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SINGLENESS OF PURPOSE

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A TEXT that suggests the subject naturally occurs in the Gospel according to St. John, the fifth chapter and the thirtieth verse, where Jesus is reported to have said to those who were persecuting Him because He had cured a cripple on the Sabbath, "I seek not mine own will, but the will of Him that sent me."

Perhaps no other clause in Scripture expresses so completely what a single purpose means, and certainly no other character in history affords so excellent an example of what singleness of purpose is. As our divine exemplar, Jesus of Nazareth is our perfect pattern in all that pertains to character and conduct, no less than in what pertains to thought and life. But let us at the outset see what the word purpose signifies.

A purpose is a thing proposed or placed before the mind. It is that which one sets before oneself as something to be done, or something to be gained, or something to be reached. This definition shows that it not only implies an object, but also includes the end in view. It is thus a term of lofty import. Denoting a definite plan of action and a fixed determination to pursue it, it is something of which no person should be destitute. On the contrary, it is that which every one should have, and for two momentous reasons.

A purpose is momentous, first, because it is a *stimulus to exertion*. It acts as an inward force that impels us to exert ourselves and put forth honest effort. Acting within us as an impelling force, it enables us to produce desirable results. In that way it gives us both an interest and an aim in life, and makes existence real to us. By so doing it affects the course of our conduct and determines the trend of our development. Without something set before the mind, we shall have a listless attitude towards our work, and what little effort we may put forth will be misdirected.

A purpose is momentous, secondly, because it is a *secret of success*. Unless we have a purpose of some sort, we cannot hope to succeed in anything we undertake. That is to say, we cannot hope to accomplish much of value to ourselves or others, because without a purpose we cannot be certain of results. Having nothing definite before us, we do nothing and go nowhere with intent. A man without a purpose is like a ship without a compass—it is moving, but no one knows in what direction; or like a builder without a plan—he is working,



REV. DR. WORKMAN

but he is not sure what he will make; or like a watch without a hand—it is going, but it marks no hour and tells no time.

Notwithstanding the importance of having something determinate before the mind, there are people all about us who are leading purposeless lives. Aimlessly and listlessly they pass their days, considering neither what they are nor why they are here. They do not know, apparently, for what reason they were born, and do not care to be informed. Ignorant of what life means and reckless also of its meaning, such people do not really live; but, like so many human clods, may be said to only exist. Happy-go-lucky creatures, theirs is merely a haphazard existence at that. They are less rational than the beasts and birds, being less intelligent and less provident; for the latter not only obey the laws of their nature, but also provide for the wants of their offspring, as well as their own, whereas the former do neither of these things as they should.

Others about us have a purpose, but it is one of pleasure, or sport, or something no more profitable. A trivial purpose may be better than none at all, perhaps, because it helps one to organize oneself to some extent, and gives one a measure

of self-discipline. Sport especially affords a certain amount of self-control. But such a purpose is worth a very little, unless one have something loftier in view; because it terminates in self, and anything that terminates there ends where it begins, and for that reason, therefore, cannot amount to much. Pleasure and sport, however, are secondary considerations, and secondary considerations should be kept subordinate. Nay, they should not simply be kept subordinate, but made subservient to higher ends.

One cannot wonder that so many men make little headway, and that so many others fall, when one considers how the majority of them spend their time. The world is full of *ne'er-do-wells* and *good-for-nothings* because it is full of purposeless people, or people without a serious purpose. From the ranks of such people come most of the so-called derelicts of society, those unfortunate beings who are abandoned, like water-logged vessels, not so much because they are vicious or immoral as because they are indifferent to duty and destitute of purpose.

Then there are about us those who profess to have a plan of action, but meet with failure because they are unstable of soul, and, therefore, infirm of purpose. Unstable as water, they cannot succeed, much less excel; or, as the simile suggests, fitful and vacillating, they cannot achieve success, much less attain to eminence. These wander through the world wanting that steadiness of conduct which is necessary to accomplish anything of importance. Many a man who falls conspicuously might have had a brilliant career, but for his lack of stability; many another who is now forgotten might have had his name transmitted to posterity, if he had had a resolute will; and many another who is sleeping in an unknown grave might have made a record for great usefulness, had he pursued his plan of action calmly to the end.

There are thus three classes of shipwrecked persons, speaking metaphorically, who might almost as well have never lived, namely, those who have no purpose, those who have not a serious purpose, and those who have not a steady purpose. So far as society is concerned, it might be better for others, if not for themselves, had those belonging to the first class mentioned not been born, because such persons are always useless members of a community, and they are often most injurious to it.

Since a purpose stimulates to exertion and conduces to success, and since it is impossible for a person to succeed without a purpose, every man or woman, boy or girl, should have something well defined in view from day to day, and should pursue it steadily and seriously; for, while a person who has not something definite in view may accomplish a little, it will be an uncertain quantity, and what little is accomplished will be by accident rather than design. But he cannot reasonably look for anything of importance, as it is quite unquestionable that, unless we keep something before the mind as an end of effort, there can be no true prosperity and no sure success. And I may observe in passing that, because a purpose is connected with endeavor, our happiness, as well as our prosperity depends on having one and in resolving to execute it.

But what we keep before the mind as an end of effort should have a twofold character; it should be both feasible and useful. Now feasible signifies doable, and denotes the seemingly practicable, so that a plan is feasible when it recommends itself as capable of execution. All active people purpose many things, some of which they cannot do and some of which they come to see are not worth doing. Therefore, we should plan something possible of attainment, because it is as foolish to plan too much as to plan too little; and we might almost as well

not plan at all as plan what is impracticable. Then what we purpose should be useful, otherwise it does not deserve respect, much less success. But, striving earnestly and steadily after something feasible and useful, we have a right to look for a fair measure of prosperity; for, as Owen Meredith has aptly said,

"The man who seeks one thing in life,
and but one,
May hope to achieve it before life is
done."

Singleness of purpose, however, means a good deal more than merely seeking but one thing in life, as it depends entirely upon what that one thing is. A single purpose is generally defined as sincerity, or freedom from duplicity; but, while it connotes both sincerity and purity, the definition given is scarcely adequate. To have a single purpose, in the full sense of the term, is to set before us as an end of effort, the noblest thing we know or the highest we can find. It is, therefore, a lofty moral plan of action which we determine to pursue throughout the whole of life. A single purpose is not simply serious and steady, but indomitable as well.

The author of the Fourth Gospel tells us that Jesus sought not His own will, but the will of Him that sent Him. He aimed to do the will of the Father in

all things. That was the aim and end of His life, and to that end He devoted all His time and consecrated all His strength. So the fundamental object of a single purpose is the will of God. As His will for every man is holiness of heart and life, to have a single purpose is to have a single, uniting plan of action that encompasses and absorbs all other plans, every other being lost in it and swayed by it. It is, therefore, an all-governing purpose which, "like Aaron's serpent, will swallow all the rest." Expressed most scripturally, it is a holy resolve to execute the will of Deity or a sanctified determination so to make the divine will ours that we shall strive, wherever we are, to do out utmost and be our best.

Thus singleness of purpose is a comprehensive, all-embracing purpose to attain to moral perfection through the practice of virtue and the knowledge of truth. Such a plan of action will lead us, as if by our Lord, to take the same determination everywhere and put it into everything, because, to adapt the language of another, it reduces all duties to various forms of one great life-purpose. With a purpose like that, there will be no relaxation of effort and, consequently, no fixed limit to attainment; and so it will enable us to make a success not only of our work in life, but also of our life itself.

The New President's Tribulations

BY A PRESIDENT.

An Interesting Short Story Founded on an Actual Epworth League Experience.

"WHAT sorrow engulfs thee now, oh, grief-stricken maiden?" asked Perley Welford teasingly, as he came unexpectedly before his sister, who sat with a notebook in her hand. "You look like clothes blueing!"

"My trials have begun, oh, brother!" answered Alice tragically, "and my frail form bends low under the great weight of responsibility thrust upon me."

"Tell me all, thou sad one. If so be I cannot give thee the assistance thou needest, at least let me offer you the consolations of my sympathy."

"It's about League," answered Alice, throwing off the bantering tone. "You know, I've just recently been appointed President, and already I find myself wishing I had done more to help Mr. Fullerton when he occupied the position. The members have no idea how much their help is needed. Here is Monday afternoon, and League meets to-morrow night. I must have yet to get a leader for the meeting."

"I thought the leaders were all appointed by the Executive, their names published on the topic cards, and that they were in duty bound to be responsible for their own meeting."

"All true," was the reply; "but the topic cards are not yet printed, and because she did not know of her appointment as leader, Miss Beattie went away without providing a substitute."

"What has made you so slow about the topic cards?" asked her brother. "They should have been ready for distribution at the last meeting of the old year. I'm afraid you have been caught napping, little girl!"

"No, I haven't," replied Alice decidedly. "I called two meetings of the new Executive two weeks before the year closed. The first one was to select the committees, and at the second we planned the topics, leaders, etc. All this data I at once placed in the hands of the first vice, with instructions to have the cards printed at once. After a week she came to me, saying that she could not get the printing done, as one of the

Executive had not sent in a list of his committee."

"Why were the committees not chosen at your first Executive meeting?" interjected her brother.

"They were supposed to be, and were, in all but this case, but it took several more days to get that particular list, and then there was some delay at the printing office, so the cards are not out yet," and Alice gave a troubled sigh.

"You will have to impress upon your officers the evils of procrastination," laughed her brother. "But what are you going to do for a leader?"

"I don't know," was the almost hopeless answer. "I seem to have carried the heaviest burden of my life this week. If it were not for the fact that there is a side to it which is almost amusing, I think I should have been crushed by it."

"Tell me about it," said Perley, settling himself comfortably on the couch, "I like a joke."

"It's no joke, I assure you," warned Alice, "when one looks at it in the right way, but one can't help seeing people's little weaknesses. Let me tell you what I mean. When I learned on Wednesday that Miss Beattie was out of town, I phoned down to Mr. Emberly, the grocer, and asked him to take her place. He is such a good man, even though he takes no part in church work, and I thought it might arouse his interest in our League if he helped a bit, and perhaps eventually he might join us."

"Did he refuse?" asked her brother.

"No, he didn't. I got in some nice work before I gave him time to speak, telling him I was anxious for the first meeting to be a good one, and that the subject lent itself to the beginning of the year, and required wise treatment, and a few more nice things. Then I breathlessly awarded his answer. It came slowly. 'If it is very kind of you to ask me, Miss Welford,' he said, 'and I really would like to help you, but I am

so busy I am afraid to promise. I will call you up to-night after thinking it over, and let you know.' Although it was almost absolutely necessary for me to have an immediate reply, I feared a refusal, and so did not dare to press the matter further."

"Well, you only had to wait until night to find out his brother."

"That was the worst of it," answered Alice. "No word came that night, nor in the morning, until I phoned him at eleven o'clock, only to learn that he had fully decided that he would be too busy on League night to attend. Of course he wished me success, and hoped to be able to take some part another time, but that did not help me any just then," and the new President smiled rather dolorously.

"That was to let you down easy," said Perley, laughing as well, "what next?"

"The second one I phoned was Mr. Dalman, the new druggist. When he came here last year he joined League, and took a class in Sunday School, but has dropped out of both, and I thought we might work him in again. Besides, he is capable, and I really thought he could help. When I stated the case to him he raised the objection that it was very short notice, and that on that account he could not give me a definite answer till afternoon."

"Thank you, Mr. Dalman," I answered cheerfully as possible under the circumstances, "but please let me know as soon as you can, as if you refuse it will be shorter notice still for the next one I ask? 'I know that,' he answered, 'but I really can't tell you before three o'clock.'"

"Was he up to time?" questioned Perley.

"No, he was not. I sat up very late waiting for him to make up his mind, but no message came, and only after calling five times next morning did I get connection with him almost at noon, and then it was most unsatisfactory."

"What was it?" asked the interested listener.

"He told me to do my best to find a leader, and if I failed, to let him know on Sunday morning in church—you know he sits directly behind us—and he would be responsible. All my efforts were fruitless, so on Sunday I went to church prepared to cast the whole burden on his sturdy shoulders, but—he was not there!"

"Perhaps he stayed home purposely," suggested Perley.

"Please don't put uncharitable thoughts into my mind," said Alice reprovingly. "Let me proceed."

"On Monday morning I called him up at the store, feeling that it was quite impossible for him to refuse because of the lateness of the hour, and he was most cheerful in his assurance that because I hadn't notified him he had given up thinking of it."

"But, Mr. Daiman," I said, "you were not in church."

"No, but there is a phone in my boarding house," he answered.

"I'm sorry I did not know that," I replied, "but these people are strangers to me."

"Oh, well, in any case, I have a business engagement which calls me out of town on Tuesday evening. When you did not let me know, I felt free to make other plans. Really I thought this last remark uncalculated, for it just turned the whole responsibility of my refusal over on me, but I kept myself quiet while he smoothed my ruffled feelings by assuring me of help some other time, because these things were quite along his line. In fact it was second nature to him to help, and he hurged up the receiver with as much complacency as though he had led a dozen meetings."

Perley laughed heartily. "Who next, sister mine?" he asked.

"My next attempt was with Mr. Campbell, the merchant. He is one of the stewards, and church officers are all supposed to be Christians."

"What?" he exclaimed when he heard my request, "I don't know, Miss Welsford, I'm—I'm—afraid I can't—this time. I really—ah!—don't think I have time," and then, as a bright idea struck him, he said triumphantly "Why don't you get Mr. Holland, our pastor? It's more along his line, isn't it?"

"Mr. Holland is overworked already, and I don't like to ask him," I replied. "Besides, it would wonderfully help our League to have the presence and help of the Christian business men of the town."

"Well, that's so, but really for this time I think you had better apply to Mr. Holland."

"Then perhaps we can count on you to help some other time, Mr. Campbell," I suggested.

"Well, I'm afraid I can't promise that either, Miss Welsford. I'm very busy, but I'm sure you'll have a good meeting and make a most successful president. Good-bye."

"Patted on the back again," laughed Perley. "Who was your next victim?"

"This time I chose Mr. Trueman, the hardware merchant on King Street, and judging from his confusion it must have been the first work of the kind he had ever been asked to do. He floundered and stammered in a vain search for a reasonable excuse, until suddenly the thought came to him that he was to be out of town some day during the week, and it might possibly be Tuesday, so, of course, it would not do for him to make an engagement under those conditions. The evident relief in his tone showed me the true state of his mind, and all the while he was smoothing me down with polite expressions of sympathy and good wishes for the success of the League I was wondering just how much he realized the great need of workers

in this important department of the church.

"Thus it went on through the day. I became interested in knowing if there was one in the church who was willing to help, and I put a good many of them to the test. Like Diogenes, I was 'looking for a man,' and still more like him, I didn't find one."

"What in the wide world do you plan to do at this late hour?" asked her brother, with real anxiety.

"Well, I am not really cornered," answered Alice. "There is still Mr. Holland, and if he cannot help I shall take it myself. I would have planned this at first, only that, being new to the work, I did not want to begin by inflict-



"IT'S ABOUT LEAGUE," ANSWERED ALICE"

ing myself on the society more than is necessary. I shall call up Mr. Holland now."

Returning a few minutes later, Alice remarked in a gentle tone: "Mr. Holland is true blue. I told him my difficulty, and in spite of a severe attack of indigestion and a very busy day, he has promised to give the address and let me take the rest of the meeting. 'Like pastor, like people,' doesn't obtain in this case, does it? Listen, Perley, I really mean to keep asking help of those men until they begin to realize that they are really needed by the League. It is a new kind of 'Looking up,' but I am resolved to keep doing it until they undertake their share of the 'Lifting up.'"

REQUEST: If after perusing this number you deem it worthy of a word of commendation, do not write to the Editor telling him so, but let your friends who are not subscribers hear about it. You may secure a new name for our list. It is worth trying, anyway.

The New Book Room

On page 146 of our June issue we gave a general view of the building premises as they then appeared. Look it up and you will the better appreciate the various pictures in this number. On May 16th, when the general view above referred to was taken, there was not a sign of a column being raised. A very striking change began early the following week, and day by day the upright pillars multiplied, until the building outlines began to be very much in evidence. The latest views which we are able to give in this paper will be found on page 166. These were taken on June 13th, exact! four weeks after the one on page 146, in our June number. Comparing the three pictures one cannot but be impressed with the great rapidity with which modern building operations are conducted. The perpendicular columns weigh as high as ten tons each, the horizontal beams go to seven tons each. The weights vary according to the place and position in which each column stands and are regulated by the sum total of the weight they have to carry.

Many kinds of labor are necessary in such a gigantic piece of work as this new building, and a varied lot of workmen are constantly on the job. From the general overseer of the whole enterprise to the common laborer it takes many men to make the work go, and the methodical and systematic manner of employing all to best advantage, is a striking object lesson in the value of co-operation. "All at it and always at it," is apparently the slogan of the builders as it has been for so long that of the whole Book Room staff under the sagacious leadership of the Book Steward. It is the old and only true Methodist spirit.

In our next number we expect to illustrate how some of the men actually work on the job, and by the time you read our August pages the building will be almost too large to be included within the area of any ordinary lens. We will do our best, however, to picture this greatest undertaking of its kind in the history of our country, and to keep our readers well informed of its progress.

LANTERN EVENINGS

In our next number we hope to give a detailed list of the sets of slides which we shall have available for Social and Literary Evenings through the coming Fall and Winter season. We have added some excellent sets of travel in our own country, besides a number of informing and entertaining subjects of pictorial and literary value, and take all in all we think our stock will be in every way satisfactory to our friends who use the slides.

