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The Book for the Inspiration of Life's Ideals

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DARE say the Bible has been less appreciated by our young people than it ought to be. Too many have considered it a book solely for religious people, written only for their spiritual inspiration and containing outside of that no element of value or real worth. I do not mean to undervalue the spiritual inspiration of the Bible or treat lightly the processes of divine grace wrought in the hearts and lives of men who read it for spiritual help—no, there is nothing to compare with the relation of a soul to its Maker.

But this does not exhaust the wonderful value of this great Book. Aside from this, the Bible contains treasures measured only by God's interests in the progress of the entire man. There are other books written rightfully commanding a passing attention and which have contained a large measure of particular worth; but there never has been a volume containing within its pages so much of vital interest to all mankind. Its superiority is recognized not only in one field of human interest, but in several branches of human wisdom it sets a high standard. From a literary viewpoint, no book equals it. Matthew Arnold, that grand old man of literature, says, "There is one English book, and one only, where, as in the 'Iliad' itself, perfect plainness of speech is allied with perfect nobleness, and that book is the Bible."

If we look at the Bible from the viewpoint of history, no book contains so much of historical excellence. Few histories have done justice to the fact that God has a direct interest in the world. Religion has been too much made a separate interest of humanity than the source of life's inspiration and right motives. We come from the reading of our average histories with the impression that men have lived and aspired, fought and toiled. Men have done this, God has had little place or even concern. Turn to the Bible and at the heart of all interests in men is God. The processes through which men pass travelling toward civilization are but the reflection of God's guiding Hand helping men in the progress to that "one far-off divine event toward which the whole creation moves." In history, therefore, the Bible is an ideal—God moving on the lives of men.

Again, if we study it for its wealth of moral and ethical teachings, we shall find no more profound treatises upon the fundamental principles of justice that underlie society. There is no profession or vocation that cannot be embellished and ennobled by the ethics of Jesus Christ, and more and more men in every walk of life must find their standard here. Thomas Jefferson once wrote, "I have always said and always will say that a studious perusal of

the Sacred Volume will make better citizens, better fathers and better husbands."

But it is only when we look back over history to contemplate the moral qualities and virtues of time-honored men and begin to appreciate their confessed dependence on the Bible that we can reach any just estimate of its worth. It is the Book of books and above everything else it has been the most important factor in moulding the ethics, morals, and literary tastes of modern civilization. Had I no faith in an eternity; were I without that hope that exalts life and lifts man to that eminence where he can view all mankind with love and sympathy; were I to traverse the weary years of life as a common skeptic, I should still read the Bible for its great value as a human book.

Yet when we have acknowledged its literary supremacy, after we have recognized it as the corner stone of all fair ethics and morality, we would still greatly err if we should limit its value here or undertake to estimate its influence upon the world without recognizing it as a divine Book, inspired by God and conveying to the world the hope that makes life tolerable and society possible. It is the word of God that "quicken" the soul and its "entrance give" light." It is the Word of God that is able to "build up believers" and give them an "inheritance among them that are sanctified." Through the exceeding great and precious promises of the Word "believers are made partakers of the divine nature." If God's Word is so goodly and precious a thing as the Scriptures account it, no wonder they who know best its source could make it the subject of song through long periods of sorrow and trouble. No wonder that the psalmist's delight was in the law of the Lord.

There has been a disposition on the part of some young people to apologize for the Bible and in the presence of iniquity pander to evil leadership for the purpose of gaining favor. I can sympathize with such a one, for he is unmoved by the deepest laws of human nature and would work destruction to his own soul. If you would found your life on the impregnable rock and be moved by the motives that make men, do not think you can court the favor of him that is tainted with sin or adorn your life by grovelling in the mire. For whatever of iniquity and sin has degraded and abased a man, however, dishonorable he may be, in his soul he loves the righteous. There is but one safe course in life and that is in doing the will of our Heavenly Father, as revealed to a living conscience through the Book of life. The true progress of the world to-day rests upon men's fidelity to this great foundation truth. Government and society have only grown pure as this principle has been sacredly adhered to. If you would be a man among men, read the Bible. Study it, meditate upon it, and by it fashion your life.—*Epworth Herald*.

EDITORIAL

A Praying Folk

The Church of to-day and of to-morrow will be mighty only as we become a praying folk. This is the force that moves the heart of God. His infinitely tender spirit is responsive to the faintest whisper of the soul. How simple, yet how divinely potential, the act by which we lift up our eyes to the hill of the Lord whence cometh all our help! Nor are we to be respected according to rhetorical finish—the mere symmetry and eloquence of a period. Prayer is not a rounded sentence—sentimental gush—that proves to be only a paltry appeal for earthly, selfish praise. We are not delivering prayers; the truth is, our prayers are delivering us. God heareth prayer, and that of the righteous man availeth much. What a wondrous inspiration! For the simple asking, and based on actual need, all the resources of an infinite world lie at our feet. God holds the wealth of worlds in His hands only that He may lavish it upon a praying universe. The only boundary to faith is that we do not make it conditional. The only limitation to prayer is that it springs from some conscious want. To every child of grace the presence of prayer is a pure credential, since

Prayer is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire
That trembles in the breast.

Beware of Books!

Of course, not all. I only mean a part of that vast stream pouring from the modern press. Authors, in this age, are so much like comets—they blaze up and then pass out of view. The going is as sudden as the coming. They often eclipse each other. This is an era of commercialism and of distorted vision. To be a lion of the literary world you must know how to sweep one of these chords. Some of the most subtle and insinuating suggestions are made under the guise of truth. They pass current as bearing the mint-mark of heaven. Sensuality mars pages of brilliant thought and intense, almost uncontrollable imagination. The fountain of our thought and feeling has been poisoned. It must at last bring us untold evil. Why don't we tag them? Their names are legion and their deeds are damning. Of the making of books there seems to be no end. They pour from the press like grist from the mill. And the high-sounding names—not worth the paper they are printed on. Only those of low taste will pander and eulogize the book. They are the paid henchmen of those who would more deeply infect our taste for the wares of the scandal-monger and the literary huckster. But that's not the end of it! This literature draws others to the detestable feast. They taint every mind they touch. The very witchery of the sordid stories wins thousands. They seduce and lead all who would have erstwhile been pure.

That Unfilled Niche

We must be sensible that God has called us to a certain, definite field. Everyone of us to his place and at his work will bring prosperous times in Zion. You can never be an exception to the rule; everybody has the gift of personality. Your character—good, bad, or indifferent—has its given force. The age so much needs a deepening of the inward consciousness that this latent power must be utilized. There is no use to deny that you are sensible of a given field of operation. A negative character has no place in the Church. We can get into the habit of doing something—and we can

get out of it. Let's build mightily for the future. We so greatly need one big, tremendous driving thought. That is, the responsibilities of our fathers will sooner or later fall on us. Are we ready? Had you ever thought of the inseparable connection between spirituality and that charity about which St. Paul wrote the Church at Corinth? The latter is the former in a tangible, more appreciative form. Charity is incarnate spirituality. It is crystallized immortality, for "we are remembered by what we have done." It is pregnant with the force that plays so great a part at the Judgment Bar: for "inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." George Eliot, that sweet Warwick singer, wrote "The Choir Invisible," on the basis of this very doctrine. Would that we could catch the inspiration, as with her we sing:—

O may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence; live
In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
Of miserable aims that end with self,
In thoughts sublime that pierce the night like stars
And with their mild persistence urge man's search
To vaster issues!

Thoroughness in the Epworth League

Why not? We believe in being thorough in almost everything, and often repeat the wise old saying that "what is worth doing at all is worth doing well"; yet in many League matters of procedure there is too often an indifferent spirit shown. Be business-like in conducting your League affairs. We are constrained to give this piece of advice because of several enquiries we have recently received. If, for instance, all our Leagues used the Secretary's Record book, prepared by the General Secretary and sold by the Book Room, there would be much less confusion than now exists in keeping the Roll complete, in preserving the Minutes of the Business meetings, and indeed in all other matters of League records, which in the majority of cases seem to be kept, if kept at all, in a very loose state. Secretaries! Be thorough!

The Executive of the Toronto Conference Epworth League has done a good thing in this regard, too, in sending to every League President in the Toronto Conference, a copy of the Constitution. The President found, what many others have known for some time, that the local Leagues are not, for the most part, working according to the Constitution. He believes, and rightly so, that no League can do best work that runs its affairs in its own free and easy style; and to bring the attention of the Presidents to this important matter, the copy of the Constitution and an advisory letter regarding the same have been mailed to each local head officer. The substance of Mr. Tressider's timely appeal is simply, "Presidents! Be thorough!" The same idea prevailing all along the line of offices and demonstrated in every phase of League work will do more to ensure success than anything else, for without thoroughness failure is sure. Whatever your position, therefore, "Be thorough!"

This Awful Haste

We have reached the breakneck speed. The mad race of the lightning express seems to inspire us. Frenzied rush infatuates and impels. Why can't we take things more leisurely? We simply snatch at the minutes. Each stamps its image as the other flies. Under high pressure, the movement is feverish and exciting. A voice that dwells in the unspeakable serenity whispers—it is drowned by the roar and the tumult, and we do not hear. We're in such a hurry—no time to meditate, no time for sweet communion. Oh! that we could take time to look into the face of higher things—it transfixes, it transfigures, it transforms!

Borrowed Light

John, the beloved, records this saying of our Lord: "I am the light of the world." This same Jesus, in His marvellous sermon on the Mount of Olives, also said: "Ye are the light of the world." The moon is an opaque body; it's like a burnt-out world. But who has not been enraptured with its mellow radiance during the hours of one of these beautiful northern nights? Oh, yes, it shines not of itself, but because somewhere, in a zone far beyond, a sun is shining. My dear heart, shine on. You rest in the rich diffusion of light that falls from the Sun of Righteousness. It's an exaltation of which we are utterly unworthy, for we shine because our Lord shines. It is only borrowed light. O for a consciousness that every divine ray is bent upon our poor, redeemed hearts! What a grand thought is that of Paul—"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord." The thought is almost overpowering, that we may gaze into the heaven of heavens, and all the while the change is silently stealing over us. Somebody sweetly said that we stand all bewildered with wonder and gaze on an ocean of love. And we are wont to sing:

Let me love Thee more and more,
Till this fleeting, fleeting life is o'er;
Till my soul is lost in love,
In a brighter, brighter world above.

"The Lust of the Eyes"

The Apostle understood the danger to the morals of the people from a perverted vision, and warned against it. What a child sees has as direct a bearing on what that child becomes as what he hears. Nothing more quickly debases the mind than unwholesome pictures, and the habit of feasting the soul on them soon brings about a degenerate condition of morals that makes crime easy. Every home should present objects of beauty to the enquiring eyes of the little child, the inquisitive vision of the growing boy should have nothing harmful to his highest good thrust before it, and our more mature youth should refuse to look upon anything that tends to moral hardness or spiritual ill. It is easier to write these sentences than to ensure the conditions for which they plead, for temptations are all too many to our girls and boys. The streets of our cities with their ugly signs, unsightly advertisements, disfiguring bill-boards, are all unwholesome and tend to disfigure the souls of the onlookers as well as the neighborhood in which they stand. The crude, grotesque, and often vicious caricatures of human life that hang insultingly before the average "nickel shows" on our streets, can have only an evil influence on thousands. Even the popular war pictures, with their portrayal of cruelty and savage barbarism, are of harmful tendency to many of the young. It is not easy, but it is imperative, that we look not upon hurtful things, and so avoid the evils that come from "the lust of the eyes."

The Fugitive To-Morrow

The disposition to postpone present duty until "to-morrow," or to that indefinite period when one shall have "more time," is characteristic of too many of our young folk. It has long been said that "procrastination is the thief of time." It is more. Not only does it cause the irrecoverable loss of precious hours, but it develops a habit that is most injurious to character. "To-morrow" never comes. "To-day" is ever present. Not by vague dreams of what the future may bring of opportunity, but by the careful discharge of to-day's claims upon us in study, work or service, do we become strong in resolution and prompt in performance. To-day is the priceless possession of all—to-morrow is but a fugitive expectation. Whatever of self-improvement we propose must be done without delay if

each succeeding day would find us growing in grace or increasing in wisdom. Not wishing for goodness, but practising it is the sure method of obtaining it in increasing measure. Not in waiting for a more fitting occasion to embody the Golden Rule in our conduct, but by making it the constraining principle by which our intercourse with others is governed, is the only sane way for a Christian to live. Not by longing for "more time" to do great deeds of kindness, but by using passing minutes in social helpfulness, may we hope to develop in our hearts the spirit of Him who went about doing good. Not "to-morrow" but "now" should be the watchword governing our actions.

"Now is the time. Ah, friend, no longer wait
To scatter loving smiles and words of cheer
To those around whose lives are now so dear—
They may not need you in the coming year.
Now is the time."

"Evil for Evil"

These are surely times when we must diligently guard our hearts against hate and prevent our lips from speaking evil. The spirit of jealousy seems to be rampant on the earth and by its promptings is leading millions into deeds of unprecedented cruelty. Every man's hand seems to be against his brother man, and in the awful strife among the nations the most dreadful slaughter the world has ever seen is apparently hailed with inward gloating, if not with outward glee. We are told how Germany hates England, and doubtless it is true. It is pitiable and sad, but it would be infinitely more so if England should hate Germany in return. And the danger lies right there. We may "render evil for evil" in inward spirit as well as in outward action. Just how far the war being waged was prompted by hate only the omniscient God can know. Our obligation is to refrain from retaliation in the same bitter spirit. There is such a thing as righteous defence, and we believe the Allies are fighting it. But the danger is that we may foster in our own hearts the very spirit which prompted the inception of the war. That Germany, Austria-Hungary and Turkey must be thoroughly beaten we fully agree; but we must keep our hearts with all diligence lest they become filled with malice and wickedness. Let us not say as we overheard a bright girl express in most emphatic words the other day, "I hate the Kaiser," but while we pray for the success of the cause of the allied armies, let us also pray that we may not be unworthy of the victory for which we long so ardently. We may think that we have good cause for hating the Kaiser and all combined with him, and humanly speaking, we may find abundant reasons for our thought, but we are wrong. We must never hate a person, no matter how deeply we may deplore his actions. We may fight him because he attacks us, but we must at the same time pray for him if we would fulfil the Christian law. We honor our brave soldiers and sailors who defend our righteous cause, we pray for their welfare and success; but we must not hate our enemies even though they spitefully use us. If we do we shall become guilty of the very evil we condemn in them. An evil spirit must not rule in our hearts.

In Tune

We hear much of the theory of spiritual culture nowadays. Bringing the powers of our own lives into tune—that's really the one great problem. The audience is waiting for the concert to begin. A strange clangor is going on behind the curtain. The various instruments are being tuned. At first they are far apart, but in a little while they are all in harmony. Then the music begins. Each individual life is an entire orchestra within itself. It is not always in tune. Before life's sweetest music can be made it must be brought into harmony. He who knows how has learned the art of spiritual culture—and only he.

PATRIOTIC IDEALS

REV. SELBY JEFFERSON
— CREDITON, ONT. —

PATRIOTISM, like Religion, is a word of many meanings, and in its name, as in the name of religion, some of the most diabolic deeds have at times been done. Yet, utterly abhorrent as these deeds have been, both Patriotism and Religion are with us still—potent as ever. The evils have been transient—accidental in their association. Patriotism and Religion, on the other hand, are permanent. Both have infinite possibilities of good, both being of God, but varied forms of love's expression.

Patriotism, then, we may think of generally as love and service of one's country. And its best, briefest forthsetting occurs in the words of the world's greatest patriot: "I am in the midst of you as He that serveth."

Such service must vary, of course, with a country's varying need. It must vary, too, according to the individual tendering it. A man's service will seldom be as a woman's; nor will that of all men or women be alike, differing as they do in disposition and ability.

But allowing for all these variations in patriotic service, we may conveniently conceive it under three or four outstanding and arrestive ideals.

THE PATRIOTISM OF AN HONEST DAY'S WORK OR PLAY.

There is the patriotism, first, of an honest day's work or play in any and every sphere of honorable activity.

When Jesus said: "I must work the works of Him that sent me," He not only started a movement which has changed the eastern ideal of luxurious ease to the western one of strenuous endeavor, He unveiled the principle which makes drudgery a delight, ennobled ease itself as recreative, and showed patriotism's possible play along lines of ordinary activity—ways of working that will of God which is the patriot's uttermost attainment.

Treachery to one's country, according to the ideals of Jesus, is no possible only to the soldier on the battlefield. It is the awful option of each one of us every day: whilst patriotism, He regarded, as the unselfish play of a man's or a woman's part anywhere in this work-day world. No national crisis can compensate for his shirking of humdrum doings at other times; nor can any soldierly exploit on a battlefield excuse a man's soldierly exploiting of the poor of his people in the piping times of peace.

Our age is, above all else, industrial. "Arms and the man" may engage us for a moment, but the more permanent epic seen and heard on every side is "Tools and the man." And it is amid the dust of this industrialism on unexciting days, or in simple sport and recreative ease; that patriotism must find its most frequent expression.

Treachery here is to set up the great god, Profit—caring not how we come by gain, if only we do come by it. It is to believe in the diabolic creed of competition—with its lying shibboleths, that such competition is the life of trades, and that the weakest *must* go to the wall. It is to prostitute sport to the level of a paying professionalism, and a gambling mania. It is to be in the midst of men to serve—oneself, sucking, leech-like, the blood of the community.

