



THE CANADIAN EPWORTH ERA

Vol. XV.

S. T. BARTLETT, Editor
WM. BRIGGS, Publisher

TORONTO, DECEMBER, 1913

WESLEY BUILDINGS
TORONTO, ONTARIO

No. 12

THE TRUE SPIRIT OF CHRISTMAS

CHRISTMAS is essentially a children's festival. As the one unique event of all history it represents the apotheosis of childhood. The down coming of the Son of God meant the uprising of the childhood of the race. The descent of Godhead meant the ascent of manhood. "The Babe wrapped in swaddling clothes, lying in a manger," appeals to us by His own essential humanity, and reveals the eternal heart of the All-Father towards all His children. "A Saviour which is Christ the Lord" assures us of deliverance, salvation and eternal life. "Great joy," because Jesus came as a little child. "Good tidings," because this helpless Babe was the Mighty God. God came down to earth that His little ones might rise up to heaven. Well may the world rejoice and be glad.

The true spirit of Christmas is shown by what this Divine Infant came to do, and what He came to do is best disclosed by His own words when as a man He made known the import of His mission. "Life" was His expressive word. He came that we "might have it more abundantly." "Love" was His motive. Because He loved He came. Life and love! Whoever ministers to others in the spirit of love, for the cultivation or conservation of life, has the true spirit of Christmas. How shallow and vain, how utterly unworthy of the season are some of the ways and means by which the illustrious holy day is turned into a degenerate holiday.

Not with self-indulgent plan, but with self-sacrificing purpose came the Divine Visitant from the heavenly home to the earthly hovel. By the perpetuation of His purpose

through those who profess to follow Him, the existence of every hovel should be made impossible, and the earthly home become in some measure a counterpart of the abode of the Heavenly Father. Only by the operation of the true Christmas spirit, evidenced first by the Divine originator of the season, can the distresses of humanity be relieved by being made non-existent, because impossible.

Not to dole out Christmas charities to the poor; but to reconstruct the whole environment in which they struggle for a bare existence, is the only adequate aim of the truly Christian Church. Anything short of this is compromise.

In what way do our Christmas presents minister to life? In arranging and planning for the day soon to dawn upon us with all its holy memories and heavenward tendencies, shall we be satisfied with mere passing pleasures for the gratification of present desires, or seek to contribute something of permanent value to the characters, experiences, and destinies of those with whom we may be called to mingle?

Not what we accumulate in the way of material gain but what we assimilate in inward spirit makes us rich. Not what we give of worldly substance only, but what we impart of fellowship, cheer, inspira-

tion, and heart's ease, will add most to the possessions of those whose lives we daily touch. Give because you love and you shall have abundance because the operations of love mean a larger life. Thus may we teach our children by the very force of our own example. Thus may we all enjoy and demonstrate the true spirit of Christmas.



"ON EARTH. PEACE!"

The Christmas Thorn

MISS IDELL ROGERS, COMBUR.

THE visitor to England may see the Glastonbury thorn in many an old English garden. Tradition tells how this thorn blossomed in the spring as did other thorns, and also on Christmas Day, "mindful of our Lord." The story of its first planting upon the hillside at Glastonbury many centuries ago may contain much of romance and folklore, but it carries with it a beautiful lesson especially applicable to the Christmas season. Tenneyson says:

"It, the good saint
Arimathean Joseph, journeying brought
To Glastonbury, where the winter thorn
Blossoms at Christmas, mindful of our
Lord."

The following legend of the Christmas thorn is largely taken from an article which appeared some years ago in *Acta Victoriana*, by Edward C. S. Huycke, B.A., LL.B., K.C., now Judge of Peterborough County. Mr. Huycke first describes Glastonbury, a town near the famous battle ground of Sedgemoor, in Somerset County, England. Overlooking the town is a crowning hillside, ordinarily known as Glastonbury Tor. This is a historic and romantic place, with the hamlet of Queen Camel, the ruins of Cadbury Castle, and King Arthur's well, all that is left of the famous Camelot, the home and court of the renowned King Arthur. Quoting literally from Judge Huycke's article:

"And here in the rich, dim city, and on the sacred mount of Camelot, was the mighty hall, which Merlin built for Arthur long ago, the stateliest under heaven." And in that mighty hall and about the Table Round, King Arthur drew together—

"A glorious company, the flower of men,
To serve as model for the mighty world
And be the fair beginning of a time."

Looking to the northward from Glastonbury Tor, towards the River Severn and British Channel, is a rich flat plateau, surrounded by river, marsh and meadow, formerly the Isle of Avalon or Avilion, meaning the Isle of Apples or the Glass Isle, a spot famed in history by French troubadour, Chaucer and other old English poets, and portrayed upon canvas by the brush of a Millais and a Leighton.

But why so fabled and so famous? Let history answer, or rather, let a combination of history and romance, myth and legend make reply. Again we quote from Judge Huycke's article:

"Baron tells us in his Joseph D'Arimatea, how after the resurrection of our Lord the good Saint Joseph of Arimatea was put in prison by the Romans for befriending the Christ, or more strictly speaking, for having stolen his body, they, of course, denying His resurrection.

"The good Joseph had taken the cup of grael for Holy Grail, and of this another tale which Jesus used at the last supper in the upper room, and in it had caught a few drops of blood from the body of the stricken Christ as He was taken from the cross: this cup and blood he kept as his richest treasure, his latest heritage from the Master he had so fondly loved and so lately served. This blood kept ever alive, ever beating, ever throbbing, as if still in touch with the living heart of God, springing from the fount of all love—human and Divine. Joseph took his treasure to prison with him, and remained there forty-two years. He released by the order of the Emperor Titus. During all this time he scarcely ate or drank, being sustained by the living presence of

his Master, and so happy was he that he declared his years in prison were no longer to him than three days, and could scarcely be persuaded he had been there a longer period.

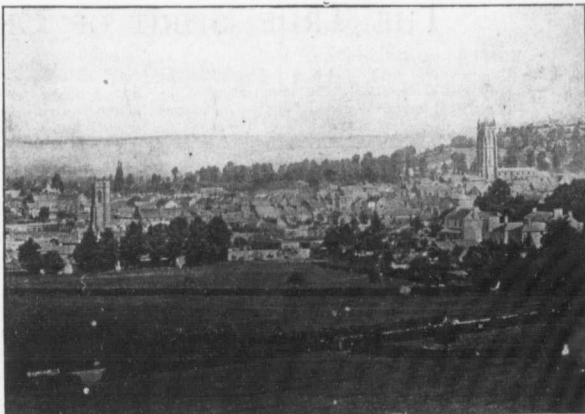
"His wealth having been confiscated, he determined to give his life to the service of his Lord, and placed himself under the direction of St. Phillip. Joseph was directed by a Divine vision in a dream to go to the far westland—to the Island of Avaron, or Avalon (he knew not where it was), there to seek rest for himself, to found a church of Christ and seek a home for his treasure, the grail.

"He sailed away far over the western seas, and finally touched Britain; ascending the Humber, he went off to the south over the shallow waters till his

shown you still in many an English garden."

Joseph, the story goes on, thus encouraged by the Divine approval so miraculously shown, built there a little chapel of wood and woven twigs, the first Christian church in England. Quiet near to its site was afterwards erected the famous Glastonbury Abbey, where the good King Arthur is said to have been buried.

In our own Canada, on the Niagara frontier, also rich in historic associations, is a spot known as "Paradise Grove," where, upon an open heath, lonely and apart, long stood a picturesque clump of thorn trees. Mr. William Kirby, it is said, has traced the planting of these trees, showing them to have been brought originally from Palestine to Avignon—



GLASTONBURY, FROM WEARY-ALL-HILL.

From "Here and There in the Homeland."

ships touched bottom at the foot of Glastonbury Tor. Surrounded by his family and friends he painfully ascended the hill and on the very peak of the Tor paused to look about over the surrounding prospect. Delighted with the view, he determined to make this his home and there build a church for the worship of the Master, and a safe home for the cup containing the holy blood of God.

"So saying, he struck his staff into the ground in token of his intended stay, when lo, before their very eyes, the staff forthwith began to bud and soon put forth both leaves and branches. It struck its roots deep into the earth and was very soon a beautiful thorn tree. It grew and flourished there for many years. Indeed for centuries, and became known far and wide as the Glastonbury thorn, or the Christmas thorn. But why the Christmas thorn? Strange to say, this tree blossomed twice a year, first at Easter, in the spring time, as did other thorns, and secondly, *mirabile dictu*, on Christmas Day as well, 'mindful of our Lord.'

The original tree, according to the legend, was visited by countless pilgrims, who regarded it with adoration and with awe. It was destroyed or died, it is said, about the time of the Reformation, but it was propagated by slips from the parent tree, and Glastonbury thorns will be

descendants, it is averred, of the true Sprit Christi. In his Canadian Idylls Mr. Kirby says:

"Count Bots le Grand sought on a spot of loveliness, 'twas full,
Of sandwort's silvered leaf and stem,
With down of fairy wool,
Hard by the sheltering grove of oak he
set the holy thorn,
Where still it grows, and ever shows
How sharp the crown of scorn.
Christi wort for man, reminding him
what pain for sin was borne."

Although the holy thorn and the Christmas thorn referred to are probably not the same, each is symbolic of the life and atonement of Christ for the sins of men. A London journal is authority for the statement that in the year that the old style of counting time was changed for the new, the Glastonbury thorn blossomed on the old Christmas instead of the new. But whether historical or legendary, the stories of that historic spot where long ago was held King Arthur's Court, of the erection of the first Christian church in this far land over the seas, the legend of the blossoming thorn have their lesson for us at this season.

Judge Huycke says: "Real or mythical, or as is more probable, a combination of the two, obscured by the intervening

years, the
Arthur
national
race. It
or not
for Ideal
history,
camelot,
his touz
shadow
retreat
and wo
Maker."
"King
of redre
the pro
among i
ness and
and hel
ideal of
Christ.
made of
tried to
moral e
denial a
take the
blem of
symbol
legend
staff at
legenda
than sel
The
their g
which
for to
reigned
looked
his wor
But
when
necessa
lived,
as he t
fair fa
the Ch
when
"Peac
sung I
Christ
only t
holy r
most j
to wi
emblem
came.
"W
spirit
with i
and m
ing ev
be ou
as we
adopt
tonbur
this g
time t
"To
The
To
To
To
"Th
Chri
dema
reelin
leader
his e
corpe
kick
helped
der it
to the
traff
of the
dress
Citize
recen

years, there is no doubt that King Arthur is by common consent the great national and ideal hero of the Celtic race. It makes little difference whether or not he ever had an actual existence, for ideals are expressed in legend as in history, and, in fact, more frequently so. Camelot was the scene of his court and his tournaments. Avalon, beneath the shadow of the Christmas thorn, was his retreat for quiet, happy hours of rest and worship and communion with his Maker.

King Arthur gave his life to the work of redressing wrongs in his kingdom, to the promotion of chivalry and honor among his knights, of truth and uprightness among his people. Doing his duty and helping others to do theirs was his ideal of life and his highest service of Christ. He spared not himself so that he made others happy and in peace, and tried to lead his subjects up to the same moral elevation, to the same plane of self-denial and self-sacrifice. Let us therefore take the Christmas thorn tree as the emblem of King Arthur and his people, the symbol of his life and effort, for this legend of Joseph and his journey, his sacrifice and his thorn tree, is like most legends, steeped with the idea of Christian self-sacrifice.

The ancients of Greece and Rome had their golden age, their Saturnian reign, which had been and which they looked for to come again. So King Arthur reigned in Lyonesse, and his people looked for his coming again to complete his work.

But when will he be king again? Not when he lives again, for that is not necessary, but when his people live as he lived, do as he taught, think and speak as he thought and spoke, "leaning on his fair father Christ." That will be when the Christmas spirit is ever prevalent, when there will reign universally the "Peace on earth, good will toward men," sung by the angel choir on the first Christmas morn. Christmaside is not only the most sacred day of our most holy religion, but it is the dearest and most joyous festival of our race, the race to which the Christmas thorn is an emblem of the message with which it came.

"When the true Christmas idea and spirit permeate our nation and remain with it, not only on the Christmas eve and morn, but throughout the year, making every day a Christmas day, then will be our golden age, our Arthurian reign, and the Kingdom of the Prince of Peace as well. May we not therefore rightly adopt the old Christmas thorn of Glastonbury as a fitting symbol, not only of this glad Christmas tide, but also of the time to come when all will vow

"To reverence the King, as if he were
Their conscience, and their conscience
as their King.

To break the heathen and uphold the
Christ,

To ride abroad redressing human
wrongs,

To speak no slander, no, nor listen to
it."

"The American drinks whiskey. The Chinaman uses opium. Whiskey excites a man's animal passions, coarsens his feelings and makes him a brute. Opium deadens a man's sensibilities, paralyzes his energies and makes him a living corpse. Whiskey sends a man home to kick his wife. Opium makes a man so helpless that his wife kicks him. I wonder if that is why you Americans keep the whiskey traffic and oppose the opium traffic?"—So said Ng Poooh Chew in one of the cleverest and most eloquent addresses given at the World's Christian Citizenship Conference at Portland recently.

Clara Conway's First Speech

E. J. BOWDEN, DUNCAN, BRITISH COLUMBIA.

YES! There was no mistake about it; the letter was for me. This is how it read:—

HIGHAMPTON, B.C.