LOOK OUT FOR PARTICULARS NEXT MONTH.

LIFE PROBLEMS

We speak about great things, great events, great opportunities, but life itself is the greatest of all. That is something we all have. Events, time, circumstance, are incidental compared with that. No matter where this life is found there are marvellous possibilities in it. What we each need is a true thought about Life itself. The closing words of Morley's Life of Gladstone are striking and worth more than a passing thought in their suggestiveness. These words were one of the statesman's own expressions, "Be inspired with the belief that life is a great and noble calling; not a mean and grovelling thing that we are to shuffle through as we can, but an elevated and lofty destiny."

With a thought like that in our hearts there is little doubt but we can both be and do something.

Choosing a Partner

This subject has been suggested as a good one for me to say something about. It is a very serious one, anyway, but I suppose not more so than some others I write about. I have never just carefully

divine guidance. Perhaps this gave rise to the saying that a good wife is from the Lord. Follow the whole story through for yourself as found in Genesis 24th.

Choose, then, a partner of true worth, of good habits and associations; one of great modesty, yet firm for the right; one that is progressive and ready to learn; one that is willing to adapt himself or herself without repining to the emergencies of life; and above all, one who believes in the "faith" once delivered to the saints: the sanctity of the home and marriage ties. Details can be worked out afterwards, as they say, but be sure of fundamental things.

Party Politics

Is it safe to have anything to do with party politics? This is a question often asked. The system of government by party seems to be here to stay for a while, at least. There seems to be no other way. When looked at from a broad standpoint, as we ought, party politics is not a bad thing at all, but a good thing. Men will differ in their views about

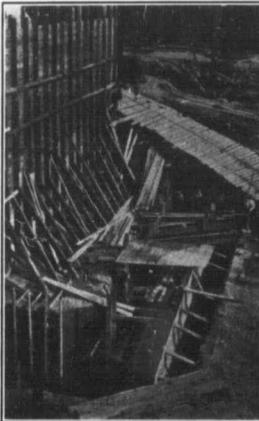
is anxious to know the truth he will be perfectly willing that the question should be discussed from all sides. The trouble is that some men look upon party politics as a very profitable business. They want to get in and get a hand on the country's till. To differ from them is to oppose their "business," just as Paul opposed the makers of images at Ephesus. Don't be frightened by this bugaboo of party politics. Get some principles and work and vote with the party that favors them in a way that commends itself to you.

The Need of an Architect

"You should not think of building a home without employing an architect." That is the way the advice reads about getting a nice home—which is a very practical life problem.

If we think we will try building without an architect there are a good many chances to one that we will go wrong. We may have a good outlook and a poor foundation, or vice versa. We may provide good material and have it poorly put together. The architect is our protector against fraud, as well as our best adviser.

In the building of character there is still greater need of an architect. Houses perish; character is eternal. We should build on stone rather than on sand, that is, on immovable principles rather than on shifting politics. Our adornment should be that of the heart, inward graces, rather than outward display. Under the



DOWN IN THE ASH PITS.



PLACING A COLUMN.



LAYING FOUNDATIONS.

attempted to set down my belief about this particular matter. Choosing a partner for life is a question that concerns practically everybody.

A typical case in this line is found in the story of Isaac and Rebekah. Of course we can eliminate from the situation the things incidental to the age, and ask what are the fundamental teachings. Bear in mind that more space is given to this than to the account of the creation of the world. That looks, by the way, as if life problems were comparatively of more practical importance than knowledge about the making of the world.

In this case choice was made of one of the same race, religion, and culture. There was some advance probably in the case of Isaac, but in the main this was the true. They went about the selection in a deliberate, prayerful way, seeking

things. Some will hold that reciprocity, for example, with the United States, is a good thing, and some will hold equally that it would be a bad thing—for the present, anyway. There is surely nothing wrong about holding opinions opposed to each other about this. In the course of discussion on these views they are submitted to searching examination by the public, and the truth is the better arrived at.

What is to be deprecated is resentment and bitterness arising because this one or that one differs from us. Let us agree to differ, and still keep ourselves open to learn from each other. Another objection here is when people say that such a question belongs to party politics, therefore don't say anything about it. What right has anyone to monopolize a public question and say to you or me, "You must not talk about that now"? If he

guidance of Christ, the great Architect of life, our characters will rise in beauty and strength, and fulfil a glorious purpose in the eternal order of things.

A National Spirit

The most of my readers are, I assume, young Canadians, and as such the makers of to-morrow. What is our greatest need in Canada? What will the future be? The future depends on the ideals of the present. We must get ideals, hold them high where we can see them, then strive with all our might to work them out. We are fighting for Canada as old Israel fought for Canaan. Foes resisted them on every side, but, first, God was with them. They set their hearts to worship and serve Him. They had courage in their hearts, they obeyed God, and they fought for their country—God's country.

Purity within was the main thing. We cannot emphasize that too well. Our national spirit should be pure, just, generous, Christian in the best and broadest sense. Read Canadian history; read the Bible with it and apply the principles taught to the affairs of to-day. Good citizenship is as broad in its interests as the kingdom of heaven.

Moral Issues

"In the long run it is only the moral issues that count," says a Canadian parliamentarian. We could wish that our politicians would act within the Parliament as well as they talk without. Many questions that are talked about are not considered on the moral side, yet questions of trade and finance have a moral basis. In these relations we are to do as we like to be done by. If we cannot square our business with the commandments we have no business there. The moral issues count. The British House of Commons has no "cross benches." A member must sit on one side or the other. That is the way with moral issues—we must take sides.

If we want our lives to count for something we must get on the moral side. We have seen a pebble thrown into the placid waters where a circle of waves was started. Then we have seen a larger stone thrown in. The new ring of waves completely obliterated the first. Such is the power of righteousness over evil. The

Heart Messages

J. MARVIN NICHOLS, DALLAS, TEXAS.

THE pilot is wise who notes where the lighthouse stands whose warning gleams mark the rocks on which ships go down. The listening ear catches the sound of the bell-buoy and keeps his vessel from hogging on the sandbar and stranding on hidden shoals. He is worse than foolish who will not sit and listen to the voice of him who lives in the gloaming. Grey hairs and furrowed brows mark the last days of a pilgrimage whose history is a guidebook to those who follow after. In the quiet of my study and in this hour of an enriched experience, will you sit with me for a while? Let's talk over things that are practical—practical in that they are wrought into the hours through which I myself have come.

The older life of the Church may be of a staid and settled type, but the young life is not to be thought insipid and wavering. The older life may be unable to adjust itself to a new order of things, but the wide, wide world of Leaguedom is simply the faith once delivered to the saints, and seeks to adjust itself happily to modern conditions. The same pillar of cloud by day and fire by night moves before us. The Shekinah abides with us as in the olden times.

Yes, the great aim of your life is to

constituency that is lifeless and formal. A stereotyped, freeze-to-death process Sabbath after Sabbath will produce a kind after its own order—dry, uninventing, cold, dead.

Just as well have a train whose engineer is dead at the throttle as to have a League conducted by an incompetent leader. The person who cannot find time for preparation to lead is not the one into whose hands so grave an interest should be committed. To lead is to make the topic a real intellectual feast. This is no child's play. To use *verbatim* the utterances of any paper means suicide. To repeat the thoughts of others word for word is a parrot's diversion. The Leaguer is no exception—we must recognize the cravings of the mind. Success is reached when each goes away saying: "I did not see it just that way before."

It does not follow that if the emotions are stirred the mind is therefore convinced or moved. The profoundest emotions are reached by way of the intellect. We therefore say, stir the emotions. The one whose emotional nature is stirred because some tremendous truth burns in his thought will stay stirred. Let us have done with this whimpering, effervescent, vanishing emotion arising out of a sad story or a tale of horror. All such



ENSURING PERFECT ACCURACY.



IS THERE "ALWAYS ROOM AT TOP"?



INSPECTORS IN CONSULTATION.

man who has right behind him will overthrow the influence and power of evil. We should make our lives into harmony with the moral laws of the world, then the "stars in their courses will fight with us and not against us."

Hard work is a good cure for hard times.

Credo

BOOK ROOM PICTURES

The pictures on these and the following two pages are from sermons made of the work in progress, and are intended to illustrate the various phases of the construction operations. They lead up to the larger views shown on page 166.

successfully build a character. That matter in its final consummation is entirely with you, my dear young friend. The quarries are full of material, the instruments of grace are at your disposal, the divine Ideal and Pattern still hangs amidst the shadows of Calvary. And what's the highest conception of your heart-life according to the standard of the fathers?

Are you really a devotional light? We cannot treat this question lightly. The individual answer is the pulse of every League. No Chapter is a perfect success unless it becomes an instrumentally used of God in the conversion of souls. The League of to-day is the Church of to-morrow. The devotional work that runs on a dead level, characterized by a cold-blooded formalism, will turn over to the Church of the future a

fares like mist before the rising sun. Truth will be mighty when the weeping prophets are gone and forgotten. Emotion that precedes intelligent conviction is a curse rather than a blessing. Aim at the inner heart. Don't move on the hypothesis that the last analysis of emotion is tears. The deepest agonies, the surgings of the soul, are for the most part tearless.

You must not forget the element of example in leading. Remember that the truth you teach is believed in proportion to its incarnation. No statement of fact is any more powerful than the heart through which it is filtered. What an awful thought! My dear young friend, if we professed less and lived more, there would not be so much of the blind leading the blind. It happens that every heart must be the final demonstration of its

own utterances. Above all things else, conscious salvation is an absolute essential in leadership and testimony.

Let me ask you this question: Has any soul been converted through your agency? If so, the goal is reached; if not, your real credential is gone. Our League must be a dynamic force. Wesley dreamed of spiritual empire. Everything must be mobilized for the conversion of souls. Whether rudely done or performed in the most artful way, the leadership that leads to Christ is a supreme success.

Perhaps the most positively needful element in profitable hearing is the capacity for the concentration of thought. I have envied the abstractions of some minds. Absent-mindedness is a necessary evil once in a while. Sometimes we address an incompetent hearer because he does not know how to shut out every thing save the question in hand. You can't think of two differently related things simultaneously. One could as easily write an obituary with one hand and a dissertation on wit with the other. You must cultivate concentration of thought. Try it once and see how far you've lost the power. Until you can do this, don't dare say that any service is "dry." Of course it is to a mind preoccupied like yours.

Another great factor is the utter absence of self. Unconsciously, unintentionally, we give undue weight to our own personal opinions. I mean to say that one way to hear is simply to have confidence in the ability of the leader. Enter upon every service knowing that the feeblest member may say something that will at least help you to discover an old truth in a grander and richer light.

Don't be a forgetful hearer. To forget a great truth argues the shallowness of the mind or a vacillating condition of character. Either one is an unbearable humiliation to an aspiring spirit. Every passing Sunday ought to endow you with some great fact that would throbb and thrill your entire nature for days to come. It's only a kingly spirit that can go about his daily avocation and yet have burning within a mighty truth that projects him along invisible and eternal lines. The forgetful hearer maintains unswelled his citizenship in heaven. Such a spirit is too great for meager, earth-born limitations. Lest he forget, he hears as for eternity.

The ultimate end of hearing is that we be doers of the word. How much we talk about this, and yet how little we know of its secret! The awful credential stares you in the face: "By their fruits ye shall know them." The heart that neither says nor does anything is on safer ground than he who professes much and does nothing. Oh, my dear young heart, be all that you say! The world has a legitimate right to expect that much.

Outline Studies in Social Questions

—III. The Care of the Poor—

ONE of the greatest of Christian duties is the care of the poor. From century to century this enterprise of Christian charity has expended with the growth of the Church. Never was the sense of responsibility for the poor so profoundly felt as at the present time. It is because of the general acceptance of the Christian teaching that the enormous sums devoted to charity in all civilized countries are uncomprehendingly borne. A generosity has been reached which philanthropy has never witnessed before, and for which the command of Jesus, "Distribute unto the poor," is in a very large degree responsible.

But this movement of charity has also been criticized to-day as never before.

What does this generosity accomplish beyond the satisfaction of the pious givers and the temporary protection and peace of the state? Is not this service rightly described by the modern revolutionist as an anesthetic administered to the poor to keep them from realizing their condition? Is not the continued distinction of wealth and poverty which gives Christian philanthropy its opportunity an outright confession that Christianity is a failure? Social agitators go so far as to say that charity is an insult, for there ought to be no poor. These questions lead us into the problem of industrial revolution, and as such will be treated later.

If, then, the practice of Christian charity has been at fault, what are we to conclude concerning the authority of Jesus as a guide for our philanthropy? Must we regard His teaching as unadapted to a scientific, complex age? For an answer we must turn to the teaching of Jesus and find a corrective for the errors committed in the Master's name.

In tracing the inner spirit of His teaching there must be recalled two principles which govern the conduct of Jesus toward the rich. The first is the low estimate of almsgiving as a virtue. He observes the abuse and the commercialism of much that passes as charity. "When, therefore, thou doest alms sound not a trumpet before thee." In the story of the Good Samaritan, the granting of money for relief appears to be one of the least important incidents. The priest or the Levite might have subscribed for the care of the sufferer without proving himself thereby a "neighbor." When Jesus announced the signs of His ministry He did not open the book to "Thou shalt surely open thine hand unto thy brother." He turned to the greater message, "The poor have good tidings preached to them." Again, when speaking to the Pharisees, He says: "Ye

foolish ones—give for alms those things which are within."

The second aspect of the teaching of Jesus is the doctrine of stewardship. Here is a sphere of charity of which the philanthropist, as a rule, takes slight account. It is entirely possible to manifest the scope and beauty of Christian love without going beyond one's commercial opportunity. A business man may so administer his affairs that they may be either a social peril or a social advantage. Such a person may not be known as a philanthropist, but he corrects that which brings to a large extent need of relief.

As stewards do we realize the food for thought in such a statement as, "It is more uncharitable to yield to the mania for cheapness in one's commercial purchases than to refuse alms to a beggar in the street." Indeed, it is a grave offence to obey the saying of Jesus, "Distribute unto the poor," and to leave unfulfilled that command of the apostle, "Owe no man anything." The teaching of Jesus, then, weighs the general conduct of life. It counts as the first principles of relief, the bettering of industrial conditions, and the abandoning of every form of injustice. In its truest sense it begins with the home.

It is significant to note that Jesus dealt almost exclusively with individuals. His compassion for the needy is an individualized pity, with special adaptations to each case. We have forgotten this to such an extent that the chief obstacle to Christian charity is the preoccupation of the individual with his own affairs and the dependence upon impersonal methods of relief. The reform now proposed in the name of scientific charity is in reality a return to the principles of the Good Samaritan. The emphasis is being placed upon "a friend," rather than upon "alms."

Two words sum up the change of method advocated by scientific charity. The first is classification; the second is anti-institutionalism. The relief of the poor has become too complicated to be dealt with in any single way. Different methods must be employed for different types. Those who cannot work, the aged, the sick, the defective, must receive continuous consideration. The "out-of-works" must be given employment, while the "won't works" must be corrected.

Here enters the second principle of charity reform—that of anti-institutionalism. Institutions deal with the masses of poverty under general rules, and even if the mass be of varied stuff when it enters the institution, it is likely to be, when it comes out, of one type—and that



THE FIRST COLUMNS IN BASEMENT.

A FEW DAYS LATER.

the lowest. The right place for the child is in the home, where he can be dealt with as a separate individual. The elevation of the poor is not to be accomplished by devices of legislation or organization, but only as one life reaches down and uplifts another life. Impersonal care is but an artificial makeshift for personal and continuous service. We must here, however, sound a note of warning: in being obedient to the instinct of compassion, we must use common-sense. Jesus did not cast alms everywhere to beggars.

We conclude then that the more relief is disentangled from officialism and routine and made an instrument of wise and loving personality, the more it approaches both to scientific charity and to the teaching of Jesus—not condemnation, but neighborliness. If the machinery of relief is to be substituted for personal service it must be discriminating, sympathetic and safe.

Every society finds it necessary, for its own sake, to provide that no person shall perish for want of the bare necessities of existence. This is a political and social necessity, insuring public peace and decency. Christian charity begins where political prudence halts. Too often the churches of to-day give only bread when asked for hope, power and life. This power is communicated not by legislation, but by contagion. Let us remember that only by being good can we do good and thus exert this influence.

(Based on Chapter V. of "Jesus Christ and the Social Question," by Prof. Peabody.—E. B. B.)

The Rock People

Peter, the impetuous disciple of Jesus, was called Rock. That seems strange when we think of the emotional temperament he had. But that very temperament was the hope for a strong man. It would appear that many men of great promise are lost to all usefulness because the Church does not know how to conserve their energies. Jesus stood between Peter and destruction. He was kind and patient with him. He magnetized Peter with his infinite love. Men like Peter make rocks, and churches are built on them. Rocks can be cut, polished, and built into palaces. There are cornerstones they serve high purposes. Rocks are steady. Oh, for loyalty to the right and to our task like that. What mischief people who have only a slight sense of loyalty may do by flitting about here and there driven by every wind of feeling, or a passing mood. Get your task and keep it. Isalah took up his life work once for all. Success or failure did not count. He remained true to his appointed task. He was another of the rock people.

EVERY METHODIST, AT LEAST, SHOULD SEE OUR BOOK ROOM PICTURES.