If one be a great Captain of Industry or Wizard of Insurance, it is to corner some of life's necessities, or to hurl sweat-soaked industrial armies against hunger and cold, careless of human life as commanders occasionally are upon the battlefield. It is to concentrate wealth in the hands of a class, capturing home and foreign markets by any manner of means, but especially by cheapened wares—adulterated milk for babes, ill-nourishing meat for men, shoddy shoes and dummy shells for soldiers.

Patriotism, on the other hand, is to seek a fair, wide distribution of the wealth of forest, and field, and sea. It is to till every tillable acre of our agricultural areas, to keep every mill wheel moving, every mine drill driving, every furnace fire alight, every ship afloat, every office and store open.

It is to develop our industries and enlarge our cities on a basis of integrity, justice, and truth. The farmer must leave his field or farm to his successor in as fertile a condition as he found it. The citizen must make the most and best of his raw material. The merchant must market the finished product under an honest name and at fair price.

It is to assert not competition but co-operation as life's best law—co-operation of Capital and Labor, co-operation of rural areas with civic centres, co-operation in agriculture, in industry, and in commerce.

It is to demonstrate by business death, if need be, one's belief in this principle of co-operation as ultimately best for the individual, because best for the community.

POLITICAL PATRIOTISM.

But the mention of community suggests another patriotic ideal, that of politics. We are all bound up in the bundle of a complex community life. We cannot isolate ourselves if we would; we would not if we could.

But this community life calls for wide direction, especially such as will safeguard individuality in our swift social evolution.

In old time this direction of communal life devolved upon the chief. It still depends in some places on some such autocratic word as his. Among ourselves, however, as Anglo-Saxons, it is democratic.

In this democratic direction of society, political differences are inevitable. These give rise to our political parties, and these in their battle array are marshalled at election times where ballots are bullets, and communal common sense, not tyrant strength, decides a cause.

Sometimes the battle line runs through a township only or a ward. Sometimes it is provincial, and sometimes it is far-flung over three thousand miles or more.

Bloodless these battles may be, yet do they call for the same or still higher qualities of courage and executive ability as the bloodiest of battlefields have shown.

Cowardice here is to shirk the ballot—as elsewhere it may be to shirk an unsheathing of the sword.

Treachery is to be bought or bribed. It is to swear by some political party, right or wrong, because it is *our* party. And it is to promote, when in power, that class-legislation which safeguards personal interests at the expense of communal prosperity.

Political patriotism is to reverence the sanctity of the ballot; to exalt moral measures above all mere expediences; to honestly seek the greatest good of the greatest number; to support that political party which seems most surely and successfully seeking such good; and to let that party go its own way to its own place when it swerves from such seeking; oneself, in the meantime, alone or with others, never ceasing the chivalrous quest, never stooping or turning aside.

MILITARY PATRIOTISM.

Community interests in the widest ways, however, are generally conceived of as King and Country. And with these terms we instinctively associate the popular patriotism of military men.

This is an old ideal, making its mighty appeal from the most ancient of tribal times unto our own. But so confused is it often with base and brutal feats of arms that it is almost impossible to disentangle it from blind passion, or to distinguish it as a magnanimous movement to the front from some mere act of brigandage and buccaneering. "Arms and the Man," have been so sung of poets, so dealt with by historians, and so dishd up of modern moralists, that the soldier, *going to the front, or on the field of battle, is idolized*—however he be esteemed at other times; and military exploits are glorified, utterly regardless of their ethical character.

"He is right," says Bernhardi, "who has the force to keep or to conquer. Force is . . . the highest right; and the conflict of rights has to be decided by the measure of force, i.e., by war."

So effectually has such teaching as this permeated the otherwise noble-minded German nation, as to have precipitated today the most colossal of all armed conflicts.

We know well what treachery in such conflicts ordinarily means, and we utterly abhor it. But military treachery is no more exhausted in some base, personal, sword-sundering act, than commercial and political treachery are exhausted in accepting bribes for ballots or leasing scales in business. Just as treachery to the commonweal may show as a coarsened selfishness in some commercial nature, or as blinded party spirit in some political move, so may military treachery to a people's true life show in a natural egotism or an imperial greed. And the treachery is all the more base when, posing as patriotism, it cries Britain for the British, Canada for the Canadians, and What for the What we hold.

Patriotism to the patriotism of Jesus—and there is none other worth the name—even in its *armed* expression must be interpreted in terms of humanity. Gain by another's loss, even the gain of empire, is still but the gambler's or the robber's gain. With this a Christian patriotism can have nothing in common; for Christian patriotism grounds on the basic fact that:

"In the gain or loss of one race,
All the rest have equal claim."

This, happily, like so much more distinctively Christian, is becoming characteristic of our Western civilization. "Ameri-

can patriotism," says Münsterberg—and he might with equal truth have said, modern civilization—"is unique in that it is directed neither to soil nor citizen, but to a system of ideas—and ideals—respecting society, and is a community of purpose for their realization."

Two such ideals confront each other to-day, the warlike and the pacific, Despotism and Democracy. One is a survival of old-world outlook; the other has arisen immediately from the new Interpretation of Life as set forth in Jesus. These two are contrary one to the other, and have clashed wherever coming together. In some areas Despotism has survived and is strong. In others, Democracy has triumphed and is stronger still. And now in armed conflict the struggle is on more colossal scale than ever before.

Ordinarily, arms are unavailing in such struggle. Democracy, especially, owes the debt to martial might. The sword suits best the tyrant's hand.

"Truth for ever on the scaffold,

Wrong for ever on the throne—

Yet that scaffold sways the Future,

And, behind the dim unknung,

Standeth God who does not shadow,

Keeping watch above his own."

And now and again His Own—not as Britons, Belgians, French, or Germans, still less as Tyrants—His own must assume the obligation of the subjects of Truth which, fearlessly following Freedom, sweeps tyrannies aside by the sword. As seers who see the judgment of God they must enforce that judgment with the sword where the sanity of rational methods has failed. Such enforcement may be crude, clumsy, cruel; but till an international conscience has enthroned as international law some generally acknowledged international rights there is no other way. Democratic force, in the meantime, must thus keep order, until, in the hands of some international court, it can be better embodied in international policemen and prison cells.

The judgment itself, let it be clearly understood, is not to be discerned in the glittering light of any sword. No battle of warriors ever yet determined what was right and what was wrong. This has to be done elsewhere than on the battlefield, and in altogether other spirit than by the sword, generally generated there. It must be seen and settled in a Christ-illumined conscience, seen and settled from beside a Cross.

So seen and settled though, it must be enforced.

But it must be enforced in no such blinding bitter hate as seeks to blast a whole people. Still less must it be done in such uncontrolled egotism as seeks farther enlargement of Britain's borders. It must be done in a spirit of Christian chivalry, a spirit concerning itself with the good of every tyrant whose hands it seeks to tie, still more will the good of those whom these have made their tools, and most of all with the goods of such small nations as have been trampled under the iron heel of martial might. It must see that such small nations go not to the wall, that as at home the best advantaged among individuals are saved from brutal bullying by the strong, so abroad must nationally small states be saved, be given their place in the sun, and be encouraged to expression of their best by Christlike care,—a best the bigger nations all too often badly need.

INTELLECTUAL IDEAL.

Sooner or later, however, this most awful of all wars will be over. Then, whatever its issue, there will remain to us all what are far away the most potent possibilities of patriotism's expression—the intellectual.

Here an old prophetic word may aid us. It is "not by might, nor by power, but by my spirit, saith the Lord" that utmost national ideals are attained. Turn up your Bible margins, or your Hebrew, and you will see how these words point out the impossibility of realizing these ideals by the martial "might" of an army, or by the organizing "power" of money in any mere commercial expansion or economic rearrangement. They are to be attained pre-eminently by the "might" of mind; nor by the "might" of mind so much as by its quality—"my spirit saith the Lord."

The war will be followed by a tremendous commercial expansion, and, in all likelihood, by an unprecedented outburst of militarism. Shall these be but blood-red leaves out of Germany's own book, or shall they be unique in their christianization?

Blind as it must ever be to ignore the part played in Anglo-Saxon evolution, both by the "might" of the army, and by the organized "power" of money, it will be worse than blindness, it will be blackest treachery to allow the importance of either of these to overshadow the still greater importance of educational advance. The school-house and the college must be kept near to the nation's heart than either the market-place or the drill-hall.

"Where no vision is the people perish." But vision comes of that spiritual enlightenment education ordinarily ushers in. It is the school-master's presence among us which has every-

where opened our eyes to life's larger possibilities, and provoked that divine discontent which spells progress.

Every educational institution, then, must be patriotically reinforced; and every educational activity must be intensified, till in science, and in art, and in literature; in technical efficiency, social well-being, and economic affluence, utmost opportunity be set at the door of the lowliest in the land.

The blackest of all treachery, we said, would be to allow either the drill-hall or the market-place to overshadow the school-house. That is not so. There is one deeper, darker depth of treachery than that. It is to be careless of the ethical character of our culture, to disown the obligation of the Ten Commandments, to dethrone Christ as rightful King in that conscience of the modern world He has created.

That is the terrible tragedy of the present world war. It is Germany's crime against culture, Christian culture, her foul treachery to those world-wide, heaven-high opportunities of service the Prince of Peace had set her.

No nation has ever more exalted education than she. The poorest of her people have been born within sight of the open school-house. Her youth have enjoyed the interests and ennobling delights of technical education through all their critical adolescent years. Students from the ends of the earth have counted it the crown of their ambition to sit at the feet of her professors; and her professors have carried her "culture" to the ends of the earth, making her in many ways the proud mistress of the "modern mind."

Yet out of it all has come a vandalism which has shocked civilization, an incalculable loss of world wealth, both in money and in men, and an utter end already of her own ethical influence as a world power.

Why?

Because she has been untrue to her trust. Because, ignoring the Christ who created her out of the raw and rough material which once swept down upon Rome, the Christ who recreated her in the great Reformation days, she has made her education exclusively materialistic, therefore immoral—so immoral that the most solemn national obligation has been to her but as "a scrap of paper" to be trodden under foot of military mad men.

Here, then, is where the supreme patriotic opportunity of Christian men and women lies to-day, and will lie for long. It is in the religious education given in League, and Guild, and Sunday school. It is in a linking up of these more yet to the work of the public school. It is in a rallying to religious education as never before, and asserting for the Church her rightful place as an instrument of social service.

The school-house and the college must be kept nearer the nation's heart than either the drill-hall or the market-place. But the Church must be regarded as that heart itself—the organism of which Christ is the one vitalizing principle. Her education excellency materialistic, therefore immoral—so immoral, as individually, we must say: "I live, and yet no longer I, but Christ liveth in me; and that life which I now live" is the civic, the natural life which I now live "in the flesh I live in the faith, the faith which is in the Son of God, who loved me and gave Himself up for me."

Not even the nation is an end in itself; nor is that always patriotism which fights for such independence. Jeremiah advised on one occasion the surrender of his people; and Jesus appeared little concerned at this people's apparent unpatrician relation to Rome. Such relation, to Him, was not the thing that mattered most. It need be but temporary. The permanent concerned Him—His people's character. Given this then, all wrong relations will ultimately right them selves. Without this the most ideal of relationships will sooner or later go wrong.

Considered from this standpoint of character, King and Country are but worth what ideals of purity and of power they embody. And our uttermost reach of patriotic service, the popularization among us of such ideas and ideals as will enable us in their popularization whilst impoverishing no other people.

It is for us to see, then, as Christian workers, that our philanthropic and missionary activities be not only perpetuated but enlarged, that our Sabbath sanctity be sustained, that press and pulpit urge as never before the supreme national and individual obligation of honor and integrity, of democratic freedom and altruistic service; that, in a word, nationally as individually we adopt the Master's attitude to all and sundry; I am in the midst of you as He that serveth.

"New occasions teach new duties; Time makes ancient good uncouth;

They must upward still, and onward, who would keep abreast of Truth;

Lo, before us gleam her camp fires! We ourselves must be Pilgrims be,

Launch our Mayflower, and steer boldly through the desperate winter sea,

Nor attempt the Future's portal with the Past's blood-rusted key."

Revival Among British Soldiers

Remarkable Scenes Among the Troops in Training on Salisbury Plain. Ten Thousand Soldiers Join Pocket Testament League. Morals of Soldiers Improved.

BY GEORGE T. B. DAVIS.

A REMARKABLE Bible revival is in progress among the British soldiers quartered on Salisbury Plain and elsewhere in England. Already more than 10,000 of the troops on Salisbury Plain alone have joined the Pocket Testament League, and have agreed to carry a Testament with them and to read a chapter daily, and over 3,000 have declared their acceptance of Christ and enlisted under the banner of the King of kings.

The movement began some time ago, when Charles M. Alexander, the well-known gospel song leader, accompanied by two soloists, a pianist, and a representative of the Pocket Testament League, spent five days travelling from one Y.M.C.A. marquee to another on the Plain, holding gospel meetings. From the beginning the meetings were a great success. The soldiers crowded into the marquees, and when the tents were filled they lay down the sides and the men stood outside during the service.

GOSPELS AS HYMN BOOKS.

The meetings began with the presentation to each soldier of the Pocket Testament League edition of the Gospel of St. John, containing hymns, pictures and stories. Using the gospel as a hymn book, Mr. Alexander led the men in singing appropriate hymns. The men quickly caught up the new choruses, such as "I am included" and "Good-by, God Bless You," while they rang out lustily the familiar strains of the "Glory Song" and "Tell Mother I'll be There." Now and then the famous song-leader called upon one of the soloists to sing a hymn, such as "My Mother's Prayer" or "Will the Circle be Unbroken?" Again Mr. Alexander would stop the soldiers in the midst of a hymn and give them a straight talk on the manliness of living a clean, Christian life.

At the opportune moment the idea of the Pocket Testament League was explained, and the men were told how during the last six years the movement had swept round the world, and hundreds of thousands of all classes from one end of the world to the other had been enrolled in the League by making it the rule of their lives to carry a Testament with them and to read at least one chapter daily. Special Testaments, with waterproof covers, weighing only 2½ ounces, published by the Pocket Testament League Headquarters, 47 Paternoster Row, London, were offered to any soldier who wished to join. It was clearly stated, however, that in order to secure the Testament he must first sign a League membership card, and then sign the pledge in the Testament he received.

A RUSH FOR TESTAMENTS.

The eagerness of the men to make the promise and join the movement was astonishing. At one tent, when those who wished to become members were asked to come forward, the soldiers literally stormed the platform in their eagerness to join. At another tent over three hundred soldiers were enrolled in a few minutes. At still another there was not time to give out the Testaments that night, so the men were asked to present their membership cards, and secure the books at the marquee counter the next day. Early the following morning a stream of soldiers asking for Testaments began, and continued until thousands of men had been enrolled in that marquee.

A REMARKABLE SCENE.

During the closing days of the meetings conducted by Mr. Alexander, thrilling scenes were witnessed as the soldiers were asked not only to join the League, but to yield their lives to God. One night over a thousand men were crowded into a tent. Over three hundred joined the Pocket Testament League, and at the close of the service one hundred and ninety-two soldiers, in the presence of their comrades, rang out after the song leader the words "I accept Christ as my Saviour, my Lord and my King." The editor of a London Journal, who was present, declared it was a sight he had rarely seen equalled.

Bishop Taylor-Smith, the Chaplain-General of the Forces, when asked for a word of encouragement to the men whose lives had been influenced, wrote: "My dear Mr. Alexander, I rejoice to hear of the blessing received on the Plain. May you see greater things than these, because of Christ's position and power. Give to

account of the Bible revival among the troops. He wrote:

"After a visit from Mr. Alexander and his party, the Lord manifested His presence in a remarkable way. Until then there had been few decisions for Christ, sometimes one and never more than two a day. After the above-mentioned visit and the introduction of the Pocket Testament League, there came upon the soldiers a great desire to hear the Word of God. As it was told out men were gripped by the power of the Holy Ghost, and how soon they came to the front and with bowed heads confessed Christ. On one occasion a group of thirty were listening to the Gospel, when the speaker asked who would volunteer for the service of Christ. Immediately a non-commissioned officer, about six feet in height, who was on the outside, put up his hand and said: 'I will, sir,' at the same time pushing his way to the front. Within a few seconds twelve others joined him. No sooner had these been dealt with and prayers offered, than another group came forward. Thus it continued until the 'last post' sounded and the soldiers hurried away to their lines."

MOVEMENT INTERESTS LONDON EDITORS.

A few weeks later the Bible work among the soldiers had aroused such widespread interest that

Mr. Lane and Mr. A. J. C. Thomas—who has witnessed an almost equally wonderful work in a neighboring Y.M.C.A. marquee—were invited to London to tell about the spiritual movement among the troops.

To a group of editors of London journals who had gathered to hear the story, Mr. Lane told how the work began, and of its remarkable influence on the morale of the troops. He said:—

"For weeks we have had a stream of men coming to join the Pocket Testament League, and at the same time accepting Christ so rapidly, that I could not deal with them in ones

or twos, but I had groups of eight and ten and more. This has been done in the tent while the latest comic song was being sung. These men listened as intently as if there was no other sound or voice to be heard.