"DEAR MISS CONWAY,—
"Will you kindly come over to our Epworth League meeting on Monday night and give us an address on the Indians. We will bring a buggy to fetch you, and will also take you home all right.

"Yours in Christian Endeavor,

"AMY HATHERLY, Secretary."

If the letter had been for papa I could have understood it, for he is the Indian missionary and teacher on the Concho Reserve; but I am only a girl of fifteen, and had never addressed a meeting in my life. We talked it over at breakfast and again at dinner. I said I could not do it. Papa said it was a good chance to begin. I said, "What shall I talk about? There is so much to say. There are Indian houses, habits, weddings, feasts, dances, potlaches, funerals, and a host of things that are interesting." "Well," said papa, "I will help you a little. I will give you a piece to recite at the start, and you must do the rest for yourself." "Oh, thank you papa," I said; and he went at once to his barrel to find something.

Now I will let you into a little secret. Papa keeps two barrels. One is for sermons and addresses, and the other he calls his dog-barrel, in which he keeps the manuscripts of his verse. I could never get him to tell me why he called it a dog-barrel. Whenever I ask him he looks mischievous and says, "I thought once I could write poetry, but

Yes; whether the others are present or

There are four little fellows who come at a trot.

Though the quivering breath from their hearts may burst,
Yet each is determined to be the first.

And each has a wonderful story to tell;
For in regions romantic the Concho's dwell.

By the quam-quam kah is their rallying place;
The torrents that leaps through the home of their race.

In the strength of the current the salmon abound;

And the glittering trout in its eddies are found.

Heigho! Heigho! for the river so clear!
Shouts the Indian boy with his hook and spear.

He chases the quiney—the gull of the sea,
And gay simsimya—the wandering bee.
The stikoa—the horse he is often astride.
While skomal—the terrier trots by his side.

Eddie and Neddie, Basil and Sol—
Bright little fellows with faces droll!
Coming to school with eyes aglow,
The white man's language and skill to know!

But the tribe has fallen on evil days;
A blight now rests on the ancient ways.
The pale-faced Quineetum have hemmed them in.

They rot and die through the white man's sin.



SOME BRITISH COLUMBIA INDIAN CHILDREN.

Negative by Dr. Large.

when the reviewers saw a little of it in print they called it by a very different name." That is all I can get out of him. However, he dug into the dog-barrel, and this is what it yielded:—

THE LOYAL QUARTETTE.

FOUR LITTLE CONCHO INDIANS.

Basil and Eddie, Sol and Neddie,—
Four little boys for school are ready.
The day may be stormy, the day may be fair—
If the teacher's at school the quartette
will be there.

The verse comes down to the girls and boys,

A shadow hovers above their joys,
Oh, Eddie, and Neddie, and Basil and Sol,

Will you live to remember the words I tell?

But now it is squasnum—your faces wash;
And quatsa lissum—with comb and brush.
For, though they have neither a coat nor a vest,

The dear little fellows shall look their best.

They shall read and scribble and do their sums;
They shall spell and draw till the play-time comes.
And then for a rollicking game I am ready
With Eddie, and Basil, and Sol and Neddie.

When I had read this through everything was quite clear to me—about the speech I mean. I sat down that evening and wrote out my address:—

JEAR FRIENDS—I want to talk to you to-night about Indian boys and girls. I know Eddie and Basil and Sol and Neddie very well, for when papa is very busy he gets me to teach school for him sometimes; and I can say that those four little boys are as bright as four buttons. When their faces are washed they just shine; and they have beautiful partings to their hair. There are a lot of other little boys who don't come to school regularly, and they are not so nice, because their parents do not take so much trouble with them. But whether they are good or bad they are all jolly and funny, and very lovable. When they are clean you always feel as if you want to hug them. They always run to school, and if they have been late in getting out of bed they come chewing the end of a strip of smoked salmon, which makes their breath smell badly. Sometimes they bring a baby brother to school. He always has a strip of dry salmon to suck, just as a white baby would have a comforter.

Most of them are very quick to learn up to three times table, and the end of the second reader, but they can't get any further somehow. If they learn any more they always forget it. But some of them can't even learn to read. Papa tried to teach one little boy for two years, and then he didn't know A from a bull's foot. And yet he was very clever at fishing and paddling a canoe.

The great time of the year for the boys is when the dock-salmon run up the river in the autumn. And even as the heavy rains have swelled the current they come up in hundreds of thousands. Then all the boys turn out to spear them. Their mothers clean them, and hang them up in the smoke to dry.

Now you will want to know why I have said nothing about the little girls up to the present. Well the fact is they scarcely go to school at all on this reserve. When you ask their fathers and mothers to send them, they say, "Yes, yes," but it is only to put you off, for they never send them. Papa says there are good reasons for this. I heard him talking to a man about it one day. This man was called Whunem. He was very proud of his name, for he said it was given to his ancestors by a god who came to the earth in the ancient times.

Whunem was sitting outside of his house with his four little girls. Papa said to him: "What are your girls coming to school?" "I am not going to send them," he said. "But," said papa, "it is good for them to come to school, otherwise they will grow up ignorant and wild." At this Whunem got angry, and said, "When I want my girls to go to school I will speak to you about it. That will be early enough to discuss the matter." Only he spoke in Chinook, much more shortly and to the point.

Papa said nothing more about school just then, but chatted with him about his horses, of which he was very proud. Soon he got confidential, and told a long story about the way in which he had been cheated at the store. So papa brought him around to the school subject again by saying what a good thing it was for a woman to be able to read and speak English, and so hold her own with the store-keeper. This drew out Whunem speak-

dilly. I can tell you the answer he gave, but I cannot give you the picturesque action which accompanied his words. It was quite dramatic. This is what he said:

"Hiyas mesache sponse tenas kloochman kumtux paypah (It is very bad for a girl to know how to read).

Nomah! (Look!)
Alki nika tenas chaco hyas. (In time my girl will grow up.) Klouass ikt cultus man tikey yakka. (Perhaps a useless man will want her.)

Sponse nika tenas kumtux paypah, okoke (if my girl can read that man writes a letter and send her.)

Nika tenas kumtux okoke, pe hyak marah nika. (My girl understands; she runs away and marries.)

Pe nika klap hiyu shem. (And I get great shame.)"

To his mind this was the final word on the education of girls. Whunem was afraid that if his girls could read he would lose the pleasure of matching them up with husbands.

So the little Indian girls stay home with their mothers, and learn to clean fish, spin wool, weave blankets, and knit those wonderful variegated sweaters of which the

Indian men are so proud. Like their brothers, the girls are pretty and lovable. You would never think that they could grow up into ugly, wrinkled old women like their grandmothers.

I haven't told you all about the Indian boys and girls by a long way; but I think, after this, when you see groups of them sitting with their parents on the sidewalk in your town, you will know that they are not half as shy and heavy as they look.

I went to Highampton and gave my address as I had written it. When I had finished it the President of the League moved a vote of thanks, and said some nice things. Then one of the members got up and said: "Is there anything we can do to help the Indians?" "Yes," I said, "we are giving them a good feast in Christmas week, and we will be glad if you can give us some food to help. It will be better still if you will come in a friendly way and see them eat it." So they did, and it was the jolliest feast we ever had. There was hiya waw-waw—a lot of talk; for the Indians love to hear and to make complimentary speeches. And all the white people said they could never have believed that Indians could be so interesting.

A Trip Through the Luther Country

[IX. Luther's Marriage and Later Labors

FREDERICK E. MALLOTT.

THE chief weapon employed against Luther and the Reformation by the enemies of the great Reformer was slander. Their slander was peculiarly venomous when it touched his private life. No man of his day lived a purer life than he. None was less a slave to the lusts of the flesh than he. In a convent at Erfurt his brother monks thought he was a saint. He took the most sparing diet and allowed himself only the simplest enjoyments. And even after he went to Wittenberg, when all the monks had deserted the old convent, he lived on in it with only one companion, the old prior Briger, practising the same abstinence and engaging in the most strenuous labors. Yet he was charged by his slanderers with drunkenness and licentiousness. But when Luther took a wife they gave free vent to their vulgar imaginations and added still baser charges to his account.

One of the most marked changes made in the thought and life of that day by the Reformers was the new view of marriage and domestic life. The cloister had been regarded as holier than the hearth. Priests were not allowed by the church to marry. Young women were told that they would be holier if they would go to the convent. Many of them were compelled to go by parents or guardians. Even laymen were led to believe that married life was distinctly lower than the life of celibacy. But one of the earliest results of Luther's labors was the change of attitude on this question. Luther boldly declared that the family hearth was as sacred as the monk's cell, and that the mother was doing as holy a work in caring for her child as the nun who gave her time to prayers. He held that priests had the same privilege as laymen and might marry if they chose to do so. The result was the marriage of many priests and the escape of several nuns from the cloister. Luther was blamed for this, of course, and he boldly avowed his approval of their conduct.

But as yet he declared that he would not marry. When, however, his enemies taunted him with being inconsistent in

that he advocated marriage for other priests and declined it himself, he at once regarded his celibacy as a stumbling block to others, and suddenly (it seemed so to his friends) he took the step he had advised others to take. The woman he married was Catherine von Bora, a nun who had run away from the convent of Nimtzeck, near Grimnitz. If Luther's remarkable portrait of her is a true one, Catherine von Bora was not remarkable for the beauty of her face; but she had other qualities that were of more importance. She was a sane, strong, healthy, frank German woman, and she made Luther a most excellent wife. Her cheerful piety and excellent judgment often rescued Luther from despondency when his excessive labors had depressed him. Her thrift pleased out the meagre income and provided for the needs of a growing family. Luther spoke of her always in the highest terms. He never regretted having married. Indeed, after his own marriage, he became a still stronger advocate of domestic life for both priest and layman.

Many of Luther's friends, who approved of marriage for others, thought Luther should have remained single for the sake of his work, as they thought the great cause demanded all his time and thought. But their fears that domestic life would distract him from his labors were groundless. His home was a help to him. His work went on without abatement, while Luther's sympathies were drawn out as never before, for all classes of men and for all phases of the national life.

Luther's marriage took place in 1525. The next year the first diet of Speyer was held. The Peasants' War had brought the Reform movement into disrepute, and the emperor, Charles V, resolved to crush it. But political events turned the fierceness of his anger away. The Pope, fearing that Charles was getting too much power, had made a secret alliance with Francis of France, the enemy of the emperor. To get back at the Pope, Charles allowed the Diet of Speyer, held in 1526, to enact that each state should

be free to do what it pleased in the matter of religion. The Romanist states now made a league to defend their religion. The Protestant states would have done the same but for a foolish quarrel between Luther and Zwingli, who was the leader of the reform movement in Switzerland. This quarrel over doctrinal differences not only weakened the power of the Protestants, but led to the formation of two churches, the Lutheran and the Reformed, that have never come together.

Meanwhile, Charles patched up a peace with the Pope, and in 1529, when the second Diet was held at Speyer, the liberty granted to Protestants by the earlier Diet was taken away. This might have led to a civil and religious war in Germany had not an invasion of the Turks turned the attention of all away from their differences.

Later, Charles, still intent on crushing the Protestants, called another Diet at Augsburg, and summoned all the German princes to turn away from their Lutheran leanings and follow him in a great Romish religious procession. But he little knew what a hold the Reformation had on these nobles. They told him they would have their heads struck off before they would again practise such idolatry, and Charles, clad in purple and carrying his candle, walked the streets of Augsburg in the Corpus Christi procession, while they remained in their lodgings.

One thing came of that Diet that is memorable, and that is the drawing up of the "Augsburg Confession of Faith"—a complete statement of the Protestant position and beliefs. This was drawn up by Melancthon.

Charles' threats had failed to terrify the German princes, but he made one more effort. He gave them until April 15th, 1531, to make their submission. Everyone looked for civil war, but the storm cloud passed and war was again averted.

The evangelical movement begun by Luther now had time to root itself and organize itself. From 1530 to 1555 this work went on. We have already noted that Luther, like John Wesley, had no desire to found a new church. He made changes only as they were forced upon him. His supreme desire was that the word of God should be preached in its purity. He came in time to see, however, that this was impossible unless steps were taken to secure, educate and ordain ministers who would teach the true word of God. A commission appointed to investigate the religious condition of the people disclosed a most deplorable state of affairs. The people were grossly ignorant and the priests were often little better. Out of this investigation came three things. Luther began at once a movement for the religious instruction of the people. He prepared two catechisms for this purpose. Next, he provided for schools in every community, and thus laid the foundation of the great common school system of Germany. A later result was the organization of what is now the Lutheran church.

"Concerning This Paper"

Once again the Editor calls the attention of all his readers to the article published in the July issue of this paper, under the heading, "A Plain Talk Between Ourselves Concerning This Paper." It is very evident that this article was carefully read and its contents digested, there would have been fewer misunderstandings in the minds of some of our friends, fewer misstatements at some of our conventions, and fewer wrong impressions made. The Editor regrets that

the July issue is entirely exhausted, or he would willingly send copies to any interested person; but it may be necessary correct statements that the article in question be reprinted. Some of the reports of convention proceedings that have come to hand show a wholly erroneous idea concerning the present standing of the paper and its future prospects. Of other matters vitally related to it, more may be necessary later. Our present counsel is to read the article referred to above carefully and get hold of the statements it contains clearly and fully.