Extracts from Recent Missionaries' Letters

WRITING of the Austrian work, Smoky Lake Mission, Alberta, Rev. Percy G. Sutton says of the dangers attendant on the future:

"There is a danger that the spirit of liberty which these people find in Canada, and to which they are unaccustomed, will lead to many of them breaking away from the authority and restraints of the Orthodox religion and going into indifference and atheism. This is happening to some extent. We desire to show them that Christian liberty means higher, fuller service.

"Again, there is the danger that a man should be unsettled and filled with doubt about what he has been taught to believe, and that the opportunity should not occur to give him the constructive, vital truth. We keep before us as much as possible the positive, regenerating Gospel message.

"After three years among these people my thought is that that they are the material out of which great citizens and good Christians may come. They are hardy, adaptable, industrious settlers, they are making rapid progress. Their numbers are increasing not only by immigration, but they have large families. They are law-abiding and moral. Their sins and habits are those of peasant people. Some are given to lying, quarrelling and petty theft. They smoke unlimited cigarettes, and drink when they can get the chance. They are suspicious and distrustful of one another. The children, when they get the opportunity of going to school, prove to be bright and intelligent. Their attendance in most cases, however, is so irregular that they do not advance very far. However, I believe that in a few years we shall have many Ruthenian students in our universities.

"Every man is ready to record his vote and anxious to do so when possible for one of his own people! This part of the country is given into their hands. I do not think any but a Ruthenian will be returned in future from this constituency. They have been used to fighting politically and with racial bitterness in Austria, and they will take every chance of political power.

"I believe that as a people they will become good Christians and make their own peculiar contribution to the Kingdom of God. They have a capacity for suffering and self-sacrifice that, when devoted to Jesus Christ, will accomplish great things for the world."

Rev. R. O. Armstrong sends the religious experience (as written by the convert himself), of a blind Japanese who is now a theological student, and in the words of the missionary "one of the most interesting and inspiring young men I have met in Japan." His name is not

given or we would gladly append it. Concerning the mystery of his blindness he says:

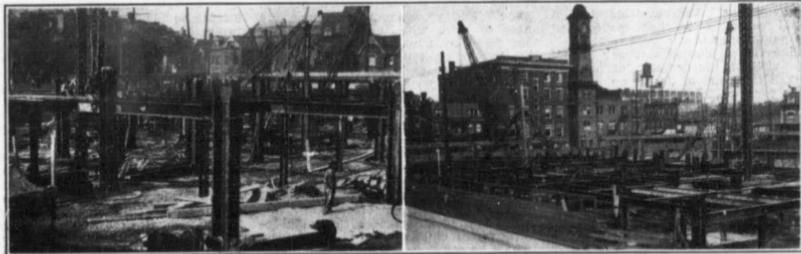
"One day when I was reading in the Bible I found this passage, 'Rabbi, who did sin, this man, or his parents, that he should be born blind?' Yes, such was the question that bewildered me so long. 'Why am I blind,' would I ask, 'while all others can see?' And the usual answer was this: 'Because you sinned in your previous life.' Now, according to the doctrine of Buddhism all the conditions in this life are the result of the conducts that we performed in our existence; all is promised before hand, and nothing can be altered in this life at all. Yet such an answer may be compared to giving salt water to a thirsty one; the more he drinks the more thirsty he becomes. But the answer given by Jesus was the most satisfactory solution of the ever-perplexing riddle of the Sphinx, that is, 'Neither did this man sin nor his parent, but that the works of God should be made manifest in him.'

"I was at the seventh heaven of joy to find such an encouraging explanation upon my blindness. For I have enough reason to say that it is most probable that had I not been blind I should have never been a Christian or have had no opportunity to find my own spiritual Father—straying from sin to sin, even into the eternal destruction at last. Oh, thank God that He made me blind, that I may see His glorious universe through Jesus Christ our Lord.

"At that moment a keen desire caught my soul and my heart that I should make such a gladness known to the blind brothers and sisters in Japan who most of them live in awful darkness both spiritually and materially. I have prayed for that purpose more than ten years. Now my constant prayer is heard, and I am sent here, to my great gratitude, to this school to prepare for the very purpose."

From Hamamatsu, Japan, Rev. H. E. Walker writes, and in his letter says:

"At Christmas time we received a roll of Sunday School papers from a friend in Dundas. I wish that friend could have read the real pleasure expressed upon the faces of the students receiving them. In my former letter I asked you for these old papers, magazines, post cards and wall rolls, etc. In Hamamatsu we have a population of 41,000, and the city is growing at the rate of two houses daily. In the Commercial School there are four hundred students, the Middle School six hundred, and next year we are to have a Higher Normal School. We have many soldiers in training, while the Normal School attendance mounts up to thousands, to say nothing of the children in the homes. Our field is surely large, but



MIGHTY SUPPORTS MULTIPLY.

GENERAL VIEW OF BUILDING, MAY 30TH.

not so large as to become impossible if we are systematic and careful not to waste even in the smaller things. Since I wrote you we have had four adult baptisms, while there are a few enquirers.

"We know that a tired body and a tired mind tend to immorality. Ought we not to include within our Gospel a provision for hundreds of young men and women as well as boys and girls for good wholesome exercise and amusement under proper direction? In our city we have few places where the tired body and mind can be refreshed. Objectionable places stand open, while no door stands open pointing to a reading room or game or music room. These are luxuries at present, and they ought not so to be where Christ has come to live. These we know are first necessities toward a Christian community. This door of opportunity is standing wide open for us in this city. Please take the opportunity into your prayerful consideration at once.

"If we are willing we can bring men to Christ. If changing our methods will help, then let us measure up to our opportunity. Wherever Christ is, the old and yet present miracle of salvation is experienced. People who will not listen to words will accept kindness, and out of little kindnesses grow close friendships. From friendship comes influence, and, if it be for good, it cannot stop short of God's presence. Dear Leaguers, let us be friends and lead them to Jesus."

A letter from "Kwausai Gakuin, College Department, Kobe, Japan," written by Rev. C. J. L. Bates, contains the following interesting paragraphs:

"Friends, believe me, the hour of our opportunity not only for our College, but for all Christian work is here. If we are willing to invest in it our money, our prayers, our love, ourselves, we can do much to help win Japan for Christ. And there is no better way to bring this about than to establish Christian schools.

"The whole situation in Japan is very interesting just now, not to say critical. A new democracy is rising. The common people are demanding a greater share in the conduct of the affairs of the country. The discovery of corruption in the navy has stirred the conscience of the nation, and has cost the recent government its life. And now the Emperor has called upon the venerable Count Okuma, the Gladstone of Japan, to form a government at seventy-seven years of age. The Count, against the counsels of his friends, who fear lest this venture may cost him his life, has obeyed the call of the Emperor and has gathered around him a number of the strongest and most progressive leaders of Japan. This government will be not only tolerant, but friendly to all good work.

"A few months ago Count Okuma—now the Prime Minister—visited our school. It was a great distinction conferred upon us. And since his visit on several occasions he has made most kindly references to our work.

"The Count singled out our school for a visit on the occasion of his trip through this part of Japan on account of his personal interest in private education. He is the founder, chancellor, and chief benefactor of Waseda University, one of the greatest private educational institutions in Japan. And he has been a veritable tribune of the people. He has been twice Prime Minister already. Now, at an age beyond the allotted span of life, he takes up the burden again. May God bless him richly in his great work!"

(For the complete letters, from which the above are but extracts, see "The Missionary Bulletin".)

The Junior Epworth League Our Unworked Mine

MISS C. S. CUNNINGHAM, ORILLIA.

WHAT is our thought in connection with our mines? When we talk of our wonderful natural resources, we boast of our mineral wealth, of our Porcupine and our Cobalt. And why do men cut great tunnels in the earth and work away in the darkness below? Not to add to what is there, but to bring to the surface the valuable deposit below, so that the gold may be circulated for the development of commerce; that the coal may warm our houses and keep in motion the wheels of industry; that the iron may be turned into great steel structures and all those many engines and machines without which our civilization would come to a standstill.

Boy and girl natures are like these mines—not empty caverns to be filled by parents and teachers. The old song, "Ram it in, cram it in; children's heads are hollow," expresses a hopelessly antiquated pedagogy. Nor may we even liken them to the white sheet on which we may do the writing; but to a mine of precious impulses, golden dreams, teeming enthusiasm and iron-like

And because this is the purpose of the Junior League, it is a mistake to make of the meetings a sort of children's service, modelled after the regular church services, where some adult addresses the children. At church the boy hears a sermon, at home he is preached at, and at school his attention is often directed to the moral in the physiology, history or literature lesson till his appetite for such is cloyed.

Junior League meetings should be services, not so much for the children as by the children. Let the Superintendent give a five-minute talk on the books of the Bible, history of the Bible, or history of the church, or on some of the questions agitating the minds of the children, but let it be instructive, not a sermon. Then let the children do the rest, let them plan the programme, choose the hymns, read the lesson, make the prayers, give the special musical numbers and the recitations and papers on the regular topic. What if the resulting programme is far from ideal and there are many flaws in the meeting? Never mind. It is their meeting; that



JUNIOR LEAGUE OF ZION CHURCH, TORONTO.

strength of purpose, potent either for good or ill. And just as the development of the mines means much for the success of Canada, so in our boys and girls lies the future wealth of our church.

But boy nature and girl nature are unlike our coal mines in this—though undiscovered by us, the power will not lie idle or undeveloped. The coal will be fired by some match and the devil will make the fire serve his purpose if we do not step in and turn it to definite good. And so we must recognize the need of work with juniors. I do not say for them. In the case of the coal we free it from the earth, we remove foreign substances from it, we place it where it can be of use, we apply the match, and then, apart from a little control, we leave the elements within to work themselves out and to accomplish our task in the process.

So we should not try to do things for juniors, but to make it possible for them to do. The principle of life is within, only seeking for expression. Educationalists now recognize this truth and seek to fasten the individuality of the child, to find the means by which he can best develop, through outward action, the vital principle within.

is enough to make it interesting to them, just as the cheapest house may be interesting to us simply because it is home, and the ugliest dog in town dear because he is our Carlo. The most faulty programme prepared with care by children is no more a failure than an adult's "perfect" one in which the children have no personal interest.

And the lessons we learn best are the ones we try to explain to others. So the child who prepares a paper for a meeting gets a new and better grasp of a truth he has heard before. Which will interest a child more in his heathen brothers and sisters, a talk by another or the task of hunting material for a paper? I gave one boy a book to read, as he was to prepare a paper on one of his chapters. Later, when I asked why he kept it so long before returning it, he replied: "Oh, but I wanted to read the rest."

But holding meetings is only one of the channels into which their energy may be directed, and perhaps it is one of the least important; yet because it is one of the easiest and most apparent, we sometimes allow it to take a primary place and are too satisfied with "good meetings" and not dissatisfied enough with the meagre results in other lines.

There are many boys and girls who care nothing for taking part in meetings, and some are too small to do so. Are they to be neglected and their energies allowed to go to waste or be used in wrong ways? Let it not be said that John is a good Christian because he attends regularly the church meetings. A Christian—adult or child—is one who seeks to put into practice Christ's teaching. "He that keepeth my commandments, he is that loveth me." And the command He laid so much stress on was "Thou shalt love thy neighbor as thyself"—and He was constantly urging by word and example kindness to the poor and the stranger. How can our Juniors love their fellow members? The makers of our constitution had the child's love of doing things, and these commands in view, when they arranged the various departments. The committees of the first department not only stress the spiritual side of the League and the solemnity of the pledge, but they are supposed to go after the stranger and the absent ones. The Sunshine Committee is supposed to look after the sick, to brighten their illness by taking flowers and fruit, to take sunshine to the shut-ins by singing or reading to them, to care for the poor, to be kind to dumb animals, and to make life happier for all around them in any way they can. Many are the tasks of love that may be assigned to them—and how fitting it is that the little ones should be made ministering angels.

The merry face of a child in itself is a blessing to the sad or lonely. And children love to do these things. They are naturally warm-hearted and sympathetic. The group idea is strong in children, and their work appeals to them partly because two or three can go together. But we must take care; the kind of work that appeals to 8-year-old Tom, 15-year-old Sam couldn't be coaxed into doing, and vice versa. We must study the various natures, if we would have a successful Sunday School.

The Social Department makes the stranger welcome, sees that the room is in right condition for the meeting, and plans social pleasures for the League. Who will say that this work is not worth while? It makes the child himself feel that he has a real place in the life of the church, that he counts one, and it prepares him to do effective work later in looking after the many little details that make or mar an otherwise successful church.

The Missionary Department aims to give the children more definite knowledge of mission fields and workers than they can gain from missionary addresses, and thus to give their natural interest a more permanent basis, to start them in giving of their own, and in systematic giving, if possible. The value, the real devotion, lies not in the information gained from the talks given so much as in the impetus imparted to the one who studies while preparing a talk on the children in some foreign land. Children are naturally a little selfish, but if they can see how their self-denial is going to help an actual boy or girl in another land, they will be willing to give up some pleasure or perform some task in order to get the money. Really the schemes they think of, once their enthusiasm is aroused are surprising. We should seek to train them to give from their own supply and not get the money from the parents for this specific purpose; else the chief educative value is lost, and soon the interest will dwindle too. "Where your treasure is, there will the heart be also."

This boundless enthusiasm, this readiness for any undertaking, is the chief joy and encouragement of those who lead in junior work. Without its re-

freshing power the task of leadership would be too great. For there are many difficulties, not only those of a practical nature, where our plans do not succeed, where those we count on for the programme fail us, but difficulties of a more serious kind arising from our inability to read child nature and from spiritual weakness on our part.

It is so easy to lose sight of the spiritual side of the work, to let the numerous activities of the League overshadow its chief aim, the fostering of the inner life of the child, in realizing which these should be a means, never an end.

In the boy and girl of 12 and up there is a greater spiritual unfolding than we ever realize and an intense yearning for loving help to which we must respond with sympathy and understanding and a personal touch.

Our constitution makes the J. L. membership age limit from 8-14, but if there is no intermediate society, hold the older ones in the League till of their own accord they seek an active part in the adult League. At this time they need the friendship that working together with an older person in Christian work naturally brings. Intensely alive as never before, and perhaps never again, to spiritual truth, full of a newly-awakened religious consciousness, carried away by religious emotion and then distressed as the feeling subsides, with intellectual questions to be solved, how much they need a friend! and yet how shy and reticent they are when it comes to talking of these things. With thoughts and emotions confused, how can they ask guidance? It is only as one works with them, seeking to convert into practical activity these new impulses, that the impulses themselves are revealed bit by bit—that questions are asked one by one, that show the trend of thought. Youth can only unconsciously reveal its inner self, which it has not yet analyzed, and blessed is the leader who can read these half revelations and by tact become the needed friend who will tide the soul over the period of spiritual adjustment. For these hidden streams of emotion must not be allowed to go to waste. James says: "When a resolve or a fine glow of feeling is allowed to evaporate without bearing practical fruit, it is worse than a chance lost. It works so as to positively hinder future resolutions and emotions from taking the normal path of discharge."

In our leadership of our Juniors we must always remember that the personality of the leader counts more than ways and means. "All truth comes to the world through personality," said Phillips Brooks. May God fill us, may

the current of His power radiate through us, so that the souls of boys and girls may be made to shine by contact with ours.

ENGLAND OVER ALL

*Little England! great in story!
Mother of immortal men!
Great in courage! great in glory!
Dear to freedom's tongue and pen!
If the world combine to brave thee,
English hearts will dare the fight—
English hands will glow to save thee,
Strong for England and the right!*

*England over all,
Whatso'er befall!
If we live or die,
This shall be our cry—
England over all!*

*Woeful nations, ever-slow,
May desire thine overthrow!
Selfish tyrants, vainly jealous,
May conspire to strike thee low;
Let them strive with armies banded,
Let them plot with fool and knave;
England strong, and single-handed,
Shall defy them to enslave!*

*England over all,
Whatso'er befall!
If we live or die,
This shall be our cry—
England over all!*

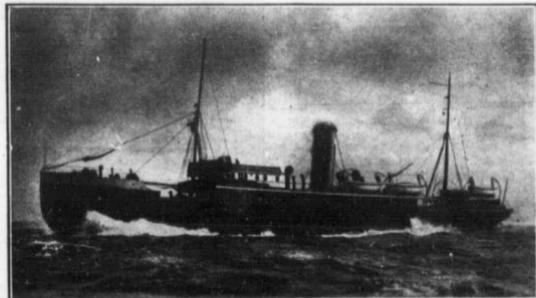
*England first in art and science,
First in letters, first in fame—
Earth's example and reliance,
Free and worthy of the name,
Reains, the light of freedom spurning,
Rise and fall and pass away;
England with that lantern burning,
Stands superior to decay.*

*England over all,
Whatso'er befall!
If we live or die,
This shall be our cry—
England over all!*

Toronto. —R. WALTER WRIGHT.

There is a happy man in everything. It is said that a shrewd old lady heard her married daughter say: "If my husband doesn't do such and such a thing, he'll find himself in hot water."

"My child," said the old lady, "a man is like an egg. Kept in hot water a little while he may boil soft, but keep him there long and he hardens!"—*Exchange.*



THE LINTROSE.
(See pages 158 and 159.)



Amateur Photography



Photographic Hints for the Amateur,

C. A. COLES

WHEN gaslight printing is being done with the gas over the table, a chair may be put on the table, underneath the light, and the developing and fixing dishes placed under the chair, or pushed on one side when loading the frame. For printing, the frame may be put on the seat of the chair, and in this way one ensures each print being made at the same distance from the light. The shadow which the chair throws upon the table makes a perfectly safe light for working.