"A merchant of Exeter was there in the marquee one day, also the Wesleyan chaplain. They purposely stood at the back, where I could not see them, just to see what was taking place. The merchant heard it from the lips of anyone, I would have discounted fifty per cent., and would not have believed the rest." The chaplain said that he had never hoped to witness such scenes or feel the power of God as he did then. Directly the little book was opened and the Word of God was read, the whole expression on the men's faces was changed, and they became deeply concerned, and the result was that applications for the Testaments became so numerous that we could not supply them all. Men were bringing their names all day in dozens. One man would get a Testament, and I said: 'Let the others know you have a good thing,' and the next day, time and again, the remaining number in that tent would come and join,



MR. HENRY J. LANE AND MR. A. J. C. THOMAS
And two of the ten thousand soldiers on Salisbury Plain who are in the Pocket Testament Movement.

the brethren from me, Hebrews 13: 20, 21. Believe me, yours always, J. Taylor-Smith, Bp. C. G."

Later, Dr. J. Wilbur Chapman arrived in England from America, and he and Mr. Alexander conducted two brief but notable missions in London. At their conclusion, at the earnest request of the National Council of the Y.M.C.A., the evangelists held three thrilling services for soldiers at the Crystal Palace and Wendorf, when as the result of the inspiring messages in sermon and song, hundreds of the troops stood up and openly confessed Christ as their Saviour.

BIBLE REVIVAL SPREADS.

The Bible revival on Salisbury Plain did not end with the visit of Mr. Alexander and his party. The movement continued to spread among the men from tent to tent, and the demand for Testaments increased.

Mr. Henry J. Lane, a business man who has worked day and night in one of the Y.M.C.A. marquees on the Plain as an honorary worker enrolling soldiers in the League, and leading them to a decision for God, sent to the League headquarters in London a letter, giving a graphic

and the demand was so great that at no time have we had sufficient Testaments, though I thank God we have a grand supply, but we have never had sufficient to meet the demand. The soul-winning has coincided with the supply of Testaments. It is an extraordinary thing. I have tried to introduce another line of things, but that has failed. In no cases have we had any difficulty in leading souls to Christ from morning to night when we have had the League Testaments behind us.

SWEARING CHANGED TO BIBLE READING.

"An officer came in who was not a Christian man, nor had he very much sympathy with Christian work. He said: 'What are you doing here? Extraordinary things are happening in the lines. Men who used to curse and swear I hear reading and praying. What is it you have got?' We showed him the Testament; he did not take it, but still we had his testimony. One is struck by the fact that non-commissioned officers have been influenced by their men. One came to me and said, 'When I came here the tent was hell upon earth. Language was so dreadful and behaviour so wretched that we could not get to sleep. When some of them came in we got up out of their way. Every one has joined the Pocket Testament League, and now there are hymns and Bible readings. The attitude of the rank and file has changed.'

"A sergeant came to me and said, 'I'll tell you what has brought me here. I have about the roughest section in our battalion, a tough lot of men. They have had to be carried from the canteens drunk and have given the non-commissioned officers untold trouble. Now they have all joined the Pocket Testament League, and they came to me this morning and said: 'Sergeant, you see what we done, and isn't it time you did the same?' Well, I couldn't stand that, so before we went to drill I had to come here.' He accepted Christ.

RECRUITING FOR CHRIST.

"Some of these men have done a thing that some of us would hesitate about doing. They have gone straight back to their ungodly companions and have besought them to turn from their evil ways and come down and get a Testament and start right; and in tent after tent all the men take it in turns to read a portion every day, and sometimes they sing a hymn. I have had three or four of these men bring a chum up to the counter, and they are asked if they have given their hearts to the Lord. Then they stand with bowed heads while I offer a prayer so that every one within the sound of my voice knows what is going on. I have seen a group of men who at first disinterested become attracted by the sound of praying. When the first group have been attended to there is another waiting. This has gone on until one has been absolutely exhausted in pointing men to Christ. It is such a blessed thing. What is being done in these two maraudes can be done in every maraud in this country by the agency of the Pocket Testament League. I want to thank God for the Pocket Testament League. This was His purpose and way of working. I would not be true to our God and Father if I did not say that the Pocket Testament League, in His hands, has already brought 1,200 men to Christ, and 4,200 to promise to read a portion of God's Word every day.

TO EVANGELIZE THE BRITISH ARMY.

"Last Saturday there was a line waiting just like a theatre. They waited patiently for their turn to come to yield themselves to Christ. I was forced to adopt the plan of dealing with them in groups, but the work amongst these men

has just ebbed and flowed with the supply of Testaments. I have never dreamed of seeing such marvellous things in my life, and I believe that the Pocket Testament League work would evangelize the British Army, both at the front and at home, if men would go out trusting God to use it."

Mr. Thomas, in describing his work, told how he takes the soldiers who apply for Testaments into a quiet corner of the tent, one or two at a time. They sit down at a table and sign their names in the Testament, agreeing to join the League. Then he shows them how to become a Christian, has prayer with them, and sends them out to openly confess Christ. In a few weeks he and his workers have enrolled over 1,400 men in the Pocket Testament League, and over six hundred soldiers have yielded their lives to God. Mr. Thomas verified Mr. Lane's statement that the tide of revival ebbed and flowed with the supply of Testaments. If this story interests you, pray that the Bible revival may continue to grow and increase among the soldiers on Salisbury Plain, and that it may spread throughout the British Army and Navy.

THE CANADIAN BRANCH.

The Secretary of the Pocket Testament

Our Amateur Photographs

We have had a number of very appreciative communications in reference to the excellent series of "Amateur Photography" articles which ran in our pages through 1914, from the pen of Mr. C. A. Coles. We cannot well continue these as regularly as in the past; but from time to time we will give helpful suggestions and hints to our young readers with whom photography is more than a passing "press the button" fad. Already we have given a number of commendable pictures from our friends. Several additional ones appear in this issue. Our standing offer is simple. Send along your films, whatever you think pictorially of merit and of general interest. If we can use any of them for illustrative purposes in those pages, we will send you a good enlargement for yourself. If we cannot use them, no harm will be done. In any case the negatives will be carefully handled and safely returned. And in addition, we will answer any reasonable questions you may ask about your work, thus giving you hints that may be helpful to you in future exposures. In this way our service will be reciprocally beneficial.



ENGINEER'S CAMP IN THE HEART OF NEWFOUNDLAND.
Amateur photograph. Negative by E. Penny, Carboneau, Newfoundland.

League of Canada, Mr. S. D. Dinick, of Toronto, writes:—

"If it were possible to claim space in your paper for the unsolicited testimonies that reach our office of how lives have been redeemed, home blessed, communities changed, through the introduction of the simple and sane method of Christian service of creating the habit of daily reading and carrying of the Word, it would make interesting reading. A sister of two of our Canadian boys on Salisbury Plain writes, thanking us for what the Pocket Testament League has meant to their home, how the brothers have been faithful to their pledge at home and in the camp. At first, writes the sister, they were laughed at for the stand which they took, and now things have changed in their favor, instead of ridicule the highest respect is shown them.

"During the past year of 1914, in Canada alone there has been an increase of 282 local branches and 36,046 members."

It may be that the present obstacle, which seems like a ponderous iron door across your path in the distance, is, after all, unattached and standing ajar awaiting your approach.—Edward Leigh Pell.

The "How to Spend Christ's" Junior Essay Contest

The excellent returns from this contest were largely reported in our last number. In addition to those already reported, the following sent in essays after the January paper was printed. We regret that we could not print a full list in the regular way, but we held last month's paper as long as possible, and reported all received to the date of printing. We acknowledge the receipt of additional essays from Audrey Mills, Maud Small, Muriel Nelson, Clifford Palmer, Ivy Barley, M. Sainer, Edwin Phillips, Mattie Tompkins, Doris Kenny, Basil Bowman, Gladys Bisbee, Howard Manning, Evelyn Leach, Hannah Dell, and Bert Panton. Two from Trenton had no names attached. Some of these were splendid and the list of awards might have been a little different if they had all been in hand together. But we cannot change the record now. Remember the old adage, "Better late than never, but better never late." Look up the Poem Contest in this issue, and get to work early this time.

LIFE PROBLEMS

A Leading Man

There are all kinds of leaders. Some leaders are of greater importance than others. They command more, largely because they are capable of doing so. There is personality about them. The leader's first duty is to lead himself. Then he becomes a guide to others, and may grow in power and usefulness.

Joshua is looked upon as a typical leader. He was charged to be "strong and of a good courage." He was to observe the Book of the Law. He was a man of the spirit. Character gets its cohesive principle from religion, religion gets its power from loftiness of its aim and its purity. I have noticed that leaders are all of Joshua's type. The power resides within. That is where the "pull" is. Look after the inner springs and the rest will follow.

A New Era

It is quite common to hear our leading men to-day speak of a Canadian era upon a new era. The great war has shaken the world from its lethargy and selfishness. There is more practical brotherhood than there was a few months ago. The fight in the cause of humanity has led us to see that moral causes are need of applying ethics in every department of activity, personal, national, and international.

This new era, like some of old that meant the progress of mankind, will have its blood sprinkling at the very beginning. Life is shallow and dry without sacrifice. The new age promises well when those who take part in it stand with lives pledged for the freedom of the world. This is no time for pessimism. When was life more worth living? When could one life tell for more than two? But that life must follow the cross.

Our Problems—Practical

While examining the issues of *World Wide*, to get a bird's-eye view of the leading events of 1914, I was rather amused to note the first article mentioned in the first issue of the year. It was entitled, "How Many Stars are there in the Milky Way?" The atmosphere changed very decidedly in the course of a few months. The war reminded us that we lived in a very real world. By the close of the year we had quite forgotten about the starry heavens and were more concerned with the number of men there were available for the fighting line.

Still, we have no quarrel with those who look up, who give place to the aesthetic, and otherwise try to nourish the imagination, and find larger spheres for their ideals. The point is that we are not to forget that we are in a real world where there is sin and struggle. Soar all you can, but keep your feet; give room for your possibilities, but remember your limitations. Do not lumber yourself with unworkable theories.

The Problem of Giving

The art of giving is about as hard to learn as some other arts. Few understand it. Giving is not simply handing out something. That is doling. Giving is sharing. Like divine love or charity, it imparts itself, sympathizes, uplifts. It seeks to give right ideals of life as well as other good.

A Good Character

There is no force in the world with greater power for good than a good character. It is a pure fountain, a perennial light, an unquenchable fire. In a community it cannot be hidden. It sheds lustre on a home, a village, a town, a city, a country. The memory of the just is blessed, but the memory of the wicked shall rot. No one wants to keep it alive. Match your character against the world of evil. Fear not. That is the divine method of redeeming and cleansing humanity.

Choices

In a world of good and evil we must, while we have understanding, make a choice. Neutrality is an impossibility. A gentleman who was running for some civic position in a town where there was

MANITOBA! TAKE NOTICE!

The Executive of the Manitoba Conference Epworth League decided at its recently held meeting not to hold the Annual Convention in 1915. It was expected this would have been held in Wesley Church, Winnipeg, in February, but unforeseen conditions following directly or indirectly from the war have made the holding of the Convention, in the judgment of the Executive, extremely inadvisable. Extra emphasis will be placed on the District Conventions with the giving of particular attention to Missions and Evangelism in Epworth League and Sunday School Work.

T. WILBUR PRICE,
Secretary.

a Local Option fight, was asked where he stood. "I am absolutely neutral," was his reply. "That won't do!" said the man who enquired. He was right. He knew where the man stood at once. Did not the Master say that if a man was not for Him he was against Him?

Youth should keep the fact of choice in mind. You cannot take in everything. We cannot be friends with everybody. Choose the best. Follow the highest. Do not be led about by the nose! Do not listen to every voice that calls. Know your master.

The Simple Life

A few years ago a certain Pastor Wagner proclaimed the need of a simpler life for the people of this generation. His voice was not very generally heeded. He was as one crying in the wilderness. Those who do not heed the still, small voice of the Spirit may have to take their lessons in tones of earthquake and thunder. It is almost impossible from a material standpoint to live in luxury to-day. It is impossible from a moral standpoint. The men who go out to fight the battles of freedom and humanity for us must be disciplined, must endure hard-

ness. If their cause is ours, and it is, why should we not share this life with them? Then, wherever our post of duty is, we ought to put the standard of life so high that all self-indulgence will be shunned. This will make for efficiency on the part of all.

The simple life, too, is the efficient life. The simple life follows the direction of the Ten Commandments and the Sermon on the Mount. The task of life demands the best we can give, and the most that we can do.

Companions

The more I see life the more important, I think, is the formation of friendships. That is more important than the game or the amusement. If the companions are of low aim they will drag us down. I have seen it. There is that silly girl I saw giggling and pantomiming with some rowdy of a boy. She soon comes to know more than her parents or her teachers. The next thing is an early marriage or a disgrace of some sort. It all started in the questionable companions. There is the boy who will allow himself—and the youth who allows himself—to follow his inclinations about making companions. He consorts with the profane, the Sabbath breakers, the winkers, the irreverent. Soon the lustre of his life is tarnished. He loses vision and self-respect. Look out for the kind of company you choose for yourself.

Pointers

Just a few words tell all we know directly about the youth of Jesus; the keywords are: Growth, subjection, the Father's business.

The Ten Commandments mark ten danger points for human lives. A Christian is never more like his Lord than when he takes up his cross and lives in its spirit.

Secured spots in this world are becoming scarcer each year. The nation of high moral ideals will walk the "high places" of the earth.

The success that is won by patient toil is most enjoyed.

The Judgment Day will bring an examination of deeds, not credits.

Spirituality is sanctified personality. Any teaching that is not drawn from example and experience will fall in fruitfulness.

Find Your Sphere

A friend of mine makes use of the illustration of a round peg in a square hole to show the impossibility of trying to do something for which you were not intended. There is work for all and a place for all. Find your bent. Don't get out of patience looking for it. Keep busy all the time, and you will the quicker find it. It never pays to wait for your job. Work away at the task nearest.

Why They Failed

I would sooner have some men's failures than other men's successes. Why? Because some men set themselves so little to do. They succeeded early, at least to their own satisfaction. Others map out such a programme that they are kept busy till life's latest hour trying to finish it. Their failure is in not being able to do all they planned. You will be surprised at the number of great men who have "failed." After all the only real failure is loss of character and being discouraged.

Credo

The War Party

U. N. C. DUDLEY.

THE six boys stood around the piano, their arms across each others' shoulders. Within the half circle stood three girls; and a fourth was playing, with a touch that the boisterousness of the song could not hide. "Long live the King! Don't you hear them cheering?" The six were in uniform. Minerva and I sat by the fire, watching and listening.

Afterwards Minerva told me she had not a serious thought all the evening—she was delighted to see the youngsters having so merry a time. The boys came from the camp, where the refinements are not always the most refined. They would soon be going to cheerless France. It was good to see them so full of all that youth should reveal in—good cheer, sweet company, the will to sing, and the sense of freedom which those who cross Minerva's threshold feel as they clasp her hand and read the welcome of her eyes.

I have seen the King go by. I have seen the one-legged veteran at the window; I have seen the graves on the velvet; and have walked where men died; and have rested in the trench whence they sought the lives of others. And when I looked and listened, how could I help asking, "Which of them will . . . ?"

When you fall to thinking like that, and you know the kind of stuff of which the boys are made, the uniform becomes the vesture of a new sacrament in patriotism. You wonder how they would have looked if they had come in the clothes in which they had been wont to appear. The linenless collar, the puttee, the shoes that are made for service alone—these things may draw from the more apparent excellence of social convention; but they carry a distinction, a seam of pathos all their own. For where there has been answer to a call of duty, as we knew there was in these six, there is a dignity that cannot be mistaken.

There is a philosophy of fighting clothes, which one can't stop to discuss just now. It is part of the rhythm of the march—that curious harbinger of impending victory and impending death which comes to you as the fellows swing along, with rifle barrels swaying in ominous unison. It is a prophecy of things to come—glorious things—dreadful things.

Hudderson told me the other day that a friend had sent him the helmet of a Belgian who had gone unscathed through all the fierceness of the campaign. Hudderson had given it to a patriotic association, whose officers would auction it as a relic of the war. I thought of the helmet as I watched the boys linked together around the piano. What would these garments become if they should be carried to France, to Belgium, and perhaps to Berlin? And then—suppose that some of them should have to be covered in the ground—on what scene would grim eyes look—eyes of men too well accustomed to the broken shaves of the Reaper, working pitilessly when all the world should be at peace?

Half an hour before, as the boys had come downstairs with me from the smoke room, they had surprised the four girls tripping into the house, wearing the hats and overcoats which they had purloined from the cloak room, and in which they had made a route march to three of the neighbors, singing "Its a long, long way" as they marched.

The four had been lined up in the hall and put through a saluting drill. I faith, I never saw a prettier sight; for the girls that live here and near here are good to look upon. It was a piece of pure

jollity, bright as the morning, and innocent as the earliest pipe of wakened birds.

Later, I overheard Ush say that he and the other four could hug the big fellow for bringing them out to enjoy such a break from the rigid round of the camp. "I haven't been home for three years," he said, in partial explanation. The remembrance of the girl-soldiering in the hall will come back more than once to the fighting boys, and also to us. We only wanted to make these fellows who have forsaken all that our name might still be regarded in the world, feel like that—that those for whom they fight wish to minister to them a little, while they prepare for the unseen, deadly road.