To Our Young Photographers

Some months ago the Editor gave his young readers several articles on Amateur Photography. The kind words of appreciation, and the frequent requests for other such articles, that have come to him, have been highly esteemed. Only

the most accomplished amateur photographers in Toronto, and is in every way capable of guiding and counselling our young friends in their infatuating art. Just below this you will find one of Mr. Coles' splendid laddie (this own sweet child, by the way), and see if you can find the prize-winning title for the picture. If you have difficulties in your work, Mr. Coles will be glad to deal with them in our columns. Send in a sample print, if you like, for him to criticize. It will do you much good if you are an earnest student and want to excel. Address all queries to the Editor, who will submit them to Mr. Coles personally. Then watch the page in question every month for hints and helps of every kind. Mr. Coles will write next month, as his first article, on "How to Buy and Use a Camera." We shall be glad to hear from any interested reader on any point of interest right away.



FOR EXPLANATION SEE ANNOUNCEMENT BELOW.

1. **Competition:** For this month we ask for a suitable title to the picture appearing above. Study the picture, seek to appreciate the feelings, thoughts, desires, intentions, etc., of the little boy, and send your suggested title on a post-card to the Editor, before January 1st. As usual, two good book prizes will be given for the titles judged most appropriate and fitting.
2. **Awards:** On page 224 of the October number there appeared a picture which offered two prizes for the best two stories suggested thereby. These prizes have been awarded (1) to Laura Eunice Eaton, Glenora, Ont., and (2) to Vera House; been awarded (3) to Laura Eunice Eaton, Glenora, Ont., and (4) to Vera House; the latter on "Laugh, and the World Laughs With You." The book prizes have been sent and the stories will appear in a later number.

The incessant pressure of other duties has prevented the continuance of the pleasant task of writing of his experience of twenty-five years as an amateur for the benefit of the increasing number of young photographers of to-day. But falling the time, opportunity, and perhaps the ability, to present in a competent manner the various steps of the art, the Editor is pleased to announce that he has made a satisfactory arrangements whereby a page of up-to-date practical photographic matter will appear regularly in our paper, beginning with the January number. In conducting this page the Editor will have the valuable assistance of Mr. C. A. Coles, the Manager of the Studio and Photographic Supplies Department of the T. Eaton Co., Toronto. Mr. Coles is one of

To be honest, to be kind, to earn a little and to spend a little less; to make on the whole a family happier by his presence; to renounce where that shall be necessary and not be embittered; to keep a few and to keep friends with himself—here is a task for all that a man has of fortitude or delicacy.—Robert Louis Stevenson.

"Walter" asked the impatient customer, "do you call this an oyster stew?" "Yesuh," replied Mr. Erastus Pinkley. "Why, the oyster in this stew isn't big enough to flavor it." "He wasn't put in to flavor it, wash. He is 'jes' supposed to christen it."—Washington Star.

A CHARMING
SHORT STORY

The One-Cent Prize

COMPLETE IN
THIS ISSUE

—EMMA C. DOWD—

"JUST like an old maid! Only one cent! If it was a man he'd say five dollars out and out, or a book, or something. I wonder if she thinks anybody is stupid enough to work a whole week for one cent. No, thank you; you don't catch this chap in any such game." And Fred Simpson concluded his little speech by elevating his freckled nose as high as convenience would allow.

A dozen boys and girls had grouped themselves in the shade of the big elm tree just west of the school-house; and there seemed to be but one opinion respecting the prize which had that afternoon been offered by Miss Brinsley, a wealthy maiden lady of Southdown.

"Halloo! here comes the Sexton!" shouted Henry Giddings, as an overgrown, awkward boy drew near, with a tin dinner-pail and a small, thin book in his hand. "Guess he's going to try for the One-Cent Prize. He's got his spelling book."

A laugh went around the little circle at Ruel Sexton's expense; but Ruel took it good-naturedly, as he always took the boys' jokes and banterings. He had been dubbed "the Sexton" on the first day of his attendance at the "big elm school-house," and the name had clung to him for the three years afterward, till Ruel had grown to hear it with no more thought that if his mates had called him Tom, Hal, or Sam, had he chanced to own one of those time-honored nicknames.

"I d'n' know's I'm going to try for the prize," answered Ruel, in his easy, monotonous drawl. "I'm as likely as not to carry home my spelling book any night if the words look harder'n usual. It appears to me that one cent ain't an amazing big prize to try for."

"But it is only the first week that it is one cent," spoke up a little girl. "Miss Brinsley said it was to be doubled every week."

"Oh, yes," said Fred Simpson, ironically, "counting on his fingers, 'one cent the first week, two cents the second week, four cents the third, eight cents the fourth, and the whole sum of sixteen cents the fifth week.' The Sexton had better try for it by all means. He might get enough to buy him a new coat."

At this a slight blush rose to the boy's face, but he replied, good-humoredly, looking down at his coat sleeves and giving each a little pull nearer the sun-browned wrists.

"I reckon I'd earn it quicker sawing up Deacon Chauker's wood. Miss Chauker said she'd get me a new coat when I got the wood all done."

"How much have you got to do?" asked Henry.

"Well," said Ruel, slowly, as if taking a mental measurement of the Deacon's wood pile. "I reckon there's as much as ten load in all. But I've got it more'n half done."

"You'd better stick to the wood, then!" was Henry's comment, as the little group broke up and moved off in twos and threes down the road.

A few rods further on, where the road branched off toward the left, Ruel Sexton turned aside to pursue his solitary walk of two miles. Ruel was an orphan, and Deacon Chauker's low, red farmhouse, nestled at the foot of Spruce Knob, was the only home he knew. He was a distant relative of the Deacon's, but so very distant that he could not be said to occupy a relation to him, if he wished it. He was not ill-treated; but he was only the "chore boy" to the Deacon and his wife and Aunt Matilda, and was never en-

couraged to venture beyond the kitchen and his own tiny room in the loft above.

His walk home led through the woods for a greater part; and as it was a pretty September, everything was still in its full summer beauty. Ruel loved all wild things, and to-day he could not forbear stopping now and then to pluck a waving fern or to gather a handful of the blue gentians which fringed the little brook. But recollecting the pile of wood to be sawed before his coat sleeves were to be lengthened, he hastened on, thinking there might be time for a little work before he must go for the cows. Afterward, plying the saw to and fro, his thought reverted to the spelling prize.

"Let's see," he mused. "The whole term is fifteen weeks; and Miss Roberts said that the last examination would count the same as a week; so that makes sixteen. I wonder how much it would all make. Henry said it would be only sixteen cents the fifth week. That isn't much. Then the sixth week it would be twice that. Twice sixteen is thirty-two, and twice thirty-two is sixty-four, and twice that is one hundred and twenty-eight, and twice one hundred and twenty-eight is two hundred and fifty-six, and twice two hundred and fifty-six is five hundred and twelve."

The saw stopped, and Ruel stared at the log in a dazed sort of way. Could it be five dollars and twelve cents! "I must have made a mistake," he thought, with a half-ashamed laugh that he could for a moment have believed that it would amount to so large a sum. "I'll figure it out on my slate when I get my chores done," was his conclusion; and he gave himself to his work.

"Doin' sums?" asked Lowly, concisely, stopping, dish towel in hand, to look over Ruel's shoulder, as he sat in the doorway to catch the last rays of light from the western sky.

Lowly was Mrs. Chauker's maid-of-all-work; and she and Ruel were fast friends.

"I can't believe it! There must be a mistake!" said Ruel, in a breathless, excited way, scowling his forehead over his slateful of figures.

"Don't believe what?" said Lowly, looking puzzled.

"It is so much!" said Ruel, in a scared tone. "Miss Brinsley never would offer so much money!"

"I wish you'd tell me what you are talking about!" said Lowly, laughing. "I never see you so excited before. What does all you?"

"I'll tell you all about it, if you'd only come and sit down here."

"If it'll be likely to be a long story I might as well hang up my dish towel first," and Lowly vanished behind the sink-room door, only to reappear a moment later, smoothing down her pink gingham apron, and she announced herself ready to hear what Ruel had to say.

"You see," the boy began, "Miss Brinsley was over to school this afternoon, and she said she got a letter from somebody the other day, and the spelling was so awful that it set her to thinking. She talked a good deal about the importance of learning to spell, and said a lot that I can't remember."

"I always thought she was a long-winded woman!" put in Lowly.

"Well, she finally said she would give a prize to every scholar for each week that he did not miss from now to Christmas if anybody," she added, "and he would lose his prize for that week. She said she was going to begin with one cent—"

"One cent!" broke in Ruel's listener, disdainfully. "And such a rich woman!"

"You just wait!" said Ruel. "She said it would be one cent the first week, and then she would double the first week's prize to make the second, and double the second to make the third, and so on through the fifteen weeks of the term; and then we were to be examined on all we had been over in the fifteen weeks, and all that prize would have to be the fifteenth prize doubled. So there will be sixteen prizes in all; or sixteen part-prizes, she called it. Now," lowering his voice, "how much do you suppose that last prize would be?"

"I d'n' know," said Lowly. "Some-where near a dollar, likely."

"Over three hundred dollars!" said Ruel. "Pshaw, Ruel Sexton! You've gone and made a mistake. It never could be so much in this world!" said Lowly, decisively.

"It don't seem so!" said Ruel. "But I've been clear through it two or three times; and I can't make it anything else."

"I'll light the lamp, and look it over myself. Dear, dear, if it was that, I'd wish I was going to school so I could try for it."

For the next five minutes two heads bent over the slate that had been in service since Deacon Chauker's babyhood, and two pairs of eyes eagerly scanned its surface. This is what they read:

\$.01—first week.	\$ 2.56—ninth week.
2	2
.02—second week.	5.12—tenth week
2	2
.04—third week.	10.24—eleventh week.
2	2
.08—fourth week.	20.48—twelfth
2	2
.16—fifth week.	40.96—thirteenth
2	2
.32—sixth week.	81.92—fourteenth
2	2
.64—seventh week.	163.84—fifteenth
2	2
1.28—eight week.	\$327.68—Examination.

"It is all right!" ejaculated Lowly. "But, goodness me!" she continued. "That's only for each week. I'll just add 'em together, and see what the whole thing will be."

The stub of a pencil moved slowly in the girl's fingers, until figure after figure was gone carefully over. But neither she nor Ruel was prepared for the result.

"It's six hundred and fifty-five dollars and thirty-five cents! Well, I declare for it, if Miss Brinsley hadn't opened her heart this time; and her pocket-book, too, which is more to the purpose. Six hundred dollars! Yes, that's worth tryin' for."

"Lowly," said Ruel, deliberately, as he lifted his eyes from the slate, "I'm going to get that prize!"

"Are you good in spelling?" questioned Lowly, eyeing with a doubtful expression the written words placed opposite the figures.

"No," admitted the boy. "I most always miss. I went clear down to the foot of the class this morning on patriarch. But I can study, Lowly. Once in a while, when I've studied real, I've been perfect; and," he added brightly, "I'll study day and night. I'll do anything!"

"And I'll help you. I'll hear your lessons till you know every word by heart."

"Oh! will you?" exclaimed the boy, his

eyes glist-
Lowly!"
"Pshaw"
was ple-
lowed it
her own
"I'd
Ruel, fe-
sill."
"row."

So th-
and rec-
or thro-
perfect
daybre-
studied
chores;
for sch-
his spe-
it befo-
It was
the sid-
when t-
but no
inter-
girls f-
was th-
Ruel
Robert-
The h-
and th-
some
ting it-
wake
brains
letter-
the f-
"Nex-
all as
spand-
"Cl-
every-
little
cham-
spelle-
had l-
the m-
"R-
tune.
Ruel.
The
hones-
past
ceed-
hono-
"7-
Simp-
disc-
Ruel
crud-
"7-
with
"you"
wish
him
and
for
"I
mer-
He
who
"we-
"up-
his
his
fig-
The
he
gat-
"ing-
hav-
hux-
"ing-

eyes glistening. "You're so good, always, Lowly!"

"Pshaw!" protested the girl. Yet she was pleased with Ruel's praise; for she loved the lad almost as if he had been her own brother.

"I'd better begin right away!" said Ruel, fetching his book from the window-sill. "The lesson looks hard for to-morrow."

So the boy studied and recited, studied and recited, until here were left only two or three words upon which he needed to perfect himself. The next morning before daybreak he lighted his candle, and studied until it was time to help about the chores; and at eight o'clock he started for school, feeling certain that he knew his spelling lesson as he had never known it before.

It was a long line that ranged itself at the side of the school-room that morning, when the first class in spelling was called; but nobody appeared to feel any unusual interest in the recitation. The boys and girls failed one after another, and there was the usual changing of places; but Ruel was still at the foot when Miss Roberts gave out the word champagne. The head boy missed it; so did the second and the third. Down the line it went, some spelling it with an "s," others putting in an "i." The scholars began to wake up; and one by one each racked his brains in the vain attempt to place the letters in their proper order. It reached the girl at Ruel's side. She failed. "Next!" repeated the teacher, but not at all as if she expected the "next" to respond in a manner any way satisfactory.

"Champagne," pronounced Ruel, while every neck far up the line was craned a little beyond its neighbors. "C-h-a-m-p-a-g-n-e, p-a-g-n-e, pagne, champagne," spelled the boy, with no hesitancy. Ah, it had been too often missed and re-missed the night before to be forgotten now!