Copying Hymns from a Hymn Book—This requires a camera that has a double extension and an anastigmat lens. When it is desirable to reproduce the type to the exact size, the quickest way is to approximately focus to the desired size, then if it is not quite large enough to rack out the lens a trifle, and then to focus by sliding the whole camera to and fro. When once the correct position has been found, a stick should be cut carefully, so that one end just touches the subject and the other the front of the camera, then whenever that particular lens is used, and the object is to be photographed to its own size, one simply has to focus, keeping the front of the camera and the object both touching the stick all the time.

To hold the copy flat, an ordinary printing frame is the best for the purpose.

Slow plates are the most satisfactory for copying purposes, owing to their fine grain and greater latitude in exposure.

Under-exposure is caused by making instantaneous pictures in places where the light is not sufficiently strong to impress the object or view upon the sensitive surface. It is detected in development by the image appearing very slowly and by the lack of detail in the shadows. In such an event it is desirable to transfer the film or plate to a weak developer and thus prolong development as much as possible.

Over-exposure is easily detected by the film darkening evenly as soon as placed in the developer. Over-exposed negatives are lacking in contrast and deep shadows. By acting promptly the negatives can be saved. Add a few drops of a 10 per cent. solution of bromide of potassium; bromide having been added to the developer, it will not do for any other negative, unless it is known to be over-exposed.

In making gaslight prints or lantern slides, the distance the printing frame is held from the source of light materially affects the time of exposure. Approximately the exposure varies as the square of the distance. Thus, if the correct exposure at 12 inches be 15 seconds, at 24 inches it will be 60 seconds.

It is best to have a standard distance from the light for printing from average negatives. Dense negatives should be printed nearer to the light to attain a soft result. Thin negatives should be

printed further from the light to get as plucky a print as possible.

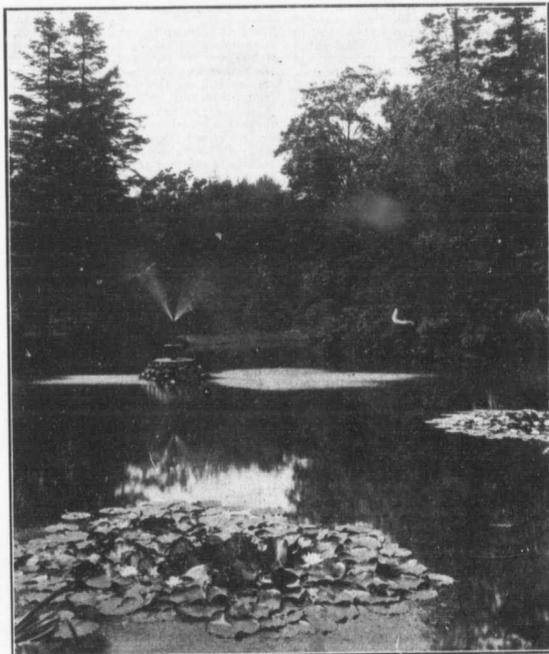
The sensitive side of all photographic papers can be recognized at once by the way the paper curls. However flat it may be on the whole, there is sure to be some little curl to it, the curl always being with the coated or sensitive side inwards, that is to say, the face is concave and the back convex.

With the rapid plates and lenses now available, the possibilities of home portraiture at night (without the use of flashlights) deserve more attention than they have as yet received. The modern dining room, generally illuminated by a central shaded cluster of electric bulbs or incandescent gas lights, affords conditions altogether favorable to success. In such a room we have a brilliantly illuminated, although confined, area, within which exposures of from two to six seconds will usually suffice to give a good negative of a figure subject within the light area. If the light has a colored

shade, the use of color sensitive plates is imperative. These plates will materially aid in shortening the exposure and in securing shadow detail. Necessarily, an anastigmat lens, with its large aperture, is a decided advantage in this work; but the amateur with an ordinary hand camera will find plenty of pictorial possibilities within his reach after the first few experiments.

Failures.—In making prints by the various processes failure is generally directly due to neglect of the working instructions given. Should the worker meet with difficulties, he may be certain that he has failed to meet some of the necessary conditions. Let him set to work again with the instructions in front of him, and success will be certain, for there is no simpler process than printing.

At this particular season of the year watch the temperature of your developer, especially your plate developer—it should register 65 degrees.



THE LILY POND IN BEACON HILL PARK, VICTORIA, B.C.

Finger marks are useful in detecting criminals, but they have no advantages in the various photographic processes.

Do not touch the film with the fingers. But always hold the plate by the edges.

The plate is best dusted by gently tapping one edge against a table or bench, or by passing an absolutely clean, dry velvet pad very lightly over its surface.

Spots.—Clear circular or irregular spots, with a slight depression in the gelatine film, are due to air bubbles adhering to the film, or to the accidental presence of oil or grease in the developer or dishes, or to solid particles of some greasy substance, such as paraffin wax from the stoppers of bottles in the developer. Spots of this character may also be produced by scum on the surface of a mixed developer that has been allowed to stand. Once formed, the only way to deal with them is to spot them out, but as the scum or grease is easily visible on the surface of the developer, the formation of such spots should be avoided by rejecting or filtering the developer.

No lens of the rectilinear type can compare in quality with the best anastigmat. The general character of this lens is that it gives sharp definition over the whole of its field of view, even with full aperture. Anastigmat lenses can now be purchased on cameras costing as low as \$11.25.

A blurred image may be due to imperfect focussing, shaking the camera during the exposure, motion of the subject during exposure, or imperfect registering between the focussing screen and the dark slides.

A reversed image, that is, positive instead of negative, is commonly caused by the admission of light to the plate or film during development, and is especially liable to occur during the prolonged development of a badly exposed plate in too strong a light.

N.B.—Next month's page will be devoted to ANSWERS TO CORRESPONDENTS. Send along your questions. Address them to the Editor so that they will be in hand by July 10th at the latest.

Hard on James

Mrs. Gordon had recently moved into the neighborhood.

"I thought I would come and tell you that your James has been fighting with my Edward," said one of the neighbors, one morning, as she called at Mrs. Gordon's door, "and settle the matter if I could."

"Well, for my part," responded Mrs. Gordon, haughtily, "I have no time to enter into any discussion about the children's quarrels. I consider myself above such trifling things."

"I'm delighted to hear it," was the reply. "I'll send James over on a stretcher in an hour or two."—*Exchange.*

A glue factory stands near a certain railway. Its charms are not for the nose, and therefore a lady always carried with her, when passing this point, a bottle of lavender salts. One morning an old farmer took a seat beside her. As the train neared the factory, the lady opened the bottle of salts. Soon the whole car was filled with the horrible odor from the factory. The farmer put up with it as long as he could, and then he shouted, "Madam, would ye mind puttin' the cork in that 'ere bottle?"—*Exchange.*

What smells most in a perfumer's shop?

The nose.—*Chicago Tribune.*

A Word to the Man in a Regular Rut

Do not believe all the hard things that are said against getting into grooves. Grooves have a first-class use for everyone. Everyone gets into some of some sort. If not the right sort, it is the wrong. Without it there is no rapid way of getting along. Every train tells us the advantage of rails, and accidents tell the disaster of getting off the rails.

Last winter Niagara Falls were frozen. We had pictures of the huge rugged wall of ice and the mammoth icicles. When the rumble and roar of the Falls was silenced, many residents in Niagara city lost their sleep. Tourists have been known who felt dead tired after a long day's tramp, yet lay long awake in a Swiss hospice on account of a little mountain torrent that flows by the hospice, gurgling and splashing over its pier, gurgling and splashing over its pier, gurgling and splashing over its pier, gurgling and splashing over its pier. When they did sleep the splutter got into their dreams. We are such creatures of habit that some cannot sleep in strange beds or be at ease in strange company. Some miss their lullaby, some their familiar faces, some their snuffs.

It is a pity that the golden use of grooves in reading the story of Marianne Faringham's arduous life. Possessed of few advantages to begin with, and having many cares to face all through, the pugnacious, pious woman kept a sunny heart, discovered what she could do, and set herself to do it. She kept to her own lines in a life of constant industry. There is no room for the blues in a heart so gracious and so busy. "Such a life is inconceivable without good nature and good habits, and these cannot be had nor held in that indifference, in peering away on one's own path one comes on the hidden riches.

Our line, our groove, our beaten track! There is nothing to beat it. Marianne Faringham found her gifts, shook hands with work, and did what she could. She courted no girls and won the confidence and she did. She had a poetic gift, and she cultivated it till her best impressions took living form in songs for which thousands waited weekly. She began to write, and at last to edit. Where would her fame have been if she had neglected her own silver groove? Not here to be ar-er-rite for "The Times," nor leader writer for the money market. Yet her womanly influence lives in a multitude of homes, and will last through generations yet unborn—a genial, simple, saltily influence that was all on one plous line through life, and is findings its line of succession.

Dr. Arnold, of Rugby, worked his own vein of ore with splendid manliness and tact. Did not the boys say it was a shame to tell Arnold a lie; he'd be sure to believe you? His to make trustworthy to follow and trusting them? His to call up honor from its secret place! His letters reveal the interest he maintained in their religious welfare. How sterling it all is! Who can doubt that in following his line he found his greatness?

David Brainerd lived in a groove of prayer. In prayer he exercised himself till the habit formed his character. We know his soul, as we know any other soul, by his character. It was a praying soul. Says he: "I wrestled in prayer for the ingathering of souls, for multitudes of poor souls, in many distant places. I was in such an agony, from sun half an hour high till near dark, that I was wet all over with sweat; but oh, my dear Lord did sweat for such poor souls! I longed for more compassion." And he is in the noble line of saints.

It is not running in grooves that is wrong, but only running in wrong grooves.

The more we think it over the plainer it is that as much can be said for ruts

as can ever be said against them. "Such freedom from bias as human nature is capable of" is admirable in its way. Perfect freedom from unfair bias is more admirable still. But bias grows like evergreens in a life of good habits. Ungoverned by preference, one grows wild. This is a line to goodness; a narrow way that is safer than the broad way. Every sound principle is a good groove.

There is a bad bias as well as good; there are ruts that throw the cyclist in the mud and overturn the omnibus. Perhaps it is easier to get into bad grooves than good ones. Anyone can wear the broad arrow if he chooses. One need not fake much pains to show the white feather. Brambles, simpletons and cowards flourish without culture. One might do a great deal worse than be mightily biased against them.

Good hearts must have good habits; must be "like wax to receive," like marble to retain them. Have good rules and keep them; keep your boots and shoes well shined.

No one need pique himself that his own are the only good ones while he follows his own line. If one must "be content to fill a little space that God be glorified," it matters nothing so long as the little space is big enough for God to visit. The blessing of good rules is that when they get absorbed into character they are rules no longer, but abilities and powers, useful proclivities and helpful dispositions; they become pleasant tendencies in the right direction.

Get on good lines, and keep on them, for the sake of avoiding bad ones. The devil is sometimes best beaten by keeping off his tracks. Neglect his companions, don't deal at his shop. Show him the cold shoulder, and before very long you will get the same treatment from him. Fighting is not the only way of conquest. It is the last word in a quarrel, but not in a heaven-born life.

Grooves! Everyone is what his habits are. Habits! They are the limbs of the soul. Limbs! They are just the things by which we can be of use. Let all love good grooves, and let no one say a word against them, for they will keep us on the right rack to the Celestial City.

"How use doth breed a habit in a man!"—*Rev. J. E. Gibberd, in Sunday Companion.*

A New Consecration

We need to realize a new consecration in this work of the coming century. Let it never be forgotten that it is not enough to have new methods, new machinery, or new institutions, but that our hearts must burn with the sacred passion of saving the young! No amount of up-to-date machinery will atone for lack of love and fidelity in the teacher. The worker among children must first love Christ, and then, for Christ's sake, love the child. When this true Christian love is felt, there will be patient study of each young life, and a fostering care which will protect the child from evil. Dr. Arnold is reported to have said of one of his scholars, "If that boy goes wrong, it will break my heart." The Quakers have a beautiful phrase, "to quicken the germ of life already in us," and the supreme work of the teacher is to bring to fruition that divine life, the germ of which has already been implanted by the Spirit of Life and Love.—*Rev. Walter Norton.*

What is the difference between a cloud and a whipped child?

One pours with rain, and the other roars with pain.



The Glorious Gospel

The adjective is Paul's. He used it in writing to Timothy. Just what was in his mind we may not fully know, but it is plain that to him there was everything in the Gospel message to give him abundant joy in the proclamation thereof. What to you is the chief glory of the Gospel? Does it lie in the knowledge imparted; of yourself, your relation to God, your duty to your fellows, your possible destiny hereafter? Does it consist in the joy it excites within you as you realize your sins forgiven, Satan's rule overthrown, Christ's service welcomed, spirituality developed? Is it in the charm of the future life with all its rapturous delights of eternal rest and reward? Is it in the consumption to which it points for redeemed humanity through the power of the atoning Saviour of men? The questions may be multiplied, but these are sufficient to set you thinking, as the phrase has set us thinking—What is the Gospel to me? Is it glorious? How much of its glory do I know? How much of it am I showing forth to others?

Thankfulness and Courage

Paul had been arrested, tried, imprisoned. As a free-born Roman citizen he had appealed to the Emperor, and after much delay had been sent on his perilous journey to Rome. The voyage had been a very tempestuous one, so much so, indeed, that it was only by a miracle that they escaped with their lives. After wintering at Malta for three months, they took passage in another vessel and in due course landed on the shores of Italy, and then began the long and wearisome tramp to the metropolis. Word had gone on ahead to the Christians there, and in the enthusiasm of their love for the Apostle, a company started off to meet him. Some of the band remained at Three Taverns, a station some thirty miles from Rome, and some pressed on for another twenty miles to Appii Forum, where they met the Apostle and the band of soldiers having him in charge. We are told that when Paul saw the true-hearted company of believers who had come to give him such royal and unexpected greeting, "he thanked God and took courage." And little wonder!

After months of hardship and discomfort it was comforting to meet those of tastes and purposes similar to his own. We have all felt the encouragement and help there is in a hearty, Christian handshake. The heart bounds with gladness as we feel the warm welcome from those we have learned to love, and who love us. So was it with Paul and the Roman Christians.

Just how the Gospel first reached Rome we are not told; but it is certain that some five years before this Paul had written his wonderful letter to the young and growing church there. In this he had expressed his desire to see them, and now the desire was to be fulfilled, though under strange and thrilling circumstances. The greeting was not of strangers, though they were perhaps meeting for the first time; but of persons wishing one another well, and working for one another's interests. So Paul "thanked God and took courage."

You have felt, like Paul, that there are disheartening forces at work about your pathway, and that it is sometimes in the midst of toil and trial that you labor on. It may not be literal shipwreck that you have to encounter, and yet you come sometimes face to face with unexpected difficulty, and it seems that disaster threatens to overwhelm you. In the midst of it all we often feel a great sense of loneliness steal over us and depress our souls so much that we almost despair of success. Then is the time for the exercise of a mighty faith such as he showed when he said

in the midst of the shipwreck, "I believe God." Better times are not far ahead. Fear not!

There is at times such an almost overwhelming sense of failure in our lives, that we can scarcely keep heart. Untoward temporal and material circumstances oppress us, and we groan, "being burdened." But in all and through all hope sings her sweet song of trust, and the day comes when we feel the transport of joy that assures us all is well. We meet others who are one with us, and feel encouraged. So we learn from this incident the great value of hearty and loving Christian greeting. Speak the word of inspiration, of help, of hope. If need be, go out of your way to speak it. How much those Roman Christians must have loved one another and Paul to go so far to meet and accompany him.

Remember that there is room in every Christian's heart for thanksgiving, and abundant cause in every life for praise. "He thanked God." For what? Do you ask? I fancy Paul could recall immediately many reasons why he should give thanks; but the one great reason would be that he was in God's way of work. True, it was not an easy or a comfortable way; but it was God's way, and that was enough. Is it not so still, dear friend? When we feel that we are where God wants us, and where He can use us, it gives a deep gladness that nothing else can equal. And, knowing this, let us, too, "take courage."

There are great unchanging truths for us all as for Paul. God is! God's Word is unfulfilling! God's work is progressing! God's people are our friends. We may meet them everywhere and feel the delightful influence of their love and help. Your lot may seem hard; but examine it well before you conclude that it is hopeless. Thank God! Take courage! Go bravely on doing your best and helping someone else, and you will soon rejoice that the same gladness and abiding peace that came to Paul are in the world to-day. The future from which you shrink will lose its terrors if the Lord and His people are yours. And as the crosses of earth are lovingly borne they lose their weight, and like Paul we can face whatever may come, strong in "courage" to endure to the end and win a crown of life.