They were just boys—I don't think any one of them was past twenty-three. This one came from a bank. That one had taught school. We would have been glad to have them at any time. They are in the ranks because they understand. Of course they did not discourse on the sacrificial relation in which they stand to the rest of us. Life is still pretty much of a humor to all of them. The ebullient jocularity of a camp is not far from them at any time. The solemnity of the times is not very far away either.

Without intention, they gave us glimpses of both. Ush had been named as the traveller of the bunch.

Said Dick, "He is an ex-mariner, for he has been half over the world."

Brey chimed in, "And he is an ex-banker."

Palmer joined the descriptive corps with, "And the next will be ex-it."

it. They can retreat, because they want a better opportunity to win. Don't you think that is the difference?"

Here, surely was a soldier boy with a thinker in his head. He did not realize that he had illustrated his own philosophy when Palmer had joked about the ex-it. For Ush had said, laughing as he spoke, "Perhaps I shall, but there'll be some other ex-its before I go out."

Maybe they thought the old man sitting by the fire was pretty dull—a good carver of a joint; the father of fine girls and all that; but still rather an uninteresting old codger. They didn't come out to see him anyway. They went out into the night, for the most, generous leave comes to an end, and the old man, standing on the steps as they clattered down the walk with apples and candies in their pockets, wondered which of them . . . ?

We loved them all.—In "The Canadian War."

Breathes there a man with soul so dead, Who never to himself hath said,

This is my own, my native land! Whose heart hath beat'er within him burned,

As home his footsteps he hath turned? From wand'ring on a foreign strand?

If such there breathe, go, mark him well; For him no minstrel raptures swell; High though his titles, proud his name, Boundless his wealth as wish can claim;—Despite those titles, power, and pelf, The wretch, concentrated all in self, Living, shall forfeit fair renown, And, doubly dying, shall go down To the vile dust, from whence he sprang, Unwept, unhonor'd and unused.



ON THE PORCUPINE TRAIL, NEW ONTARIO.

Amateur photograph. Negative by Mrs. W. J. Brown, Shallow Lake.

Everybody laughed, Ush as much as any. But in a minute a graver note came from the ex-mariner, ex-banker, ex-it.

"I had a letter from my prospective brother-in-law," he said; "and he tells me he has talked with some Northumberland Fusiliers who have come back wounded. They agree that the French soldier is great when he thinks he is winning; but he is not very good when he has to retreat. I think the difference between them and our fellows is the difference of mental attitude. The Frenchman goes to war prepared to die for France. He thinks it is glorious to fall on the field fighting valorously for her. I dare say it is. But our fellows don't think so much about dying for their country as of making the other fellow do

Those who study and work for the happiness of others are too busy to think about their own.

The way to meet emergencies is to live right every day.

Efficiency is the best economy. Measure by that.

Fear of failure is no reason for want of effort.

Idealism will take the drudgery away from our lives, and it is what our fathers called aiming at perfection.

Good-enough is the enemy of the best.

Rest is not inactivity, but controlled activity.

Eternal life is a life of quality not quantity.

—Credo.

How We May Improve Our League Work

MISS WINNIFRED DOBBYN, RIDGETOWN DISTRICT.

DUTIES OF THE DISTRICT LEAGUE EXECUTIVE.

First: Each Executive is to feel responsible for every field within its sphere of influence, whether a cultivated or a barren field. It must aim to plant Epworth Leagues in every corner of the District. The Executive should not accept the excuse "Other organizations have so monopolized our workers that the League work is crowded out."

For every one worker, such as Sunday school teacher, choir singer, Woman's Missionary or Ladies' Aid member, every community can count at least four or five people who are members of none of these organizations. Get this army of unemployed to compose and conduct an Epworth League.

Second: Visit, or correspond with, each local League at least twice yearly. Learn conditions; then with the piled-up information to work upon, map out a plan of carrying with a request for co-operation in the work planned. The result will be a District Epworth League family of twenty-five or possibly thirty members, working "all together" for one purpose.

LOCAL LEAGUE ESSENTIALS.

Let each society feel the seriousness of the annual election of officers, and, according to the best judgment of each member voting, choose those best qualified to fill the respective offices. If possible, get a mixed Executive of the experienced and the inexperienced, that all may become skillful through practice.

The Executive should advertise the League. If no local press is available, use the sidewalks, as do the baseball enthusiasts with their chalk "ads," "Baseball To-night!" Anyway, advertise!

Meet often for consultation, planning and praying over the League work—not an "attached" meeting at the close of the regular service, when something special comes up for consideration, but a whole evening devoted to nothing except the interests of your work. The oftener this kind of meetings are held, the more necessary they will become, and *enjoyable*, too! Try it! Regular business meetings are really essential to a well-conducted League.

Occasionally ask for advice or suggestions from the pastor, and those who may have been Epworth League workers before you were born! You will hold your older members more successfully if you let them feel that a suggestion from them is worth considering and acting upon. You might be surprised, too, to find that your older member could give a nice little talk or a good essay, as well as offer a prayer!

Let each member of the Executive constitute himself an agent, and for his ideal worker from whom to draw inspiration re methods of working, let him take the life insurance man!

Set every member to work. Scan the membership list often to see that none of the members of lesser ability are forgotten in the allotment of service. Some of these may be too timid to do much themselves. Ask them to get someone else to contribute solos or duets. Appoint them to this work for a month, then change off to another. Every League meeting may have its special song number, if members will show interest and encouragement and sympathy for those taking part. Critics are not a needed class in our societies. The spirit of criticism has marred many a meeting.

Make all meetings reverential, by reverencing your work, and by the leaders exacting, at least, a respectful attitude

from all attendants of the meetings. A prayer meeting of the Executive of ten minutes before the opening of the service would help greatly to create the desired spirit of reverence in the general meeting. An energetic, active, praying executive can accomplish what it wills, despite hindrances and discouragements.

Do not shorten the devotional part of the exercises, and do not allow the singing and other programme to usurp the place of prayer. Our young folks need to learn to pray, but too often, because this is a hard duty for them, older members are given this work to do. How would it do to make a change here by training in the offering of public prayer, and giving the older members a change of work—until some results are accomplished. Prayer and testimony are essentials to growth in the Christian life of our young folk.

Some Leagues report decline in membership through removals. The only remedy for this is to see that among the boys and girls there is formed a Junior League. Then some day there will step into the depleted ranks a trained force ready for active service for Christ and the Church, and it will be a superior force, too, because the foundations for such service have been laid in childhood. A Junior League is as much a real part of an Epworth League as a Primary Class is of a Sunday school. The League family is one and undivided, including all ages.

Oh dear! the complaints we hear about the meetings not starting "on time"! One cause of this is, failure on the part of the early comer to remain in the line from an arrival there. Let every member pledge himself to reform. Another cause is failure of the leader of the meeting to have his hymns selected before coming to League, or to have his programme well made out beforehand. This is one of the "little foxes that spoil the vine," and is accountable for non-appearance of many an otherwise regular attendant at League meetings.

CONCERNING TOPICS.

Much as we love the EPWORTH ERA, and profit by its development of the topics, yet we are sure the Editor would almost shed tears could he only know how some of us misuse this handy text-book. By relying too much upon it for the wording of our papers, we fall to put into the discussion of the subjects our own personality, which is a necessary element in an interesting production of our essays. An occasional deviation from the regular topic might make for improvement, providing the subject chosen was not too strong. It would encourage the average member to launch out a little into his own realm of thought. It breaks in the regular routine and depends on the never-failing help. A few of these occasional studies sandwiched in with the regular topics would be a benefit. Adopt and persist in a "discussion" on all topics, encouraging the members to express their own views freely at all times.

We advise study classes in our missionary work, and for the Literary Department. A League may fall by not supplying enough real intellectual food for the social evenings. Games are well in their place, but do not let social gatherings be all play and "fun feed." A programme, both entertaining and educative, should be lined at and planned out for every gathering. This is possible even without the refreshments.

THE INDIVIDUAL LEAGUER.

The Executive cannot accomplish much of value without the co-operation of its individual members.

Do not criticise the acts of the president if you know he is conscientious in his work. If he is a partial failure all the more reason for you to make up for his lack by helpfulness and faithful application to your own work.

Be mindful of the lonesome member, who otherwise will not get even a fair share of attention. One pathetically says, "No one sees me when I am there, nor misses me when I am not there."

Study to work out the standard set in the Epworth League pledge. Analyse every part of it. You will do some delving in learning all that it implies for character and daily conduct.

It is our privilege to work together through this organization, but we need also to work as individuals apart from it. Just because we are young folk is no reason why we may not minister in the sick room, or find a place of Christ-like service with an aged shut-in, or by other acts of mercy. When we as young people actually serve our neighborhoods as Christians, even in an organization with which we are identified, even our loved Epworth League, will be advertised, and all will honor these channels through which we honor our Lord and help save our country.

After all we can investigate causes and conditions, suggest remedies for defects, and do a lot of theorizing, but what we really need is the spirit of power. This alone will fit us and our societies for improved service—to possess Jesus Christ and let Him possess us.

Would there not be great virtue, too, in planning an evangelistic campaign, say the holding of one week's meetings, to consider as young people our needs and possibilities? Each League, with its pastor, might plan together to hold such a series of services—"for Leaguers only" first, "for others" next. If possible, that all may come under the divine leadership of Him in whose name and for whose glory the whole of our work, whether District, local, or individual, must be conducted or be a failure. By being His and in leading others to become His also, we fulfil our right to live and labor in the Church. With less than this no League should be satisfied; with greater aims than these no League can be engaged.

Hypocrisy is like white paint on a rotting board.

If you are honest in your convictions, be sure your convictions are honest.

You say you are my friend, and if you are I will find it out, so why tell me?

Don't judge a man by what he was yesterday, for he may have changed his plan.

Don't blame the other fellow when you "stubb" your toe, or you will "stubb" it again.

Be thankful when you have trouble, for it is the only way you will ever learn to have sense.

If you believe in being good, then be all good. How can a ship float long with rotting timbers?

If you see another's defects, you ought to be able to see your own—they are closer home.

If a child can forget quickly, why can not man study the child's method and do the same thing?

If you are in business to make money, be careful lest when you get through, your foundation may be nothing but money.

Why do you mention about the weather when you meet a friend? Why not say "Good morning" to him and really mean it.

The man who is so success is not always rich, educated or polished. His success lies in his ability to love his neighbor as himself. —Selected.

Epworth League Training for Christian Leadership

MRS. F. W. TRILL, GRENFELL, SASK.

EVERY department of life calls for specially trained leaders. In the business world those who can see ahead and show others how to reach the desired goal are the men who are receiving the highest salaries. They do the thinking and planning, while others carry out the plans they have conceived. It is almost impossible to open a magazine without seeing a picture of a well-dressed man sitting at a desk giving orders to another who stands beside him in working clothes, and the words "Which would you rather be?"

The same thought applies to the different branches of Christian work. We have awakened from the dream that any Christian man or woman can do effective Christian work, and are beginning to see that for each branch specially trained leaders are needed. We must specialize to a certain extent in church work, as men do in other life. If we are to carry on our various activities successfully.

Two questions arise: first, What are the qualifications a Christian leader must possess? and second, How are we as Epworth Leaguers helping to develop these qualities in those among whom we live and labor? In "The King's Business" is given excellent advice: "It goes without saying that the paramount necessity for leadership in Christian work is an abiding fellowship with Christ that expresses itself in strong, sane Christian living. But so keenly have we felt the importance of the spiritual qualification that sometimes we have made it the only one. We are coming now to recognize the limitations which this has involved, and to bewail the lack of leaders adequate to our tasks." The book goes on to say that each W.M.S. officer should know exactly that her work is to be, and should be so trained that she will know how to go about it in the most effectual manner. This is equally true of the Epworth League. "We sometimes suffer from the long-continued office-holding of the faithful few; but we suffer more from the lack of trained specialists who, with singleness of purpose, give themselves to one department of work, bringing to it all the study and experience that enrich their own lives until they build it up into enduring excellence. To do one thing and do it with undimmed ardor, increasing skill, and always tangible results—how much more worth while is this than to fritter one's self away on twenty widely varying and frequently changing efforts!"

Our Epworth Leagues should aim at preparing young men and women to be thoroughly efficient Christian workers. A model League is one in which every member is at work, and each one working in the way that appeals most to the individual taste. There are the four departments—Christian Endeavor, Missionary, Literary and Social, and Citizenship—affording some sphere of study and service to appeal to every taste.

We should begin League training with the children in the Junior League. The young president, elected by the Juniors, who thus get their first experience in choosing an officer suited to the work, consults with the Executive Committee, and tries, under the guidance of the superintendent, to conduct the business of the League with dignity and for the best interests of the other girls and boys. The committees plan their programmes always under the wise supervision of a mature leader, become interested in the different branches of the work, and by the time they are promoted to the older section of

the League should be fully ready to bear their share of its larger responsibilities.

The Executive Committee of the adult League should see to it that every member is employed in some work suitable to both his taste and ability. By giving younger members some small part in the programme, such as reading the Scripture lesson, finding the answer to questions previously given to them, or telling some item of news about some special mission field, they will lose their shyness and the feeling of inability to speak in public, and will gradually discover what line of work they are best fitted to take up.

Conveners of committees have a special training in leadership, if they prosecute their duties seriously, for it is their duty to find out the special talent of each member of their committees, and to use all the powers at their command to get all engaged in active Christian work.

The members of a Look-out Committee must learn to forget their stiffness, and be cordial with strangers, making them feel that they are wanted in the League; the Missionary Committee should feel deeply its responsibility in enlisting the young people in missionary activities, thus giving them a vision of what they may accomplish for Christ and humanity; the Literary and Social Committee has a worthy task in raising the tone of the mental and social life of all who come to the meetings; and the Citizenship Department surely has a most important duty in bringing the young people to a right sense of their responsibility as Christian citizens.

So we conclude that if a League is in proper working order it is training its members spiritually, mentally and socially for leadership in all the activities of the Kingdom of God. Herein is the League's chief value to the Church.

Disraeli's Alphabet of Etiquette

The following alphabet of etiquette is said to have been composed by Benjamin Disraeli:—

Avoid thou all evil, all rudeness, all haste,
Be gentle, be cheerful, be kindly, be chaste.
Consider the needs of the old and the weak,
Don't volunteer counsel, think twice ere you speak,
Ever think last of self, be not boastful or proud,
Fear scandal and gossip, let your talk be not loud.
Greet with equal politeness the high and the low,
Have a heart full of kindness, a soul pure as snow,
Injure none by a look, or a word or a tone;
Join not those that are evil, far better alone.
Keep promise and counsel, let your word be your bond.
Leave lying to slaves, of yourself be not fond,
Move gently; be modest in action and dress;
Never swear, never mock at another's distress.
Over-dressing avoid, but at fashion don't sneer,
Pay due tribute to usage, but bend not to fear.
Quit all that is harmful to self or to others,
Remember this world is a wide band of brothers!
Shun the fool and the ruffian; the fop and the boor,
Take pleasure in helping the weak and the poor.
Use good language or none, all coarseness avoid,
Vulgarity's sinful, or with sin alloyed.



WINTER SPORT AT THE SLIDES, HIGH PARK, TORONTO.

Amateur photograph. Negative by S. G. Bartlett.

Canada's Beauty Spots!

Fifty lantern slides of the choicest spots in our great country will be sent by parcel post at any address in Canada for \$7.00, or may be had at our office for \$6.50. These include different types, e.g., rivers, lakes, waterfalls, mountains, and present a splendid panorama of wondrous scenic beauty which only such a country as ours can possess. See Canada!

Wax ever in virtue, in grace and good will,
Xcelling in good and decreasing in ill.
Yonder sun be thy guidance in everything bright,
Zero marking thy standing in all that's not right.

Everything that happens to us leaves some trace behind; everything contributes imperceptibly to make us what we are.—Goethe.

Finding the Way of Duty

REV. G. ERNEST THORN.

IT is a national characteristic to be proud of the country's heroes. Their statues are seen in our public places, begrimed with smoke, they may be, but on anniversary days we make a pilgrimage to the spot. Sometimes we deck the base of the column with floral emblems. We say in effect to Nelson what France says in the Place de la Concorde at Strasbourg, "We love thee still." But it is well for us to remember sometimes that we have other heroes who should live in the land of our memory. Sometimes we let their monuments speak to us; more often we do not.

A young man was walking through an East End slum, and as he passed a little public-house, known as the Rising Sun, a poor woman, with two or three children dragging at her skirts, pushed open the swing-doors, and cried to someone inside, "Oh, Tom, do give me some money! The children are crying for bread!" The man came through the doorway; the only response he made was to knock the woman into the gutter. The young man caught sight of a word over the public-house portals; it was the word "Charrington," and in a flash he realised that he was a party to this brutality, and, to use his own words, he said to himself, referring to the brute who had maltreated his wife, "Well, you have knocked your poor wife down, and with the same blow you have knocked me out of the brewery business."

That young man—Frederick Nicholas Charrington—went out from the warmth of wealth and social position to face the bitter blasts of merciless opposition and misunderstanding.

A hundred years ago, on March 19th, a lad was born at Biantyre, on the Clyde. His name was David Livingstone. In that day the map of Africa was well-nigh a blank, and the conditions of existence—to use Livingstone's own historic phrase—was "the open sere of the world." Today civilization has penetrated those unknown regions; but the path-finder was this man, who willingly passed by offers which would have brought him ease and comparative affluence by replying, "I could only feel the way of duty by working as a missionary." Those who know the story best of Linyanti, Loanda, and the Zambesi will accord him his true place in the roll of British heroism.