"Right!" said Miss Roberts, in a pleased tone. "Take your place at the head, Ruel."

There was a beam of satisfaction on the honest face as he marched awkwardly past his mates; and then the lesson proceeded, Ruel holding the post he had so honorably won.

The Sexton's promotion, as Fred Simpson termed it, was the subject under discussion at the noon intermission; and Ruel was obliged to hear a good many crude jokes in regard to it.

"Well, old Sexton," said Bela Parks, with a slap across the broad shoulders, "you are fairly on the way toward earning the big sum of one penny. If you wish I'll write to Uncle James and ask him to save a place in his bank for it, and to get an extra large bank-book ready for your account."

This speech was received with shouts of merriment from every hearer except Ruel. He smiled, in his contented fashion, and when the laugh had subsided said simply:

"Do you know how much that last week's prize is going to be?"

"No," said Bela. "I haven't figured it up. Have you?"

"Yes," replied Ruel, a gleam of fun in his blue eyes, "I have."

Something in the boy's manner made his companion take a slip of paper from his pocket, and, producing a pencil, he figured rapidly for several minutes. There was a grim look on his face when he glanced up at the expectant group.

"Well!" said Henry Giddings, interrogatively.

"Well," repeated Bela, "by not knowing our spelling lesson this morning we have every one of us lost exactly three hundred and twenty-seven dollars and sixty-eight cents!"

"Wh-what?" stammered Henry, looking puzzled and frightened together.

"That's just the amount of the sixteenth prize," said Bela, tossing him the paper. "Only nobody but the Sexton had wit enough to find it out. The rest of us have lost all chance of it."

Everybody wanted to see the figures at the same time, and instantly pressed in Henry's direction. Meanwhile Ruel took himself off to a quiet corner to eat his dinner.

During the weeks which followed there were a number of names on Miss Roberts' record against which there were marked no failures. Ruel's still headed the list, and prominent among them was that of Bela Parks; but on a certain bright October Saturday Bela lazed away his morning hours, saying to himself that there was plenty of time to learn the lesson before recitation. There was a tempting nutting excursion in the afternoon, and Monday morning saw his ignominious failure. Whereupon Squire Parks' son gave up the contest on the spot. A few others skipped an occasional week, which precluded them from all chance of winning the larger sums, till at the close of the fifteenth week there were only two who had gained more than eleven prizes. These were Ruel Sexton, who could show a perfect record, and Molly Barnes, a bright little girl of twelve years, who had not failed since Ruel went aboard her on "champagne."

All wondered at Ruel's success. But if they had peeped into Deacon Chaulker's kitchen during the long evenings and had seen the two who were always to be found sitting in the light of a little wax candle and a plain-faced young woman the other ready to lay down her sewing as often as the lesson was studied and re-studied, they might have wondered less.

On the day of the final examination, Ruel for the first time in his life felt a trifle nervous. He had been over page after page with Lowly during the spelling week and had spelled every word correctly. Still he could not help saying to himself, "What if I should forget? There were so many combinations of is and es to remember, and there was the three hundred dollars at stake. If he should lose it by misplacing one letter!" Then Ruel did not like to think of such a possibility. The dozen or more who had gained any of the larger prizes seemed to share Ruel's trepidation, and an unusual stillness pervaded the school-room as Miss Roberts began the lesson. There were numerous failures; but all went well with Ruel and Molly Barnes, who stood next him, till Miss Roberts gave out the word "falcon."

It was Ruel's turn, and he began with no hesitancy, yet in his slow way, so unlike the glib manner in which Fred Simpson rattled off the letters.

"F-a-l- falcon, c-o-n, con, falcon," spelled Ruel.

The teacher glanced up, a surprised and pained look on her kind face, and there was a hush in the room as she said, in a low tone, "Next!"

"Why, Miss Roberts," began Ruel, flushing and quivering in every nerve, "I am sure that is the way I learned it!"

"Then you learned it wrong," said his teacher, sadly; "I am sorry, Ruel."

Molly Barnes spelled the word correctly, and Ruel stepped below her, and stood with drooping head while the spelling went on down the line and the examination was ended.

School was dismissed early that afternoon; and when the bell rang Ruel sprang ahead of the boys, though several tried to stop him. He had now no wish to stay and help to trim the room for the morrow, as he had anticipated so much pleasure in doing; and the others saw him

leap the rail fence in front of the school-house and take a short cut across the snow-drifted fields to the road beyond. He passed the pile of evergreens which he had helped to cut that very noon. "I wish I need not go to-morrow!" he thought, remembering with a pang with how much happiness he had looked forward to it. Everybody in town was to be there. The prizes were to be distributed, there was to be speaking by some of the little ones, declamations by several of the boys, and one of the older girls who had a sweet voice, was to sing a "Bird Song," and her brother was to accompany her on his flute. The harder we work to gain an end, the greater is our disappointment at defeat; and Ruel felt that his disappointment was harder than he could bear. He strode along the snow-road, and told her he had lost the highest prize of all, and at thought of Lowly a lump rose in his throat. He tried to force it back; but it would not go, and the next moment his whole frame shook with the sob he no longer tried to suppress. So it was with a swollen face and an aching head that he reached home.

The milk pails were in the back shed, and he stepped carefully over the creaky floor, hoping Lowly would not hear him. No sound came from the kitchen beyond, and he gained the barn without meeting anybody. He had filled one pail full of the foaming liquid and had just begun on the second when he heard a voice behind him. He started violently, nearly upsetting his pail.

"Why, Ruel!" said Lowly, in a reproachful tone. "What is the matter? I have been worrying about you for ever so long. I didn't know you got home." Then, with a furtive glance at the boy's face, "Did you miss, Ruel?"

"Yes," said Ruel, gulping down a sob.

"My poor boy!" said Lowly, the tears coming into her eyes. "I am so sorry. What word was it?"

"Falcon."

"Falcon!" repeated Lowly. "How did you spell it?"

Ruel told her.

"Why, it seems to me that is right. It seems as if I were wrong that word." "That's what I told Miss Roberts; but she said it was wrong. Oh, Lowly! and Ruel came near crying again, only resisting, the impulse by a brave effort.

"I do believe there's a u there," said Lowly. "Have you looked in your book?"

"No; it wouldn't do any good. It is all over now."

"Is your book home?" persisted Lowly. "Yes; it's on the wood-shed bench." And Ruel resumed his milking with a heavy heart, while Lowly hastened in the direction of the spelling book.

The girl seemed to have been gone but a moment, when she reappeared, her homely face aglow with excitement.

"It is right. It is right!" she cried. "I knew it was all the time. Just look! and the two heads bent over Deacon Chaulker's old spelling book, Ruel exclaiming, triumphantly, "Oh, Lowly, it is isn't it!"

"One of the books may be wrong," said Ruel. "And I dare say it is mine. This is so old!—turning over the dog-earned volume. "Most of the others have new ones. But do you suppose I shall get it, after all?"

"Of course!" said Lowly, decisively; which opinion the boy never doubted.

The milking being finished, they walked to the house together. Lowly shivered inside the light woolen shawl she had thrown over her head and shoulders.

"I must go over to Miss Roberts' as

soon as I get my chores done," said Ruel.

"Not to-night! Why, it's more'n four miles over to the Robertses, and an awful bleak walk."

"There'll be no time to explain in the morning," said Ruel. "It must be done to-night."

"But, Ruel," expostulated his companion, "the snow must be full four feet deep, and that's a dreadful road to drift; and Joe Pierce was over this afternoon, and he said the thermometer was bound to go twenty-five below before morning. If the Deacon would only let you take Kate and drive over!"

"When he lets me drive Kate I reckon you'll know it!" said Ruel. "But don't worry any more; for I am going, and shall be back again before you know it!" and he laughed a happy little laugh, as if he should not feel the cold, bent on such an errand.

So anxious was the boy to be off that it took all Lowly's powers of persuasiveness to bring him to stay to eat his supper before starting on his long, cold walk. But at length he was ready, and with spelling book crammed into one pocket of his thin overcoat, and three fat ginger-cakes, which Lowly insisted that he might need, packed snugly in the other, he opened the outer door.

"O-oh!" shivered the girl, as a gust of wind darted in through the open space. "You'll freeze before ever you get there!"

"I reckon the cold won't hurt me," said Ruel, calmly.

"Anyway I shall sit up for you, and have a good hot fire when you get back;" and then the boy was gone, and Lowly returned to her dishes.

Before he had gone two miles Ruel began to realize that the cold was greater than he had supposed. He took off his long comforter and passed it over his head, so that it might protect his ears as well as his neck. Then he set off at a brisk run, but his feet felt numb and heavy. The snow was so deep as to make running tiresome work, and he soon felt back into a walk. His hands at first ached and stung with the biting cold; but after awhile the aching stopped and a queer feeling crept over them, as if, as Ruel afterward expressed it, he "hadn't any hands."

"Strange," he thought to himself, "that I should be so tired with just this walk!" and very glad he was when the friendly light from Farmer Roberts' kitchen streamed out over the snow.

"Why, no, she ain't nater," said the farmer, a few minutes later, in answer to Ruel's inquiry for his teacher. "She's gone over to Miss Brinsley's to stay all night. Did you want to see her?"

"Yes, sir," said Ruel.

"Well now, that's too bad," said the old man. "You'd find her home 'most any evenin'." Suppose you run up to Miss Brinsley's; 'tain't much more'n a good mile straight on over the hill. You know where she lives?"

"Yes, sir," said Ruel, a little wearily. He was in hopes the old man would ask him to stop and warm himself by the tempting fire which he could hear crackling away in the big kitchen fire-place. But Ruel was too tired to beg even so slight a favor; so he turned away, and began his slow trudge up the hilly road.

"I believe I must sit down in the snow and rest a minute," thought the boy, an unaccountable feeling of languor and sleepiness coming over him. "I almost wish I'd let it go till morning, as Lowly wanted me to." And with the thought of the Lowly came the remembrance of the ginger-cakes she had stowed in his pocket. "Perhaps they will make me feel better!" And certainly ginger-cakes never

did better work; for they seemed to bring new warmth and strength to the benumbed limbs, so that Ruel said: "I may as well pull on up the hill, and rest when I get there."

On reaching the brow of the hill, he found the road to be nearly impassable; but he kept bravely on, plunging through drifts which came almost to his shoulders, and more than once losing his footing entirely.

"This is the longest mile I ever knew!" said Ruel, discerning nothing ahead but a long stretch of undulating whiteness. But happily, just as fatigue had well-nigh overpowered him he came opposite the driveway leading to Miss Brinsley's home. Her house was by far the most imposing in the town; but Ruel thought little of the stately old mansion, little even of the spelling book in his pocket. To get away from that biting wind which seemed to freeze his very breath, to gain a place where he might rest—these were uppermost in his mind as he knocked at a side door.

The man-servant, who opened it saw a bundled-up boy with a very pale face, heard a half-uttered inquiry for Miss Roberts; and then Ruel staggered inside, and reached the chair that was placed for him by the fire. His teacher came hurrying in, and he fumbled in his pocket for the spelling book; but the room seemed to dance before him, and making an inarticulate reply to her surprised questioning, he fell at her feet limp and unconscious.

When he opened his eyes he was lying upon a lounge, Miss Roberts was chafing his hands, and a strange gentleman was bending over him, and saying, "Now we'll have a little more of that brandy, Amelia!" and, then, to his patient:

"A mile or two further, my boy, and you could not have been there to-morrow to get that big prize of yours! But you will be all right soon."

"Oh, Miss Roberts," began Ruel with an effort, "I did learn it. It is fa-u-l in my book. I brought it to show you. Where is it?" making a movement in the direction of his pocket; but a feeling of weakness overpowering him, he dropped his hand feebly, saying: "Did I faint away?"

"You were faint for awhile. Drink this, and you will feel better."

Then Miss Roberts brought the old spelling book, and little by little Ruel explained it all, and Miss Brinsley said the book was really wrong, according to the modern way of spelling the word, although old writers used to spell falcon with a u; and they all agreed that he had fairly earned the prize inasmuch as he had spelled the word as he had learned from New York on purpose to attend the school fête and give out the prizes offered by his sister, complimented Ruel on his good scholarship and his bravery in facing the wind on so bitter a night, till the pale face grew hot and rosy under such unaccustomed praise.

"I reckon I'd better be going pretty soon," began Ruel, lifting himself to the sitting posture; but he fell back on the pillow the next instant, with a strange sense of weakness, while the doctor laughed, saying:

"We shan't let you travel through any more snow to-night. The best place for you, young man, is in bed. My sister is having a room made warm for you."

"Oh, thank you!" said Ruel, gratefully, the tears rushing to his eyes, such kindness and attention being so new to him.

"But," said he, with sudden dismay. "what will Lowly think?" And she said she would sit up for me."

"I think I can send word," said the doctor, musingly. "At Deacon Chaulker's

you say? I'll let Thomas drive over and tell your friends that we are going to keep you all night." And then he went away, leaving Ruel in a state of dreamy happiness, having only a delicious sense of being cared for hitherto unknown to him.

