compared with those available in the days of Paul. To-day we have rapid and comfortable facilities for travel, while Paul did most of his journey on foot. He took Judson eleven months to go to Calcutta; to-day the trip can be made in less than three weeks. We have rapid means of communication in our mail lines, our telegraph and cable lines, and our telephone lines. We have our printing presses, our Bible Societies, and an open door to practically all the peoples in the world. In these ways and in many others is Jesus exercising His authority for the extension of His kingdom and the support of His workers.

Ministers' Sons

The Wesleyan Methodist Church in Great Britain maintains two schools—Kingswood and Woodhouse Grove—for the education of the sons of Methodist preachers. What we would call an alumni volume has recently been published, giving some account of the subsequent career of 3,221 former students, from which it appears that 515 have entered the Wesleyan ministry; 135 have taken orders in the Church of England; and 44 have become ministers of other denominations. About 900 have gone into business. Two hundred and eighty-one are teachers. Medicine claims 253; pharmacy, 213; engineering, 164; law, 104; civil service, 117; and so on. Art, literature, the drama and music together employ the energies of 31. Eighteen of these ministers' sons have become presidents of the Conference; 4 have achieved the distinction of fellowship in the Royal Society, and 27 have been Fellows at Oxford or Cambridge. One of the lawyers is a member of the House of Lords and has held high Cabinet offices, and 11 others have been members of Parliament.—*Christian Advocate.*

"No deed is little if it be but greatly done."

Department of Citizenship

Commercialism vs. Evangelism

BY REV. LEON H. JEWETT, B.A.

The parable of the unfaithful steward reminds us that the spirit of evangelism has long been in conflict with the spirit of commercialism. The history of world-progress emphasizes the evolution of commercialism. It has a large place in national development, and has had since the caravan trains sought the land of gems in the far East or the prows of pagan vessels bravely ventured southern seas.

The commercial spirit is easily fostered in our land of vast resources. Yearly the tidal wave of trade rises higher, threatening to engulf all. As in Paul's time peoples from all parts of the then known world sought the city of Corinth that they might barker their wares at the world's mart and win wealth, so to-day peoples with the same motives seek our shores. The promise of the future of Canada lies in the exploiting of her vast resources; therefore we hail the spirit of commercialism as being a power, a nation builder. Yet here lies our danger of wall. This century has a tremendous possibility of good or evil. The safeguard against the on-rushing power of commercialism is the power of evangelism.

We need to recognize the power of our enemy, and may observe that some things good in themselves have become debased by being commercialized. How largely the commercial interest has taken possession of athletic sports. Where is sport manifest for sport's sake? Many contests have become brutal and all for gold. The contestants to-day strive for no laurel crown, but for a hundred thousand more or less. The many side of all athletics is becoming suppressed. Again we see that the science of citizenship, which ought to be one of the most righteous interests in the world, has been turned into far-flung schemes for graft. The tendency to-day is to get money out of everything. Nothing is good in itself but only as it may afford the chance of gain.

On the other hand, things of themselves bad have been made worse by the power of commercialism. We need only mention the liquor and white slave traffics to show how their evil has been enhanced for sake of gain. We have away from them the money question, and at once they would be robbed of many of their strongest advocates, and from the economic standpoint made much easier to cope with.

By thus commercializing everything we make mammon the enemy of our national life. Our national life will be strengthened and sustained only when the spirit of evangelism predominates over commercialism. One of the supreme messages of Jesus Christ was in this regard: "Make to yourselves friends of the mammon of unrighteousness." In how many ways it has become our enemy! One of the supreme questions for every Christian to answer is "What shall my attitude toward mammon be?" whether we consider mammon to mean, as in our ordinary thoughts, riches, or in its former and wider application. The spirit of commercialism bids for your allegiance. In burning your gifts at the

altar of mammon the most valuable of the soul's assets must be sacrificed. We lose the wider outlook upon human life, our horizon becomes bounded by the short space of our own reach, we lose our sympathies and shrivel up our souls, and in the thought of God are fools.

The attitude which Jesus Christ taught us to take toward these things is not to run away from them into monastic life, wasting our talents in silence and solitude; not to bow down before them and worship them, but "make to yourselves friends of the mammon of unrighteousness." To make a friend of mammon is to "use it," not "abuse it"; to make it minister to the good of our soul life, the blessing of humanity, and the extension of God's kingdom. We make friends of mammon when we are its master, not its slave. To bury it or hide it in a napkin is to lose our privilege of stewardship and fall in the use of our talents.

The parable is not applicable alone to millionaires, but to the man earning his daily wage who is tempted to be his own Providence, to leave God out of his busi-



"The Cup That Cheers."

ness, and to take care of himself. To follow the message of evangelism is to be faithful in relation to all world-life, to mammon and all else. It is through being faithful in these things of time and sense that we qualify for still further faithful stewardship in relationship to the true riches of God.

Upper Mills, N.B.

Some Practical Rules

1. Don't worry.
 2. Let your moderation be known to all men.
 3. Learn to sympathize.
 4. Think only healthful thoughts.
 5. "As a man thinketh, so is he."
 6. Seek peace and pursue it.
 7. Avoid anger and excitement.
 8. Don't try to carry the universe on your shoulders. Trust the Eternal.
 9. Never despair. Lost hope is a fatal disease.
- If ye know these things, happy are ye if ye do them."—*Sister Susan, in St. Louis Christian Advocate.*

The Vote That Counted

BY MRS. R. ERNEST BUTLER.

"I feel no doubt about the victory being ours," Mrs. B. assured me as we parted at my gate on the evening before the local option election. "But, say," and she came a step nearer, "yonder is one vote that certainly should be ours, for that old man calls himself a Christian."

I turned and saw Colonel Stone sitting on his porch.

"Just think of all those men in his factory whose votes he might influence. I wish I dared broach the subject to him," I said, whereupon she shrugged her shoulders and went her way.

As I joined my mother on the lawn I told her of the hopeful outlook we had, as we were sure of every ward save one—the business ward—voting dry by a large majority.

"While we were talking the telephone rang, and imagine my surprise, when I was informed that sixty negro voters had been registered in our ward within the last hour.

"But the time of registration is passed," I objected.

"Legally it has," came the voice from the other end of the line. "But I begin to think there will be little observance of the law in this election."

With a heavy heart I sat at the window watching my boy of three summers as he frolicked with his little fox terrier on the grass. How I prayed God to take away the temptation of the saloon ere my darling should reach the age when he might become its prey! The child of my heart had inherited the taste for drink and I knew it. Though his father was a total abstainer, as far back as I could trace in the family the cup had been indulged in, though usually with moderation.

"Have I done my full duty?" I asked myself, and then I thought of Colonel Stone right next door, whose vote I had not even tried to win. He had come out on the lawn and was sitting beneath a large maple tree, where, summoning all my courage, I joined him. Upon seeing me he arose, greeted me courteously, as was always his custom, and motioned me to a seat on the bench beside him.

"I've just been watching little Pete," he said, referring to my boy. "He is a manly looking little fellow. Guess he will make his mark some day."

"Thank you, I hope so," was my reply, and then, almost before I knew what I was going to say, I added: "I have come to ask a favor of you for my little man."

"He evidently divined my meaning, and the deprecatory look he gave me brought to my mind his decided views in regard to women bothering with politics.