Know the Bible

We saw recently the tabulated results of a test paper which in the form of a questionnaire had been sent to a number of people in order to ascertain their general knowledge of the facts recorded in the Bible. The report was not flattering. Generally speaking, we do not place much dependence on this form of investigation, and yet from various evidences which have come directly to our notice, we feel confident that there is not anything like the general knowledge of the Scriptures among the people that there should be. Ours is a generation highly privileged in possible intelligent acquaintance with the Word; but too few of us are making the most of our opportunity. Bibles were never so numerous, facilities for concerted study were never so accessible, "helps" were never so cheap,—and yet Bible knowledge is not so general as it should be. The reasons are doubtless varied, but one only shall we mention here. It is the failure of the home to present attractively the simple narratives of the Scriptures to the little children. A book of Bible stories, retold by some outside person, cannot take the place of the living voice of the parent as the story recorded in the Book is read to the eager, listening child. The best book of Bible stories is the Bible, the best reader of such stories for the child at home is the parent, and none of the events or experiences of after life can ever erase from the memory the indelible impressions made in earliest childhood by such parental instruction. Canada needs, and that right soon, a revival of simple and direct Bible-story-telling in the homes of the people everywhere. Rabbi Judah truly said, "The boy of five ought to apply to the study of the sacred Scriptures." Rabbi Solomon as wisely wrote, "When the boy begins to talk his father ought to converse with him in

the sacred language and to teach him the law; if he does not do that he seems to bury him." We need more Bible knowledge; the time to begin imparting it is early childhood; the place is the home; and the persons to first teach the little ones are the parents. If they fail all subsequent efforts by outside persons are carried on at serious disadvantage and cannot realize the fullest possible good results.

The Brightest Thing in the World

"Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun."

What Solomon said so long ago, we repeat to-day—the sunlight is "sweet" and its influence "pleasant." Sunshine is as indispensable to the world to-day as in the ages past. Without it our earth would soon become a barren waste; dreariness, desolation and death would universally prevail. Thanks be to the great Father who causeth His sun to shine upon us without stint or partiality. The sunlight is His messenger of loving kindness. By it He speaks, and over valley and mountain, river and lake, ocean and prairie, city and country, His sweet message of peace is breathed and the glad evangel of His mercy sung by the bright and dancing sunbeams. In happy unity they witness everywhere to His glad Presence—generating light, radiating heat, preserving health, perfecting beauty, and maturing growth in all nature about us. These "sweet" and "pleasant" rays without are appropriate emblems of the Sun of Righteousness within. Sweet indeed is the light of the created sun in the visible heaven above us, but sweeter far the light of the uncreated Sun in the heaven within us. All that the one is to the world of nature the other is to the world of spirit, and He is indispensable to life eternal as His sun in the firmament is to the life temporal. Live in the sunshine, and as you bask in its radiant beams, enjoying its healthfulness, remember that all it is to the body Christ is to the soul. Live in Him. Under the glad sunshine of His smile find your spiritual *all*.

There is an inner as well as an outer world that needs sunshine. Human life has its dark side. Sombre clouds hang over many homes, and misery and woe make desolate many a heart. The one great need of the whole earth to-day is sunshine—happy symbol of the love, kindness, sympathy, tender-heartedness and compassion by the exercise of which the whole race of man may be cheered and blest. It is for us, living in the sunshine ourselves, to help others into it and so diffuse its warmth and blessing all around. Our social relations to others should bring brightness into their lives.

If any little word of mine may make a life the brighter, if any little song of mine may make a heart the lighter, God help me speak the little word, and take my bit of singing, And drop it in some lonely vale to set the echoes ringing.

Were this the desire of every Christian heart to-day, how quickly would vanish much that darkens human lives, how widely would be diffused the light and joy of real genuine Christianity! Let it be our aim then to make our religion a thing of brightness. Thus will it shine around us on the darkened pathways of our fellows, and the influence of our lives will be one of good cheer all around.

The sunshine is our assurance of the Divine Presence. It speaks to us all of hope. Who can contemplate the unceasing witness of the sun to the faithfulness of God without catching a measure of inspiration therefrom? Let the night be never so dark and gloomy, the morrow brings the day. "Weeping may endure for a night; but joy cometh in the morning." Look up, then, faint heart. Never despair. Yours may have seemed a stormy day in which "clouds and darkness" have been "round about Him;" but the Light has never gone out, and now as forever He is the strength of thine heart and thy portion forevermore. . . . "The Lord God is a Sun and a

Shield; He will give grace and glory, and no good thing will He withhold from them that walk uprightly." Bravely, hopefully face the future, and if perchance the sun of earthly prosperity and blessing may seem to have set, and all be dark about thee, there awaits, not far away, a better land where darkness never lowers to afflict with hideous shadows the tried child of God. Into that land whose Sun never sets thou shalt go and behold the King in His beauty, and the more "sweet" and more "pleasant" brightness of His Presence shall shine around thee evermore. Even now may your vision be clear, your prospect bright, and your whole soul warmed and comforted by the brightness of the Holy One.

Sad indeed is his state who cannot see the sun! Eyes blinded by distrust, that behold none of the pleasantness of the Heaven-born Sun, are indeed a calamity. May He who gave sight of old to man give us all eyes to see His Presence and hearts to walk in His Light!

Weeds

Summer is the season of both flowers and weeds. The best kept garden has some of the latter, and only by constant vigilance and untiring diligence can they be kept from intruding themselves in increasing numbers and size. Youth is life's early summertime. In it the flowers of a beautiful character burst from the budding stage of early childhood with all its promise, into the maturing fullness of expanding manhood. The process of growth is one of great joy to anxious parents and expectant teachers, and no sight is more fair or lovely to look upon than the gradual and sure development of Christian character in our young men and maidens. But youth is the season of weeds as well as of flowers, and as in our gardens so in our lives, constant care and tireless labor are needed to prevent the rapid multiplication of their undesirable and unprofitable growths. As into the most carefully tilled garden plot some weeds will obtrude themselves, so into the most thoughtful mind and most watchful heart evil will seek an abiding place. They only are wise who are ever on the alert to see the first manifestation of aught that will mar the beauty of soul or dispossess the positive Christian virtues, and at first sight ruthlessly evict the intruder. Keep your soil and your soul both clear of weeds.

Helpful Companionship

Because our company is congenial is no proof that it is the best for us. A young Christian must be sure that his own tastes and desires are pure and ennobling before he can determine the value of companionship. If my heart is right and my friend's influence on me tends to confirm me in righteousness, his companionship is helpful and I am bettered by his friendship. But if in any degree I am conscious in after hours of any depreciation of goodness in me by reason of his company, no matter how pleasant the time passed with him may have been, he is not helping me to be the best Christian I have the power to become. There is the supreme test of persons and places, of pastimes and pleasures, and if in the long run of life I am not helped by them they are not good for me. The same is true of my influence on others, and to do them some little permanent good should be my aim in daily intercourse with my fellows. Only so can true friends, like David and Jonathan, strengthen one another in all that resembles God. And this is the real end and aim of friendship. Companionship may or may not tend to the cultivation of the highest interests of the soul; friendship always does. A companion may work me injury though not of direct personal intent; a friend will be always on the alert to do me nothing but good. Friendship is always helpful; companionship is sometimes very harmful. A companion is ours as long as in our presence; a friend is ours no matter how many miles may separate us. Friendship based on spiritual affinity is akin to heaven.



HAVING crossed the Gulf during the night in the splendid new steamer, *The Lintrose* (see page 153), or her equally fine sister ship, *The Bruce*, you find yourself at about 5.30 a.m. entering the harbor at Port aux Basques. Here the train is in waiting to convey you across the huge island to St. Johns, over six hundred miles away, according to the railway. In the early morning, with a clear atmosphere and a rising sun the quaint old port of entry and the neighboring village of Channel make a very attractive picture. But there is no time to go sight-seeing here. Get the magic chalk circle of the Customs officer on your baggage, entrain and away.

MANY romantic views await you. Every curve of the railway (and there are many) brings new sights before you. If you have the good luck to be halted on your journey by some simple obstacle do not blame the management or bewail the "accident." Get out and look about you. This pretty spot was snapped while we were held up at Little River. Without the delay we would have missed the real beauty of the spot. Because of some hours' halt we were able to roam around in happy freedom until the engine was once more on the rails and ready to continue on its proper way. Every adverse condition in life has some compensation.

FISHING! Surely! Do you not see the two men in the picture? One is a tourist, the other his guide. While the train was still they both were active. Fully accoutred for the hoped-for battle with a sprightly salmon, they lost no time in seeking the engagement. How they fared we do not know. While they fish we go shooting—with the harmless camera gun—and whatever pleasure the fishermen may have they are welcome to. Ours is the greater, and perhaps our "bag" is even more prolific than their "catch." It certainly is more permanent. But salmon are not "fish" in Newfoundland. Nor are tourists fishermen. They are merely sports.

HERE are a pair of real fishermen. Their stock-in-trade is fish, genuine *Cod*-fish. All other varieties are but of minor value. The cod is the one genuine and staple product of the sea, and whether by line or trap, off the coast or away on the "Banks," the harvest on which the fisherfolk of Newfoundland depend is the season's catch of cod, the one and only "fish" of which they speak or think. Their boats are of necessity strong and heavy, yet under the impetus given by stalwart and skilful rowers, or driven by the free winds of heaven, they move like veritable things of life. You don't know graduate seamen until you have seen Newfoundlanders.

HUNDREDS of coves, and in hundreds of these, fishing villages, all along the coast, greet your delighted sight as you journey along. And that they are beautiful to look upon goes without saying. Whatever there may be of hardship to many of the outport folk who reside here through the bleak months of winter, certainly to the summer traveller every nook and corner is a new revelation of nature and of life. When the atmosphere is clear and the horizon unobscured there is literally "beauty everywhere." When a Newfoundland fog really settles down you had better shut your eyes; you might as well, anyway! But even fogs have a bright side.

ONE cannot picture the glorious colors with varying tints all radiant in softly blending hues that are seen in a Newfoundland sunset. This little "bit" was taken from the rear of the train as we went forward in the transparent atmosphere of a June evening. Only by what it suggests to the imagination of the reader can any conception be formed of the splendors of the declining day as they were spread before us by the incomparable skill of the Master Artist. Nature may have made living hard and hazardous to many in the Ancient Colony; she certainly has given the people her best skies to look upon, even though she does hide their loveliness betimes.

THE Newfoundlanders are not all slow to take advantage of modern inventions and improvements. The boat in the forefront of this scene is driven by "power." The schooners in the distance are "bankers" which have put in for bait. Hundreds of such schooners are coming or going the season through. This picture was taken in Carbonear on a rainy day.

NEWFOUNDLAND

EACH Newfoundland outpost seems to have its own special attractions to the unaccustomed sight of the tourist; but Quidi Vidi ("Kitty Vitty" will do) is the queen of them all. Situated only a couple of miles from the capital city, St. Johns, this superlatively quaint old place is worth more than a passing call. In one of the most picturesque situations one can imagine, with its own peculiarly alluring narrow entrance to the diminutive harbor, and with varying types and styles of residents and residences, it has gained for itself a name and a renown that reaches every transient summer tourist in the metropolitan city near by. If you go to St. Johns and fail to visit this ancient little port you will make a mistake. It is worthy of a fuller description than this brief paragraph can give. When we saw it last and took this little picture, the charm of the place was very alluring.

ON the occasion of our latest visit to Newfoundland, it was nearly all sunshine, and our wish to "snap" a genuine fisherman in his "oilskins" and in the rain was likely to be disappointed. But on the last morning of our stay in Carbonear, the elements were kind and a summer shower was seemingly ordered for our special benefit. Under an umbrella to protect the camera from the rain we stood to take this unposed trio of sturdy men on the wharf. They are true to type, representatives of as brave and bold, as hardy and hearty a lot of men as have to meet Nature's wildest moods anywhere. One learns to trust the sagacity and judgment of such men in more matters than pertain to their daily toil. Honest in purpose, sincere in conviction, godly in character, many a rough exterior contains a strong man. Not all Newfoundlanders are Christians, but Newfoundland Christians seem to us to be of a peculiarly sturdy and virile type.

THE two fishermen shown here are cleaning up their morning's haul. The fish, having been cleaned, are prepared for curing. Whether in small lots as caught from the ordinary dory, or in larger schooner, cargoes brought in from Labrador or the "Banks," the process is practically the same. The labor involved is very great and in many instances is shared by the women as well as performed by the men. To ensure a well seasoned and profitable lot of first grade fish for the markets necessitates a succession of steps in handling that is surprising to the inexperienced land-lubber. The men in our picture are proficient in their business. Two are fishers of fish. The other is a fisher of men. Rev. Dr. Curtis, who was making but a passing call on Messrs. Taylor, did not know that he was unconsciously posing for his picture. But a gentle and slight move of the camera brought him within the lens area, and there he is. Business men are they all, and most of all happy in the King's business, as we all should be.

AFTER schooners have been away to the fishing grounds and have completed their load, they of necessity return to the home port to unload. The fish are only partially cured. The important process of sun drying has yet to be put through. Here on the wharf is a schooner unloading. She has brought a cargo from some outpost to St. Johns. Men and boys handle the fish, which are sorted by a competent examiner, and the various grades are passed on for the perfecting that precedes the final sale and shipment. Vessels ply from St. Johns and other Newfoundland ports to the various markets of the world, for the cod of Newfoundland are in demand everywhere. It is a most interesting study to watch the handling of the fish as it passes from one stage to another until the finished product is ready for its ultimate market. Our conclusion was that whatever the fishermen get for their wares they deserve it all.

THIS is a common sight in Newfoundland. During the fishing season, on bright days one sees fish spread out to dry in the sun almost everywhere. Exposed to the drying influences of sunshine and air during the day, and carefully housed from dampness during the night, the curing process involves a tremendous amount of handling and is back-breaking work. Curing codfish, like everything else that is worth while, is not an easy job, but well done it is a paying one. At best, however, the annual income of the average Newfoundlander is comparatively small, and only a few of the hard-working fishermen make anything more than a bare living.



TRAVEL SCENES

EPWORTH LEAGUE TOPICS

Epoch Makers in Church History

III. Athanasius, the Creedmaker

JULY TOPICAL STUDY FOR THE THIRD DEPARTMENT.

Lesson—Col. 1: 9-23

FREDERICK E. MALOTT.

Among the great bishoprics of the fourth century there were three that by their splendor and antiquity outshone all the others. These were Rome, Antioch and Alexandria. Of these Alexandria was in many respects the most important. At this period the Alexandrian Bishop was the only Bishop in the world who bore the name of Pope. An ancient writer says of him: "The head of the Alexandrian Church is the head of the world."

The Egyptian capital was not only the most powerful city in the East at this time, but it was the greatest centre of religious and educational activity as well. One evidence of the greatness of the Christian Church there is seen in the number of great men it gave to the world. In the third century it gave Origen, and in the next century it produced a still more remarkable man—Athanasius.

Athanasius was born in Alexandria, about 296 A.D. We have no sure knowledge of his race, his lineage, but we know that his parents were Christians. He received his education in the common schools of the city, studying among other things the Greek philosophers and poets. At a very early age he attracted the attention of Alexander, Bishop of Alexandria, who took him under his patronage, ordained him deacon, and later made him archdeacon—a position of importance in those days, as the archdeacon became the bishop's private secretary and frequently succeeded him in his episcopal office. It was in the capacity of bishop's assistant that Athanasius first came into public notice.

Those were days of great intellectual activity. Everybody was a theologian—sailors, millers, travellers, shop-keepers, barbers, all discussed theology. Every street corner, every shop was a scene of untempered and often heated discussions. Quite naturally men differed in their views on many questions. The Greek free spirit of enquiry seems to have taken possession of all the Eastern world.

Now, at Alexandria, at this period, a controversy was raging over the question of the relation of Jesus Christ to God the Father. Was the second person of the Trinity co-eternal with First? Was he created or uncreated? In what sense was he the Son of God? Did his Sonship give him equality with the Father, or was he on a lower plane? Was he more than man and less than God, or was he very God. These were the questions men were asking. And they were intensely interested in them.

We can have little idea to-day how strongly they held their various views on these questions and how vehemently they opposed each other. To-day men still differ in their opinions on these same questions, but the creeds of the various Christian Churches put Jesus Christ in a position of equality with the Father.

At that time one man led the thought of the Christian world in another direction. That man was Arius.

Arius was a Lybian by birth, but he had received his education at Antioch

under a remarkable presbyter named Lucian. From Lucian he seems to have imbibed his views about the person of Christ. At Alexandria, where he was in charge of a church, he began quite late in life to teach his views. He denied that the Son was co-eternal with the Father, though affirming that he was begotten before time and that by him the Father created all things. He thought this would prevent the idea that there were two Gods.

Arius was a man of fine intellect. He was enthusiastic in his preaching, and had won a strong following by the earnestness of his efforts and by the purity of his life. But Alexander, the bishop, regarded him as a heretic and excommunicated him from the church. He refused to give way, and sought help among the Bishops of other churches. He took a unique way also of winning a following among the people. He explained his doctrine in verses set to music, and soon people everywhere were singing the words of Arius. We know the power of singing and the influence of hymns, and we can readily understand how widespread the views of Arius would soon be by this clever method.

The controversy soon reached Rome. Constantine the Emperor had become Christian, and the Christian religion had been made the religion of his empire. The supreme idea of the Roman Empire was the idea of unity. Constantine feared that this controversy would disturb the unity of the church. In the church of the West the minds of men were turned more to government, more to the practical ends of life. They were less given to speculation.

The Emperor, not understanding the gravity of the question, tried to mediate between Arius and Alexander, but failing in this he called a great Council of the Church in the year 325 at Nicea. Nicea lies across the Bosphorus from Constantinople and about forty-four miles distant. Here assembled in the spring of the year 325, representatives from all the churches of Christendom. Dean Stanley has given us, in his History of the Eastern Church, a vivid account of this great Council. It was the first and greatest of the seven great Councils. It is said that 318 bishops, with their attendant deacons and presbyters, were present. The Emperor presided. Arius and his followers presented their views. Alexander and his followers met and refuted these. But Arius was not to be silenced. His strongest opponent of Arius, his deacon Athanasius was the real defender of orthodoxy.