The next day's programme was carried out, and proved a delightful one for all concerned. Ruel's decision to start for home by daybreak, in time to do his chores, was at once overruled; and how Deacon Chaulker managed without him is the best known to himself. Certain it is that he was first at the school-house, and when he saw Ruel drive up in Miss Brinsley's great family sleigh, half enveloped in fur robes, he quite forgot the little lecture he had prepared for him in his delight at seeing Dr. Brinsley, whom he had known as a boy; and his pride at Ruel's success was so great that more than one person was informed in the course of the morning that "Ruel was a good boy; not a bit of shirk in him, always on the spot," never omitting the fact that he was the only son of his second cousin, Nathan. The only drawback to Ruel's happiness was that Lowly was not there to enjoy the festivities; but he resolved to make it up to her in the best way possible.

"Well," said Fred Simpson to Henry Giddings, on their way home, "the Sexton got the One-Cent Prize, after all."

"One cent!" returned Henry. "Who'd 'a' thought it would have footed up to over six hundred dollars. What do you suppose he is going to do with all that money?"

"I guess he's going to college," said Fred, "for I heard him tell Miss Brinsley that he was bound to have an education."

But not all of the six hundred went toward Ruel's college expenses. After urging a part of the money upon Lowly, pleading that if it had not been for her he should never have gained the prize, and hearing for the hundredth time that she "never, never would touch a single cent of it," Ruel suddenly discovered the subject, making Lowly to wonder not a little. But when she entered the kitchen on Christmas morning the cause of his silence was explained. Lowly had once said in Ruel's presence: "If there is anything on earth that I hanker after it is a sewing-machine! a remark that she had never forgotten; and there by the south window stood a machine of the most approved make, resplendent in nickel plate and polished wood, and on the top lay a slip of paper, on which was scrawled: "A Christmas present to Lowly from Ruel."

Convention Reports

Five pages of these appeared in our November issue, leaving, as we announced in that number, several yet in type. You will find that quite a large amount of space is taken up in this issue with similar reports. We do not think it wise to so occupy such a large proportion of our space, but so many conventions coming together, and so many reports being sent in detail, no other course seems open to us. We have necessarily condensed some of the reports, and apologize to any of your friends who were not reported earlier. Again we would remind our correspondents that copy for each issue should be in our hands by the fifth day of the preceding month to ensure its appearance. We cannot help this condition. It inheres to the printing of the paper.

HAVE YOU STUDIED THE LEAGUE
STANDARD OF EFFICIENCY?

Great Stories of the Bible

VIII. Daniel's Purpose

Daniel I.

TOPIC FOR WEEK OF DECEMBER 21, 1913

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

IF Bible scholars of the modern school are right, the Book of Daniel was written in its present form, not by the prophet himself, but by some pious soul in the age of the Maccabees, when the Syrian King, Antiochus Epiphanes, was endeavoring to destroy the Jewish faith because he deemed it an obstacle to his purpose of unifying the people of his somewhat scattered domains.

In pursuit of this purpose Antiochus had among other measures interdicted the observance of the Sabbath, circumcision, and, in particular, the abstinence from unclean meats. The penalty of disregard of this interdiction of Jewish religious customs was death, and anyone who knows anything about the Maccabean period is aware that not a few Jews suffered martyrdom rather than forswear their faith and its practices, although, sadly enough, there were others who sought to avoid trouble and loss by meekly recognizing the king's prohibition.

According then to this view of the book it has the very clear purpose of strengthening the courage, faith in God, and loyalty to principle of the Jewish people in a trying age of persecution by picturing to them the noble, unyielding loyalty to the laws of his God which the young expatriated Jew, Daniel, had shown in his earlier day. Whether or not this view be right, there can be no doubt that the hero of the book is pictured as being because he was so, a man of high moral character through his remarkable career to Jewish religious law in a foreign land, and also because in spite of the dangers and difficulties that his loyalty to conscience brought to him, he finally reached in the providence of God a place of high honor and of great power by the special over-riding providence of God, reach high places in an alien land.

Daniel, we are told, was carried captive to Babylon with a party of high-born Jewish youths in or about the year 605 B.C., when the ill-advised rebellion of King Jehoiakim had been utterly put down by Nebuchadnezzar; so that Daniel entered Babylon as one of the first contingent of captives in the long seventy-year captivity. The term "youths" used to describe Daniel and his companion captives gives no very certain information regarding his age, but in view of the fact that the purpose was to train these young Jews "in the learning and tongue of the Chaldeans," it is probable that they ranged in age between twelve and sixteen years. While very little is told us about Daniel's derivation and early training, it is worth while pausing over the description of our hero that is given in the earlier part of the chapter.

THE DESCRIPTION OF DANIEL.

First, he came of a princely Jewish family. Josephus tells us that he was a

kingsman of the Jewish king, Zedekiah, which is altogether probable, for the chapter also tells us that all these young captives were of the seed royal. This may seem a trivial fact when it is set over against the opposite fact that he was a captive. Captivity seems to destroy social distinctions and to make the boast of blue-blood a very meaningless thing. But the consciousness of high birth can minister to something else than one's social pride. It may be so dwelt upon by altogether apart from its usually social meaning. Daniel turned his consciousness of high birth to this nobler use. He dwelt upon it in his thought until it brought to him the appeal to be worthy of his birth—to remember the high sentiment that has since been uttered in the maxim of the old chivalric nobility of France, "Noblesse oblige." There were some things his birth called upon him to be, and to do, and he did not meanly give denial to his birth in respect to them. We, too, the Christian apostles remind us, can boast a noble—the very noblest—birth, for "now are we called the sons of God," and it becomes us to be worthy of our birth—to be "sons of God without rebuke." "Noblesse oblige."

Daniel had also a special attractiveness of physical appearance, and this was one of the reasons why he was chosen to be trained that he might one day "stand in the king's palace." An old saying has it, that beauty is only skin deep, but it is a cynical saying and like most cynical sayings, has only a modicum of truth to it. Beauty and attractiveness of appearance are fine assets. They will not, of course, mean that the place of those better things that one must have to make one's life worthy, but if one looks at them rightly they invariably utter a challenge to him to endeavor to add the better things to them. If anyone is blessed like Daniel with a handsome appearance, he ought to feel challenged by that fact to see to it that he make the tenant soul as beautiful as the house in which it dwells. A beautiful face and a beautiful character should go together. It is a monstrous thing when a man with the physical beauty of an Adonis or of an Absalom has in his soul a man of a degenerate. Daniel added to his beauty of person a beauty of soul. He believed and acted upon the belief that handsome is he who handsome does.

Daniel also had a fine mind. This was another reason why he was chosen to go to Babylon for training in what Robert E. Speer calls "the Princess' College of Babylon." How fine his intellect was comes out very strikingly in his after history as a statesman. Now a fine intellect is a very valuable possession, but it is really most valuable when it belongs to one who like Daniel makes it the instrument of a noble soul—who sees to it that it is never allowed to be "cold intellect" but always intellect warmed with the passion for righteousness, and directed not to the exploitation of the world for the winning of mere material gains, but toward the quest for "whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report."

We have come to see then that the most notable feature in this man Daniel is his strong, resolute and commanding soul, a

soul not merely immovably fixed in its own convictions and purposes, for that sometimes produces only an unbecoming stubbornness of will, but a soul utterly loyal to truth and duty. It is in this aspect of the man's life we are called upon in this chapter specially to admire.

DANIEL'S LOYALTY TO CONSCIENCE.

The strain upon the young lad's loyalty to his conscience must have been tremendous. It was no small thing to tell Ashpenaz, the chief of the eunuchs, that what his Chaldean masters ate and drank with a clean conscience was utter defilement to him, and that he could not conduct himself after their fashion without soiling his soul. That smacked at first sight of a very disagreeable feeling of superiority to his masters. Doubtless, too, his case was made harder by the fact that some—perhaps the most—of his fellow captives in the Princess' College had readily subscribed to the new rules of diet and were eating and drinking things from the king's table without grumble or complaint. The "trimmers" and "concessionists" in morals always make it harder for the "loyalists" to be true to his God and to his moral ideals. It is not easy to face unmoved their position when you are even more "brutish" than your fellow "concessionaries. Many a young Christian has meant to hold by his ideals to the end, has surrendered principle and done things conscience did not approve because the wily tempter pointed out to him that he was making himself quite singular by his "non-conformity" since so many professing Christians did without any seeming question the very things at which he drew the line of exclusion. But however hard the fight may have been for him, Daniel, fortified by grace in his loyalty to principle,

"Dared to stand alone,
Dared to have a purpose true,
And dared to make it known."

What others did or did not do mattered little to him in directing the affairs of his soul. His own conscience, educated and trained, ruled in the kingdom of his mind, and as a result of his consequent loyalty to duty he had the great joy of learning that a man can be just but trespass the conscience of others as he can surrender his own. "From this old story," says Robert E. Speer, in an address given last year at Northfield, "we see the tremendous power of leadership; how great is the might of one clear-seeing, clear-principled, resolute man, and how easy it is for him to swing his companions." It was only the presence of a man who took a stand at the beginning; but the little group at once formed around him, followed his leadership, and lived by the principles by which they saw he was resolved that he would live." "That he Daniel who 'spurred' them," that he would defile himself," but, when the final line, in respect to duty came, his companions took the same stand that he took—a stand that probably they would not have taken but for him. And the day came, our readers will remember, when the same three were called upon, when no man was present to put moral fibre into them to trample upon the most sacred laws of their race and to bow down to a graven image in the plains of Dura. In that hour they were "not careful to answer" the king, because they thought of what Daniel would do under the circumstances, and because this "great refusal" along with Daniel had strengthened their souls in goodness. That is one of the finer sides to our loyalty to right—it invariably bears its fruitage in other lives and in a sense ministers to the sun total of moral strength there is in the world of men.

It is magnificently worth while to purpose in your heart to do the noble thing, both for your own sake and for the sake of others. It is indeed upon that high plane of thought the apostle Paul moved when he discussed with the Corinthian Church the problem concerning the eating of meat sacrificed to idols. Our leaguers will remember his conclusion and his declared purpose of heart, "If eating meat cause my brother to offend (and if eating it will not save him from offending), I will eat no more meat while the world standeth."

It is probable that the eating of the king's meat and the drinking of the king's wine would have brought Daniel into conflict with Jewish law at more than one point. We will not pause over that question, but, as we have already intimated, many of his companions argued that "when you are in Rome you must do as the Romans do," and conformed at once to the customs of Babylon. Their Jewish principles seemed excellent enough to them at home, but here in Babylon with a king's favor to gain and a new atmosphere to breathe, it seemed foolish to stand by them too rigidly, and therein they were not unlike some modern Christians who in the foreign land or in the easy moral atmosphere of a summer watering-place what they would by no means dream of doing at home amidst life's ordinary surroundings. Daniel, however, was of a different stamp. He was as ambitious as any of his fellows, and as determined to make his way as he could. But with him principle was principle in Babylon as well as in Jerusalem. He was not like Kipling's character who sings:

"Ship me somewhere east of Suez,
Where the best is like the worst,
Where there ain't no ten commandments,
And a man can raise a thirteenth."

To Daniel divine laws were operative "east of Suez" as well as west of it. His ethics were not subject to climatic changes. He knew that a man had to be as wholeheartedly clean in Babylon as in Jerusalem if he were to stand clear before the bar of his own conscience. That is one of the great lessons he teaches us.

THE WISDOMSOME OF DANIEL'S PIETY.

But the writer is not quite sure that the largest lesson of this story does not come to us through Daniel's manner of carrying out his purpose rather than through the purpose itself. At any rate it is quite worth noticing that with all the granite-like unyieldingness of Daniel's religious principle, there was also a wisdomsomeness about his piety that went far toward easing what would otherwise have been a very rough pathway. It is a fine art to be wisely good—to be good in such a fashion that your personality does not become so harsh, cold, austere, or sombre as to make men despise your goodness and grow antagonistic to it. It is the glory of our Lord that His goodness did not drive simple souls away from Him, but drew them to His side and created in them a hunger for a righteousness like His, and it is likewise the glory of Daniel's piety that it does not seem to have robbed him of the favor of those most affected by it—the officers who were charged with the oversight of him as a promising young captive. True, the author of the story explains that it was God who "had brought Daniel into tender favor with the prince of the eunuchs," but experience has probably taught all of us that the way God has of bringing good men into favor with their fellows is to help them develop a lovable personality. Since the world began God never brought an unlovable into the tender favor of anybody except by

that method. When He gets a Christian "diamond in the rough," He straightway sets to work polishing it, and only when He has done this does it begin to win favor. If you are a "rough diamond," you had better let God do some polishing and cutting at you. It is worth while having your religion and your loyalty to God, other way made attractive. That is only an ancillary matter of saying that consecrated tact has a place in every well-regulated Christian life. Daniel "purposed in his heart that he would not defile himself," and if it had come to a sharp conflict of wills between him and the chief eunuch, or he no doubt that his ultimatum would have been, "Kill me if you will, but eat I will not." But it speaks volumes for his common sense and for his tact that he did not create any unnecessary initial antagonism by the way in which he announced his purpose. He began with a

pleading tone; he appealed to the chief eunuch's better feelings and "requested that he might not defile himself." And when the eunuch pointed out that he would endanger his own head by making the requested concession, Daniel did not hotly blurt out a defiance as some might have done. He interpreted the eunuch's answer to mean that if Daniel could induce some meaner official to favor him, he, the eunuch, would wink at the irregularity. Then Daniel turned to the steward or butler, who probably had direct oversight of his diet, and made to him the proposition of a ten days' trial of pulse and water—a sane and conservative proposition that won the officer's consent, because among other things it promised probably to put something into his pocket through expenses saved. And so Daniel's piety won out, because it mixed itself with a little consecrated tact, and made itself winsome.