Stories such as these should lead us to exclaim with open-hearted admiration, "I, too, would be a hero," and thus use the language of the gallant, one-eyed, one-armed man whose statue stands high above the plinth in Trafalgar Square.

Might it not be well sometimes to tell the rising generation of Tamate, of New Guinea? In other words, of Chalmers, the undaunted explorer of a region given over to cannibalism, whose motto, as he went into these regions where presently he and his heroic companion, Oliver Tompkins, were to lose their lives was, "I place no teacher where I have not first lived myself, and where I should be unwilling to live frequently." Surely parents might call their children around them and tell them this tale of heroism!

And so we might tell of Carey, and Mackay of Uganda, and Luther, and Knox. And much might be told of the men—and women too—whose names are worthy of ranking side by side with those of explorers and the fighting-men like Nelson, and Wellington, and the hero of Mafeking. And the list might be increased by the addition of the heroes of

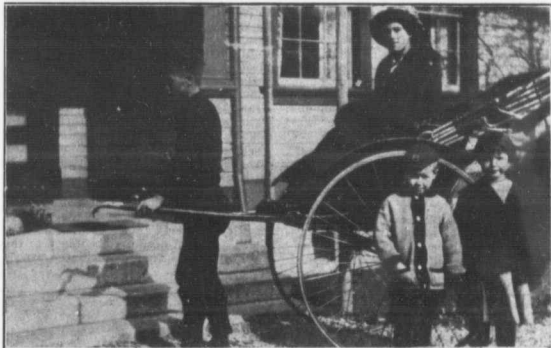
science. Or we might tell the story of the band of men and women who, on July 2nd, 1620, set sail for a new world because they had not freedom to worship here.

Were they heroes? Ay, and of the highest kind! And then our thoughts naturally go back over the centuries to a little place called Verena, where, soon after the time of Jesus, there was the largest arena of its kind. Not less than forty galleries rose one above the other. Here the people assembled to see races, gladiatorial contests, fighting of men with beasts. In every contest there would be the hush of expectancy, the looking down into the arena, the crowning of the victor.

On one occasion a man, small in stature, bent with age, insignificant in

Reaching the Masses

Some years ago I was present at a meeting in the North of England. A very familiar topic was being discussed—"How Shall We Reach the Masses?" Many suggestions were made, old and new. The meeting became quite enthusiastic in the discussion of plans by which alienated people might be redeemed. We were like a company of fishermen discussing different waters, and the fish, and the particular flies by which they could be caught! When the conversation had gone on a considerable time an old minister rose and said, "Brethren, we have now been discussing for an hour and a half how to reach the masses. I propose we now go out and reach them!" The conversation abruptly ended, and the large company went out into the market-place and held a service in the open air. The old minister preached a short sermon, taking for



THE HORSELESS CHAIRAGE OF JAPAN.

Amateur photograph. Negative from Rev. G. S. Patterson, Tokyo.

appearance, emerged, and through the iron door on the other side there came a lion, half starved. The man was Paul. Brave enough to fight with beasts at Ephesus, brave enough to give up position and honour for the sake of Jesus of Nazareth!

How long the list would grow, and how great its charm would be, could we continue it! But these of whom we speak have left us not alone the record of their heroism, but also the consciousness that we, too, can follow in their footsteps. It will not be given to all to stand upon the bridge of a battleship, to hold a citadel against an invading army, to penetrate to the frozen fastnesses of an inhospitable region; but it may be the lot of each to do their own part in the world's uplifting, to go like the slum-sisters into desolate homes and make them bright, to follow the gleam of Him for Whom earth could only provide a cross, and at last to meet Him, and hear Him say, "Well done, good and faithful servant!"—*Sunday Companion*.

The Queen City of Ontario

If you have a lantern in your church, why not own your own pictures? For the small sum of \$6.50 at our office, or \$7.00 by parcel post to any Canadian address, you may have fifty first-class slides of Toronto to add to your stock. Teach your young folk about their own country. We guarantee satisfaction in every purchase. Slides on approval.

his text, "Zacheus, come down, for today I must abide at thy house." And the masses were reached!

Is not this incident significant of much of our experience? We spend overmuch time in considering plans. We interest ourselves in the study of means, and we do not spend enough time in practically serving the ends. We discuss the flies, but we don't fish! We talk about the masses, but we don't go out to reach them! What we want is more venture—more enterprise, and more sterling confidence in the immediate presence of Christ. Of course, we are not to be thoughtless in our work. We are not to rush at it heedlessly, and make our judgment blind. But we must not spend our life in making plans.

There comes a time when thinking must give place to acting. We must make up our minds and venture upon them. Life must be spent in merely hearing evidence. We must register verdicts, and carry them out. Henry Drummond used to tell young men to think to a decision, and then surrender the life to it. And so I would ask my readers not to waste their life in the crusade of groping, but to heroically venture on some magnificent enterprise for Christ.—*Sunday Companion*.

Do not be content with following good advice; catch up with it.—*The Youth's Companion*.

We only become correct by correcting.—*Joubert*.

EPWORTH LEAGUE TOPICS

Epoch Makers in Church History

X. Ignatius Loyola

Founder of the Order of the Jesuits

TOPIC FOR FEBRUARY LITERARY MEETING.

Suitable Scripture Lesson, 1 Tim., 4.

FREDERICK E. MALOTT.

One year before Christopher Columbus planted the Spanish flag on the American continent, there was born in the castle of Loyola, at Guipuzcoa, Spain, one who was destined to make the religion of Spain a vigorous, missionary faith in the new worlds that were being opened up by discovery. This man was Ignatius Loyola. He was born in 1491. His knightly name was Don Inigo Lopez de Recalde. He was educated at the court of Ferdinand and Isabella. Like all Spanish noblemen, he was trained for a military career. While defending the castle of Pamplona against the French, in 1521, he was wounded so severely that he was obliged to return home. While living in enforced retirement in the paternal castle at Loyola, he whittled away the tedious hours with reading. As no other books were available he read the legendary "Lives of the Saints." Hitherto he had fed his imagination on the voluptuous romances of chivalry. The religious romances with which he now entertained

Exercises." These spiritual exercises became his rule of life and later the rule of the famous Order which he founded. By the members of that Order his book was regarded as inspired.

A pilgrimage to Palestine and another period of study at Barcelona and Alcalá further prepared him for his life work. Like the mendicant monks of that day, he lived on alms while pursuing his studies. He maintained, too, their best traditions and devoted much time to caring for the sick. He was suspected by the Church authorities, however, of heretical teaching, and was sentenced to keep silence on all topics of theology for a period of four years. This led him to leave Spain and go to Paris. In Paris he soon became the centre of a circle of sympathetic spirits who were attracted to him by his personal magnetism and his ideal of life.

One of the men who came under the influence of Loyola at this time was Francis Xavier, afterwards the great Catholic missionary. On the 15th of August, 1534, Loyola, Xavier and five others met in the church of Montmartre, and formed an association which came to be known as the "Society of Jesus," or as we know them, "The Jesuits." In their zeal they went beyond all the existing monastic orders, and to the vows of chastity, poverty and obedience they added a vow of absolute obedience to the Pope of Rome. Their immediate purpose

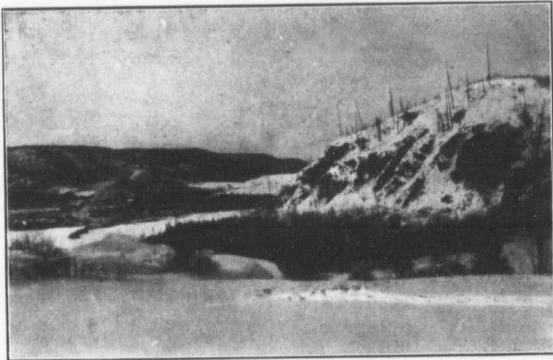
of the life of the society he founded. For nine years he had worked to get recognition for his Order. For thirteen years he directed its activities as its general. At his death, in 1556, the Order had grown to such numbers that it was spread over thirteen provinces of Spain, Portugal, Italy, Germany and France.

In the Order of the Jesuits the spirit of Spanish Catholicism came to a head and found its fullest expression. The fight of the Spaniards with the Moors during the Middle Ages had kept alive not only national, but also religious, enthusiasm. And just at the time Spain became a powerful absolute monarchy, Spanish Catholicism came forward, in the person of Ignatius Loyola, to restore the waning power of the Church of Rome and to endeavor to give her again absolute and unlimited authority in the realm of religion.

Loyola's object in organizing his society was to raise up for Jesus Christ, the Head of the Church, and for the Pope, His visible representative on earth, an army of absolutely devoted soldiers to resist unbelief, not only among the heathen, but in the bosom of the Church itself, and, above all, to oppose the progress of the Protestant Reformation. Had it not been for the Jesuits Protestantism might have become the dominant faith of all Western Europe. Everywhere the new preaching was tolerated, but was winning wide acceptance; but with the coming of the "Spanish Priests," as the Jesuits were called, a marked change took place. The Jesuits saw that if Protestantism was to be defeated it must be defeated with its own weapons. Humanism, the "New Learning," had made common cause with Protestantism, to the advantage of both. The Jesuits shrewdly saw the move to make. They familiarized themselves with humanistic culture, and turned it to the service of the Church. Protestantism had entrenched itself in its schools, which were diffusing learning to all. The Jesuits promptly started schools, and they soon became the most famous teachers of the day. Even Protestants sent their sons to Jesuit schools, because of the superiority of the teaching. Protestantism had begun to encourage science. The Jesuits promptly devoted their resources to the promotion of a rival science. Protestantism had restored preaching to its proper place. The Jesuits studied the art of preaching, and gave to the peoples of Western Europe, in their own tongue, the teaching of Roman Catholicism, based upon their interpretation of Scripture. In a word, the Jesuits brought the whole strength of their intellectual and moral forces to bear upon their supreme object, the annihilation of Protestantism.

The Jesuits did not limit themselves, however, to the use of spiritual weapons. They found, ready to their hand, an engine of war more to their liking—the "Inquisition." This was an ecclesiastical tribunal, first outlined at the synod of Toulouse in 1229, and established by Pope Gregory IX after the conquest of Albigensians in 1233. A committee of several respectable laymen and the parish priest was ordered to be set up in every parish to search for and bring heretics before the bishops. The bishops were soon replaced by "Inquisitors," specially appointed by the Pope. The power of imprisonment, torture and death (usually by burning) was entrusted to these inquisitors. The darkest page in the history of the Church of Rome is the record of this infamous institution. The Jesuits used it freely.

Another weapon used by this Order was political intrigue. This weapon they used freely also, and they use it to this day wherever they have a foothold in any land. To go into details in the history of this Order is impossible in the



IN THE WINTRY WILDS OF ALGOMA.

Amateur photograph. Negative by Rev. J. J. Coulter, Cookston.

himself stirred the imagination of the young knight as poetically as did the secular tales. He rose from his sick bed with a burning desire to enter the service of the Church, and gave his life as chivalrously in her cause as he had in the cause of his country.

His first step was to go to the monastery of Montserrat for training. Here he hung up his knightly armor before the image of the Virgin, exchanged his gay, knightly dress for a mendicant's garb, and retired to a cave at Manresa, where he began the ascetic life of a monk.

He was a man of keen intellect and of some literary ability and the first fruit of his retirement from the world was the production of his famous book, "Spiritual

was to go to Jerusalem, and engage in missionary and hospital work among the Moslems. Failing that, they would place themselves unconditionally at the disposal of the Pope. It was nine years, however, before they received formal papal recognition. It would seem that the Pope was not sure that another Order would add to the strength of the Church. The zeal of these men was boundless and their purpose was steadfast. A few others had joined them, and on the 14th of March, 1543, Pope Paul III sanctioned the association, and gave it a charter under the name "Society of Jesus." Ignatius Loyola was unanimously elected the first General of the new Order. His history now merges into and is lost in

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limited space allowed for this article. Suffice it to say that for two centuries the Jesuits practically dominated Europe. More bloodshed and misery may be laid at their door than has been caused by even the greatest of modern wars. To them may be traced directly the judicial murders of Bloody Mary in England, the Massacre of St. Bartholomew, the crimes of Spain in the Netherlands, where 15,000 brave Hollanders were sent to death by the Inquisition alone. The bloodshed and misery of the Thirty Years' War were directly due to Jesuit influence. Jesuit influence tried to re-establish Roman Catholicism in England, in the reign of James II, but it cost the Stuarts their throne.

In time the Order became so obnoxious that they were expelled from country after country, Portugal, France and Spain taking the lead. In 1773, Pope Clement XIV suppressed the Order entirely; but in 1814 Pope Pius VII restored to the Jesuits all their privileges. But since that date it has been banished from forty different countries. Russia expelled the Order in 1820, Switzerland in 1848, France in 1880, Spain in 1868, Germany in 1883. But so tolerant are we that the Order is stronger, relatively to the population, in Canada than in any other country in the world.

Such a halo of romance is thrown over the work of the early Jesuit missionaries in Canada that we are apt to overlook the real character of the Order. To the limit of their power they are as aggressive against Protestantism to-day as they ever were. They can no longer use the iniquitous Inquisition, but they use political intrigue to the limit, and Canadians little know the menace this Order is to our great and growing Commonwealth. On the St. E.roy Road, on the Plains of Abraham, near the city of Quebec, stands a statue of Ignatius Loyola. In his left hand is a copy of the Douay Bible—the Roman Catholic version of the Word of God. His right hand is raised to heaven in supplication. His foot is upon the neck of a man who is lying at his feet. This man who is under his foot, stands in his arms a copy of the Protestant Bible. The statue is intended to represent the triumph of Roman Catholicism over the so-called heresy of Protestantism. Is it not time that Protestantism put on her strength?

Health

CITIZENSHIP TOPIC FOR FEBRUARY.

Mark 2: 1-12.

REV. S. T. TUCKER, B.A., B.D.

What is health? It is not merely a physical condition. It is the state of the whole life. Jesus meant that when He said, "Thou shalt be made whole." Other words we cannot properly interpret the teaching and miracles of Jesus. The body cannot be in full health, while the mind and spirit remain diseased. On the other hand, let the mind and spirit be freed from the false conviction of physical ills, and physical restoration inevitably follows. Since the spiritual is the predominant element in human personality, the most efficient agency in procuring health is the spirit of man restored by means of faith. This is the reason why Jesus demanded faith in every case. Not until their faith in His power changed their conviction concerning their own ills, could He heal them.

Truth is one, eternal and universal. All sciences are only human interpretations or Truth. When the sciences find a common basis, and similar laws, they will approach nearer the truth. Likewise, life is one, eternal and universal. Each human life is a partial interpretation if

the one true life. As human lives approach a common basis, and are governed by similar laws and ideals, they will come nearer the one true Life. Truth and Life are only two sides of the same Great Reality. Health results from the human life obeying the principles of truth.

According to Jesus human life is one and indivisible. It does not consist of faculties or compartments. It is organic, embracing various functions. There is no separation of body and spirit. They constitute the one life. Even in the Resurrection the spirit is clothed with a transfigured body, expressive of its character. Paul agrees with Jesus. (Read I Cor. 15: 35.) Jesus follows this doctrine in the performance of His miracles. He associates so closely the healing of the body with the forgiveness of sins, that they are practically inseparable. He never heals but He forgives, and He never forgives but He heals.

Our pragmatic tendencies and our demand for demonstration have determined the spirit of interpretation. It has placed in the background the spiritual interpretation of life. This attitude gave the opportunity to Christian Science and other faith-cults. The separation of the physical and spiritual gave to faith the wrong meaning. Once the Church is prepared to interpret life in its entirety, and faith in its relation to the whole life, the need of such societies will pass away. Their existence will eventually awaken the Church to the Scriptural doctrine of faith and miracle.

We wish to show the teaching of Jesus on this subject from the passage assigned.

1. Mark 2: 5. Jesus shows that the forgiveness of sin and the healing of the body constitute one act. The man came not to be forgiven, but to be healed. Why, then, did Jesus say, "Thy sins be forgiven thee"? For Him, it was the same act. The miracle of healing was the symbol of the spiritual healing wrought in forgiveness. Jesus declares that the power to heal the body is the proof of His power and authority to forgive sins.

2. Mark 2: 9. Jesus places forgiveness on an equality with the miracle of healing. Both are inward changes that affect the whole life. Forgiveness means the making whole spiritually.

3. "When Jesus saw their faith." This faith includes the faith of the four men who carried the sick man. The faith of the four would not avail much, if the sick man was in doubt. Nevertheless, the faith of the four was a factor. The faith that makes possible the regenerative work of healing and forgiveness is no mere credence or belief. It is an attitude of the whole life, that makes a complete change. Jesus was not able to perform miracles in Nazareth because of unbelief. It was the definite spirit of opposition, as well as the spirit of doubt. Faith links us with the greater reality and power of Truth.

4. Mark 2: 10-11. Here we have the explanation of the miracles of Jesus. They were not performed as signs of Messianic power in the Jewish sense. They were the symbols of the redemptive and regenerative power of Jesus. On what ground had He this power? Was it not because He was the Son of Man? This is complete.