It must have been a stormy conference, for hot words and even violent deeds marred the proceedings. Men seemed to forget that they were followers of the meek and lowly Christ, over whose person they were disputing.

Arius was at this time sixty years of age. He was a tall, thin, eager, excitable man. There was something strange about his appearance. Yet he had great degrees of volubility in calmer moods, and he was a good debater.

Athanasius was twenty-seven years of age. He was a man of very small stature (Julian taunted him with being a dwarf), but he had a face of almost angelic beauty. He had remarkable mental powers, and the energy and ability with which he defended the orthodox cause awakened the jealousy or admiration of all who heard him. Arius, defeated by

the cogent reasoning of Athanasius, withdrew from the Council. His book was burned. He was banished.

The Council formulated what is known as the Nicene Creed, in which the views of Arius were distinctly denied. This Creed is the only Creed that is common to Greek, Romanist and Protestant Churches alike. The Apostles' Creed was in use in various forms before this, but just what it was formulated in we do not know. Later, in the fifth century, there appeared what is known as the Athanasian Creed, which is believed to be a later development of the teaching of the great Alexandrian deacon.

The work of Athanasius did not end with the Council of Nicea. In 328 he was elected bishop as successor to Alexander; but he was not allowed to rule in peace. The controversy was not closed by the Council of 325. For fifty-six years it raged. The Emperor Constantine died an Arian. His successors sided now with one party and now with the other. Bishops were deposed and restored accordingly. Arius died in 337, but his followers continued the strife. It was more than a war over words. Athanasius felt this, and for forty-six years he continued the defence of his views. During the years that he knew the comfort of a peaceable day. He was deposed again and again. He was called before Council after Council. He was accused of all sorts of crimes, from witchcraft to murder. But in the end the cause for which he gave his life triumphed. Arius died, and the Church became again orthodox on this point.

Athanasius has been called "The Father of Orthodoxy." He was the chief theologian of his age. A writer of the sixth century said of him, "Whenever you meet a copyist of Athanasius and have not paper at hand, write it down on your clothes."

Gibbon, the historian, regarded Athanasius as the most remarkable man of the early church produced. He says of him that he displayed a superiority of ability and character that would have fitted him far better than the degenerate sons of Constantine to rule the Roman Empire.

Honesty

Micah 6: 10-16.

FOR CITIZENSHIP MEETING—FOURTH WEEK IN JULY.

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

"Full measures, strict weights, true samples, full service, strict fulfilment of engagements are some of the manifestations of honesty." "The prophet Micah was arraigning the spirit of dishonesty rampant in his day. The 'store of wickedness,' the 'lean ephah,' the 'balances of wrong' and the 'bags of false weights' were the examples of social dishonesty to be found in the days of the prophet. To-day the desire to become rich quickly, the heartless competition, and the rivalry between capital and labor have developed a spirit of dishonesty similar to that of the prophet's day.

UNFAIR COMPETITION.

To supply the public with necessary goods is an honorable business. When we spend most of our energy crowding out the other man, we are dangerously near questionable ground. Keen competition leads to adulteration, false measures and false weights. The Secretary of Agriculture for the United States testified that thirty per cent of food products are adulterated goods. "Competition defrauds the customer who buys the goods, drains and brutalizes the workman

who does the work, haunts the business man with the fear of failure, plays the loaded dice of false prospectuses and watered stock." It turns selfishness into a moral principle. It transforms the kindest and gentlest into relentless task-masters, who drain the last ounce of strength out of their employees.

Competition awakens the worst forms of selfishness, whereas co-operation calls forth the instincts of good-will and solidarity. Co-operation is both moral and efficient.

We should draw a sharp distinction between commercial competition and human competition. Athletes compete for first place. That is the glory of amateur sport. But there is nothing sportmanlike in commercial competition. Money, not efficiency, is the controlling motive.

Questions—Is the professionalizing of sport tended to lower the moral standards of our young men? Will a professional sport enter the business world with the true aim? Who suffers most by competition—the capitalist or the laboring man?

GAMBLING.

Gambling has been defined as getting something for nothing. It is a violation of the principle of giving value for value received. It is one of the gigantic evils of our day. "Gambling leads to vicious inclinations, destruction of morals, abandonment of industry and honest employment, a loss of self-control and self-respect." Gambling undermines the stability of trade and industry and humoralizes the character of the participants.

Is it not true that the gambling spirit is developed in playing cards? "A fabulous amount is made and lost in cards and other games of chance. Multitudinous sums are lost in private parlors in bridge."

Note.—Can any person form the habit of playing games of chance and never awaken the gambling spirit? Does not the element of chance awaken a desire to eliminate the chance in your own case by some means, and thus breed deception? Are we justified as Leaguers to play for stakes even if it be only coppers?

SPECULATION.

Speculation is the risky and temporary investment of money in expectation of exorbitant returns. A legitimate investment is a permanent purchase of property for the regular and limited returns. There are two lines of speculation—in stocks and in land.

Land speculation is based on the principle of the "unearned increment." The increase in value is not produced by the owner, but by the community which gives the land its value. Land speculation is made possible by an unfair system of taxation. To leave vacant land untaxed and tax improvements, encourages the holding of land for a higher price, and limits the amount of improvements. As a result of such a system of taxation, slums grow up in our great cities, and the larger tracts of land become monopolized.

Stock speculation arises out of investment on margin or option. It encourages deceptive means of lowering or raising the price of stocks. When the price is determined by the real value and the dividend returns, then there would be less opportunity for speculation. But every dishonest means is used to corner the market and control the situation. Speculation leads to the watering of stocks and over-capitalization.

Speculation in land or stocks unsettles the financial status of the country. Our present high cost of living and stringency of the money market find their chief cause in excessive speculation. Every dollar that is the reward of speculation and not legitimately earned is a curse to the owner and an injury to the nation. We cannot get something in exchange for

nothing without deceiving ourselves and being dishonest to the other man. Speculation leads to idleness, extravagance and immorality. It saps the moral strength and integrity of the nation, and places the burden and loss on the wrong persons. The people made wealthy by speculation are social parasites, sucking the life and energy out of the working man.

Questions—If we buy a lot for \$50 and sell it shortly afterwards for \$200, is it an honest deal? If so, who should share the profit? Should the community have a share? Will the taxing of land at the same rate, whether used or vacant, help to lessen speculation? Would it be better if the municipality owned all the land within its territory? If we have an industry yielding 12 per cent. dividend, is it honest to double the capital and sell it at the yield of 24 per cent.? Should the laboring man receive that excessive dividend as his share of the profits of industry? Would profit-sharing with labor eliminate stock speculation?

CORPORATE DISHONESTY.

Corporations are composed of persons, but when organized for economic purposes they become legally impersonal. Our former conception of honesty was developed under the system of individual responsibility. The new standard of honesty must ask—who owns what is collectively produced? Corporations, organized for economic purposes, have no souls. Many forms of corporate dishonesty are allowed which would be punishable on the basis of personal responsibility. We need a new standard of honesty that places the responsibility in the right place. Corporations have grown up so rapidly in our industrial life that public morals and legislation have not yet become adjusted. Who should be held responsible for dishonest methods of a corporation—the workman, shareholders or the directors? It would be difficult to unite a large group of absentee shareholders to oppose a certain dishonest deal. The directors have, therefore, large powers. But they claim they represent the shareholders. Can a small shareholder, who invests honestly, be held responsible for corporate dishonesty? We must put the responsibility where it belongs, and so adjust legislation that offenders can be punished. Crime is always personal, and dishonesty must rest on the shoulders of someone. Through legal incorporation the Government becomes responsible to enforce corporate honesty. It should not be left to the individual investor. A great defect of the industrial system is the divorcement of the industry itself from the group of stockholders and directors. The aim of the industry is to serve the public. The purpose of a group of shareholders is to make dividends. The average shareholders does not care whether the public are honestly served or the workmen receive just wages. All forms of dishonesty—cuts in wages, defective goods—may be used to produce a large dividend.

POLITICAL CORRUPTION.

Political corruption may be of three kinds—graft in the purchasing departments of government, tampering with the honor of the men in public office, and tampering with the honor of individual voters.

"Graft is the prostituting of public resources, whether of power or of money, to personal or class interests." In a democratic country, the indifference of the many voters throws the management of public affairs into the hands of the few. Politics becomes the business of a class that grow expert in the manipulation of public opinion, and the control of individual voters. Graft is found everywhere in the development of public resources and utilities, e.g., railways, telegraph, telephone, water power, etc.

The power to control such corporations implies the right to tax, build up or cast down companies as well as individuals. Corporations, therefore, seek to control legislation and party machinery. They also seek special favors—grants of money, perpetuation or extension of franchises, etc. It is a systematic extinction of the public and the natural resources of the country under the protection of the government.

Which is preferable, to pay a small group of capitalists one million dollars to supply a city with light, water and transportation, or the municipality to undertake the responsibility at a minimum cost to every citizen? Would public ownership in state and municipality avoid this spirit of graft? Will merely public supervision of private corporations eradicate this opportunity of graft.

Every man elected to public office is a steward of public interests in which the ethics of stewardship are applicable. Our present system of capitalism, and the power of money in social life, leave the men in public office open to several temptations to sell the rights of the country for a personal return. To line our pockets in the discharge of public duty is only following the example of the Unjust Steward in Luke 16: 1-13. To-day corporations and financial institutions use every means—bribery, etc.—to control the vote of our members of Parliament.

The form of political corruption that concerns everyone is the bribery of the individual voter. Our democratic form of government rests on the sacredness of the ballot. Franchise places upon the voter the same duty of stewardship that is demanded of the men in public office. Franchise is the political expression of personal character. When we place money or other material gain before the free expression of our integrity in our voting responsibility that rests upon us as part of the social organism, we destroy the very purpose of democracy. Bribery is political suicide. It is the extinction of a self-realizing unit of society. Democracy demands that personality, not money, or might—share the unit of political strength. To sell our vote means to sell our birthright for a mess of pottage.

Who is more responsible, the one that bribes or the one bribed? What can the Epworth Leaguers do to awaken a high sense of honor and integrity in our voting men, so that they will never sell their manhood? What benefit would Referendum, Initiative and Recall have on the problem of political corruption? If a bill must be voted on by the people before it becomes law, will this prevent the purchase of legislation by interested parties? By the principle of Recall, a legislator may be forced to appeal to his constituency for their verdict of his honesty and faithfulness. Will this prevent much bribery and lobbying?

Realizing the Kingdom of God

IV. How May I Demonstrate in this Day the Lordship of Christ?

John 15: 1-17.

TOPIC FOR FIRST WEEK OF AUGUST.
MONTHLY CONSECRATION MEETING.

Introduction: In the May, June and July topics under this theme we discussed respectively the Kingdom of God, the Fatherhood of God, and the Saviourhood of Christ, and our relation to them here and now. In our topic for this month, "How may I demonstrate in this day the Lordship of Christ?" we have suggested the *militancy* of the Christian life. To hold a belief or conviction is good, but in the final analysis the test of the validity and value of that belief lies in this, how much does it contribute to the unity and totality, the fullest development of one's life, and, indeed, of

all life. If these great conceptions of the Kingdom and God's Fatherhood and Christ's Saviourhood have taken possession of us, we must look for their fruitage in our developing lives and the widening and deepening influence we exert upon our fellows. So, if we proceed to consider whether we can make Christ the Saviour, Christ the Lord of our life as well; and if so, how shall we or how do we demonstrate that Lordship in our daily lives.

THE MEANING OF LORDSHIP.

The meaning of the term can be found in any standard dictionary, and will usually mean supremacy, dominion, sovereignty. So the expression the "Lordship of Christ in one's life" is the supremacy or dominion or sovereignty of Christ in that life. Sovereignty is a significant term, and perhaps as suggestive as any. Where Christ is sovereign in a human life, He is in possession and holds sway; He commands allegiance and obedience; He fills the whole life with purposefulness and power. Work out this idea of sovereignty in your own words. Let imagination have full range and bring your self into that attitude where you are ready to have Christ take full possession of your life, so that you can be conscious day by day of His dwelling in you and your dwelling in Him, that through obedience you may be brought to the realization of your largest life.

REASONS FOR THIS SOVEREIGNTY OR LORDSHIP OF CHRIST IN ONE'S LIFE.

If we are to render implicit obedience to a sovereign power, then we have a right to know the reasons for so doing. Each of us has a high regard for personal freedom and does not intend to have it readily set aside. In fact, personal views and convictions, so-called personal liberty constitute an obstacle in the way of the progress of democracy. When One assumes therefore to fill us through and through with His purposes and motives and to command obedience, we at once look for adequate reasons.

1. *Christ has sovereignty right to one's life because of Who He is.* He is God's Son. He is God. He and His Father are one. He who had seen the Christ had also seen the Father. Was He not the Word, and was not the Word with God, and was not the Word God, and did not the Word become flesh? Hunt up the passages of the New Testament indicating this oneness of Christ and God. As God therefore, Creator, and Provider, as One in whom dwell all the fullness of power and wisdom and love, as One who knows us through and through, and more, as man also—for was He not called "the Son of Man?"—as man also, the perfect type of His kind, has He not a right to our recognition as sovereign of our lives? If not He, then who?

2. *He has sovereignty right for what He has done for us.* As Saviour, He has redeemed us. Neither is there any other name under heaven . . . among men, wherein we must be saved! One who has saved another in any sense has strong claims—not absolute, but strong claims upon the goodwill and service of that other, and particularly so when it means a complete transformation in the outlook, possibilities and prospects in respect of one's life. Let the leader out of his own experience weave into the preparation of the topic just what Christ's saving power means to him and what, because of that, he is willing to render or ought to render to Christ as Sovereign as well as Saviour. It is very desirable that the leader be his natural self, that he have initiative, originality, independence, and that he be not afraid of his own experience. Think and study and pray. As leader put yourself into your preparation and success is assured.

3. *Christ has sovereignty rights in our lives because of what that sovereignty will do for us.* If sovereignty by another over our lives means slavery or even subjection in any way, if it imperils individual progress or renders impossible the attainment of the highest things, we repudiate it as hazardous our best interests. But the sovereignty of Christ in my life,—that means obedience to the best laws, the doing of the most good, the attaining of the noblest ends, the realizing of God's purposes for the world, the doing of those things that make my life rich and full and in complete harmony with Christ and God. Surely each young person desires to realize his best, and this best can be reached only as he gives himself over to the sway of Christ in his life. Enlarge and emphasize this as you think wise. Other reasons may be formulated if you deem it necessary, but you will likely find sufficient thought in the three already given.

THIS SOVEREIGNTY IS ABSOLUTE.

By this is meant that it must be complete in every way. "Forward," "the topmost height," "the highest level," "no falling the gleam," "ever onward," "no following"—these are some of the principles which rule the life in Christ. Let the leader illustrate and work out the principle of whole-heartedness in service and emphasize how failure here means failure in the individual life.

WHERE DOES THIS SOVEREIGNTY OR LORDSHIP OF CHRIST OPERATE?

1. *In the body.* Show how the muscles are the agent of the will, and how necessary it is therefore that one shall have not only a strong body, but a body in which bones and sinews, muscles and nerves are so attuned as to enable them immediately to respond to the demands of the will. This is an argument for physical exercises, field sports, gymnasium, swimming, walking and such like. Show how the young man on the farm needs these varied exercises as well as the young fellow in the city office. Stand strong for those activities and recreations only which will build up rather than undermine and tear down or even weaken in any way.

2. *In the mental life.* Arguments for this need not be multiplied here, they are so plentiful. Point out the laws of health and study what make for a strong, determined, logical mind and will. Show how all other things being equal, the educated Christian leader is usually the most influential. Illustrate by Paul and the early fathers such as Augustine, by Wycliff, Luther and Wesley, by Mott, Spoor and other modern leaders. A mind surcharged with the ideals and motives of Christ and governed solely by His will is the great force in the world. Make your appeal strong and suggestively practical.

3. *Christ is sovereign of my resources*—money, talent, time, vocation, opportunity and all the rest of them. Dwell on the many hours a week that some of us fritter away and show the possibilities of self-development if we but make the most of these things. Some such statement as this fired the late D. L. Moody to greater courage for the world has yet to see what God will do for and through the man who is wholly consecrated to Him." Multiply these as you will, and particularly as they are adapted to the conditions of your own community, calling in every instance for a free, responsive, strong, full-orbed and active type of Christian life always seeking the noblest and the best.

SOME PLACES WHERE WE MAY MANIFEST THE LORDSHIP OR SOVEREIGNTY OF CHRIST IN OUR LIVES.

In discussing this part of the topic the leader should do so, of course, from the

standpoint of his environment, particularly as it is either town, village or rural district. Have in mind at the same time the personnel of the young people whom you are leading, and seek to suggest such things as will broaden the vision and strengthen and build up the life and make for the further establishing of the Kingdom. Among the opportunities which come to one for the demonstration of Christ's sovereignty in our lives are the following:

1. *The Home.* The relationships of home life—between parents and children, husband and wife, brothers and sisters. Here perhaps we have the greatest opportunity to express the ideals and motives of the life filled with the spirit of the Christ. Work this out in detail.

2. *Social and recreational life.* Enlarge on the tendency to social activities in these days. Emphasize its dangers and, on the other hand, magnify its opportunities. Show the place of high ideals in play and recreation. Discuss the problem from the standpoint of your own community.