Homes or Tenements

Luke 2: 40-52.

TOPIC OF WEEK OF DECEMBER 23.

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

THE Home with its sacred traditions and precious memories is fast disappearing from our Anglo-Saxon civilization. It is being seriously undermined by the social changes accompanying the industrial revolution. The trend from the old historic home to the modern tenement means more for the success or ruin of our civilization than any other thing. The material, as well as the spiritual, and religious development of the home life is dependent upon the conservation of the home life. It is never wise to claim that the present is not as good as the past, and seek to preserve the home in its old-fashioned type. Let us conserve all that is true and essential, and adjust it to our present conditions. The progress of our civilization is wrought up with the integrity of the home type.

The Home, as a social unit, is constituted by two personalities blending their lines into a community life—physical, mental, moral and spiritual. God made man and woman equal and complementary. But they were to become "one flesh" in marriage. It is this fusion of two personalities, that creates the social, moral and spiritual atmosphere in the home, necessary for the normal growth of the children. "The physical is the only, nor by any means, the permanent, foundation in marriage. This must be found in the same fraternal spirit which guarantees a perpetuation of the Kingdom. Just as this ideal society is independent of physical bounds and changing physical elements, so is the spiritual basis of the marriage relation to be independent in spiritual rather than physical unity." We must not forget, that we hand down to our children—not simply the physical heritage, but the whole personality and the environment in which that personality can best thrive. For this reason Jesus allowed no other ground for divorce than that of adultery. "Marriage is a fundamental human relation. It is in its normal condition when monogamous. It is something more than a living together of man and woman. It is the psychical as well as the physical completion of personality."

The home furnishes almost the sole educational influence upon the child for the first seven years. Since so long a period of helplessness characterizes the early life of human beings, some form of protection and care in family life is necessary for the preservation of the race. In the home we find

the executive, legislative and judicial departments, with all the machinery that properly belongs to punitive institutions. The child is taught the sanctity of law, authority and property, the recognition of the rights of others, and the penalty of bad citizenship. Above all, it is in the home, that the child is to receive his first and most important training in religion. No other institution can possibly have such an opportunity to develop the child's religious nature, and no other teacher in the world is so well equipped by nature to lead the child to God, and give him an appreciation of religion as a Christian mother. The home is practically society in miniature, and it is here, that the moral ideals are formed. It may be also the cause of much of the evil in society. It furnishes the soil, if not the seed, for such evils as intemperance, pauperism, divorce, lust and crime. Out of 4,830 prisoners at the Elmira Reformatory, 2,550 came from bad homes, and over 372 from good homes, while 2,000 were surrounded by wholesome influences at the time of the lapse into crime.

The home should be comparatively isolated to do its best work. This gives the parents a better chance to direct and influence the child in his early years of life. The parents should be his companions and teachers. To come into contact with the outside world too early an age, is detrimental to the child. Isolation develops a real companionship within the home. The true community spirit is best developed when the homes are separated from one another. In the city we may not know our next door neighbor. As people get closer together, they get farther apart.

Can the modern tenements conserve these elements of home life? The family in the tenement is not isolated sufficiently to instill into the mind of the children the value of the home as a separate unit. They do not develop a love for home. In later years they will not be thrilled by hearing that old familiar song—Home Sweet Home. The sweet memories of the log cabin have anchored many a man in the storm of life. We cannot bear to have such ties and influences broken by the predominance of tenement life. This is one strong reason why many believe that the tenement is only a stage in the transition. Eventually we will return to the isolated home, linked by social ties to the community around.

Besides, the conditions under which

thousands of city children are born and bred are sure to corrupt their characters. Children reared in the tenements must inevitably become familiar with every form of vice at an early age. The children have no private playground. They are forced upon the street or into a public playground. Play is a large part in the preparation of the child for his life's work. In the past many have considered play a waste of time. Now it is considered normal and necessary. It is a medium of education, as well as a necessary condition of healthy growth. But the city child never knows the spirit of freedom and naturalness like his country cousin. The street is his playhouse, which cuts down those kinds of frolic and play peculiarly adapted to a growing child. The children of the tenement and of the slum are physically and morally degenerate. Lack of natural play, insufficient and unwholesome food, insufficient and unsanitary surroundings, foul and morally poisoned atmosphere in which to live—all these tend to the complete degeneracy of the city child. The quiet, isolated home with its wholesome, invigorating and uplifting contents, is necessary to free the child from the tantalizing and poisonous evils of the street and the world without. The children with such redeeming and conserving influences develop the highest qualities of manhood and womanhood.

The present method of taxation, coupled with the necessity of centralization in industry, is the main cause of tenements. Our present basis of taxation encourages the holding of vacant land for a higher price, and this necessitates the building of many storied tenement houses in order to pay the high rents. If all vacant land were forced on the market by direct taxation, more land would be available and at a more reasonable price. Land is so high in cities that an ordinary working man cannot afford to buy a house. "In the six cities of the United States there are over 500,000 inhabitants, the average percentage who own their homes is 21.4, while in Manhattan and Bronx, where population is densest, the proportion drops to 5.9. In one Assembly District, out of 14,000 homes only 56 were owned by those who occupied them, and of these only 14 were unencumbered—one in a thousand." The detached house with a back yard and a front lawn is a thing of the past. Apartment houses, tenements and rooming houses are taking its place. Overcrowding is found where tenements do not exist. In the downtown sections of our larger cities the houses, built for one family, are occupied to-day by five or six families, or worse still, are inhabited by a group of people irrespective of the family ties. In many of them the boarders outnumber the family. Here the privacy of family life is impossible. They are the centres of disease, immorality and crime.

The home is no longer the centre of productive activities, as in older days. The mills, factories, abattoirs, breweries and bakeries took from the home the various trades, the state supplied the defence and the city the water supply. The sanitarium, the surgeon, and the alienist replaced home remedies for disease, and retook precaution against disease, and medical science and skilled practice care, the schools undertake the instruction of the child, and the factory, etc., the technical training." The influence of the home has been lessened by this separation from industrial activity. Men, young unmarried women, and to some extent married women, and to some extent married women, have gone out of the home to work. Children have lost the association of their parent at least. The home must find its place in these rapid changes that are causing a social revolution. What is left for the home to do as a factor in our present conditions?

In the first place it should give the child a proper start in life before he comes in contact with the outside world. That start should embrace the development of his whole personality. He should receive the beginning of his education and training for life's work. After seven years of age the home has now less influence upon the character of the child than it had in the past. The home should decide what outside institutions and influences will co-operate to train the child. The child ought to be led from the home to the church, and her value and blessing interpreted to his growing mind. The home should maintain its own social consciousness, assimilating and transforming these social forces into the personal and social life within the home. The home is the determining unit, all others are only supplementary. If the home lose the power to interpret and appropriate the influences pressing from without, and to use them for the ultimate good of the family, our civilization will collapse for want of a solid foundation.

If the home is to be all this to our nation, then our industrial life must be adjusted to it. Women should not enter the ranks of industry, and men ought to receive a living minimum wage. A manly we will revert to the ideal of a home, somewhat isolated in position, but more vitally related to the social machinery around. Tenement life cannot conserve these essential elements of home life. At present the location of industries determine the position and the conditions of the homes. "What we should decide first is where, how and under what conditions we shall live, then adjust accordingly the mechanics of our life—the accidental things like factories, shops and office buildings." Masters of industry see that they must consider carefully the

problem of good housing, healthy surroundings, and uplifting social atmosphere with regard to the life of their employees. Even city governments are planning their city so the working man may have the best surroundings and conserve the home life. To do this the city is forced to provide a transportation system sufficiently well equipped, and at such a cheap rate that the working men can afford to live some distance from their work. Besides, the city ought to control taxation and land speculation so that the men can buy a lot and build a home.

We see many illustrations of industrial villages erected by manufacturers. Hopevale in Rhode Island is a "model village" built by the Draper Company. At Ludlow there is an industrial village, built for the employees of the hemp mills. Port Sunlight has been an example of such communities for many years. Germany has done more than any other country to relieve this situation. The old city of Frankfurt owns nearly one-half of its city area. The city of Berlin owns 240 per cent. as much land as the whole area of the city, mainly outside the city. She is using or selling this land to the working class for homes. In America the land in the suburbs as well as in the city is held by speculators. The exploitation of land on the destructive principle of the "unearned increment," is making impossible the building of homes.

The ideal home for the common people is the little cottage, surrounded by a small plot for a garden and lawn. These houses to contain modern conveniences that make labor easy and life enjoyable. To be closely associated with public institutions and social organizations—schools, churches, public libraries, etc.—that supply wholesome influences, and assist, not hinder, the home in developing strong and noble boys and girls.

Personal Interviews of Jesus

IX. With a Dissatisfied Heir—Life Principles True and False

Luke XII: 13-34.

TOPIC FOR JANUARY 4TH.

REV. J. H. MCARTHUR, S.T.D., ERIS.

JESUS had just concluded an address to the people when one out of the multitude came to him with a request that he would interfere in a property dispute between him and his brother. Jesus' request made at this particular time would seem to indicate that this man, while regarding Jesus as a man of influence, was not impressed with the spirituality of His teaching. Perhaps he was too sordid, selfish, and worldly to see the import of the Master's words.

These brothers disputed over the division of their father's property. As yet the division of the property was not made. One was eager for an immediate settlement, the other halted, and for some reason they could not come to an agreement. We are not told which of the two was more to blame, but perhaps both were over anxious about their own interests.

Why did he appeal to Jesus rather than to the courts? What was his opinion of Jesus as a man, and as a teacher? What will Jesus do in the matter? What would we regard as our duty in such a case? Some of us would be glad of a chance to interfere, hoping that we might do good; glad of a chance to show our skill, certain that the matter would not be hard for us to adjust. Some of us might refuse absolutely to have anything to do with it. If we should attempt to deal with the matter we would most likely confine ourselves to the outward

facts of the case, and ignore the root of the trouble. But to do this only would leave the cause of the trouble untouched, and so long as this remained there would still be the danger of an inward rankling of the sore, even though in outward respects the matter should be regarded as settled. Jesus will, therefore, in the case; he will seek out and bring to light the hidden cause of the trouble—covetousness; and show how it warps the man's vision of life. If these brothers only had a true vision of life they would have no difficulty in adjusting the matter concerning which they were in disagreement.

Jesus refuses to act the part of an arbitrator. He is not a judge, the appointee of the state; he is a teacher, the appointee of heaven. If it were necessary that the matter should be referred to others, he would constitute the authorities of the state, before whom the case might be brought; and Jesus would not usurp their power. If the matter should be settled by law or by arbitration, the hard feeling between the brothers would not be removed, but rather intensified. Each would think that he had not received justice. Covetousness so blinds a man's eyes that he can neither perceive the truth, nor appreciate right judgment. Sin warps a man's vision so that he cannot see where truth and right lie. It is because of this warp-

ed vision that these brothers are not able to settle the dispute themselves. The covetous man is blind to the rights of others. Hence Jesus said to them, "Take heed and keep yourselves from covetousness." He intimates that if such matters are not settled in harmony with equity it is not worth one's while to worry about them, as a man's life does not consist in his possessions.

Covetousness acts in two ways: it blinds men to the rights of others, and it gives men a false view of life. This false view of life Jesus reduces to a principle which He enunciates only to refute it. The worldly man directs his life according to the principle that a man's life consists in the abundance of the things which he possesseth. This principle Jesus denies. If it were true it would be right for a man to be covetous; it would be right for men to seek the abundance of this world's goods, even if it were necessary to trample upon the rights of others in acquiring them. Too many men are acting upon this principle, but Jesus declares it to be a false principle of life.

Jesus not only gives a warning against covetousness by showing that it is based upon a false life-principle, but He emphasizes that warning by showing the folly of the man whose conduct is based upon this principle. This He does by telling the story of the rich fool. This rich man is a covetous man; self is his pole star; he cares for himself and for none besides. His land brought forth plentifully, and instead of using his surplus wealth for the benefit of his poor neighbor, or for the uplift of society, or for the culturing of his own higher nature, he plans to store his goods away for his own future use. He plans to have a royal time on earth. The principle of benevolence has no place in his life; he knows only the principles of selfishness. Of course his plans for his future happiness cannot succeed. Although he might have a corner on all the corn in the country he cannot eat more of it than the poor laborer—probably not so much. Besides, a hungry soul cannot feed on musty grain, nor can material treasures save a soul from death. He thinks not of God, who gave him his wealth. He thinks not of his neighbor—the suffering poor or the starving Chinaman—who needs some of his wealth. He thinks not of his soul, which must be shortly called into eternity, and cannot be prepared for the summons apart from a proper use of his wealth. Forgetting both God and his neighbor, he thinks only of himself, and that not his highest self; he is an epicure.

Suddenly in the midst of his selfish, foolish plans, God speaks to him and summons him away. He may weep, tremble, or rage, but there is no choice in the matter; he must go, and go on the instant. It is only his soul that is needed; his body will be left behind. The hoarded soul cannot carry the hoarded treasure with it, nor can the unsouled body make any use of it; and so the deserted wealth must advertise for an owner—whose shall it be? Such is the outcome of the life that is directed by the false principle of covetousness. He is a foolish man who lays up treasure on earth; he is a wise man who lays up treasure in heaven.