(a) *Divine Spirit in human flesh.* In the Incarnation we have the ideal union of the physical and the spiritual. Not until the human life obeys the divine law can there be assured health and forgiveness.

(b) *He was sinless and without disease.* Sinlessness and perfect health are inseparably associated. Only those that obey the Truth are assured of health. Jesus gives us the hope that some day we will be freed from sin, disease and pain (Rev. 21: 1-4).

(c) *Divine Spirit controlling the human flesh.* It is the spirit that is the source of sin, disease and evil. Is it not as true that the spirit is the source of health, forgiveness and happiness? What profit was it for Jesus to heal the body and leave the spirit of man diseased? He would return to his old life, and the physical ills would come back. Only as the physical is governed by the principles of the universal law, can it be free from disease. Some call it mind-cure or faith-cure. It is more than either of these. It is the Divine Spirit redeeming and controlling the human life, and thus eradicating sin and disease. It is only the Christ-spirit that will do away with sin and disease. Here is where faith-cults miss the mark. They do not associate the power of healing with the full possession of the Christ-spirit. Faith-healing has become commercialized, and has lost its redemptive and regenerative power. The medical profession also should never have been divorced from the Church. Healing the sick is as much the work of the Kingdom of God as preaching the Gospel. The separation of these results in the destroying and regenerating power of both. Not until we can unite them, as Jesus did, can we look for the true results of the Kingdom.

Health demands the maintaining of the unity of our life—physical, mental and spiritual. It requires that we obey the laws of the greater life, written in our own nature. We must exercise a faith that develops an optimistic viewpoint of life, and brings our whole life into an obedient and receptive relation to the truth.

QUESTIONS FOR THOUGHT.

1. How much would a spirit of healthy-mindedness conduce to health of body?
2. To what extent should the optimistic outlook of Christian faith make Christian people healthier than those brought up in ignorance and superstition?
3. Should a physician, possessing the Christian spirit and faith, accomplish more than those that do not possess it?
4. Does the Christian faith, as revealed by Jesus, include all that is of value in Christian Science and other faith-cults? If so, why do they exist? Could not the Christian Church do the work? What change would we need to make?

Realizing the Kingdom of God

XI. My Ideal for Our Church

I Cor. 12: 12-31, and Eph. 5: 25-27.

TOPIC FOR FIRST MEETING (CHRISTIAN ENDEAVOR) IN MARCH.

In our series of topics on the theme, "Realizing the Kingdom of God," we come now to discuss the special subject, "My Ideal for Our Church." Next month we shall relate the Epworth League particularly to the working out of this ideal. In this present discussion the thought is to get the conception of the young people on the Ideal Church. Of course each leader should have in mind in formulating this ideal the peculiar conditions under which his own church is working—as to whether they are city, town, village or rural; the number of children and young people, in fact the size and population and the kind of people of the neighborhood; and any peculiar needs of the community.

Here also is a splendid opportunity for the leader to interest other members of the League in the working out of the topic. Take a number of sub-heads, if you will, and assign one to each sub-leader, asking him to prepare an address of two or three minutes in length. Or if you think it better get a black-board and in a round table conference draw out from the members suggestions as to what

"our" ideal church should be. Put them down on the board as they are given, adding here and there those which you have prepared, and then make a final summing up at the close. This is a theme for initiative and originality, and the leader should take advantage of this in his preparation, gathering hints from pastor, quarterly board members, Sunday school and young people's society workers, and even from those who are more or less indifferent to the church, taking care through it all to see that the suggestions are really sympathetic and helpful and in some measure practical.

While the writer feels that this is a topic that can pretty well be worked out by each individual leader without much help from these columns, he has jotted down in the following paragraphs a few divisions which might be suggestive. Use them only as you feel they are applicable to your own situation and change their

Management of all the church activities. And it is this Board that should be "on the bridge"—keen, observant, studying the situation, learning the work to be done, choosing leaders, organizing, ready for action, directing the plan of campaign, helping each unit to do its special work, and comprehensively sympathizing with and inspiring all with enthusiasm and even passion and aggressiveness. Such is the function of the Quarterly Official Board. Work it out from the viewpoint of your own situation. But work it out, and work it out well and strong and helpfully.

3. *Studying the Needs of the Community.* The function of a church is to serve. And before it can best serve it needs must know just wherein and whom it can help, and how. Just as a physician wisely diagnoses the case before prescribing that which will restore and make strong, so a church should seek to know

how much there is of physical and mental and moral possibility in this greatest of all community assets. These are various other resources will come to the mind of the leader as valuable, and therefore worth while studying and conserving and developing.

5. *Planning a Programme.* In working out an "Ideal for Our Church," one would of course think of a programme. Here are needed, and here are the resources. How shall we meet the one and conserve and develop the other is a question that your church would surely ask. The answer would be given through the providing of a programme to do these things. Let the leader say: "Then for a 'church with a programme'?" Then the question will at once arise, "What shall be the programme? Well, the programme would be such as would plan for the meeting of the needs of the neighborhood and a full realization of its powers and capacities. There would, of course, be provision made for the education of boys and girls and young people, for the training of leaders, for the grouping of forces in the different organizations of the church to do the work continuous and regular or special as it may arise. There would be some systematic plan for play and recreation and social intercourse along the best lines, and some endeavor perhaps on a small scale at first to make the church the centre of the developing social and service life of the community. There would be a well thought out scheme, particularly to meet the church's spiritual obligation to the community, the nation and the world. The leader will suggest such a programme as he thinks his church might well carry out.

6. *Unity among the varied organizations.* "An ideal for our church" would surely have this characteristic. Apply here the reading lesson in Corinthians. The Sunday school doesn't enlist for the Sunday school or the Epworth League for itself, or the Ladies' Aid Society for itself, or even the church for itself. But each exists for the other and all exist for the service of others. It should be an easy matter therefore for the different church organizations to get together to unify their work, and to harmonize their respective programmes and to get out each sympathizing with and praying for and helping the other—surely this would be in a fair way to become the "glorious church" of which Paul writes.

7. *A world vision.* As no man liveth unto himself, so does no church live unto itself or even unto its community only. There is the larger world vision, the kingdom of which the Master speaks. Its realization around the world is the great end of life. Of this "our church" should be cognisant in order that it may meet its service count to the ends of the earth. The leader may emphasize this aspect according as he feels its significance and truth.

8. *A praying church.* Point out that your church may in a large measure have everything that has been said above, and yet be far from realizing its possibilities and purpose unless it prays. I don't mean mechanical purposeless, generalizing prayer, but prayer in the sense that it is co-operation on our part with God in the working out of the great ideals of life, a community of interest and activities which makes for effective effort and final triumph. In this sense a church can pray.

In closing I would suggest that after reading over this treatment the leader set it to one side and in meditation and study, and inquiry, and prayer, and with imagination and other spiritual faculties alert, proceed to work out the ideal after which he desires the church of his community to be patterned.



A CARELESS OUTLOOK—AT THE EASTERN GAP, TORONTO BAY.
Amateur photograph. Negative by A. J. Saunders, Toronto.

treatment as you will. Above all things put enthusiasm and vision and originality and prayer into your preparation and presentation, so that every one may be encouraged and stimulated to go forward in making your church a more and more "glorious church."

Here are some of the characteristics that one would naturally look for in "An Ideal for Our Church":

1. *A Leader Pastor.* It may be your own pastor might easily be persuaded to say a word or two on this aspect of the theme. By a "leader pastor" of course it is not meant one who himself always takes the lead in every new movement, but rather one who "sees the vision" and is seeking others to inspire and stimulate them to see it, so that they may be impelled to relate themselves responsibly to it. Enthusiasm, faith, optimism, aggressiveness, the power "to see," the ability to graciously retire here and go forward there, a student and sympathizer of childhood and youth, a confidence in himself and in his mission as God's man and God's mission—these are some of the characteristics of the pastor who leads. Who wouldn't be such a pastor? And who says that this is not one of the first essentials in the evolving of the ideal for "our church"?

2. *A Quarterly Official Board "on the Bridge."* The leader should borrow the church discipline from his pastor and turn up "Quarterly Official Board" to find out just what the functions of this Board are. They are many and they are important. In fact he will clearly see that the Quarterly Official Board is the "Board of Directors" or "Board of

the conditions of community life and the needs arising therefrom before it proceeds to the work of ministration. There may be a careless ministering church as well as a careless ministering physician, and the resultant harm may be as great with the one as with the other. And so the leader may make a strong appeal to his church that it may study and know the needs of the neighborhood, and thereby be able the better to meet them. Here the leader may briefly enumerate some outstanding needs in his own community—the need of certain groups of individuals, needs from the standpoint of home life, need for play and recreation, needs arising from lack of opportunity for self-improvement along the lines of physical and intellectual and spiritual and social life, and such like, which the church should know about and seek to meet, directly or indirectly. The leader in this argument should be just as concrete and practical as possible.

3. *Knowing the Resources of the Community.* A church studying the needs of a community will naturally desire to know at the same time the extent and the nature of the neighborhood resources, so that they may be drawn upon to meet the needs. And so a church should provide a way of gathering information about the resources. Here the leader should use his own judgment as to what he should like his church to know. If it is a rural church, then possibly it would be interested as a church in knowing fully the agricultural and dairying resources, the natural facilities and advantages, the type of boy and girl life, of young manhood and womanhood, and

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Christian Education a Factor in Social Betterment

MARCH MISSIONARY MEETING.

I Cor. 3: 9-23.

MRS. F. C. STEPHENSON, TORONTO.

The aim of Educational Missions is the development of a new line of thinking and a new moral standard growing out of changed religious belief. This was the objective of such great pioneers as Carey, Duff, Livingstone, Morrison and others, when they introduced "teaching" as a means of reaching the people and showing them the social standards of the teachings of Jesus.

When Dr. Duff arrived in Calcutta the Government officials believed that the education of the natives was dangerous, and asserted that in any case nothing must be done to disturb their religious beliefs. But Dr. Duff had two strong convictions: First, that only through education could any permanent changes be made in the character of the people; and second, that such education must include constant instruction in the Christian religion. The question which met this man of vision was, "How can Christian truths be taught through a language saturated with idolatry?" He concluded that the English language, colored and shaped by centuries of Christian history, must be the vehicle by which we are to reach the people. Dr. Duff found all the missionaries then in Calcutta opposed to him, so he hurried to consult his great predecessor, Carey, whose life was just closing. Carey enthusiastically endorsed the new policy, and bade the new missionary Godspeed, for he saw in Dr. Duff's plan that through Western literature and Western science Christian truths would be taught and the ultimate change of India's social order and religious thought. So well did Dr. Duff's plan work out that Lord Macaulay was won as its enthusiastic supporter, and through his powerful advocacy the British Government in 1835 issued a decree making the English language the medium of instruction in Indian schools and colleges, for it opened the Western world to the Eastern student. The idea of one man became the policy of a nation. Duff was accused of secularism, but he held that the best preaching to the rising generation was the "precept upon precept, line upon line, here a little and there a little" of the school room.

Dr. Jones, the author of "Krishna or Christ?" from long experience in India, places a high standard on the work done by mission schools, and says: "I fearlessly maintain that more conversions take place and more accessions are made through schools than through any other agency apart from the Christian Church itself."

Today it is not necessary to defend educational missions. In the middle of the last century, when some of the Mission Boards decided that "teaching" was outside the scope of preaching the Gospel—the real work of the missionary—they soon suffered the results of their narrow policy. For it was true then, as now, that evangelization has to do with the present generation, education with the future, and the greatest potential force for social betterment is in the thousands of children gathered in mission schools.

Something could be said of the utter failure of Western education aside from Christianity to uplift and create a better standard of life and service. Japan is a notable example, her school system ranks with the best, and yet her own statesmen deplore the fact that it does not meet Japan's deepest need. Count Okuma, Japan's Premier, has made the following statement: "The old religions and old morals are steadily losing their hold and

nothing yet has arisen to take their place." Her Christian leaders recognize Japan must have a Christian university, whose students will become leaders in all movements for social betterment and moral uplift.

All the results of missionary education cannot be traced. "We can count the apples on a tree, but not the trees in an apple orchard."

When Alexander Mackay showed the natives of Uganda a wagon wheel he had made, they saw a miracle. After Mackay had taught the natives to make wagon wheels, he saw many miracles in the transformed lives and the transformed homes, for his object was not to make wagon wheels, but to build character. Today Uganda is listed as one of the most delightful of Cook's African Tours, chiefly because the consecrated Scottish engineer taught that Christianity meant the development of the whole life—heart, head and hand.

China has been taught to leave behind many of her superstitions and fears. The gospel of medical education is bringing many changes in this land, where the scholar is honored above others. The moulding of public opinion against foot-binding is largely due to the attitude of the mission schools. The crusade against opium which was demoralizing China's very life could never have been successful without the teaching of the missionaries. Some of China's leaders are graduates of mission schools. The educational revolution in China, which will change the thought of the whole nation, was largely influenced by the Christian schools scattered throughout the empire.

In our own country among the non-English-speaking people the mission schools or night classes supply the point of contact in reaching many who could otherwise never be reached. The kindergarten opens the way into the homes, the night

years we have been encouraged with the results of this department of our work. Now we have a part in the Christian Union University, from which will go leaders in the Christianity ministry and in the educational work. This year a medical school was opened, with eleven students. Our university students are part of an army being trained to lead China's millions in the development of Christian citizenship among China's 400,000,000.

Until the people who sit in darkness are taught they can never know the truth which shall make them free.

The opportunities for Christian teachers in mission lands to-day are greater than ever before. Can you prepare for missionary educational service?

Every League should study the textbook, "The Social Aspects of Foreign Missions." Price, in paper, 40¢; in cloth, 60¢. Order from Dr. Stephenson, Methodist Mission Rooms, Toronto.

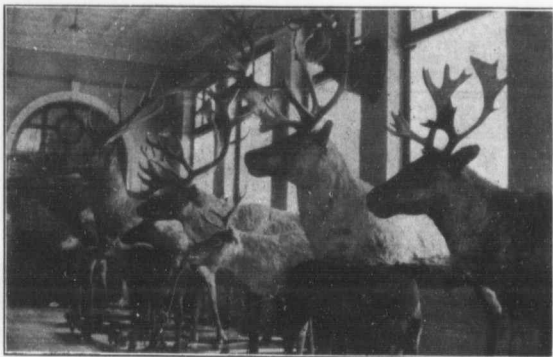
The Tongue

"The boneless tongue, so small and weak, 'An crush and kill,' declares the Greek. 'The tongue destroys a greater horde.' The Turk asserts, 'than does the sword.' The Persian proverb wisely saith, 'A lengthy tongue—an early death'; Or sometimes takes this form instead, 'Don't let your tongue cut off your head.' While Arab sages this impart, 'The tongue's great warehouse is the heart.'"

From Hebrew wit the maxim sprang, "Though feet would slip, ne'er let the tongue."

The sacred writer crowns the whole, "Who keeps his tongue doth keep his soul."

—Selected.



IN THE MUSEUM OF NATURAL HISTORY, VICTORIA, B.C.
Amateur photograph. Negative by Miss Amy M. Corner, Kinsale.

classes for men and women give missionaries the opportunity of teaching the Bible and its truths.

Perhaps there is no more outstanding example of the influence of educational missionary work than that of Robert College, in Constantinople. Its influence extends throughout the near East, and many of its graduates were prominent in attempting to bring about a better day for the empire over which Abdul Hamid had ruled so despotically for so many years.

In our West China field we have recognized the important place which must be given to education, and down through the

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SHOW THIS PAPER TO YOUR FRIENDS.

JUNIOR TOPICS

FEB. 21.—SOLOMON, THE WISE KING.
1 Kings 3: 5-15.

After King Saul died, David became King of Israel. He was a good king and reigned forty years. Just before he died he had the high priest anoint his son Solomon to be king. As a good and wise man the first thing Solomon did when he was made king was to offer sacrifices to God. By this act he showed that he loved God and wished to serve Him.

One night God spoke to Solomon while he was asleep, and said to him, "Ask what I shall give thee." Now Solomon knew what a hard thing it was to be a righteous and wise king, and because he wanted to judge the people righteously and kindly he answered to God, "Give thy servant an understanding heart to judge thy people that I may discern between good and bad: for who is able

to judge this thy so great a people?" Solomon might have asked for long life or riches or the power to conquer his enemies, but he chose this more important thing, *wisdom*.

His request pleased the Lord, and because he had chosen so good a thing He said that He would make Solomon wiser than any man that ever lived, and so rich that there would not be any among other kings like him. God also promised Solomon that if he obeyed the divine commands as David had done He would give him long life as well.

To show how God's promise was fulfilled the leader might tell briefly about the wisdom and fame of Solomon (1 Kings 4: 29-34), the making of his navy (1 Kings 9: 26-28), the building of the temple and the visit of the Queen of Sheba.

For a long while Solomon was a good king, but after a time he forgot God and worshipped idols. Because Solomon did this God divided his kingdom and gave part to one of his servants. When Solomon died his son was king over only a part of the country.

The leader should bring out the fact that as long as Solomon obeyed God he prospered. He was unselfish and asked for that which would help him rule his people rightly, and because he was not thinking of himself God gave him everything that could make him successful. While he obeyed God, Solomon was happy, but when he forgot God his kingdom was divided and trouble began. His son had to suffer for his wrongdoing, as Solomon did, but we sometimes forget God and try to please ourselves. It is only when we take God with us and obey Him that we succeed.—H. M. B.