3. *Vocations.* More and more we are coming to see that vocations or occupations are but the avenues through which we manifest God and bring in His kingdom. Show the importance therefore of choosing right vocations for which one is adapted, and in which he may make the largest contribution to the kingdom. Apply these principles to the different vocations in your community and show how farming, or law, or medicine, or business, or blacksmithing, can be spiritualized and made sacred if one has the right motive and puts his best into it.

4. *Politics.* Define this term not as partisanship or as even partisanship, but as the science and art of government—in the township, county, province, Dominion—the underlying motive being always the best interests of the whole people. Compare the sovereignty of partisanship in one's life with the sovereignty of principle, and show how we as young people can redeem politics by thinking, studying, writing, talking, voting, and using all means and measures only which will help us to hold Canada for Christ and to win the whole world for God.

Other avenues of activity you can work out for yourself.

The Conclusion: Be strong and vigorous in the appeal. Make it a choice between the lower and the higher, the good and the better, some and all, the weak and the strong, the mediocre and the outstanding personality, and show how only the full sovereignty of Christ in our lives will enable us to make them the strongest and the best and most worth while in the service of the kingdom.

The Gospel as a Social Force in Industrial Centres

Scripture—Matt. 6: 19-34.

FOR AUGUST MISSIONARY MEETING—SECOND WEEK IN THE MONTH.

MRS. F. C. STEPHENSON.

RECOMMENDED HELPS.

The Missionary Report for 1912-13, pp. V, VI, VII (free).
"Outline Studies in Social Questions." (See "The Epworth Era," May, June and July numbers).

"My Neighbor," (Chapters III and VI), by Rev. James Woodworth. Paper, 35 cents; cloth, 50 cents; postage, 8 cents.

Reports of All Peoples' Mission, Winnipeg and Montreal (free).
Report of the Social Service Congress, Ottawa, March 3-5, 1914, \$1.00.

Missions among English-speaking People (free).
"Five Thousand Facts About Canada," by Frank Yeigh (25 cents).

"The Christian Guardian" and "The Wesleyan."
 Social Religious Surveys of Sydney, N.S., Hamilton, London, Pt. Arthur, Fort William, Regina, Vancouver. 25 cents each.
 Literature may be obtained from F. C. Stephenson, Methodist Mission Rooms, Toronto.

Canada's industrial centres are multiplying very rapidly. With our wealth of natural resources and the capital which is finding investment in our Dominion, manufactures are multiplying, mining operations are more extensive, our fishing industries show great growth and our forest products are increasing.

A comparison of our manufactures for ten years is interesting. In 1900 the products of the manufactures amounted to \$481,053,375, in 1910 they had increased to \$1,165,975,639; in 1900, \$89,573,204 was paid in wages, in 1910, \$197,288,701 was paid.

We have 300 different kinds of manufactures and 19,218 industrial establishments.
 Our mineral production in 1912 was \$135,048,296.

Our coal mines alone employ 70,000 men.

Last year our fisheries produced \$33,389,464, and employed 88,000 men.
 Our forest products in 1912 were valued at \$161,802,049.

In our Dominion there are about 1,300,000 wage earners, of whom about 260,000 are women.

The increasing growth of our industries demands increasing number of workers. While many of these are immigrants, there is a steady tide of our country population flowing into our industrial centres. In 1901, 2,021,789 of our population lived in cities and towns, in 1911 (latest census returns), 3,281,141, or 55 per cent. of our population was in the country and 45 per cent. in the cities and the towns, which are our chief industrial centres.

Our subject this month is "The Church in Relation to the Great Army of Workers who Make our Industries Possible." We are only in the beginnings of our industrial life and it is important that the Church lose no opportunity of serving the people who gather from all lands to join the working forces in Canada.

Last year we received 402,432 immigrants, of whom 150,542 were British, 112,881 foreigners, and 139,009 from the United States. Close students of Canada's growth declare that her greatest problem is the assimilation of the newcomers. This problem grows year by year, and although great is not by any means the only one we have.

In considering our topic we must think not only of the wage earner who for some cause or another does not prosper financially, but also of the wage earner who by his skill commands a position and contributes in no small degree to our wealth.

"The Church" is pioneering its way among the people in our industrial centres and this pioneer work must of necessity be different from that done by the pioneer preacher of early Methodism. The methods must differ as widely as the conditions in our industrial centres today differ from the conditions in which the immigrant of one hundred years ago began his life in Canada.

Down through the years many organizations for the moral and social uplift of the people have grown out of the Christian Church for they are the expression of the Christ life in its members. To-day, instead of leaving all social work to be done outside, the Churches are including organized social service as an important factor in "creating the Christian life in individuals and establishing the kingdom of God in society."

The Methodist Church, Canada, has worked in many of the great centres of in-

dustry. The Church or Mission is made a social centre. When necessary, English is taught in evening classes, the children are gathered into kindergartens, the workers visit the mothers in the homes, Sunday schools are organized, preaching services are held and the missionary and his workers stand for helpfulness and friendliness in the community. These methods apply particularly to communities in which foreigners have settled.

Many of our Churches in industrial centres do not need to provide educational classes nor carry on their work in the same way as it is done among the non-English-speaking people, and yet the Church in such communities is the force, through its members, which determines the standards of the community through applying Christ's teachings in their social life and business relationships.

SUGGESTED PROGRAMME.

Hymn.
 Prayer—For the people who work under unfavorable conditions.

Reading of the Scriptures—Matt. 6: 19-34.

H. V.

Address—Some of Canada's Great Industrial Centres and the People Employed in Them. Mark on map with colored seals. References—"My Neighbor," "Five Thousand Facts About Canada," "The Social Surveys."

Suggestions—Write to the Secretary of the Board of Trade of any of our large cities. He will send you reports. Industrial conditions may be given by impersonations of industrial workers. The information given in "My Neighbor" may be used in preparation, or information may be obtained from those who can give personal experience of the conditions under which they work.

Discussion—Why do our industrial centres create problems and constitute a call for the Christian Church? References—"My Neighbor," Chapters III and IV.

Recitation—The Fence or the Ambulance. Singing.

Address—What our Church is Doing and What it Might do in Industrial Centres. References—"My Neighbor," "Reports of All Peoples' Missions, in Winnipeg or Montreal (free), Our Italian Work (leaflet) free.

Closing exercises.

Ways of Winning

General Grant was one of the most successful leaders of the Northern Army in the American Civil War. His scheme was thus expressed: "Find out where your enemy is. Get at him as soon as you can, and as often as you can, and keep moving on."

That is a good scheme for us in conquering our "enemies." We may have personally some temptation that is giving us a lot of trouble. Get after it like your enemy is. Get at him as soon as you can, and as often as you can, and keep moving on.
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What is the difference between a jeweler and a jailer?

One sells watches, and the other watches cells.

Junior Topics

JULY 19.—TO WHAT SHALL WE LISTEN? Phil. 4: 8; Matt. 12: 35-37.

For the Leader: Most of us know the story of Browning's "Pippa Passes." In it a little mill girl, a worker in the silk mills, finds herself with a holiday and goes about to spend it, imagining herself to be a person of importance, and singing as she goes. It chances that the words of her song fall in with the fate of those who lives hers in no other way touches. All unconsciously her words influence the destinies of men and women who overhear her. Without even so much as knowing it, she turns evil to good, arouses courage, and awakens conscience and love in these other lives. Pippa seemed but an instrument in God's hands, used for His ends. All through the story one feels the loveliness of Pippa. Those who listened to her felt her influence. To what voice do we listen? Have we heard the still small voice that Samuel obeyed? "As a man thinketh in his heart, so is he." How many good things there are to think about! It is our duty to know as much as we can about the things that are true and honest, so that they can become to us a habit of our thought. Good reading and good conversation are a great help to this. The power of controlling our thoughts belongs to us. We are responsible for what we think. The Christian life is a school. Christ is the teacher. He gives some lessons every day. All may learn what Paul learned. Ask the Juniors to name ways in which we are to come frequently. They will firmly resolve to gain victory over wrong words that those who hear may not be harmed. God speaks and no one but ourselves can hear. "For three years Jesus had been with His disciples. They had been able to come to Him every day and ask questions, and He had told them what was right and what was wrong. Ere he left them he told them that the Holy Spirit would be with them to guide them into all truth. He meant that God's spirit would be with them ever!"

moment, and while it could not speak in a voice that they could hear, the Spirit in the still small voice, which Samuel, Elijah, David and others had heard. Sometimes Satan's voice would speak, but if we would follow God's voice, we will be led to do the right. We must stop and listen to that voice. This week see how many good things we will hear to help us in building strong characters that our influence may be in the right direction.—C. G. W.

JULY 26.—GEORGE McDOUGALL, THE GREAT MISSIONARY TO THE INDIANS OF WESTERN CANADA. John 15: 1-10.

George McDougall was born at Kingston, Ont., in 1830. His father performed naval service on the Great Lakes during the war of 1812. When a boy the family removed to farm not far from what is now the town of Barrie. The country was thinly settled, the people worked very hard to clear the land from the forest, and as there were few schools it was a difficult matter to secure an education. Mrs. McDougall undertook the teaching of her children in addition to her other duties of the home, and when her two boys were old enough they tramped five miles to school each day. As a young man he only attended during the winter months, his progress was slow. When about twenty years of age he was converted at a meeting conducted by Peter White, a local preacher. He then became very active in Christian work. He was greatly interested in the Indians with whom he had come in

close contact, and he desired to be a missionary. But he entered business life for a time, and in his trading trips, when he met many Indians, he always tried to sow the seeds of the Gospel among them. He finally entered Victoria College at Cobourg, and began his work in the Indian Mission at Alderville, Ont. After having served on several Indian Missions in Ontario, Mr. McDougall was appointed to Norway House, in the Hudson's Bay Territory, in 1860. He found the situation at the northern end of Lake Winnipeg, and, being one of the chief posts of the Hudson Bay Company, different tribes of Indians and half-breeds visited it every year. Although the climate is exceedingly cold and there is no farming land, it made a good location for a mission. Following the work of Rev. James Evans and others who had previously worked at Norway House, McDougall carried on church and school work and tried to help the Indians in every possible way.

As chairman of the district, which stretched away to Edmonton, nearly one thousand miles westward, he visited various parts of his large field, and in 1862 it was decided to open a mission at what is now called Pakan, Alta., to which he moved in 1863. Here the summer was spent in preaching upon the prairies. When at home services were well attended. The Indian children assembled in the day school, where they were taught English. In cases of sickness, domestic and camp troubles, the missionary and his family were sought for counsel. A terrible plague of smallpox at one time broke out among the Indians, many of whom died, as well as three children from the missionary's home.

When the great Northwest was being surveyed for the Canadian Pacific Railway, the Indians thought their land was to be taken and were very unsettled in their minds. Serious trouble was feared, and Mr. McDougall was sent as a messenger from the Lieutenant-Governor of Manitoba to tell the various Indian camps that treaties would be signed and the truth. He was very kindly received, and trouble was averted.

In January, 1876, he went out with his son and others to hunt buffalo. On the return home he lost his way on the prairie, and thirteen days afterwards his body was found beneath the snow.

Some of the outstanding features of his work we mention: "He appealed to the Government regarding the prohibiting of liquor being sold to the Indians. This action finally led to the appointment of the Northwest Mounted Police force. He was always a missionary. He withstood all temptation to become rich when the country opened up. He not only preached the Gospel, but taught the Indians trades, and encouraged them to live in comfortable homes. He brought the needs of the Indians before the Church and the Government, so that fair treatment might be accorded them." The Questionnaire as published by the Forward Movement Office, is an excellent one. The leaflets can be obtained at the rate of 25 for 10 cents. It will pay every Superintendent to get them and use them. The above information has been adapted from the leaflet.—C. G. W.

AUGUST 2.—DAY AND NIGHT. Gen. 1: 5; Psa. 104: 19-23.

For the Leader: Tell the story of the Creation. Upon the blackboard place the words "In the beginning God." From our lesson we learn five great facts: (1) That God is the first Great Cause; (2) that He is Supreme over Creation; (3) that Creation is gradual, progressive; (4) that man is the crown of Creation; (5) that all things are working together for God. Dr. J. H. Jowett has said, "The most tremendous thing you can give others is their first idea about God. If you give them a wrong idea you may blight their lives,

but if you give them a right one, they may leap into love at first sight and enjoy Him and what is right to the end of their days." So the task is yours to give the Juniors a right idea of God, that is, the meaning of the words "In the beginning God." Creation is still going on. The earth revolves regularly on its axis, and we have alternate day and night. Every flower is a new creation and depends upon light and darkness for growth. In our Psalm we find the voice of day and night for work and rest. Commit to memory the following stanza:

"Shall we not, in quiet,
At our mother's knee,
Praise our Heavenly Father,
Thank Him lovingly—
Since earth and air, and land and sea,
Give kindly gifts to you and me,
Since we came and, and sea and land,
Come from our Heavenly Father's hand?"

We depend upon day and night for our life and growth. Comparisons might be made concerning countries where conditions are not as ours, and lessons drawn therefrom. See Josh. 1: 8; Judg. 16: 2; Eccl. 8: 16; Psa. 139: 12; Psa. 74: 16; Gen. 1: 14; Mark 5: 5.

Gardeners sometimes, when they would bring a rose to richer blooming, deprive it for a season of light and moisture. Silent and dark it stands, dropping one fading leaf after another, and seeming to go patiently down to death. But when every leaf is dropped and the plant stands stripped to the uttermost, a new life is seen then working in the buds, from which shall spring a tenderer foliage and a brighter wealth of flowers. So often in celestial gardening every leaf of earthly joy must drop before a new and Divine bloom visits the soul.—C. G. W.

AUGUST 9.—THE MESSAGE OF THE BIRDS. Psa. 104: 10, 12, 16, 17.

For the Leader: In the bird's nest we see mirrored the human relationship of the family, and here may be stirred the feelings of nurture—care, love, protection—watch the parent birds with their little ones. Some very interesting things have been found. Mutual Aid Societies are known to exist among birds. Every member of a flock of birds feels the duty of preferring the general safety to his own. We are told of some extraordinary partnerships. A little bird called the Black-backed Plover flies fearlessly between the jaws of crocodiles in the River Nile, where the monsters lie open-mouthed in the sun. The little bird visits the mouth of the crocodile to get a meal of the small fish and teaches which infest the animal's teeth, tongue and throat. The crocodile is too wise to interfere with the bird, which he has learnt by experience to know as his benefactor.

Birds, like boys and girls, are fond of play. When they chase each other on the wing, having sham battles, mimicking their own, always merry and gay. The spirit of joy is manifest in their songs. . . . Habits of cleanliness may be learnt from the birds. A patient and kind naturalist who has studied the habits of the birds tells us that he made a small hut of green branches near the nest of a hard-working couple and their nestlings. After breakfast the mother-bird would wash and dress her brood, drawing each tiny sprouting feather through her bill, while with her moist tongue she removed every speck of dirt. This labor of love was done until the little ones were able to dress themselves. . . . Birds when left to their own freedom, breathe fresh air, drink pure water and take food and exercise. Birdlings are not spoiled. . . . They govern them, and they are not made helpless and selfish by over-softness, but trained kindly by the parent birds for their own work in life. These lessons we learn as we see how they are taught to fly and find food. . . . Great

care is taken in the building of nests, for birds have enemies, which must be guarded against.

The elder-duck pulls the softest down from her breast, wherewith to line her baby's cradle, often plucking half a pound, which she so arranges that she can roll back as a soft quilt to keep her eggs warm when she goes out. If thoughtless people steal her bed, she replaces it, once, twice, and even three times, and she will often strip herself bare in the freezing arctic blast. Thus we have revealed mercy, tenderness and love, in the Creator's works among our feathered friends.

Have an out-of-doors club planned for your Juniors during the summer months. An afternoon now and again spent in the woods will mean a happy touch with field or country and the learning of many new things concerning nature and her ways. Plan some phase of nature study. If it is to be on birds, get some colored pictures and see how many of these you can find in our room. Two very helpful books are "Our Bird Neighbors," by Blanchan, and "Bird Stories," by Burroughs.—C. G. W.

AUGUST 16.—BEHIND THE STORM AND CLOUD. Psa. 148: 8; Job 37: 9-12; Isa. 14: 14.

For the Leader: "God's love towards His children never intermits. His will is always mercy and love. Ofttimes there is more divine blessing in the things we regard as evil than in those we consider good. Pain may be better for us to-morrow than pleasure. Loss may have for us greater enrichment than gain. Sorrow may work for us better service than joy in the fashioning of Christ's image on our hearts. Misfortune, as we interpret it, may bring us infinitely more blessing than the events we write down as fortunate." What are some of the blessings of adversity? What is the gain of the child of God? Goodness is always wrapped up in every storm and in every cloud, which comes upon us, for the divine purpose is in all.

Tell of some of the blessings of storm and cloud upon the thirsty earth—the clearing of the air, the refreshing of what so that we might have food and health. Late one summer afternoon rain began to fall. For a short time it fell in gentle shower. Through the falling shower we could see the sun trying to peep through the clouds. The crystal raindrops looked like diamonds and the sun's rays touched them. Then we discovered a radiant rainbow, all its colors dazzling in beauty. So it is when the clouds of trouble or difficulty come, the Father looks down upon His children. No clouds cover His face, the beams of His love stream through the falling shower, every tear drop becomes a glistening gem, and the rainbow of peace glows upon the clouds. "Behind the clouds is the sun still shining." . . .