"What is it?" he asked, and there was something in his tone that for a moment made me wish I had stayed at home; but I had gone too far to make a retreat.

"I want you to vote dry for him tomorrow. Will you do it?" I asked, looking him squarely in the face.

"No, ma'am," he replied, very emphatically, drawing his lips tightly together. Then, seemingly to realize how sharply he had spoken, and no doubt seeing that I felt wounded, he added: "I love that boy of yours, and I love his mother. Many a time have I held you in my knee when you were no older than he, and you would have to go no farther than right here for any favor desired of you or him; but for me to state you would be conferring no kindness upon either of you, and would be acting positively against my convictions. Do you think for a moment that the closing of the saloon would keep whiskey out of the town?"

My heart came so fast I could scarcely speak, but I decided to hold up my end of the argument to the best of my ability.

"Oceans of water could not drown Noah; a few draughts of wine did."

"No I don't really think it would," I replied.

"Well, then, what do you wish to do? Increase the number of lawbreakers? Bring blind tigers among us?" he asked impatiently.

"Now listen to me, Colonel," I interrupted. "If you had had my experience since I have been associated with public charities in blind towns you could see this matter in a different light. There are some who will always have whiskey as long as it is manufactured. There are others who have to beg the nickels that buy the drinks. Could they afford to pay the cost of having it shipped to them? As for the blind tigers, you men should select for policemen only such men as will attend to them. Why, the wife of one of your employes told me the other day that if her husband returned home from his work through a certain saloonless street he would bring his week's earnings to her and the children; whereas, if he passed the saloon he would go in, spend his money and come home crazy with drink to mistreat them cruelly. And, another thing, do you think my boy, or any other mother's boy, would be as likely to take his first drink if he had to send to some other city for it, as he would be forced to pass the saloon day after day?" I was beginning to get warmed up to my subject now and the old gentleman was listening very attentively.

"It is up to you and the rest of the mothers to look after your boys," he said, and then, after a moment, in a tone and with a look that somewhat betrayed him, he added: "Doubtless you have not stopped to consider the revenue we would lose by the abolition of the whiskey trade from our town, and of the inevitable increase in taxes, etc."

Ah, I knew then his true motive for advocating the saloons, for he was an immense property-owner. I looked at the long white beard; in memory I saw him as he was thirty years ago, which was about my earliest recollection of him; surely time had laid his hand heavily upon him.

"Colonel," I began, "you are now living on borrowed time, for your three-score years and ten have passed. There could scarcely be such an increase in taxes as would impoverish you in the years you have left. And what are dollars when placed in the balance with human souls? Now, just suppose the town should go wet by a majority of just one vote—such a thing is not impossible, you know—and then if my boy should, through the open saloon, be tempted and fall, and like many others never be redeemed, don't you think that it would be hard for me to believe that his blood was not on your hands?"

I noticed that the hand resting on his crutch trembled, but when, after a long silence, he lifted his head the fear that I had angered him was dispelled, for his expression softened and he said:

"Well, I'll not vote at all, then."

My heart leaped for joy, for I knew that I was gaining ground. Just then someone called me and as I arose to go I spoke earnestly.

"But you must vote, Colonel," I said. "Suppose on the eve of one of our great battles, perhaps the one which cost you your limb, you had said to your commander, 'General, I'm not sure our cause is right, so I just won't fight at all.' What do you suppose he would have said?"

He looked me full in the face. There were tears in his eyes, but he spoke not a word.

"And yet you stand here and tell your Saviour that very thing." I laid my hand gently on his shoulder. "Be true to Him

and to His cause to-morrow, won't you?" I pleaded.

It seemed an age before he spoke, but finally he extended his hand and with an expression on his face that I can never forget, he answered:

"By the Grace of God, for the sake of you and your boy, and for the sake of right against wrong, I'll vote dry to-morrow."

I clasped his withered old hand in both of mine, and giving it a warm pressure, ran home with a happy heart.

The next morning I was surprised to see him out so early, and still greater was my surprise when I learned that he was going from precinct to precinct doing all he could for the sake of our homes and children, regardless of the cost.

There was not a more influential man in the town, and his act caused a great deal of surprise and comment, but on he went, doing his duty like the brave old soldier that he was.

At sunset the polls were closed and with almost unbearable anxiety we awaited the outcome, for the battle had been a close one. But when the joyful news came that the victory was ours by the small majority of eleven votes, every true woman's heart in the town echoed the prayer:

"God bless Colonel Stone!"—*The Union Signal*.

Be a Somebody

Perhaps you all have read the old story of Hercules' choice. As the legend goes, when the hero was a youth just starting out in the world, he came to a fork in the road. While hesitating which to take, two beautiful women appeared to him, each advising him the right road to take. One told him that by following the left-hand road he would find the way easy and full of delight. It was a



A Connoisseur of Buffalo Horns.

smooth, pleasant path under shady trees and through grassy meadows, where the birds sang all the day long. They called it the road to Pleasure. The other was the road to Accomplishment. It was a hard, stony way, leading over hills and mountains, and across foaming streams, and through dangerous forests and morasses. By following it he would find many obstacles to be overcome, and he would have to fight many battles, but he was sure to win glory in the end.

We know, of course, which road the hero took, for if he had not taken the

path to Accomplishment we never should have heard of Hercules and his twelve labors and all the brave things that he did. It is a choice that every young man has to make. Many young folks make along as easy as they can, content to take the smooth, pleasant road that requires little exertion. But the bright, ambitious boy who is determined to be "a somebody" will not travel that way. Much depends on the way you start and your determination. Of course it is much easier to walk along a smooth, level road than it is to climb; but if you do not climb, you will never reach the heights. All great men have been willing to climb. Bulwer Lytton, the famous novelist, once said in an address to a school of boys: "As I look at your young faces I go back to the days when I, too, tried for prizes, sometimes succeeding, sometimes failing. I was as fond of play as any of you, and in the summer weather, I fear, my head might have been more full of cricket than of Terrence or even Homer. But still I can remember that, whether at work or at play, I always had a deep, though quiet, determination, that sooner or later I would be a somebody or would do something. That determination continues with me to this hour."

Do not these words give the key to his success? He had a determination to do something, and having this object in view he became a somebody. This is the way in which we all must work if we intend doing anything worth doing at all. Work toward an end, boys, and let that end be to be a somebody. From your early school days keep this in view. Let whatever you accomplish each day be only a stepping-stone to something yet higher and better. Possibly you may not accomplish all you wish; we all cannot be presidents; but that is no reason why you should not make an endeavor. He who climbs the mountain may not reach the top, it is true, but even halfway toward the summit he will be above the fogs of the valley, and the farther up he gets will be well worth the climbing. Do not falter because you fall once. Keep striving and you will do something. Climb, though it be ever so slowly, but whatever you do, climb. Do not be content to live on from day to day with no fixed end in view. Be a somebody.—*The American Boy*.

Business for the Criminal Courts

Two years ago the City of Rockford, Ill., went "dry," but last spring the "wets" made a very vigorous campaign and the decision was reversed. The "benefits" of the return to the saloons are being experienced already, according to the testimony of the state's attorney of that city and county. "Since the saloons reopened," he says, "the work of the state's attorney's office has increased 3,000 per cent. We have 100 cases in our office today and nearly every one of them can be traced directly back to the saloon." But the saloons increase business, you know. They certainly do—business for the criminal courts.—*Advance*.