As a teacher Jesus was constructive rather than destructive. If He sought at times to tear down it was that He might prepare the way for a truer building up. Having overthrown the false principle that a man's life consists in securing the things of this world, he now turns to his disciples and addresses them on the true guiding principle of life. This principle He enunciates in the following words: "Seek ye (first) His kingdom, and," he adds, "these things

shall be added unto you." The man of the world makes it his first business to secure "these things," but business to secure makes it his first business to "seek His kingdom." The disciples had given evidence that their lives were being directed by the true life-principle. They were seeking the Kingdom of God. They could scarcely be supposed not to be troubled about getting a surplus of this world's goods, since they had left all and followed Him; but perhaps they were not free from the danger of being troubled about getting a living. All men are entitled to a living, but some men are willing to forego the luxuries of life, but are inclined to worry about the necessities of life. Jesus tells His disciples that it is folly to worry about these things, and that these things will be given to the man who makes it his first business in life to seek the Kingdom of God.

Anxiety is illogical, for will not He who gave the greater gift of life give the lesser gifts of food and raiment. Anxiety is unnecessary, for since God created man as the raven, will He not care for the greatest—His

creature man? Anxiety is futile. It never has accomplished anything and never can. Worry neither will add to a man's stature nor to the length of his days. Anxiety is sinful, since life does not consist in seeking food and raiment, but in seeking to do God's business. The temptation to worldliness and the temptation to fearfulness are both alike subversive of the true life-principle. Worldliness should find no room in the life of the man who has treasure in heaven. Men must not covet more than they need or can profitably use; nor be troubled with worry about even that which they do need. On the one hand must be shunned the Scylla of greed, on the other hand the Charybdis of care. Our Lord wholly deprecates worry—that ceaseless and fruitless calculation of chance engendered by an overwhelming material ambition and an imaginative apprehension. Such a state of mind is altogether unworthy of a Christian.

Teaching hints. Learn from the Master the value of caution, candor, and courage. Learn also the necessity of seeking out root causes and enunciating root principles. Learn further to preserve a logical order, and to present truth in a positive form.

Thomas Crosby and His Call to the Indian Work

(Matt. 16: 24-28.)

MISSIONARY TOPIC FOR JANUARY.

MRS. F. C. STEPHENSON.

TO Thomas Crosby, when a little boy in the Wesleyan Methodist Sunday school in old Pickering, Yorkshire, George Percy was a hero, for he was going to China as a missionary, and China was a wonderful country on the other side of the world. What it meant to be a missionary in China the boy did not know, but he did know that it meant something to be a man like Percy even in Pickering.

Percy had the honor of being the first missionary sent to China by the Wesleyan Methodist Church of England, and his farewell meeting was an important event in Pickering church, in the history of British Methodism, and in the life of the little boy who sat unnoticed in the great audience.

While Percy, in his farewell address, told of China's need and of his determination to give his life in taking the Gospel to her people, in the heart of the boy a man's life was the message, "When I'm a man I'll be a missionary like Percy and go to China."

From that moment the boy began to think beyond Pickering and Yorkshire and England; Percy and China were realities to him, and to be a missionary was his day dream. Not long after Percy's parents to Canada; the family settled in Woodstock, Ontario. Here Crosby was converted and began to be a missionary, not in China with Percy working for the salvation of the Chinese, but in his own country. Not long after working day surroundings in Woodstock began to bring his Sunday school scholars and companions to his Saviour.

Crosby had a life purpose. The boy's resolve, "When I'm a man I'll be a missionary," strengthened as he grew to young manhood. The way did not seem very bright, for he had not been to school, and now, working all day in a factory, forced him to spend his evenings in study—slow preparation, many of us will think, but this young man, like David Livingstone, William Carey, Robert Moffat, Robert Morrison, and other who

surmounted difficulties, knew how to work with his hands, and was glad to study in the hours he was free from his daily work.

Canadian Methodism at this time had no foreign mission. Our great North West had not been opened by white settlers, and British Columbia was little known to the people of the United States. The rush to the gold fields of the Pacific Coast brought the spiritual needs of the miners and other white settlers in British Columbia before the leaders of Methodism in older Canada. Through the help of British Methodism four workers were sent out, and the first Methodist services were held in Victoria February 13th, 1859. Although these workers were sent to the white settlers, the degraded state of the Indians, rendered worse by the debasing influence of the bad white men, appealed so strongly to Dr. Robson that while at Hope he opened a school for Indian children and began Sunday services. This he did in addition to his work among the white people.

While Mr. Robson was working among the Indians at Hope, the other three missionaries were forced to study the Indian problem and to do something for his uplifting. Letters were written to the *Christian Guardian* in which strong appeals for workers among the Indians were made. Crosby read many of these, and his thoughts went back to George Percy and his resolve. God was now calling him to missionary service. How he obeyed the call Crosby tells us in the following extract taken from his book, "Among the Ankenunems":

"One day a friend handed me a copy of the *Guardian* with the letter from Bro. White in it and said: 'Crosby, you ought to go there.' I took the paper into my room and read it on and on, and then and then promised God if the way should open and the money should be forthcoming I would go. But where the money was to come from I did not know.

"Presently some of my friends noticed that something was troubling me and asked me what was the matter. I hesitated

a little, to obey preach British The rep to go a back it was a expect t thought and fri little w to me, and we pleaded He had When at whir bright "No seated my mo "I r father we sto had ca but I my mo motio in I for I who o Thoug felt sh how t been c go, an voice restin tears said: and c

The years fricen jourm isthm sent, moned and t when his A work had lent time the woo any fam in I can gan app Eve in I

The cloflov are fine Thes gotg fin so ch bo wo and then Th W

a little, and then told them I felt I ought to obey the call in my heart to go and preach the Gospel to the heathen of British Columbia, but I had not the money. The reply was: 'We will lend you enough to go, and if you are never able to pay it back it will be all right anyway.' This was a very serious moment, for I did not expect the answer to come so soon. The thought of what it meant to leave home and friends and go to a land of which little was known suddenly presented itself to me. I excused myself from my friends and went away to my room, and there pleaded with God to help me to do what He had now clearly called me to do. When my decision was made to obey God at whatever cost, the way seemed all bright and clear.

'Now, however, a new difficulty presented itself. I must get the consent of my mother.

'I rode out one night to the farm. My father met me, fearing ill tidings, and as we stood by the house I told him the Lord had called me and that my way was open, but I felt I would like his consent and my mother's. The window was open and mother had overheard, and when we went in I found her in tears. Sobbing, she said I must not go, she could not spare me. Who can tell the depth of a mother's love? Though she had fourteen children, she felt she could not spare one. I told her how the call had come and the way had been opened, and that I felt it my duty to go, and further I feared if I disobeyed the voice of God I would lose my soul. Then, resting her hand upon my shoulder, the tears streaming down her cheeks, she said: 'If that is so, then go! my boy, go! and God bless you.'"

Thomas Crosby was just twenty-two years old when he said goodbye to his friends and started on the six-weeks' journey to British Columbia by way of the Isthmus of Panama. Crosby was a determined volunteer; he did not wait to be sent, nor until the Board of Missions had money to send him. He had strong hands and a brave heart, and like many another missionary in our great Dominion, began where he could, and with God's help did his best.

After reaching British Columbia he worked for eleven long months before he had paid back the money which had been lent to him to pay his expenses. This time was not lost, for while he worked on the roads for the Government, in the woods, at rough carpentering work, or at anything he could get to do, he became familiar with the new life and the people. In 1863 he left Victoria for Nanaimo, a canoe journey of nine days. Here he began work as a missionary, having been appointed teacher to the Indians by Dr. Evans, then Superintendent of Missions in British Columbia.

(To be Continued)

Borrowed Stuff

The stateliness of the tree, the lusciousness of the fruit, the beauty of the flower—these are not self-imposed, but are the direct tribute of the sun. Every incandescent light glows because it touches somewhere a ponderous dynamo. The stars and the moon shine because somewhere there is a blazing sun. They give off all they receive in. That's the final purpose for which they exist. And so it is with humanity. The truth is, character is a composition made up of borrowed parts. He who declared that we are a part of it, we ever meet, caught the thought that threads its way through the natural and the moral worlds. Thought is only the result of contact with the fact and fancy of other minds. We only borrow, and dare to work it

again. Every idea comes from the world's great storehouse; we have only fashioned it again in our mental mold, and we call it new. Character is only borrowed stuff upon which we have stamped our own trademark. Therefore, we should use the utmost care as to what we borrow, for no man ever rises above his plane of thinking.

J. M. N.

Christmas Suggestions

A LIST OF CHRISTMAS STORIES.

Many Christmas stories may be used in various ways as the Christmas season approaches. Some books that are fine reading, may as a whole, be adapted and told, and such are included in this list:

- The Brownie's Christmas. Marie E. Wilkins.
- The Birds' Christmas Carol. Wiggins.
- No Room in the Inn. Knight.
- The Other Wise Man. Van Dyke.
- O Little Town of Bethlehem. (Poem.) Phillips Brooks.

Everywhere, Everywhere Christmas Tonight. (Poem.) Phillips Brooks.

The Night Before Christmas. Whittier. Just 'Fore Christmas. Eugene Field. A Hospital Christmas. Hospital Sketches by Louise M. Alcott.

Tiny Tim. Dickens' Christmas Carols. The Story of the Birth of Christ—Ben Hur, by Lew Wallace.

Christ Child Tales. Hofer. The Great Walled City—Knights of the Silver Shield. Alden.

Why the Chimes Rang at Christmas. Alden.

(As above or in leaflet published by Chicago Kindergarten College.)

Stories and Poems of Christmas in other lands.

Plan Book. Christmas in Other Lands.

A. Flanagan, Chicago.

Christmas Every Day. Howells.

A Captured Santa Claus. Page.

First Christmas Tree. Van Dyke.

Christmas Bells. Five Little Peppers.

Sydney.

—Junior Workers' Quarterly.

Men of Whom You Ought to Know



REV. THOMAS CROSBY, D.D.

WHETHER in founding a Nation or in extending the Kingdom of God, the work of the pioneer is of utmost value. In both the national life of Canada and the growth of the Methodist Church, few men now living merit such honor as Thomas Crosby, veteran missionary on the Pacific Coast. While our young people study his noble record may the spirit of the fathers come upon them, that they may emulate in some measure the heroism of the early days, and perpetuate the self-denial of the pioneers.

JUNIOR TOPICS

DECEMBER 21.—THE BEST GIFT.—
John 3: 16; Luke 2: 8-20.

First: Suggestions for the Junior who is to prepare this topic for the meeting.
In every gift there are (1) Some person to give; (2) Some person to receive; (3) Something to pass from the one to the other.

This is true no matter whether the gift is a book or a slate, a house and lot or an automobile, a five-cent toy or a hundred-thousand-dollar farm. Somebody has something that somebody else has not, and when that something is passed from the one who has it to the one who did not have it before, it is a gift. Get this clear in your mind, and then study John 3: 16. Who is the person named first? "God." Who is the person named next? "Whoever." What is it that God gives? "Everlasting life."

Re-state it thus: God had what the whole world needed—everlasting life—and He provided that every one might have it as a gift from him. This is the first simple statement in the text—*God gave everlasting life to the world.*

You will notice now that sometimes when one person gives a gift to another, a messenger takes it and tells all about it. So God sent His Son, the Lord Jesus Christ, to bring His gift—everlasting life—to the world.

In other words, Jesus came to earth to bring God's gift—everlasting life—to the whole world, and whoever will take it from Jesus may have it for his own. That is the next statement you must make clear.

Consider now that every person making a gift has a motive. That is, he gives because of some kind of reason which prompts him from within.

You know how this is with girls and boys. One says, "I hate you," and gives the other one a kick. Another says, "I love you," and gives the other a kiss. Whether it be a kick or a kiss depends on the spirit of the giver. It may be hate or it may be love; but some kind of motive prompts the gift.

Do you see why God sent Jesus to bring everlasting life to anybody in the whole world who would receive it from Him? It was because He 'loved.' No other spirit moved our Heavenly Father to send His Son, and no other spirit moved our Saviour, the Lord Jesus Christ, to come. He loved better than anything for our topic, you know, is the *Best Gift*.

You will see that it is not so much the value of the gift itself that makes it good as the motive or spirit of the giver.

One person may give another a five-dollar present, hoping to get a ten-dollar one in return. Is that good? But a child or a poor person may give a five-cent present without even a passing thought to anything at all ever coming back by way of return. Is that good? You will see at once that more than money makes our gifts good or bad in reality. What then is the best gift? The one that costs the most money or the one that means the most love? You know.

Now you will see in what way God's gift of everlasting life to the whole world is the very Best Gift of all. It had the whole of love in it. There is its highest value.

The gift in itself was the greatest ever made; the cost of it was the highest ever paid; but the motive behind it was the holiest ever felt. God loved, and because He loved He gave. God loved perfectly, and therefore He gave His best. God

loved everybody, and so not one single soul in all the world need fear to take His gift. What a wonderful Christmas message.

Second: Suggestions for the Superintendent who is to review the topic in the meeting.