FEB. 28.—OUR MISSION HOSPITALS.
Luke 9:1-6.

By mission hospitals we mean those hospitals under the supervision of the Methodist Church, and in charge of

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medical missionaries. These missionaries not only minister to the bodily life, but give their lives to God to win people to love and serve Him. In British Columbia we have hospitals at Rivers Inlet, Bella Bella, Hazelton and Port Simpson. All these minister unto the Indians, who need just as good care when sick as white people. Before Christian doctors went to the Indian, the old witch doctors or medicine men had great power over them. Many of them now know God through the missionary, who has told of His love and care.

The first hospital was built by Dr. A. E. Bolton, in 1860, through the gifts of his friends. Tell the juniors who is now in charge, and of the work done.

In Northern Alberta we have missions among people who cannot speak English. They came from South-Eastern Europe, and nearly all are poor. Our Church sent a missionary doctor, who lives at Pakan. Here, under the direction of Dr. Lawford, the George McDougall Hospital was built in 1907. At Lamont we have another hospital in charge of Dr. Rush, and in Alberta much is being done for the Austrians and others who need the healing grace of the Gospel.

In Japan the doctors and nurses of that country are equal to any in the world, so they have no need now for our medical missionaries. But when Dr. Davidson Macdonald went in 1873 to that land, he did much to make the Japanese friendly.

In China there is great need. We are told that there are more sick people in China than in any other country in the world. Some of our boys and girls helped to build the hospital at Chengtu. In China we have four hospitals and eighteen doctors. Medical work is carried on in all our mission stations, and as the work grows our Mission Board hopes to have hospitals in all of these centres. The Woman's Missionary Society is doing a great work in its hospital, and of this you can learn much by studying the last report of that society. Consult also the report of our General Mission Board. Read the book, "Heal the Sick." Send for the little story of Beh, and other leaflets, as well as the specially prepared programme as issued in the Forward Movement Office, and adapt it to suit your own needs.

We can still continue to help in the loving ministry to those who call to us from across the seas and from our own vast land. Some of our boys and girls will go, too, to take an active part in the work either as doctors, ministers or nurses. "Inasmuch as ye did it unto one of the least of these, ye did it unto Me."—C. G. W.

MARCH 7.—ELIJAH THE PROPHET. 1 Kings 17: 1-16.

We have already learned about the division of the kingdom of Israel after King Solomon's death. Jeroboam was king over one part and Solomon's son Rehoboam over the other. Now Jeroboam and his successors were not good kings, but King Ahab was the most wicked of them all. He and his wife Jezebel worshipped idols. They were very cruel to the people who loved God, and tried to kill them, so that they had to hide from this wicked king and queen.

At this time there lived a very good man, a prophet, whose name was Elijah. He would not worship idols, but loved the true God, and tried to persuade other people to serve Him. God often spoke to him and told him what to do. Ahab and Jezebel prayed very often to God. Ahab and Jezebel hated Elijah because he was good, and they wanted to kill him.

At last God sent a punishment on them. He permitted no rain to fall for months, so nothing could grow, and the people of Israel were very unhappy. But God did not let Elijah suffer with the wicked

people. He told him to go and hide beside a certain brook where he could get water to drink and where God would send ravens to feed him. Here Elijah lived by himself until the brook began to dry up. At last there was no water at all in it; so God sent him somewhere else. He was looking after Elijah and would not see him in want.

One of the juniors might tell of Elijah's sojourn at the widow's house (1 Kings 17: 8-16). Elijah lived in the poor widow's house a long time, and one day God told him to go and see King Ahab. Elijah went, for, though he knew the king wanted to kill him, he knew also that God would take care of him. If the leader thinks best the story may be told of Elijah and the prophets of Baal praying for fire and Elijah proving that his God was the true God. (1 Kings 18).

Jezebel was still very angry at Elijah, and he had to hide from her again. He went to the wilderness this time, and lived for forty days without food. He felt very sorry to think the people were still worshipping idols and would not believe in the true God.

God spoke to him one day and told him He would punish the people for their wickedness and for him to go and find Elisha and anoint him to be a prophet. So Elijah found Elisha, and taking off his own cloak he put it over Elisha's shoulders. He meant in this way to show Elisha that he was to come and help him in his work.

Next week we will learn some more about Elijah and Elisha, but the most important lesson to be emphasized now is that of God's protecting care. Elijah was a good man, and tried hard to get the people to worship Jehovah, the true God. He prayed to God and trusted in Him at all times, so Jehovah took care of him and protected him from the wicked king and queen. He will take the same care of us if we love Him and pray to Him.—H. M. B.

MARCH 14.—ELISHA. 2 Kings 4: 1-7.

God had Elisha anointed a prophet, because he knew that Elijah was not going to be long on the earth. One day, when Elisha and Elijah were walking together, Elijah asked Elisha what he would like

the River Jordan he struck the waters with it, just as Elijah had done, and the waters went up on each side, so that there was a dry path, and Elisha walked over alone.

Now Elisha saw that God had made him a prophet as Elijah had been. He went about from place to place, as Elijah had once done, and taught the people about God.

He did many wonderful things to show that his God was the true God. One day he helped a poor widow woman whose children were going to be taken away from her because she could not pay a debt. Another time he brought back to life a little boy who had died (2 Kings 4). You see God gave Elisha what he wanted when he asked for Elijah's "spirit."

Elisha was a good man like Elijah, because he obeyed God and prayed to Him often. He liked to work for God. He was out in the field ploughing when Elijah came to get him to go with him, and Elisha was willing to go. He did not make excuses as many of us might have done. He had many friends and people who were in trouble loved to come to him, because he was so good and so willing to help them. We may not be able to do great things as Elisha did, but if we help *willingly* in every way we can God is just as pleased with us.—H. M. B.

ROSETOWN, SASK., JUNIOR LEAGUE

Of this promising band of Juniors, the pastor, Rev. J. Smith Windsor, writes: "We are having enthusiastic and enjoyable meetings each week, and have an enrollment of 35."

"The League is making its influence for good felt in our town. Each ward in our hospital is decorated with plants—planted and grown by the Leaguers themselves, and donated. Members of the League are also growing bulbs and at Christmas had two dozen white narcissi in bloom for benevolent purposes."

"The League is taking its share in our district assessment towards the support of Rev. E. R. M. Brecken, and are about to donate also a necessary addition to the equipment of the operating room of our local hospital."



THE ROSETOWN, SASK., JUNIOR LEAGUERS.

him to do for him before he was taken away. Elisha asked a very good thing. He asked that he might have a great deal of the spirit of Elijah. He wanted to be a great prophet, so he might teach people about God.

Very soon after this, as they were talking together, a chariot and horses of fire came down from heaven and Elijah was carried up to be with God. As Elijah was taken away his cloak fell from him and Elisha picked it up. When he came to

"If Christ called His chosen ones apart from the multitude, it was only that He might endow them with power and courage to go back again, if need be, as lambs among wolves."—E. H. Schreier.

Love is the salt that preserves affections and actions from the corruptions of life.—Eugenie De Guerin.

He who reigns within himself, and rules passions, desires and fears, is more than a king.—John Milton.

Partners

PAUL PASTNOR.

Few passers-by saw the incident, and of the few who did, not one thought it worth the while to turn aside, for the city streets were drenched with a driving rain, and the air was bitterly cold and raw. After all, it was only a common enough sight in a big city—two boys struggling for a minute on the edge of the gutter, and then the little fellow down, and the big fellow running off with something he had snatched. No wonder the busy men and women, hurrying by, with the wind fiercely tugging at their umbrellas, gave the tussling boys but a glance and passed along. "It's only a street-boy fight," said one man to another. "I don't wonder they're in a fighting mood on such a day as this!"

But it was not a fight, and there was one person who knew it well enough, and that was "Dad," one of the older newsboys. He had seen the whole thing from a distance, but, though he had run as fast as he could, he had not been able to reach the spot in time. All he could do now was to throw his arm around the shoulders of the little fellow, who had risen, and was crying bitterly, and say: "I saw him do it, little one! I saw him

"You're awful good to ask me! I'll be a good friend to you, and pay you some day, if I can."

"Never you mind about paying me," said the senior member of the new firm, loftily. "That ain't the sort of chap I am! And I'm doing myself a favor as well as you, too. I'm lonesome, as I said, and I want a partner. We'll live together, and pull together, and share together. My name's 'Dad.' Guess you've heard of me. That's the only name I've got—never had another, as I know of. What's your name?"

"Peter Coggins."

"Well, Pete, you and I'll hitch up together now, and see what we can do. It hungry any? Had your supper?"

"Ain't had nothing since breakfast—and mighty little then," confessed Peter.

"Say, that ain't right! You jest come along. I sold out all my papers, to-night, and made forty cents. We'll go and get a couple of stews. I know where you can get a good thick stew for five cents. Come on!"

"Dad" led his new friend and partner to a basement eating-house, where the kindly proprietor served each of them a big bowl, overflowing with hot beef scraps and potato for a nickel. Peter hadn't tasted anything so good and satisfying for weeks. His heart went out in gratitude to his generous benefactor. "Oh, I hope the time will come when I can do something for you, Dad!" he exclaimed, as the boys went out into the street again.

"Mebbe it will—not telling," replied Dad. "But we won't be looking for it till it comes."

It was indeed a fine sleeping place for a homeless walf that Dad had discovered in the warehouse. On Long Wharf, and he had not only pre-empted that snug corner, but made friends with the night watchman by bringing him a paper every night, so he was never questioned or molested.

Now that Dad had taken a partner, he felt that it would be wise to introduce him to the night watchman; and as he did so he added diplomatically: "He's going to bring you the *Journal* every night, same as I bring you the *Star*. The *Journal* is great on baseball news!"

"All right, youngsters," laughed the watchman. "I'll save them both, so you can have them to use for your beds."

That first night's sleep in the snug warehouse, on a newspaper bed, and with a coverlet of newspapers over him, was luxury indeed to poor homeless Peter. "This is living!" he exclaimed to his partner in the morning.

"Yes, this is palatial," admitted Dad; "and I'm glad you feel the homelike atmosphere. Now, to-day, we'll sell papers on the same beat. I'll furnish the papers, and two'll sell them off faster than one. If any fellow tries to fool with you, I'll fix him!"

At about eleven o'clock that morning a fire broke out on Decker Street, where the partners were selling papers. It gained headway fast, and fire apparatus from all parts of the city was rushed to the spot. In the crowding and excitement Dad and Peter managed to duck under the rope and get in amongst the firemen, who were too busy to pay any attention to them until a strange accident

happened. The iron cover of a large sewer-trap was somehow dragged off and Dad stumbled into the opening and disappeared. One of the firemen saw him go down and flung him a rope; but Dad had been stunned by the fall, and the rank sewer gas was fast poisoning him. His little partner saw that Dad was done—unless something was done at once. "I'm going down into the hole," he spoke to the fireman. "Hold on to the rope for me."

The next instant the plucky boy was descending into the foul-smelling trap hand over hand. As he reached the bottom the fumes of sewer gas almost overcame him, but he groped for the unconscious form of Dad, tied the rope under his arms, and jerking it sharply as a signal for the fireman to pull up. When the rope came back to him, after Dad had been drawn out of the trap, he grasped it convulsively and was pulled up. For a minute his senses swam. Then the fresh air revived him, and with a policeman's help he carried the still unconscious Dad through the crowd and laid him on some steps. A passing doctor gave the boy a stimulant, and he roused. "What happened?" he asked. "Did I get into trouble with anybody, partner?"

"No, Dad. You fell into a sewer hole, and the gas 'most smothered you."

"Sure!" cried Dad. "I remember now. An' I'll bet you came down on a rope and helped me out—didn't you?"

"Ain't I your partner, Dad?" cried the visitor. "Of course I did!"—S. S.

Visitor.

Retiring—the Way to Victory

The whole world, watching the great armies of Europe during the first great attacks of the German forces, heard of nothing but retreat. Step by step the British and French were forced back, but those who were at the head of affairs still sent out messages that seemed to say that by retreating our armies would end in victory.

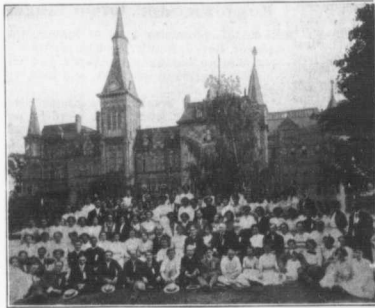
It appears a strange way of gaining victory. Retreat has, up to the present war, been only a softer word than defeat. But it appears that while the allies only kept together even though they kept retreating, they were virtually winning, because they succeeded in keeping the enemy from his great object of breaking through them.

This message will give comfort to those homefolk who have to face all that war means to a nation. It is wise sometimes to retreat early. All kinds of enemies press hard in war time. Extravagance and pleasure try to break in upon many homes. It is hard to give way in case people talk and see that you are economizing, but retreat is absolutely necessary if you are going to keep your fighting force intact.

There is honor in retreating, in preparing for anything that might happen; and just as our country needs every man she can get to join the army to keep the flag flying, so everyone at home ought to be doing their utmost to do their part to keep the home going—to keep all homes going. Give pleasure and extravagance a rest, retreat from them, and in the retreat give an arm to the wounded and the weak.

That is how you will eventually come to victory.—*Sunday Companion*.

A little girl who was just beginning to read her primer, was asked to spell cow. "C-o-w," she recited promptly. "How do you spell cows?" "C-o-w, c-o-w, c-o-w."



A SUMMER SCHOOL GROUP AT ALMA COLLEGE.

steal your papers and run off with them. If I'd only been here a minute sooner, I'd have whipped him! Say, but it was a mean trick! Why'd he do it?"

"He said I was trespassing on his beat," sobbed the small boy. "He said I had no right to do it, and he'd kill me the next time."

"The thief!" cried Dad fiercely. "There ain't no beats on this square. It's open to all of us. I know that fellow—the greatest cheat and bully on the East Side. Jest let me get hold of him, some day! He knows I want to do it. I've got more'n one score to settle with him. Say, little one, what are you going to do now?"

"I dunno," faltered the little boy. "I ain't got a cent left, nor no place to go to, nor nothing. Mother's dead, and father's run off and deserted me, and for the past week I've slept anywhere. My last quarter went into those papers, and now I haven't a cent."

"Say!" exclaimed the larger boy, taking hold of the little fellow's hand, "you jest come and live with me! We'll be partners. I'm kind of lonesome myself, and I want a partner. I've got a good place to sleep in a warehouse down on Long Wharf. It's warm and dry, with plenty of room for two. Will you do it?"

"Course I will!" cried the little fellow.

St. Thomas Summer School

The eighth session of the summer school of the Epworth League and Sunday-schools of Southwestern Ontario to be held at Alma College, St. Thomas, July 12-19, 1915, bids fair to equal if not surpass any former session.

This is a bold prophecy, since from its organization this school has each year exceeded the highest expectations of its officers and staff. The registration has steadily grown from 64 in 1907 to 225 in 1912 and over 200 in 1914.

The school has been conducted with a twofold object: first, to aid young people to a solution of the question of "Life investment," second, to furnish a delightful session



REV. F. E. MALOTT, President.

of recreation in a social, spiritual, soul-stirring atmosphere.

Of scores of testimonials the following will suffice—Mrs Gordon Wright of London says of the school: "Wholesome, intellectually invigorating and spirit quickening."

Rev. Dr. Riddell, of Edmonton: "I regard the school at Alma College as one of the best I ever attended." Another says: "I would not exchange the week at Alma for any other week in my life."

The forenoon studies are devoted almost exclusively to the Bible and Missions with four departments, viz: "Prayer and Life Talks," "Quiet Hour with the Bible," "Institute of Missionary Methods," and mission study classes. These studies are so interspersed with intermissions in the open air that weariness is entirely avoided. The afternoons are kept strictly free for recreations. The large six acre campus surrounding the college on all sides affords abundant accommodation for tennis, croquet, badminton, bowling, baseball, swings, etc. Part of the college grounds are sparsely wooded and ravined, with shady nooks and walks for pleasant strolls for those who like to get near to "nature's heart." The golf links and Pinafore Park and the Zoo are also near the college. Port Stanley and Lake Erie are easily accessible by traction.

The college building lends itself most admirably to the highest comfort and welfare of such an assembly, with its spacious corridors, commodious dining hall, homelike sleeping rooms, library, drawing rooms and large convenient assembly hall recently furnished with a splendid pipe organ.

No better word can be used to express the atmosphere of Alma College than to say, "It is home-like." The family life and social fellowship constitute one of the most delightful features of the school. Intellectual, stimulus, spiritual uplift, and physical invigoration also mark this week of study, prayer and fellowship.

The staff for the next session is almost complete. The following will assist:

Prayer and Life Talks.—Rev. C. A. Sykes, B.D., of Toronto.
Institute on Missionary Methods.—Rev. J. H. Arnup, B.A., of Toronto.
Bible Studies.—Rev. G. A. King, B.A., of Kingsville.

Study Class Teachers.—Rev. W. W. Prudham, B.D., Rev. G. W. W. Rivers, B.D., Miss Cora Sifton, Rev. A. E. Jones. (Others to be secured).

Vesper Services.—Rev. G. N. Hazen, B.A. Speakers for evening platform meetings will be announced later.