"There are loyal hearts, there are spirits brave,
There are souls that are pure and true.
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 flow,
A strength in your utmost need;
Have faith and a score of hearts will show
Their faith in your word and deed."

"Few men ever shake the world, but it's a grand thing for every young man to try."



OUR JUNIORS

"Train up a Child According to His Way."



The Boy We Want

A boy that is truthful and honest
And faithful and willing to work;
But we have not a place that we care to
disgrace
With a boy that is ready to shirk.

Wanted—a boy you can tie to,
A boy that is trusty and true,
A boy that is good to old people,
And kind to the little ones, too.

A boy who is nice to the home folks,
And pleasant to sister and brother,
A boy who will try when things go awry
To be helpful to father and mother.

These are the boys we depend on—
Our hope for the future, and then
Grave problems of state and the world's
work await
Such boys when they grow to be men.

—Selected.

Weekly Topics

DEC. 4.—HOW CHRIST'S FRIENDS
FELT WHEN HE RETURNED TO
THEM. John 20: 19, 20.

Ten disciples were together at their evening meal. Peter had told them of his meeting with the Lord. So as the disciples from Emmaus entered the room they heard the news. "And as they thus spake, Jesus Himself stood in the midst of them, and saith unto them, Peace be unto you." You remember at the Last Supper Jesus had said to the disciples, "Peace be with you." That kind of peace we each can have. He then told them to preach, and gave them a great command, "Go ye into all the world and preach the gospel to every creature." He promised that the Holy Spirit would be with them at all times.

What is being done to-day to carry out the last command of Jesus?

In what way can we become like Christ?

How did Livingstone, Gordon and Sutherland carry out the great command?—C. G. W.

DEC. 11.—AN EARLY MORNING BY
THE SEASIDE. John 21: 1-24.

One day there were together Simon Peter, Thomas, Nathaniel, James, John and two other disciples. Living near each other and having been companions with Jesus for three years, they "were together" talking about the past and wondering about the future. A calm lake lay before them, a little boat was waiting for them to enter it and a strong net was ready to catch fish. Night was drawing near, the best time for such work. Peter, always the first to speak, said: "I go a-fishing." The others said: "We also go with thee, and followed him." All night they cast and dragged their net, but caught nothing. The water had become stormy and they were weary. One was watching them, even as He watches us in our toil. As the morning dawned they saw some one on the shore whom they supposed was a stranger. He asked them: "Have ye any meat?" And disappointed, they said "No." To their surprise He told them to cast their net on the right side and they would find it. They obeyed, and were

now unable to draw the net because it was filled with fish. Then they remembered other miracles of Jesus, and John said, "It is the Lord." Peter, first again, in his gladness, cast himself into the sea to meet Jesus. A fire was ready on the land and they joined Him in the morning meal, bringing the fish they had caught. His Last Supper was where? His last meal where? The one reminds us of death. The other of His living again.

When that meal by the sea-shore was



District Chairman Houck, Bay of Quinte Conference, and Miss McElhenie, Supt. of Deaconess Home, Toronto.

ended, He gave the seven a lesson about His kingdom in the hearts of men. The command given to Peter (what was it?) was not only for him, but for all parents, teachers and preachers. It was given by Christ not to children, but about them. Watch over them—help them to be and do good. Train them to love me. In feeding the lambs we are thus better prepared to feed the sheep.—C. G. W.

DEC. 18.—THE PARTING ON THE
MOUNTAIN TOP. Luke 24: 44-53.

The news had been spread that Jesus had appointed a day to meet His friends on a mountain, perhaps where He had preached His "Sermon on the Mount." We may think of some who would be there in that crowd who gathered: the daughter of Jairus, the nobleman's boy, the child once called in the midst of the disciples, the woman once "a sinner," the centurion's servant, the widow of Nain, the once palsied man, the former "blind" man. All these and others could join in a chorus of praise. They worshipped Him; a great crowd gathered together. Jesus spake unto them, saying: "Go ye therefore and teach all nations." "Lo, I am with you always." This last command has been called "The Great Commission."

At last "He lifted up His hands and blessed them," and a cloud received Him out of their sight. He has been blessing ever since all His companions, His

friends, who walk and talk with Him as they live their daily life. His disciples were sad, but they were glad, too, for they knew that when their work on earth was done they would go to be with God. Ten days after He had returned to God He gave them the Holy Spirit, making them wiser and better men. So may we as we learn His thoughts and ways become sweeter in our lives. What are we doing for Him to-day?—C. G. W.

NOV. 27.—OUR HOSPITALS AND
SCHOOLS IN WEST CHINA.

The boys and girls in our Sunday Schools and Junior Leagues in Canada have taken a great interest in the erection of the hospital at Chengtu. In fact, it is largely through their efforts that the work has been accomplished.

"The Story of Beh and Yang," and letters from Rev. Dr. Service in recent numbers of *The Missionary Bulletin*, will show what our medical missionaries are doing for the Chinese boys and girls. The model of the bound foot in the Sing Yet outfit will illustrate this phase of medical work.

Besides the new hospital in Chengtu, which will be one of the finest in China when it is completed, medical work is carried on in several of our other stations. At Chungking, our newly acquired territory, there is a hospital under the direction of Dr. R. Wolfendale, while that of Dr. Kisting is under the direction of Dr. Crawford. Neither of these buildings is so large as the one at the capital. There is at least one doctor in each of the central stations of our mission, but in some instances they are still language students.

The school work in another very important department of our missionary work in West China. From among the boys and the girls in our Christian families will come those who will be the future ministers in the church and leaders in Christian work. It is impossible for them to receive their education in the Government schools, for while there is now a modern system of education, every student is compelled to bow before the tablet of Confucius. Rev. E. W. Wallace has been engaged in educational work in China, and his letter in the March number of *The Missionary Bulletin*, with illustrations from photographs, will show what is being done in our mission schools. "The Story of the Sing Yet Family" describes a Chinese school of the old type.

The school boys in China, until very recently, had no sports such as are enjoyed by our Canadian boys. Now, however, they are being taught to play baseball and football, and are learning to enjoy these games very much.

Helps for preparing this article are *The Missionary Bulletin*, 25 cents a copy, \$1.00 a year; "The Sing Yet" outfit, with stories, 75 cents; "The Story of Beh and Yang," 5 cents. Order from F. C. Stephenson, Methodist Mission Rooms, Toronto.—C. C. S.

An Unfortunate Vagacy

Elizabeth, just six, had been going to kindergarten and "enjoyed very much the little motion songs taught there. She was very enthusiastic at learning all the words, but one day she realized that try as she might she could not make her voice harmonize with those of the other children. Thoroughly disheartened, she ran home to her mother and with a sigh said:

"Oh, mamma, I don't know what I shall do. I'm so full of words, but so empty of tune!"—*Edna E. Allen, in Woman's Home Companion.*

"Behaviour is a mirror in which everyone displays his image."

The Junior Superintendent

"We simply can't get a superintendent." How frequently that remark is made as the ever-ready excuse for not having a needed society. A statement which would be a little more truthful but less pleasant is, "We must confess we haven't tried very hard to get a superintendent." Where a pastor and his session or a band of young people earnestly seek to find some person who will consecrate a portion of his or her time to the work with Juniors, they are not likely to meet with failure. In a large church with which I was once familiar, a very faithful band of Juniors was left completely leaderless for some weeks merely because it seemed to be the business of none of the older workers to seek a superintendent. When once the pastor of the church awakened to the situation, he had comparatively little trouble in locating a skilled leader for the place, but the trouble, to begin with, lay in the fact that neither he nor his elders were trying so to do.