"Into each life some rain must fall. David could never have had his sweetest songs, had he not been sorely afflicted; the clouds and troubles made his life an instrument on which God could breathe sweet music of his love to soothe the hearts of men. Look at the sunset clouds and you find a glory which thrills your soul. You will all strive to enjoy the sight, but the splendor has vanished and a new glory has taken its place. So in life, each storm or cloud that arises gives us a new and a better vision of the love of Him who holds the universe in His Almighty hand. The following may be written on a picture of storm or clouds clipped from some magazine by the Juniors: Gen. 9: 13; Ex. 14: 20; 1 Kings 18: 44; Isa. 18: 4; Psa. 44: 22; Ez. 32: 7; Ez. 38: 9; Luke 12: 54; Rev. 14: 14; Ex. 1: 21; Hos. 6: 4. The verses may be written by the Juniors. If the meeting is held in the afternoon or early evening, it might be held outside, and explanation given of how clouds are formed, showing how nature follows the commands of God.—C. G. W.

Suggestive Plans for Social Evenings

MISS IDELL ROGERS, CONROUG.

The Arms of Canada

"Let the Penates of our father's hearth
Be hither borne; and let us bow the
knee
Still at our fathers' altars. O'er the
sea
Our hearts yearn fondly and revere
their worth.
And though forth-faring from our
father's house,
Not forth in anger, but in love we
go;
It lessens not our reverence, but doth
rouse
To deeper love than ever we did
know.
Not alien and estranged, but sons are
we
Of that great Fatherland beyond the
sea."

—*Withrow.*

The shield that exists between the several provinces that make up our fair Dominion and the Motherland beyond the sea is strongly exemplified by a study of the great Arms of Canada, the official insignia of our fair land. Such a study should prove of interest to every Leaguer, and in order to make the evening interesting the leader should provide himself not only with the arms of Canada, but also with the shields of the four provinces, Ontario, Quebec, New Brunswick, and Nova Scotia, which formed the Dominion of Canada in 1867.

After four others have described and traced the shields of these four provinces, the leader should be able to demonstrate how they are combined in the Canadian coat of arms. In each shield we find some allusion to the fealty that exists between the province which it represents and the Mother Country.

To understand the significance of the emblems used, it is necessary also that we know something also of the country's early history and settlement.

Supposing the first Leaguer takes up Ontario. History will tell him that this province was given a coat of arms by royal warrant on May 26, 1868. Now to describe it: The groundwork of green is regarded by some as deference shown to the settlers of Irish origin who early came here. Upon this there is a sprig of three leaves of maple of the golden or autumn tint, typical of the fruitage of rich harvest, and thus most appropriate to our Canadian emblem.

It is related that when our late good King Edward VII. visited Canada as Prince of Wales, the reception committee at Toronto looked about for something distinctively Canadian with which to decorate the reception hall. Some person suggested the maple leaf, which was just beginning to take on the tints of autumn, and the idea was adopted. Since then the maple leaf and the maple wreath have been officially sanctioned the latter taking the place of the laurel and the bay used in other countries. The maple leaf appears now upon our coinage, and is the official badge worn by some of our regiments, among these the Queen's Own Rifles. So much for the Canadian part.

But there is also upon the Ontario shield the cross of St. George, which, as is well known in British heraldry, is a red upright cross on a white or silver ground. This cross appears on the white ensign of the navy, and its appearance upon the Ontario shield speaks to all beholders of our fealty to England and to England's sovereign.

Upon the shield of Quebec, Ontario's twin province, there appears also three

maple leaves, thus binding together the countries known before Confederation as Upper and Lower Canada. The leaves appear on the lower part of the shield and are green, the natural spring color of the tree. The central portion of the shield has a gold lion, similar to that used on the royal arms, upon a red ground, while upon the upper portion are fleur-de-lis in blue upon a golden ground. Here we have the three maple leaves denoting the close bond that has always existed between the upper and the lower province, the fleur-de-lis in honor of the early sovereignty of France and a tribute to its many inhabitants or "habitants" of French origin, and the lion, no doubt adopted from the royal arms, and significant of the guardianship of the Motherland over this province of the new world. Thus are Ontario and Quebec bonded together and banded to the great Empire of which they form a part in fealty and loyalty.

Nova Scotia, the province that by the Atlantic cable has "moored the old world alongside of the new," and "welded the wedding ring that unites two hemispheres," has also upon its shield a device that signifies the fealty of the province to that other land from which the early British settlers came. It is (out of deference to the colony of Scotsmen who early settled there, and gave to it the name of New Scotland), the thistle, or, rather, three thistles in their



natural color upon a golden ground, two of which form the upper part of the shield. In the centre is a silver fish, an allusion to the fishing industry of the province.

The Province of New Brunswick, said to have been named in honor of George I., who was also Elector of Hanover, Saxony and Brunswick, has upon its shield the royal arms of King George, a gold lion on a red ground. The lower part pays a heraldic tribute to the ship-building industry that early flourished there, in the representation of an old galley or ship. Thus we have again represented the sovereignty of England and her guardianship over the commerce and industries of her colonies in the new world.

The shields of these four provinces compose the Arms of Canada, placed quarterly upon the shield of the Dominion.

A further description of the shields of all the other provinces of the Dominion will be of interest, but, as the arms of Canada are made up of the four provinces that formed the Dominion of Canada in 1867, these seem of paramount interest.

"Canada! Maple-land! Land of great mountains!
Lakeland and riverland! Land 'twixt the seas!
Grant us, God, hearts that are large as our heritage,
Spirits as free as the breeze!

"Last born of nations! The offspring of freedom!
Heir to wide prairies, thick forests, and gold!
God grant us wisdom to value our birthright,
Courage to guard what we hold."

A Nationality Contest

A progressive Epworth League of the Bay of Quinte Conference tried a "Nationality Contest" recently and presented a unique programme that proved a great success. Two characters represented each country, giving either a short address or reading and a song. England, Ireland, Scotland and young Canada were the countries represented. Or one character may be chosen, who will appear in costume to represent his or her country, and prizes may be offered for the best costume. There are numerous ways in which a "nationality contest" may be worked out.

"Entertaining Ten"

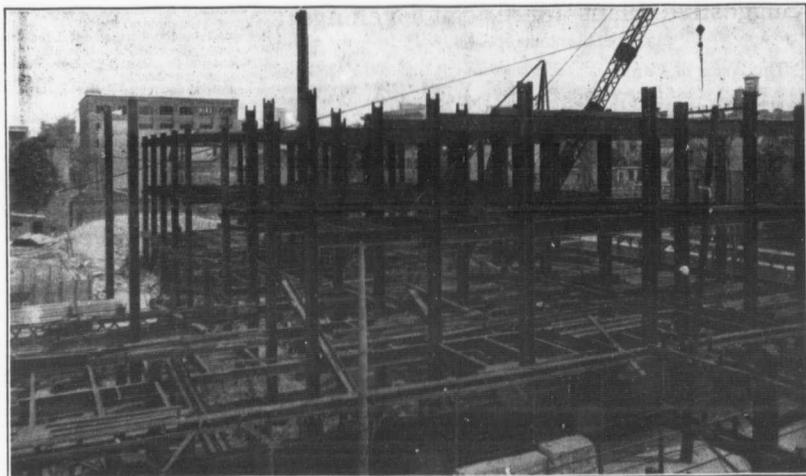
A lady in one of our churches who desired to promote sociability among the members and adherents was the promoter of the laudable scheme of "entertaining ten." She invited to her home ten ladies of the congregation whom she thought would respond to her request to entertain in turn. These ten ladies each agreed to entertain other ten of the congregation and co-operated with each other in making their lists of guests different so that when the following week came around one hundred guests met in groups of tens for a social hour. The movement spread until six hundred of the town's people had gathered sociably together. As a small fee of ten cents was charged, quite a sum was realized to be devoted to some laudable work.

Will you be the first to try it in your church or society? If membership is small, try entertaining five, and let the social spirit spread to "fives" instead of "tens."

A Musical Contest

Line up the members of your society. If you have forty or more, put four sets of numbers, running from one to ten, in a hat and pass them around, writing your numbers thus: 1a, 1b, 1c, 1d, 2a, 2b, 2c, 2d. That will divide your League into four classes of ten members. The one having the initial number 1 may be the leader, or, better still, let each class choose its own leader or conductor. Now distribute them in different rooms and allow each chorus ten or fifteen minutes to practice. At the end of this time they return to the auditorium and each sings a chorus, usually some old familiar song is chosen. The choristers that acquit themselves best receive the prize. The organist of the church or other suitable person may act as judge.

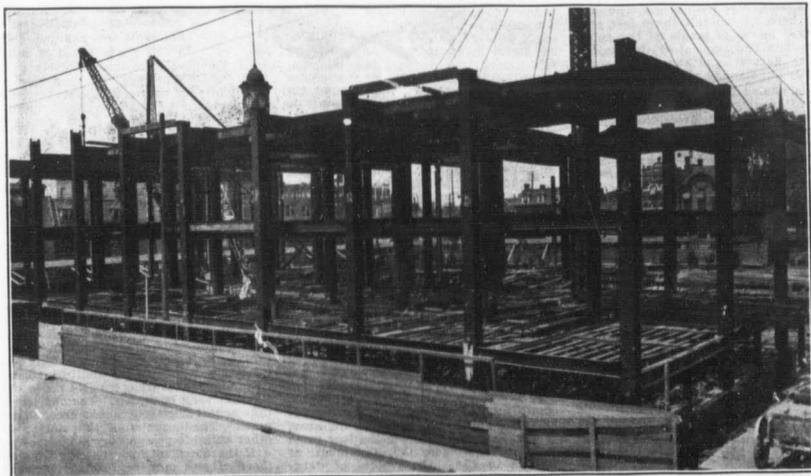
If there are not forty in your League, three classes may be formed; if more than forty, four or five; etc.



To fully appreciate these two pictures one should have the June number of the ERA before him and review the scene as shown on page 142 of that paper. The scene there depicted shows the building site with the most of the caisson work completed. Nothing is visible above ground, but over one hundred foundation pillars of solid concrete have been laid away down in the earth on the solid rock, and averaging some forty feet in depth. On May 16th, when the taken, there was not one of the steel skeleton of the building on four weeks afterwards, pictures appearing on the lower one was same spot as the one on number, and shows the looking north-west. The upper view shows the John Street side, looking south-east. Taken together these two views well illustrate the growth of the structure, and give an exact idea of the appearance of the building operations on the date named, June 13th. At that time the structural work above the street level on Queen Street had not commenced, so that nothing of the north side of the building is shown in our pictures. Look out for next month.

BUILDING THE NEW BOOK ROOM

picture in question was column erected. Nor be used in the construction of the premises. Exactly on June 13th, the two taken from precisely the page 142 of our last Richmond Street front,



Bird Rhymes

The following, from the Oklahoma Bird Book, will suggest a pleasant exercise for a social half-hour, and may be adopted to almost any kind of young people's gathering:—

1. There's a bird whose name tells if he flies fast or slow. (Swift.)
2. And one which boys use when with long strides they go. (Stil.)
3. There is one that tells tales, although he can't sing. (Tattler.)
4. And one who flies high, but is held by a string. (Kite.)
5. By one a high rank in the army is held. (Adjutant.)
6. There's another whose name with one letter is spelled. (Jay.)
7. There is one that a farmer in harvest would use. (Thrasher.)
8. And one you can easily fool if you choose. (Gull.)
9. What bird, at dessert, it is useful to hold? (Nut cracker.)
10. And which in the chimney place oft hung of old? (Crane.)
11. Which bird wears a bit of the sky in its dress? (Bluebird.)
12. Which one always stands in the corner at chess? (Rook.)
13. There is one built at church, of London the pride. (Wren.)
14. We have one when we talk with a friend by our side. (Chat.)
15. What bird would its bill find useful at tea? (Spoonbill.)
16. And which would its tail use to steer us at sea? (Huddler Duck.)
17. Which proudly a musical instrument wears? (Lyre Bird.)
18. And which the same name as a small island bears? (Canary.)
19. Which bird is called foolish and stupid, and silly? (Loon.)
20. And which always wanting to punish poor Billy? (Whip-Poor-Will.)
21. Which bird is an artisan, works at its trade? (Weaver.)
22. And which is the stuff of which flags are made? (Bunting.)
23. One, we're told by the poet, at heaven's gate stands. (Lark.)
24. And there's one which, in Holland, the new baby brings. (Stork.)
25. What bird have we with us in eating and drinking? (Swallow.)
26. One, used for a fence, you can say without thinking. (Rail.)
27. What bird is a scold, a scornee, a jest? (Mocking Bird.)
28. What one is too lazy to build her own nest? (Cuckoo.)
29. From a high wind at evening one name is inferred. (Nightingale.)
30. Guess all these, you're as wise as Minerva's own bird. (Owl.)

The Flower Game

A pretty game for a gathering of young girls is known as the flower game, and can be varied somewhat according to the ingenuity of the hostess. After all the guests arrive, each one should be given a numbered card with a pencil attached. Scattered over the house should be the emblems of flowers, and these may be as few or as numerous as you please. To illustrate, a toy dog standing on a splinter of wood might represent dogwood; a little tin pan containing the letter "c" pansy; several tiny bells painted blue, bluebells; a card containing a picture of a foppish man and a lion, dandelion; and so on. There is hardly any end to the combinations that you can make when once you begin; and the more original your game, the better you will enjoy it. Perhaps it will be as well not to have more than twenty-five items in the contest, for if your guests grow tired from the effort of guessing, it will leave a bad impression. Better a little too short than a

little too long. Each card should be numbered, and when a girl guesses a combination she should write her answer opposite the appropriate number. At the expiration of a certain time, a half or three-quarters of an hour, a bell should be rung and the cards collected. After they have been examined they may be returned to their owners and the correct answers read. If you wish to give a prize to the most successful contestant, it will be pretty to have it something in the flower line—a bunch of roses, a flower stick pin, or something of that sort. This could be made to form a pleasing feature of a missionary entertainment. Combine with refreshments and a programme consisting of readings, recitations, and music.—*Es.*

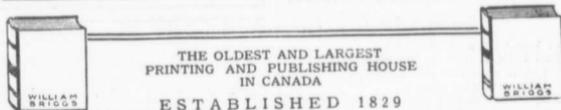
What is it that Adam never saw, never possessed, and yet he gave two to each of his children?
Parents.

A Peacemaker

A little girl said to her mother one evening: "I was a peacemaker to-day."
"How was that?" asked her mother.
"I knew something that I didn't tell," was the reply.

There are many boys and girls who could be peacemakers every day, if, like this little girl, they wouldn't tell some of the things they know about others. Repeating a bit of evil gossip about somebody else has led to many a quarrel, and sad misunderstandings have often arisen from some careless remark which has been told by one to another.
Jesus said, "Blessed are the peacemakers;" and surely it is worth while trying to be one of those upon whom our Saviour pronounced his blessing.

Next time we hear anything unkind about another, let us be careful not to repeat it, and in this way we may show ourselves peacemakers.—*Applies of Gold*



Interested in Hymns?

THEIR HISTORY, AUTHORS AND ASSOCIATION

Here is a list of books on Hymnology, which will well repay your reading:

- | | | |
|---|--|--------------|
| Sankey's Story of the Gospel Hymns | - | 85c. |
| Methodist Hymn-book (English) | Illustrated. By Rev. John Telford | - - - \$1.50 |
| Story of the Hymns and Tunes | Brown and Butterworth | - - - \$1.65 |
| History and Use of Hymns and Hymn Tunes | David B. Breed | - - - \$1.50 |
| Hymns You Ought to Know | Selection of 100 Standard Hymns, with a short introductory sketch of each. Henry F. Cope | - - - \$1.50 |
| Musical Ministries in the Church | W. S. Pratt | - - - \$1.00 |

Postpaid at these prices.



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Easily Given

It was only a sunny smile,
And little it cost in the giving;
But it scattered the night
Like morning light,
And made the day worth living.
Through life's dull warp a woof it wove
In shining colors of light and love,
And the angels smiled as they watched
above,
Yet little it cost in the giving.

It was only a kindly word,
And a word that was lightly spoken;
Yet not in vain,
For it stilled the pain
Of a heart that was nearly broken.
It strengthened a fate beset by fears
And groping blindly through mists of tears
For light to brighten the coming years,
Although it was lightly spoken.

It was only a helping hand,
And it seemed of little availing;
But its clasps were warm,
And it saved from harm
A brother whose strength was falling.
Its touch was as tender as angels' wings,
But it rolled the stone from the hidden springs
And pointed the way to higher things,
Though it seemed of little availing.

A smile, a word, a touch,
And each is easily given;
Yet one may win
A soul from sin
Or smooth the way to heaven.
A smile may lighten a falling heart,
A word may soften pain's keenest smart,
A touch may lead us from sin apart—
How easily each is given!

—From "Poems with Power," compiled by James Mudge.

A Hint for Boys

I stood in the store of a merchant the other day when a boy came in and applied for a situation.

"Can you write a good hand?" he was asked.

"Yaas."

"Good at figures?"

"Yaas."

"That will do; I do not want you," said the merchant.

"But," said I, when the boy had gone, "I know that lad to be an honest, industrious boy. Why don't you give him a chance?"

"Because he hasn't learned to say, 'Yes, sir,' and 'No sir.' If he answers me as he did when applying for a situation, how will he answer customers when he has been here a month?"

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