The management of the school have striven hard to keep the cost of attendance as low as possible, viz.: Registration fee \$2.00 to cover the expenses of the school and \$5.00 for board and lodging in the college for practically eight days. The Prospectus is now ready and will be gladly furnished to all who apply to the secretary, Rev. J. H. Osterhout, B.D., of Theoford, or the President, Rev. F. E. Malott, B.D., of St. Mary's. Early application is advised, as during the last two sessions the capacity of the college has been taxed to its utmost. All applications for rooms should be sent to Miss Gertrude Johnson, Alma College, St. Thomas, with registration fee enclosed.

Carman District

The Epworth League and S. S. Convention was held in the Union Church, Glenboro, Nov. 19-20, 1914.

It was one of the most helpful and enthusiastic conventions on this district.



GROUP OF MEN—ST. THOMAS SUMMER SCHOOL.

Thirty delegates registered, every appointment on the district with one exception was represented.

Some of the helpful features of the programme were:

- (1) "Prayer as a Power and the Most Direct Agency in Personal Work for Jesus Christ," by Rev. W. A. McKim Young.
- (2) "How Best We Can Help Our Boys," by Frank McCallum. Make a chum of him, be his big brother, help him form good habits, get hold of his conscience, not his collar.
- (3) The work of the Forward Movement and how to pursue it was taken up in a blackboard talk, by Dr. A. L. McLachlan.
- (4) Arrest attention, (b) awaken interest, (c) induce consideration, (d) enlist workers, (e) secure volunteers for life service, (f) obtain contributions worthy of Christian stewards.
- (4) Rev. Manson Doyle gave an inspiring address on "The Young People's Challenge to the Church and the Church's Challenge to the Young People."

The officers elect are:

Hon. president, Rev. W. A. McKim Young, Carman; president, Rev. G. R. Tench, Stockton; vice-pres., (1) E. Smith, Glenboro; (2) Dr. A. L. McLachlan, Carman; (3) Miss E. Maccreary, Treherne; (4) F. C. McCallum, Elm Creek; (5) Miss N. Sanderson, Holland; secy.-treas., W. H. Ewart, Stockton; rep. to Conf., Rev. E. R. Maunders, Holland; Epworth Era agent, Rev. C. W. Morrow, Treherne.—A. L. McLachlan, Sessonal Secy.

Vancouver District Epworth League

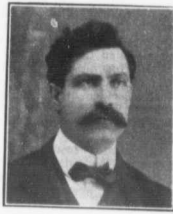
The Executive of the Vancouver District Epworth League was held in the Wesley Methodist Church dining-room, on Thursday the 10th day of December, at 6.30 o'clock.

After partaking of a luncheon the meeting was opened by a Scripture Lesson read by Rev. Mr. Lamb of the Mission Boat, *Thomas Crosby*, which was followed by a prayer. Ninesocieties responded to the roll call.

Miss Greenhill, of Central Mission, gave a short address on the work that this mission is doing and asked societies to help as much as they could.

The fourth vice-president's report was read. It was emphasized that all young men having a vote should use it in order to get good men elected and work for a clean city.

Mr. Lamb of the Mission Boat gave a very interesting address on his work in the north.—Grace Osburn, Corresponding Secretary.



REV. J. H. OSTERHOUT, Secretary.

Frankford Epworth League

The Frankford, Ontario, League recently held a Belgian contest. It gave scope for much study and expression. Ten general questions relating to the Belgian people—their characteristics in history, industries, social customs, etc., were submitted and the papers submitted to a competent committee. Examination showed some of these to be of excellent order. The losing side provided a treat for the winners. Such contests are commendable and might be more generally held among the leagues.

The Epworth League of St. Paul's Methodist Church, Calgary, held a very successful "Good Cheer Concert" in aid of the relief work being done by the church in the community. The concert took place in the large Sunday-school hall. The programme was mainly of a patriotic nature, and the hall was decorated with bunting and flags, forming a very attractive and striking display.

Despite the very cold weather, the thermometer registering zero, some hundred or more persons were present, and the collection amounted to \$13.30, which the Epworth League Principal Alma College, had great pleasure in handing over to the treasurer of the special committee engaged in disbursing relief funds.



REV. DR. WARNER, Principal Alma College.

To perform one's functions with fidelity and simplicity is to be both hero and saint.—*Edward Eggleston.*



REV. J. W. BAIRD, B.A., Past President.

Young Men and Older Boys' Conference

Peterboro, Dec. 28-30, 1914

THE success of the first Conference of the older boys and young men under the auspices of the Boy of Quinte Conference Epworth League, was assured at the opening meeting on Monday evening in George Street Methodist Church. Over 160 were enrolled, in addition to the speakers and about twenty ministers who accompanied the delegates.

Following an enjoyable meal served in the basement, the Conference began with a song service in the church from seven to eight, conducted by Rev. R. A. Whattam, Rev. E. W. Roland leading the singing.

The groups from each District were then organized with leader and secretary. Rev. R. G. Peever, pastor of the Conference church, presided at the evening session.

His Honor Judge Huycke, in an address of welcome, assured the young men of the heartiness of the welcome extended to them, and hoped that the Conference, called with so noble a purpose, would inspire every delegate to develop a Christian character, courteous, informed, cultured and firm.

Dr. F. C. Stephenson responded in words of cheer.

revelation of the possibilities of this practical way of developing all-round life and efficiency. With the words of Luke 2: 52, "And Jesus increased in wisdom and stature and in favor with God and man," as the divinely-given standard of efficiency, the need of a fourfold development most effectively presented. Boys who are backward in either the intellectual, physical, spiritual or social qualifications and fitness may find in this standard a test and an encouragement to measure up.

A practical demonstration of organized Bible Class work was presented by the Excelsior Bible Class of George Street Church, conducted by Mr. Carson.

A portion of Tuesday afternoon was given to group conferences for the discussion of the special problems of church work among young people. Rev. H. W. Foley, B.D., of Brooklyn, led those interested in the rural problem; Rev. C. W. Demille, B.A., of Havelock, the section on village work, and Rev. R. G. Peever, B.D., the conference on the problems as coming before the city church.

On Wednesday afternoon each District group of delegates met for a discussion on plans for carrying out the suggestions

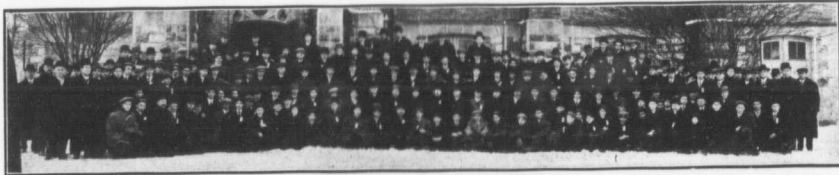
ference came to a close, and the message and inspiration it gave to its nearly two hundred members will not soon be forgotten nor fall of a far-reaching effect.

REV. W. H. CLARKE.

Nee pawa—Portage la Prairie District

The second annual Epworth League and Sunday School Convention was held at Portage la Prairie on January 6 and 7, beginning on the evening of the first day. Four sessions were held and a lively interest was sustained throughout.

The double theme of the Convention was "Evangelism—Missions," and the time was evenly divided between these two general subjects. The President, Rev. T. W. Price, gave the missionary address of the first session. The subject was "Empire Building." After referring to the British empire and its solidarity, he drew a comparison between it and the larger Spiritual empire, of which the ammunition is not bullets, but truths, and the motive power love. "The war is teaching us to think in world ideas." The unity of humanity was emphasized. In the army of this larger empire the young people of the Leagues and Sunday schools are soldiers. Mr. Price outlined the progress of our battle in the various foreign fields where mission work is



THE FIRST DENOMINATIONAL BOYS' WORK CONFERENCE, HELD IN PETERBORO, ONT., DEC. 28-30, 1914.

"Glad you've come!" was the word of welcome conveyed by Mr. Leo Copp. He said he hoped the boys would return determined to start more wheels turning.

"What we've come for!" was the response of Mr. J. F. Lane, of Oakwood. Not to gather a few notes to be taken home and forgotten, but to receive new ideas to put into practice, a new determination to put "first things first" in loyalty to Christ and the Book of books, by the help of the Holy Spirit.

A message to inspire enthusiasm for a high ideal of manhood was that delivered in the closing address of the evening by Rev. C. W. Bishop, B.A., Secretary of the Dominion Y.M.C.A. Each boy has a definite work before him, each a potential leader, for leadership is not so much born as acquired by the cherishing of great and worthy ambitions and the guarding of the life-powers from all that weakens and hinders.

The morning hour on Tuesday and Wednesday until 9.45 was given to devotional exercises and to Bible study. Rev. H. B. Kenny on Tuesday morning led the Conference in a study of the quality and joy of true friendship for Christ; and on Wednesday morning Rev. R. Bamforth gave one of his unique studies of Christian experience. The gripping power of these morning talks will not soon be forgotten.

The close relationship between the aims and methods of the Y.M.C.A. and the organized young people's work in the church was happily illustrated by the presence together on the programme of Rev. F. L. Farewell, B.A., of our own Field Staff, and Mr. Taylor Statten, Dominion Secretary of Boys' Work for the Y.M.C.A. Their presentation of the Canadian Standard of Efficiency was a

of the Conference in their respective Districts.

Following the service of praise on Tuesday evening was an inspiring address by Rev. J. H. Arnup, B.A., on "The Call to Arms."

A most enjoyable occasion was the banquet tendered by the Methodist people of Peterborough to the Conference. After the enjoyment of the good things provided, songs and music, appropriate toasts, and excellent speeches by the boys made up an hour that rang with wholesome jollity. In response to the toast to the Rev. Mr. Peever and the pastors, each minister present expressed in a few words his pleasure and interest in the Conference and its aims.

Amid the festivity and good cheer, a more solemn note was struck when reference was made to the boys who had volunteered for service for the Motherland and her cause, and a prayer was offered for their own and the empire's welfare.

Following the banquet, each District reported the resolutions of the separate conferences held in the afternoon, pledging themselves to earnest effort in the organizations of their home churches, to seek to win the boys now away from Christ and the Church, to fight the cigarette evil, and to hold in some of the Districts "echo" conferences.

Mr. Taylor Statten then took charge of the farewell and commitment service, in earnest words calling the boys to definite personal dedication of their best service to Christ.

At Mr. Statten's request the majority of the boys committed to writing some definite pledge of consecration or service. With the singing of "Blest be the tie that binds," the first Methodist Boys' Con-

ference done. "The nineteenth century made the world one neighborhood; may the twentieth century make the world one brotherhood."

Our Field Secretary, Rev. Manson Doyle, followed with an address on "The Gleaners." He pointed out that the method of gathering in the grain had changed greatly since Bible times. In connection with the spiritual harvest, too, the methods have changed. The Sunday school and the Epworth League are factors in evangelism. The speaker made an eloquent appeal for evangelistic work in line with the gleaner method—an appeal for individual personal work.

The morning session on Thursday was devoted to Missions and the afternoon session to Evangelism. After the opening exercises in the morning Mrs. Robert Buckingham, of Burnside, dealt with "The Challenge of the Foreign Field," and outlined the conditions as they are in China and Japan. She was followed by Rev. Arthur O. Rose, the home missionary supported by the District. Mr. Rose spoke of "The Challenge of the Non-English-Speaking People in Canada." Their challenge is, "Show us that of which you boast." Mr. Rose emphasized the importance of the public school—the Christian teacher is a missionary—and said our main hope is with the children.

Miss Ida Watts then dealt with home mission work among the English-speaking people in Canada. Rev. R. E. Spence, in opening the discussion, said the need when seen is the challenge. But we can meet it if we "Pray, study, and give."

Rev. G. H. Peacock read a most instructive paper on "Organizing the District for Campaign Work." "The pastor is the key to the situation: unless the clergy

are on fire it is useless to expect the laity to be interested." Examples were given of good results obtained in places where there had been systematic organization. Emphasis was placed on the need of creating a missionary atmosphere. The discussion which followed was led by Rev. M. C. Platt, pastor of the convention church.

At the afternoon session the "Stewardship of Time, Talents, and Money," were topics dealt with by Mr. Joseph Foreman, Miss Margaret Greenlay, and Rev. G. A. Colpitts, respectively. Mr. Foreman pleaded for the setting apart of fifteen minutes in the morning for prayer and Bible study. Miss Greenlay's paper was thoughtful and practical. She suggested such practical things as the use of autos in using their cars for a tenth of the time in Christian work. Rev. Manson Doyle summed up the three topics in a short address—"All for Christ."

Two stirring addresses at the evening session closed the Convention. Rev. Arthur O. Rose described the work among the Slav people in Winnipeg, and Rev. J. E. Hughson spoke on "Life Investment." His remarks were suggested by the miracle of the feeding of the five thousand. Two lessons we learn from this miracle: the lesson of sympathy and service and the lesson of faith. "Let us invest our loaves and fishes of talents and opportunities in Christian work and let God use them"—this was his final plea.

The Convention was particularly fortunate in having a generous supply of excellent music. The Portage la Prairie League entertained the visiting delegates to a banquet in the basement of the church at six o'clock on Thursday. Arrangements were made for campaigning in the District for missionary purposes and for organizing the Leagues where possible. It was resolved to hold the next Convention at Gladstone.

The following officers were elected:

President, Rev. A. W. Kenner, B.A., Franklin; 1st Vice-Pres., Miss Margaret Greenlay, High Bluff; 2nd Vice-Pres., Rev. G. H. Peacock, Carberry; 3rd Vice-Pres., Miss Miller, Rapid City; 4th Vice-Pres., Mr. Wilfrid Boughton, Arden; 5th Vice-Pres., Miss Maguire, Kelwood; Secretary-Treasurer, Rev. G. A. Colpitts, M.A., B.D., Macdonald.

A committee composed of Mrs. R. Buckingham, Mr. Joe. Foreman, Miss Taylor, and Mr. Harry Dennis, was appointed to co-operate with the Missionary Vice-President.

GUSTAVUS A. COLPITTS.

Centennial, Victoria

"The Centennial Epworth League of Victoria has a membership of about fifty-five, and the great majority of them are 'live wires' in church work.

"During the year the League has held several concerts in the Old Men's and Old Ladies' Homes as well as the various City Missions, and next year it is proposed to include in the schedule the military concentration camp at the fair grounds and the Seaman's Institute. The League is also responsible for one prayer-meeting a month at the 'Stranger's Rest,' one of our city missions.

"The missionary department is planning to hold a rummage sale in a vacant store near the church. The proceeds of this sale will be devoted to paying the League's share towards the support of Mr. and Mrs. R. E. S. Taylor, who are supported in China by the Methodist Sunday-schools and Epworth Leagues of the Victoria and Nanaimo districts."—Extract from letter, W. P. Hall.

Great abundance of riches cannot by any means be both gathered and kept without sin.—*Erasmus.*

Sentries All

What a spur to fidelity is that saying of Christ: "Lo, I am with you always"! You know the famous story of Napoleon and the sentry, whom the great general found asleep in a field of grain, overcome by the heat. The emperor took the man's musket and stood in his place on duty. When the soldier awoke he was filled with terror, seeing who was giving him that unworded rebuke. If you are asleep, Christian, some day you will wake up and find the King of kings on duty in the place you should have filled, and how great will then be your shame and fear! —*The Christian Herald.*

The triumph of resisting temptation would be impossible to any person had temptation been made forever impossible. The more we think of it the more we become convinced that the present life is a very good training school for free moral agents.

"Life is like walking along a crowded street; there always seem to be fewer obstacles to getting along on the opposite pavement; and yet if one crosses over matters are rarely mended."

SPECIAL LANTERN NOTICE

We have had so many enquiries as to our Lantern service that it has been quite impossible to answer all by letter as fully as the writers have desired.

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We have had a descriptive Leaflet printed, and shall be pleased to mail a copy to all who may wish information as to the way we provide Outfits for Travel Talks, Literary Evenings, and such like.

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Do You Know

What Miss causes in turn amusements and quarrels? Mischievous.

What Miss is distrustful of human nature? Misanthropic.

What Miss is not always honest? Misappropiate.

What Miss is provoking and a blunderer? Mistake.

What Miss can destroy the peace of home? Misrule.

What Miss is responsible for gross errors? Misdoing.

What Miss causes her mother sorrow? Misconduct.

What Miss proves an uncertain correspondent? Misdirect.

What Miss should the traveler shun? Misguide.

What Miss is unhappy? Misfortune.

What Miss meets with ill-luck? Misadventure.

What Miss is untruthful? Misrepresent.

Why the Boy Leaves

1. Did you ever know a boy who owned the pigs and the lambs, but whose dad owned all the hogs and the sheep?

2. Did you ever know a boy who didn't like to have a room of his very own with a stove in it, so that he could stay there even on a cold winter night?

3. Did you ever know a boy who didn't like to have a horse and buggy of his own? How did you like to ask dad for the horse and buggy every time you wanted to go somewhere?

4. Did you ever know a boy who didn't work better when he had a share in the crop, or when he had one field with which to do as he pleased?

5. Did you ever know, from being a boy, how the town-worker boy was envied because he had a room that was his very own; a room in which he could leave his trunk and good clothes and know they would be unmolested?

6. Do you realize that the way you felt under these conditions is about the way all the other boys feel?

7. Did you know that time and thought spent on boys will pay just about as well as time and thought spent on pigs, cows and sugar-beets?—Ez.

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