When the superintendent has once been found and has assumed charge, five P's

he can get the Juniors to do, even though he may be able to do them well while they do them poorly. He is likely to study each of the members of his society with a view to knowing intimately just what they need, and when his study has been made, he will give each the kind of work which will bring forth the best development.

Preparedness is the third P for the superintendent to seek. It will not do for him to go to his meetings with his programme for the day only half thought out. Young minds are exceedingly active, and that leader who hasn't something with which to occupy the attention of his children all the time will find them filling every gap out of their own little heads. Furthermore, the filling will not prove according to his taste. The model meeting must move off rapidly and smoothly, giving no time for any but desirable impressions to intrude. For this reason a prearranged and carefully thought-out programme is a necessity. Prearranged plans for Bible and mission study, prearranged schemes for committee work, special days, practical ministries, prearranged graduation exercises,

Daughter's Decalogue

Love your mother above all women. Don't have thoughts which she cannot know, nor commit acts which she should not see.

Declare yourself in fault rather than lie hypocritically.

Be in your house the one who with love and merriment vanquishes bitterness and sorrow.

Strive to be modest before being beautiful, and always amiable.

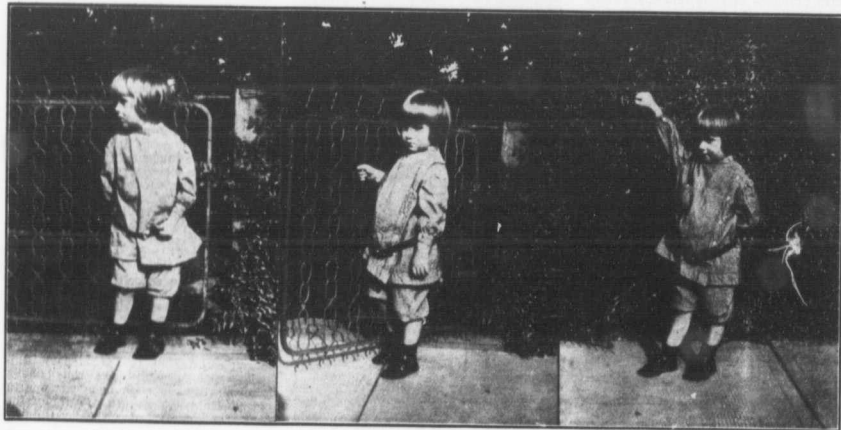
Have sincere convictions, pure faith, solid knowledge and inexhaustible charity.

Work at home as if you did not have the help of your mother. Act all your life as if she were present.

Learn the art of hearing with patience, talking without anger; suffer with patience, and be joyful without excess, and you will have nearly attained happiness.

Believe your house the best of homes and consider your parents your best friends.

Treat and love everyone, brothers, friends and servants, as sons. Remem-



"Is Papa coming?"

"Papa is coming."

"The Gate's Open for you, Papa."

will describe some of the qualifications which make him successful.

He must be a man of **Prayer**. Constant fellowship with the Master will alone enable him to impart to the children the Master's spirit. A leader who is not consecrated will scarcely present the right kind of example for boys and girls to follow.

The **Proper Point of View** must characterize this man too. Many superintendents seem not to realize just what the aim of their work is. They know they are supposed to keep an organization called the Junior Christian Endeavor in operation, and they therefore apply themselves more or less faithfully to "going through the motions." Such efforts are, of course, fruitless. Having the proper point of view means that the superintendent realizes fully just what his business is. He recognizes that the sole object of his efforts is to develop Christliness in the boys and girls under him, and with this idea in mind he shapes every one of his plans. Such a one may not be as spectacular in his work as some others, but he will prove far more effective. In carrying out his aim he is likely to do very few things himself which

"everything prearranged" must be the rule.

Promptness needs only to be mentioned in order to be accepted as fourth of our P's. He who is prompt in his own attendance at the Junior meeting and in his own work, and who insists on promptness in each little follower, will not only do much to rid his society of disorder, restlessness, lack of enthusiasm and dullness, but will be performing a splendid service to the church, which sorely needs this admirable trait inculcated in its future workers.

Finally, **Progressiveness** should be the rule in Junior leaders, not the exception. Woe be it that society whose superintendent comfortably feels that the work he does is just about perfect! His type is not so scarce as one might think. A constant effort to gain new and better plans, an eager readiness to adopt any good scheme that comes to view, consequent progress and up-to-dateness characterize the best leaders in every phase of their societies' work.—*Willis L. Gellion, in Forward.*

SHOW THIS COPY TO A FRIEND.

ber that she who is not a good wife and who is not a good daughter will never be a good mother.—Selected.

Father Was Right

Little four-year-old Harry was not feeling well, and his father suggested that he might be taking the chicken-pox, then prevalent. Harry went to bed longing at the idea, but early next morning he came downstairs looking very serious, and said:

"You're right, papa; it is the chicken-pox; I found a feather in the bed."

Mrs. (Dr.) Cavanaugh, Superintendent of the Junior League, First Methodist Church, Owen Sound, has offered a prize to the agent in Owen Sound who secures the most subscriptions to the **ERA** between now and the next Convention, according to the membership of their League. She feels that every League would be much improved if all the members would read the **ERA**.

"All that time is lost which might be better employed."

THE SUNDAY SCHOOL

"The Bible Studying Service of the Church."

The Place and Power of the Sunday School in Modern Civilization

BY FRED. W. DAVEY, VICTORIA, B.C.

If we are prepared to believe that the benefits of our modern civilization are attributable to the propagation of our Christian religion (and an estimate of the condition of peoples under other religions will confirm this belief), and if we believe that the evils of to-day are hostile to the principles of civilization and are being eliminated by the deepening and widening of our faith among the people, and we have only to watch and note the discussions going on under conditions to confirm this, how important is Sunday School work, and how greatly magnified that importance has become with the development of the modern Sunday School! What opportunities its organization offers for reaching the human family from the cradle to the grave, and for keeping before them the spiritual truths necessary to the welfare of a nation as well as to that of the individual.

We take the children from their birth and bind them to the Church and throw around them influences that shall never die. In doing this we are following our great Sunday School teacher who first taught men the importance of the child, and in gaining the child we lay the foundation of all progress. Fill the heart of the child with the desire for the Kingdom of God on earth, and what will be the effect on our civilization? No longer wars and rumors of wars, no longer men and women driven to immorality and crime through hunger and lack of work, but men shall brother and brother, world over. Position will no longer be sought selfishly, but the desire for service will be the dominant note.

Just a word as to what has been accomplished through the Sunday School. What a grand work has been done by the British and Foreign Bible Society, and this society was mainly established through the work of Rev. T. Charles in the last decade of the 18th century, seeking to provide Bibles for his Welsh Sunday Schools. The great outstanding victories of modern civilization were mostly in the latter part of the 18th century and during the 19th and it is noticeable that this is contemporaneous with the establishment and growth of the Sunday School. Industrial development has also made its greatest progress during that time. Political and social progress has been wonderful during this period and can there be any doubt that the Sunday School in bringing the young of all ages and classes of society under the influence of the teachings of the Bible, instilling its principles into their character and sending them out into the world as forces for righteousness, has had the greatest effect upon the progress of the world? And what a change has come over the Church herself these latter years in her conception of her relation to missions, to children, education, social institutions and economic equity. Is not this change in no small part due to Sunday School work in teaching the young a grander idea of the Fatherhood of God and the brotherhood of man? If great results have accrued from the Sunday School work of the past 130 years, what a larger measure will result from

the better trained, and more widely organized work of the future.

The Sunday School is becoming the greatest factor in the spread of the Word of God. Through the Cradle Roll, the Regular School, the Adult Bible classes and Home Department, from the cradle to the grave, provision is made for the systematic study of the Bible, not as a collection of facts and dates and genealogies, but as a guide to daily conduct,—to give us true ideas of our relations to God and to our neighbor. It is a character building institution, and thirteen millions are systematically studying the Word of God from week to week in the United States and Canada alone.

The membership of the Church is largely recruited from the Sunday School, the Young People's Society with its aggressive methods, develops through Sunday School work. The Y.M.C.A. and YM.W.U. and Temperance workers are trained through it. It is the true foundation of all Christian work, and with the developments of the future no one can set a limit to its power nor to its part in the development of God's Kingdom in the earth.

In the 18th century, before the establishment of the Sunday School, the Church was at a low ebb spiritually, while the nations were corrupt and a prey to infidelity. One writer says that from the year 1700 till about the French Revolution, England seemed barren of all that is good. There was darkness in high places and darkness in low places, a gross thick religious and moral darkness, a darkness that might be felt.

Rev. Dr. Trumbull ascribed the cause to the neglect of the Sunday School, and says further when the Sunday School idea is lost sight of or obscured, the Church will lose its holding power and in its power of progress. It is only when that idea is kept in due prominence that the Church has a possibility of doing its proper work. He also said, that only God knew what would have been the result to the Church and the world, if the Church Bible School Agency had not been revived and made newly prominent under circumstances which led to its expansion in a measure beyond all precedent: again, he says that America has been practically saved to Christianity and the religion of the Bible by the Sunday School. Dr. Bushnell said Sunday School work is the greatest work in the world. Green and Lecky state that Sunday Schools were the beginning of modern popular education. Penny Postage was advocated and urged with a view to its bearing on the correspondence between teachers and scholars in the Sunday Schools. The Religious Tract Society was started to furnish good reading to those who had become through the Sunday School interested therein.

Less than twenty years after the beginning of Sunday School work, the London Missionary and Church Missionary Societies were formed. One more significant fact. After fifty years of Methodism, about the time of the opening of the first Sunday School, the aggregate membership of the Methodist Church was a little more than 50,000 the world over. Within four years after the beginning of Sunday School work, the Sunday Schools of the United Kingdom had a membership of about 250,000.

John Bright said, "There is no field of labor, no field of Christian benevolence which has yielded a greater harvest to our national character and national interests than the great institution of Sunday Schools."

The Encyclopaedia Britannica says, "It is not denied that the first step in moral and material progress began with the rearing of a family, and that family cares have been the most powerful agents of civilization." What a work the Sunday School does and will do in the future in bringing the members of the family into close touch with the Word of God. It brings true methods of teaching into the home, furnishes the best literature, and with modern Sunday School methods adds that essential touch needed for lasting impressions, the teacher and the class. The measure and quality of religious training in the family were never as it is to-day, and this because of the widely extended Sunday School agency to promote religious instruction in the home.

When we consider these facts and note how modern progress and civilization have gone hand in hand with the Sunday School, how previous to its establishment the Church seemed to have lost its power, and darkness and infidelity stalked everywhere, we are forced to the conclusion that the development of Sunday School work is the basis of civilization of the present and future, and that its establishment has meant more to the human race than the human mind can conceive. It was the Spirit of God that brought the necessity of training the young before the minds of religious men of the 18th century and upon this has been built largely the Christian civilization of to-day.

Sunday School Evangelism

The following two statements were recently made by the gentlemen whose names are attached to the paragraphs. They contain important truths, and no teacher can expect to succeed whose aim is any lower than here set forth.

Charles E. Guthrie, Washington, D.C.: "Conversion and confession of Christ is the end of all true Sunday School work. When this end is not reached, the failure is lamentable. Industry, zeal, originality and brilliance which do not lead to Christ become as sounding brass and tinkling cymbals. It is not by cleverness, nor by originality alone, but by the Master's spirit in teaching. The teachers' meeting may unite the teachers in a concerted movement to emphasize these, and thus strengthen each teacher's character for his greatest work."

Chester Smith, Anderson, Ind.: "The Sunday School is the most fruitful field of the Church for evangelistic effort. A religious census will prove it. The conviction ought to possess Sunday School teachers that they are to be soul-winners as well as instructors in Divine truth. If the teachers of any Sunday School will prepare for a decision day or a special revival service, by earnest personal work with their scholars, revival results of a permanent character will surely follow. Teachers should emphasize the simplicity of consecration rather than the mystery of Divine grace. Earnest efforts in the recovery of lost souls will increase the teacher's power in doing the far greater work of preserving souls in Christian faith and Christian life. We look for the day when the conscious joy of soul-winning shall be the experience of all our teachers. Is it yours?"

Ancient Tarsus, the birthplace of St. Paul, is now lighted by electricity.

"True faith takes great risks, yet it risks nothing."

REPORTS FROM THE FIELD

From the General Secretary's Note-Book

The past month has been full of labors. The increasing duties of the office have made many demands on time and thought, and the utmost work possible has been done on the road.

A pleasant evening was spent in a union meeting at Euclid Avenue, Toronto, when adults and juniors met together in a happy League service. Much interest was manifested in the report of the General Conference action as given by the speaker, who explained the changes and new provisions made for the betterment of the young people's work.

Epworth League Anniversary Services and Sunday School Rally were enjoyed with the Askin Street, London, friends. Splendid congregations greeted the preacher and an excellent assemblage—the largest in the history of the school—united in an inspiring rally. Evidently the work is growing in both numbers and influence in this magnificent church.

The Chatham District Sunday School and Epworth League Convention at Blenheim was marked by heartiness and zeal. The sessions were entered into with enthusiasm and a spirit of devotion was very evident. The officers elect for the District League are: Hon. Pres., Rev. W. G. H. McAllister; Pres., A. E. Hopper, Dawn Mills; 1st Vice-President, Rev. J. E. Hunter, Tupperville; 2nd Vice-President, Miss Nellie Hicks, Dresden;

unusually large number of pressing office duties made it impracticable.

A Sunday was spent at Dundas and profitable services were much enjoyed. A striking example of the interest and influence of a real live Men's League was seen when at 10 a.m. some thirty or more men gathered for an hour before transferring to morning service for mutual counsel, encouragement and help. The pastor, who is evidently much beloved and trusted by these men, was present and gave an address on some of the lessons learned on the return trip from General Conference. These men are regular in attendance and that they come on principle was proven by an incident that came out during the meeting. The Epworth League of the church had asked the Men's League to give them a service some Monday evening, and the suggestion seemed to convey the idea of transferring the Sunday morning meeting to the Monday evening on the occasion of the proposed visit. But several of the members openly opposed the plan, and while glad of the opportunity to help the Epworth League on Monday night were very pronounced in their views as to retaining their Sunday morning gathering. They certainly did not want any excuse for cancelling their own meeting. Such a Sunday morning service, while not held exactly as an old-time class-meeting, most emphatically supplies the needs of the men and is a great factor in preserving the highest character and life of the church. It is now in its third year and under the wise leadership of President Davidson has

A Sunday at Grimsby was most heartily enjoyed. Two sermons and two addresses comprised the public work of a busy yet happy day. The congregations were appreciative and a large measure of evident prosperity is accruing from the steady and faithful work of pastor and official staff in both Sunday School and Epworth League. The workers are both alive and active in this beautiful orchard town, and prospects are very bright for a most profitable winter season in the work of the church.

The following evening was profitably spent with the Epworth Leaguers of the Centennial Church, London. The legislation of the General Conference was explained, and at the close of the meeting, under the wise direction of the Pastor, the Executive Committee rearranged its Departments so as to be at once in line with the revised Constitution.

The Strathroy District Convention at Petrolia was a gathering of more than usual force. Stirring addresses and live social Conferences were outstanding features of the Sessions, a fuller report of which will be given by the Secretary, Miss Currie, in our next number.

This hurried outline of three weeks' work on the field will give our readers some idea of the demands on the time and strength of the General Secretary. Add thereto the many and varied duties incident to the management of the General office and you will be able to estimate in some measure how he puts in his time.

Field Work

Since September 21st Mr. Farewell has been engaged in Eastern Ontario districts in S. S. Institute and E. L. Convention work in co-operation with the District



Dr. Crews, taken in the act of photographing this group, on the way to General Conference.



3rd Vice-President, Miss Grace Pickard, Kent Bridge; 4th Vice-President, Mr. G. W. Riseborough, Blenheim; 5th Vice-President, Mrs. E. Noxell, Chatham; Sec.-Treasurer, Rev. H. L. Humphrey, Merlin; Conference Representative, Rev. E. F. Armstrong, Chatham. The coming year should see much progress on this important district.

It was a matter of sincere regret to the secretary that he could not attend the Owen Sound Convention, but an

good prospect of a very successful season.

The Brampton District Convention was held under very inauspicious conditions. The rain was heavy and continuous. Still the sessions were helpful and the discussions of the work of the district, both past and prospective, were suggestive of an earnest purpose to achieve much for God. Brother Hartwell's addresses on China were most illuminative and instructive.

Chairmen, S. S. Secretaries and E. L. Presidents, as follows:

Pembroke District.—Rev. Melvin Taylor, Chairman; Rev. Geo. A. McIntosh, B.D., S. S. Secretary; Rev. J. D. Ellis, B.A., E. L. President; Perrinton, Sept. 21st, (S. S.); Renfrew, Sept. 22nd, (S. S.); Shawville, Sept. 23rd, (S. S.).

Perth District.—Rev. Silas J. Hughes, M.A., Chairman; Rev. John H. Miller, S. S. Secretary; Rev. John H. Miller, E. L. President; Almonte and Carleton Place, Sept. 25th, (S. S. and E. L.); Perth,

“Nothing can be more noble than the frank admission of a wrong.”

Sept. 26th, (S. S.); Oxford Mills, Sept. 27th, (S. S.); Smith's Falls, Sept. 28th, (S. S.).

Brockville District.—Rev. W. H. Sparling, D.D., Chairman; Rev. George Stafford, S. S. Secretary; Rev. W. E. Wright, E. L. President; Westport, Sept. 29th, 30th, (E. L.); Brockville, Oct. 2nd, (S. S. and E. L.); Athens, Oct. 3rd (S. S.); Maynard, Oct. 4th, (S. S.); Prescott, Oct. 5th, (S. S.).

Kingston District.—Rev. J. Tallman Pitcher, Chairman; Rev. F. H. Sproule, B. A., S. S. Secretary; Rev. T. C. Cassidy, E. L. President; Cataract, Oct. 6th, (E. L.); Woodburn, Oct. 7th, (S. S.);

were heavily scored, and there are indications that the "Six Months' Helps" schools will soon be a thing of the past.

Preparations are already under way to repeat the series of institutes next year in the several districts on better organized and more aggressive lines.

Chatham District

The Epworth League and Sunday School Convention met in Blenheim Methodist Church on September 27th and 28th.

A heavy shower of rain dampened

The General Secretary conducted a Round Table Conference full of valuable practical suggestions.

Rev. A. S. Whitehall, of Cedar Springs, gave a few impressions carried home from the General Conference.

Rev. G. H. Long, of Dresden, gave some practical experience along the line of the "Adult Bible Class" movement.

Rev. McAllister conducted the Question Drawer. Some of the questions were quite lengthy. His answers were biting and helpful.

Papers on "Primary Sunday School Work," by Miss Little Morris, of Chatham, and "Impressions from St. Thomas



Dr. Crews would like the Chairman of the Belleville District to get out of his way for him to take this snap-shot, at a wayside mountain stream.



Kingston, Oct. 8th, 9th, (S. S. and E. L.); Westbrook, Oct. 10th, (S. S.).

I have mentioned the times and the places because it is worth while to call the attention of the absentees to what they missed. And there were absentees and they *did* miss much. If nothing else, they missed the opportunity of learning the Sunday School possibilities of the respective districts. And the possibilities are great. And the responsibility to realize the possibilities are great. And this responsibility is immediate.

The institutes and conventions were informal and practical and we are hoping great things from those who were present. The programmes were based upon the motto, "All the members of the Church and the community in the Sunday School and all the members of the Sunday School in the Church," and sought to develop in respect of these the work of the Sunday School as an evangelistic agency, a Christian Educator and an inspirer of the missionary spirit in the lives of all.

The purpose of the institutes was splendidly supported by the respective Chairmen, District S. S. Secretaries, and resident pastors. Resolutions were passed at each gathering to the effect that recommendations respecting the organizing of the Cradle Roll, the organized Adult Bible Class and the Home Department in each school, the holding of regular meetings of the Committee of Management, the Disciplinary Missionary Policy for the respective schools, teacher-training classes, Rally Day and Decision Day be forwarded to each school for consideration. At several of the Institutes the question of Evangelism was thoroughly discussed with a view to making greater efforts to win our scholars for Christ. Schools in the habit of closing during the winter

everything in the morning, except the hopes and enthusiasm of the incoming delegates and their friends in Blenheim. Old Sol shone out in all his glory, however in the afternoon, and kindly shed his welcome rays over our favored countryside all the next day.

The retiring President, Rev. E. F. Armstrong, of Chatham, gave the opening address on "The Boy Problem." His hints and suggestions were worthy of being carried home.

Mrs. (Rev.) A. H. Brown, of Merlin, gave an excellent paper on Junior League work. Mrs. E. Noxell, of Chatham, led the discussion, and charmed the auditors by her kindly manner and timely words.

The evening session was one long to be remembered. Rev. A. J. Langford, of Ridgetown, gave us a few pointers on "How to Teach." His address was forceful and practical.

The General Secretary of Young People's Societies and Sunday Schools gave an inspiring talk on the general work of these two institutions. He spoke with feeling, and it is hoped that his address will do much towards kindling fires of zeal for the Master's work among young people and children of our district.

Rev. W. G. H. McAllister, of Blenheim, conducted a sunrise prayer meeting the morning of the 28th. When the general session opened at 9:30 a.m. about eighty delegates were registered. The chief address of the morning session was on "Missionary Education," by Mr. A. E. Hopper, of Dawn Mills. His suggested plans were feasible, and if the schools of this district undertake to carry them out a great increase in both men and money for missions will result.

Summer School," by Miss L. Hathaway, of Chatham, were read.

On the whole, this was one of the best conventions of recent years. (The officers-elect are given on preceding page.—Ed.)

Uxbridge District

Uxbridge District Epworth League met in convention at Stouffville on September 15th, opening at two o'clock, the President, Rev. A. J. G. Carscadden, presiding. Miss Ruby Stephenson contributed a helpful paper on "Evangelism in our Leagues," and Rev. Thos. Laidlaw gave a stirring address on "The Young Man Problem in League Work." Rev. W. W. Wallace spoke on "The Growth and Possibility of the Forward Movement." Encouraging reports were received from the Leagues on the district. Rev. J. E. Wilson gave an address on "Literary and Social Culture and its relation to our Young People," after which a Round Table Conference was conducted by Rev. A. B. Hames. At the evening session an address was given by Rev. F. L. Farewell, B.A., on the subject "A Live or Active League." Rev. J. W. Aikens, Field Secretary Social and Moral Reform, also addressed the Convention, his subject being "Boys."

The following officers were elected for the ensuing year: Hon. Pres., Rev. A. Bedford, Uxbridge; President, Rev. Thos. Laidlaw, Epsom; 1st Vice-President, Rev. P. A. Jordan, Stouffville; 2nd Vice-President, Mrs. Malcolm Roach, Cherrywood; 3rd Vice-President, Miss Minnie Crosby, Uxbridge; 4th Vice-President, Miss Theaker, Mount Albert; 5th Vice-President, Miss Ruby Stephen-

"Some never succeed because they fear they may do more than their share."

son, Unionville; Sec.-Treasurer, Mr. B. A. Wildfield, Sandford; Conference Representative, Rev. A. B. Hames, Whitevale.

Owen Sound District

The annual convention of the Epworth Leagues and Sunday Schools of the Owen Sound District took place in the First Methodist Church, Owen Sound, Thursday and Friday, September 29 and 30. On Thursday afternoon the Rev. H. E. Wellwood, B.D., of Flesherton, delivered an address on "Trifling in League and Sunday School Work;" Miss Florence Thurston spoke of the "Social Department of the League," and Mr. Ed. Biernes of Holland Centre on "Difficulties of a Country League and How to Overcome Them." The Rev. Herbert Lee of Dundalk spoke of Sunday School work in general, emphasizing the Cradle Roll and the Home Department. The Women's Missionary Society had a place on the programme in an address by Mrs. Joseph Young of Markdale. On Thursday evening an address on "The Duty and Relationship of the Epworth Leagues and Sun-

day Schools, Markdale; Third Vice-President, Rev. Wm. Howe, B.A., Eugenia; Fourth Vice-President, Mr. J. R. McIntyre, Dundalk; Fifth Vice-President, Miss Florence Thurston, Flesherton; Secretary-Treasurer, Miss Nettie Bench, Owen Sound, and District Sunday School Secretary, Rev. H. E. Wellwood, B.A., B.D., Flesherton.

Brampton District

The Epworth League and Sunday School Convention in connection with the Financial District meeting of the Brampton District of the Methodist Church was held in Grace Church, Brampton, on Tuesday, October 4th.

The attendance of delegates was smaller than it would have been had the weather been favorable. But the interest was intense, and the results very gratifying, the delegates receiving much help and inspiration.

Mr. T. H. Graham, of Inglewood, President, occupied the chair at each session. Every minister of the district in the active work of the Methodist Church was present, in addition to the delegates.

explained the changes made by General Conference regarding Leagues and Sunday Schools, chief of which were the shorter pledges and the union of the third and fourth departments of the League into one, and making a new fourth department, were among others. This change met with general approval.

Rev. Mr. Bartlett's evening address was inspiring, and his message went home to the hearts of the audience.

Rev. Mr. McKinley, of Bolton; Rev. Geo. Barry, of Cooksville, and Rev. Geo. Walker, of Barrie, were among others who assisted in the convention.

The following are the officers elected for the ensuing year:

Hon. President, Rev. J. A. Long, M.A., Ph.D.; President, Mr. T. H. Graham, Inglewood; First Vice-President, Miss Davidson, Meadowdale; Second Vice-President, Miss E. Peacock, Humber; Third Vice-President, Miss Thauburn, Brampton; Fourth Vice-President, Mr. B. F. Justin, Brampton; Fifth Vice-President, Miss Kirk, Huttonville; Secretary, Miss M. E. Reynolds, Brampton; Treasurer, Mr. S. Deewes, Brampton; Conference Representative, Rev. H. Thompson, Kleinburg.

Resolutions were adopted pledging the district to the organization of Leagues, Cradle Rolls, Teacher Training Classes and "Organized Bible Classes" wherever possible; also sympathetic and appreciative resolutions regarding our representative missionaries, Rev. Marchmont Ing, Morley, Alberta, and Rev. Dr. Allan, China.

There was also passed a resolution of appreciation of the services of Miss Emma Black, who for several years has been missionary vice-president, but who is now going to the Deaconess Training School, Toronto.

Progress is the keynote of the Brampton District.

The Leagues and Sunday Schools are uniting to support an additional missionary in the Foreign Field, and have secured Dr. Allan, China, as their second representative.

The convention closed with hopes of all present for even grander results for Christ and the Church.



A Chatham District Convention group at Blenheim, Ontario.

day Schools to the Temperance and Moral Reform Department" was given by the Rev. E. Ryerson Young, B.A., of Chatsworth. Rev. J. T. C. Morris, B.A., B.D., spoke on "The Gospel of Money." On Friday Mr. Edwin Abra of Squire gave an address on "How to Improve Our League Meetings," Mrs. George Burritt of Kimberley spoke of the Home Department, and Mr. G. A. Trodie of Markdale dealt with the "Purpose and Aim of the Missionary Committee." Mrs. (Dr.) Cavanaugh of Owen Sound gave a paper on "Junior League Work." Mrs. Alf Atkins of Owen Sound spoke of the "Work of the Christian Endeavor Department," and a round table conference was conducted by the President, Rev. Mr. Wilkinson. On Friday evening the Rev. J. V. Laughland of Massey gave an address on "The Value and Importance of the Boy and His Training." The officers elected for the ensuing year are:—Honorary President, Rev. J. T. C. Morris, B.A., B.D., Owen Sound; President, Rev. J. R. Wilkinson, Holland Centre (re-elected for fourth year); First Vice-President, Mr. Edwin Abra, Squire; Second Vice-President, Miss

Reports from the 38 Sunday Schools and the 20 Epworth Leagues were presented and discussed.

Miss Emma Black, of Bolton, gave a very interesting report of the Whitby Summer School, where the dominating note was "Missions."

Rev. Dr. Long gave a delightful report of the General Conference at Victoria, which was much appreciated.

Rev. J. G. Rogers, of Woodbridge, drew attention in his address to the weak and strong features of the Sunday Schools, outlining plans for more efficient and successful work this new year, the aim being an increased enrollment, more efficient instruction, more attention to the missionary spirit, and more of the members of the schools for Christ and the Church.

Rev. Mr. Hartwell, of China, gave an illuminating address on the geographical, social and political characteristics of China in the evening. Mr. Hartwell again delighted everyone with his address, "Our Work in China."

A feature of the convention was the part taken by the General Secretary, Rev. S. T. Bartlett. In the afternoon he conducted a Round Table Conference, and

Brockville District

The Annual Convention of the Sunday Schools and Epworth Leagues of the Brockville District opened at Westport on Thursday evening, September 29th. Rev. G. Stafford, S. S., Secretary, in the chair.

An interesting account of the recent meeting of General Conference was given by Rev. Dr. Sparling.

Rev. F. L. Farewell, B.A., treated the Convention to a thoughtful and suggestive address on "The Ideal League." On Friday morning he conducted a conference on Sunday School and Epworth League problems.

During the afternoon session Rev. E. R. Kelly delivered a pithy and practical address on "Temperance work among young people." He stated that the Leaguers should make a personal study of the social teaching of Jesus in the district. In the discussion that followed attention was called to the need of more Cradle Rolls and Home Departments, as well as to the fact that while there are 61 schools in the district only \$32.00 had been contributed to the General Sunday School Fund during the past year.

"Plans of work in the League" were discussed by Mrs. Lovrin, of Greenbush. At the evening service an address was given by Rev. Geo. Stafford on "The goal is often the enemy of the

"They can conquer who believe they can."

best," and Rev. Mr. Farwell spoke on the "Junior Department." The one thought impressed by Rev. Thos. Brown in the closing moments of the Convention was "The Importance of Our Work."

The following officers were elected: President, Mr. W. E. Wright, Portland; 1st Vice-President, Mrs. W. G. Towrie, Athens; 2nd Vice-President, Miss S. Stephenson, Prescott; 3rd Vice-President, Mrs. W. T. Towrie, Glen Buell; 4th Vice-President, Mr. D. A. Cummings, Brockville; 5th Vice-President, Mrs. (Rev.) Wm. Pearson, Elgin; Sec.-Treasurer, Miss C. Hill, Delta; Cor.-Secretary, Miss Eva Halladay, Elgin; Representative Convention Ex., Rev. F. H. Read, Athens.

Wingham District

The Wingham District Sunday School Convention was held at Wroxeter on Tuesday, September 13th. The place of meeting with awkward railway connections made it difficult to get a general representation from the district. An excellent programme, however, had been prepared. The following subjects were discussed:—

"The Rural Sunday School as a field of operation." By Rev. Wm. Penney.

"The Management of a Rural Sunday School." By Rev. G. W. Rivers.

"The Teaching Staff." By Rev. D. Wren.

"The Equipment." By Rev. T. E. Sawyer.

"A Model Session." By Rev. C. W. McKenzie.

"Sabbath School Evangelism." By Rev. F. J. Oaten, Ph. D.

Notes

Miss Gertrude Langmaid, Zion Appointment, Hampton Circuit, Bay of Quinte Conference, writes thus: "As Secretary of the Temperance and Moral Reform Society of our school I am endeavoring to promote the interests of Temperance. On September 18th we observed Rally Day, the flowers provided being taken to Oshawa Hospital afterwards. Mr. R. J. McKissack, schoolmaster at Solina, gave a helpful address to the children. He explained that as we added a column of figures so must we begin life. A mistake in addition causes a correction to be made. So if we make a mistake in life we must needs work harder to redeem the wrong-doing. By careful, watchful living we can enjoy love, joy, peace and service, without wandering away from the fold. On Sunday the 25th a temperance programme was carried out and pledges were signed. We have a pledge roll of 75, a record for such a scattered neighborhood as ours. The temperance lesson was also taken up in the various classes.

On Sunday, the 9th of October, the 88th anniversary of Bridge Street Methodist Sunday School was held.

A good deal of the time was spent at the anniversary meeting in the afternoon over missions, the school's missionary etc., etc., ending in the following resolution being moved by His Honor Judge George E. Deroche, and carried by the school enthusiastically:—

That we, the members of Bridge Street Methodist Sunday School, pledge ourselves:

1. To give honest and earnest thought to the great need of the world—the Gospel of Our Lord Jesus Christ.

2. That as far as within us lies we will try to increase the interest in, and knowledge of, missions in every other person.

3. That we will use our best endeavor to make Bridge Street Methodist Sunday School one of the first missionary Sunday Schools in Canada in proportion to our ability.

4. That we ask our officers and others to give us information and addresses on this subject periodically.

5. That we will invest our money in the mission fields at home and abroad as we are impressed with the opportunity for investment, and as we feel directed by the spirit of God or the need of the world.

Sixth Avenue Epworth League, Vancouver, is still to the front in the march of progress. We learn that the attendance has kept up well during the summer months. The Christian Endeavor Department is alive and in earnest and is organizing for aggressive work in the community. The Missionary Department is planning to make this year count for now in missionary enterprises. They are aiming to raise \$350.00. A Missionary Study Class has been organized, taking the book "Strangers within our Gates." The Literary Department recently had an evening on Shakespeare, the papers prepared being interesting and helpful. Soon they will have a debate on Church Union.

The social side forms an important part of the League's work and with the assistance of the Lookout Committee much is being done among the strangers in their midst. A pleasant evening was spent recently, taking the form of a Guessing Competition. Articles of food, such as spices, etc., used every day in the modern kitchen, were placed in small bags and hung around the League room, the contents guessed by feeling or smelling. Refreshments were tasted at the close.

Mr. E. W. Gairns sends an account of the unique re-union which was held by the Epworth League of Simpson Avenue Church, Toronto, a short time ago, which space would not permit of reporting until now. The League, which is sixteen years old, has had some 400 members on the roll, and the plan was to send notices to all of these. Considerable time and systematic effort were required, and used, with the result that 350 of the 400 names were accounted for. This was no easy task, as many of the ladies had changed
(Continued on page 272.)

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FIELD NOTES.

(Continued from page 271.)

their names. There had been 17 Pres-
idents of Leagues, 13 of whom were in-
vited, two could not be located, and two
had died. Of the seven past pastors of
the church six were invited and one had
died. Of the total 400 members during
these years, 335 were sent invitations, and
fifteen are known to have died. Letters
of cheer and of regret were received from
all quarters of the continent, the League
being represented by past members as
follows: Quebec 1, Ontario 15, Manitoba
9, Saskatchewan 1, Alberta 9, British
Columbia 2, United States 12, Mexico 2,
a total of 34 cities and towns in twelve
Provinces or States and three countries.
This shows the vast amount of good that
is being done by the Leaguers, as some
of these represent missionaries, and yet
some pessimistic soul declares that the
League is dying. Far from it!

The programme for the evening con-
sisted of readings, vocal and instrumental
music, all of a high order, those taking
part being ex-members, who have become
professionals in their several lines. The
speakers, some of whom were present at
the organization meeting sixteen years
ago, made complimentary remarks
regarding the League work. Rev. T. E.
Bartley enumerated many instances
where people in the district during his
pastorate had been brought into church
connection through the systematic efforts
of the League. About 200 members were
present, and during refreshments, served
in the Lecture Hall, renewed old acquaint-
ances, and recalled old times. This was
spent one of the most enjoyable social
events of their lives.

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