God gave because He loved. Love is the mightiest motive force in the universe. No one can love without giving. Write on your board and have your juniors memorize it, "We can give without loving, but we cannot love without giving." Show how unworthy are all gifts prompted by a selfish motive. "What will you give me if I do?" the boy asks. "Give me something and I will," the girl says. These are self-seeking spirits, and the end of such is poverty, not possessions. Show that love gives cheerfully, ungrudgingly, and without expectation of repayment. Apply the whole teaching to the Christmas season. God's love is the essence and end of Christmas. The gift was but the expression of His spirit. So should it be with us. God's motive in giving is the pattern of ours. We cannot give what He gave; but we can give in the same way—the way of love. Teach that, and you have gone to the very heart of a Happy Christmas.

Third: Extracts which may be read, or, better still, recited, by some of your more advanced juniors in the meeting:

THE CROWN OF ALL GIFTS.

O Thou bounteous Giver of all Good,
Thou art of all Thy gifts Thyself the crown!
Give what Thou canst, without Thee we are poor,
And with Thee rich, take what Thou wilt away. —*Cowper.*

SMALL GIFTS YET GREAT.

Every gift which is given, even though it be small, is in reality great, if it be given with affection.—*Pindar.*

SOME GOOD GIFTS.

The best thing to give to your enemy is forgiveness; to an opponent, tolerance; to a friend, your heart; to a child, your good example; to a father, deference; to your mother, conduct that will make her proud of you; to yourself, respect; to all men, charity.—*Mrs. Balfour.*

JOY AT CHRISTMAS.

This is the time when the grey old man
Leaps back to the days of youth;
When brows and eyes wear disguise,
But flush and gleam with truth:
Oh, this is the time when the soul exults,
And seems rich heavenward turning;
When we love and bless the hands we press,
When the Christmas log is burning! —*Cook.*

THE BEST PRESENT.

THE THREE SONS of an Eastern lady were invited to furnish her with an expression of their love, before she went on a long journey. One brought a marble tablet with the inscription of his name; another presented her with a rich garland of fragrant flowers; the third entered her presence and thus accosted her: "Mother, I have neither marble tablet nor fragrant nosegay, but I have a heart; here your name is engraved, here your memory is precious, and this heart full of affection will follow you wherever you travel, and remain with you wherever you repose."—*Arabic.*

TWO KINDS OF LOVE.

There are two kinds of love—love which receives and love which gives. The former rejoices in the sentiment which it inspires, and the sacrifice which it obtains; the second delights in the sentiment which it experiences, and the sacrifice which it makes.—*Monod.*

DECEMBER 28.—THE ARAB. Matt. 22: 37-40.

It is said that Arabia lies at the cross-roads of commerce of the continent. "It is the causeway into Africa, the bridge between Europe and Asia, and the political condition of Arabia deeply interests Great Britain, Germany, France and Asia." There are two splendid little books which we recommend to our Junior officers, "Fifty Years of Arabian Cousins," and "Children of Arabia." Interesting chapters in the latter book may be found on a trip through this wonderful country. Suppose you join our party. We land first at Aden for coal, and begin there our journey into the interior. Here we see the "Black Rocks of Aden," the desert sands of Amran, and the gardens at Sheikh Othman, within a short distance of each other. A zarah is held every year at this latter place, which is really a pilgrimage to the tomb of some holy man on the day of his birth or death. Swings, pep-shows, etc., are arranged for the boys and girls, while the older folk have other forms of amusement. Festivities and then prayer around and in the Mosque complete the day's performance. Did you ever see an Arab at the wedding at what we call the next page of the book, and reads from right to left. When he writes a letter he leaves out the vowels; for instance, "rbed" means December. While we find, some fine horses, we journey mostly on camels. These patient animals kneel down for our luggage, which is strapped upon their backs, and when the camels think they are carrying enough they become restless and we let them rise. We disliked the motion of riding on their backs at first, but became accustomed to it. How delighted we were in crossing the desert to reach an oasis, where animals and travellers rested and quenched their thirst. In South Arabia one may travel many weeks before seeing a Bedouin's tent. The Bedouin men still weave goat's hair into water-tight coverings, as they did when Solomon wrote of the "Black tents of Kedar." "No Arab would dream of looking for valuables in the middle room of a tent, and so we see that when Achan stole the shekels of silver, the wedge of gold, and the Babylonish garments, he hid them in the ever thick of looking for them, especially as the usual mat of palm leaves would cover the spot, and make the tent look as if the ground had never been touched." The men occupy the middle portion of the tent, but desert tents are open to the desert up to the eaves. While the Bedouins of the keep may not be all we would wish them to be, they are kind to strangers, and are brave and courageous. They call the folks who live in the towns "the people of the walls," and are often from these towns and their valuables in the desert are compared to the Bedouins to learn to be brave, to grow strong and healthy in body. In the village homes we see the women grinding the corn, kneading it into dough, spreading it into thin cakes and baking them in the earth. Many interesting places we visit, such as the pottery, the carpenter's shop, and the schools. The children at school sit upon the floor, and recite their lessons in concert, keeping time with nodding heads. The boys are anxious to please God in their own way. They will

deny the
Moham
thing th
true Lig
"We
Arabia
Saviour
stirred
will con
send th
best th
We h
There
hammer
"Thou
art all
JANUA
Solo
tion
1. H
pare th
Here
If you
order,
first is
new pl
The so
world
newed
trays t
to com
So y
worlds
nature
charac
realm
What
clothes
beauty
with h
Life,
world
Life.
Each
becom
life sp
Redee
rects t
forme
puts a
grace
who t
heaven
and S
No
three
bigges
gathe
up in
loosen
as he
No o
in an
see h
er of
And
canno
tions,
not ir
Spirit
It is
vital
make
Chris
An
of hu
to co
distr
God's
the r
arigh
huma
Th
cia
A bo
brust
at a
come
he su
with
it's
did
clean
polis

deny themselves food and water to please Mohammed. Do we deny ourselves anything that they may know of Jesus, the true Light of the World?

"We can never realize our debt to Arabia till we feel our debt to the Saviour. But when once we have been stirred by that, then the love of Christ will constrain us, and we shall long to send the Arabs our best doctors, and our best thinkers to tell them about Him. We have heard the cry, 'Great is Allah. There is no God but He, and Mohammed is his prophet.' We echo back, 'Thou, O Christ, art all I want—Thou art all they want.'" C. G. W.

JANUARY 4.—A NEW WORLD.—Song Sol. 2: 11-13; 2 Cor. 5: 17; Revelation 21: 5-7.

1. Hints for the junior who is to prepare the topic for study in the meeting.

Here are three views of a new world, order, you will see them in turn. The first is a beautiful view or picture of a new physical world in the springtime. The second shows us a new spiritual world in the human heart when it is re-created by Divine grace. The third presents the new social world that is bound to come by the power of Christianity.

So you may see these three "new" worlds. One without us in the realm of nature, one within us in the realm of character, and one all about us in the realm of human society.

What makes them "new"? What clothes the earth in the springtime with beauty? Life. What fills man's heart with hatred of sin and love of goodness? Life. What is turning the whole wide world of humanity into a family of God? Life.

Each of these three worlds as they become new under the magic touch of life speaks to us of the Divine Creator, Redeemer, and King. It is God who directs the seasons and by His power transforms winter into spring. It is God who puts a new heart into us and by His grace transforms our nature. It is God who is making earth into a new and heavenly world by the power of His Word and Spirit in the great soul of humanity.

No one else can make either of these three worlds "new." You may build the biggest bonfire that could be piled together and make its flames reach away up into the clouds; but that will not loosen the strong hand of the Frost King as he holds the earth in his giant grip. No one can hurry the coming of spring in any such way. But watch the sun and see how he does it. Herein is God's power of Providence shown.

And it is so with our sinful hearts. We cannot make them new. All our resolutions, our will power, our struggles, cannot in themselves avail. But when God's Spirit enters how the heart becomes new. It is God's life working within us by His vital power that recreates us, that makes us into a new creation in Jesus Christ.

And it is the same in the great world of human society. Human law may try to compel people to be clean, sober, industrious, and righteous; but only as God's Word gets into the very soul of the race does mankind learn how to live aright. Christianity is the hope of the human family.

The great trouble in the moral and social world is inside rather than outside. A boy, when washing a store window, brushed, and scrubbed, and rubbed away at a stain he saw there. But it did not come off. Then, looking closer into it, he saw his error, and called to a man within the store, "It isn't outside at all; it's inside all the time." No, we cannot clean the heart by simply washing and polishing the outside, for the trouble is

within, and only God's Spirit can cleanse us there.

So whether it is in the world of created matter without us, the world of personal character within us, or the world of social morals about us, everything and everybody needs God.

And God is working. Let us not fear. The ice will disappear and the blossoms shoot forth in due course, as springtime succeeds winter.

And just as surely will the new earth, morally transformed by Divine power, take the place of the old, stained and scarred with sin though it has been for ages past, and God's glory shall be made known in the universal heart of humanity just as surely as it is in the universal world of matter.

The lesson for us then, is this: Time passes, years go by, seasons revolve, but there is one who is the same and whose years shall not fall. "This is our God for ever and ever; He shall be our guide even to death."

2. Hints for the Superintendent's topic review.

Encourage your juniors to re-state the topic study, somewhat along the lines of thought laid down above. Then contrast briefly the old and the new. (1) As to

The year past has meant what to you, to your members, to your church, to your neighborhood, to our country? (2) As to purpose. How shall we start the coming year? What new habits form personally? What new plans try in League? (3) As to social service. How can your members serve others—the community needs their ministry—advance God's Kingdom throughout the world, and so help bring Heaven into human life on earth? By all means seek to focus the thought and resolve of your juniors on the realization in themselves and in the world at large, of the life of which Jesus said He came to give "more abundantly."

At this service it might be well to settle on some definite form of resolve for the year. Here is an old one which has done good service before and which you cannot easily improve. Put it on your board, or better still, print it on cotton or cardboard for permanent display on your League room wall. Let your juniors memorize it and become as familiar with it as with their pledge.

"I am only one,
But I am one.
I cannot do everything,
But I can do something.
What I can do I ought to do,
And by the grace of God I will do."

JANUARY 11.—GOD'S HOUSE.—Luke 4: 16-21.

1. Suggestions for the junior who is preparing the topic for the League meeting.

After you have read over the verses, do not try to explain what Jesus said, but rather, lay stress on the statement of St. Luke, concerning Jesus—"As His custom was to enter into the Synagogue on the sabbath day."

The first four words should furnish the key to your address, the idea being to induce all your members to form the habit of regular church attendance themselves, and to make your League a society for the promotion of the church-going habit in every person of your neighborhood.

Do not trouble your mind too much over the word "synagogue." Literally, the Temple was the great central church of the Jewish people, and the synagogue was more like a school house with exercises for the instruction of the people. Every Jew would go to the Temple at one or more of the great annual feasts or religious festivals, but not all Jews went to the synagogue for religious education. But Jesus always went.

There are two great reasons for church-going. These have always been and always will be very important.

The first is worship, the second is study of His word. Both are necessary. We should go to church to show our faith in God, our reverence for His name, our dependence on His mercy; to pray to Him for His help; to confess our sins; to claim His presence in our national as well as family life; and thus publicly acknowledge ourselves as a godfearing and Christian people. All these points you can easily work out to your own length.

But we need religious instruction as well. The church is the place where, in its Bible-studying services, we can best learn together what God has taught men in His holy book. When Jesus came He found just such services for the religious instruction of the people. The synagogue schools were founded long before His day. He did not speak anything against them, but attended them doubtless as a scholar first when He was a boy at Nazareth, and later as a teacher when He became a man.

His example is before us. He gave our public preaching services and our Sunday School and League sessions. The first is mainly for worship, the second for instruction, and the third for practice.

Everybody should be in personal touch with these three. We do not expect that all shall attend our Junior League, but we would like a visit from them once in a while. And the juniors should form the habit of church attendance for worship, as well as that of going to their own League meeting and Sunday School.

Jesus went when He was a child; so should all children go still. Jesus always went, even when grown; so should all grown-up men and women go still. His example is before us. First, He went as a scholar; later, He went as a teacher. Boys and girls who honor God's House when they are young, and who grow up with the habit of always going to its services, will be the men and women teachers and the preachers before many years. As it was our Lord's "custom," so let it be always ours—to go regularly to the House of God for worship and to receive instruction.

2. Note to the Superintendent. You have heard of the League of young worshippers, no doubt. There is nothing intricate about it, and your whole Junior League may immediately become a part of it. It simply stands for regular church attendance. Do your juniors go to church as they should? Perhaps so! Do you ever go in a body as a Junior League? Why not? If your pastor is in sympathy with your League, as all true pastors should be, he will be glad to have you present as a League. It does not necessarily follow that he shall preach to you as a body, or that any special attention shall be paid to you in the public service; but it will do everybody good to see you all there together. Arrange it, and perhaps an appropriate hymn may be sung in addition to the regular three in our usual Methodist Church service. The Editor will be glad to hear of any such public services thus attended.

A Creed

There is a destiny that makes us brothers;
None of us his way alone;
All that we send into the lives of others
Comes back into our own.
I care not what his temples or his creeds,
One thing holds firm and fast—
That into his fateful hour of days and
deeds

The soul of man is cast.
—Edwin Markham.

Our Junior League Group

What a fine study of youthful faces the picture on this page presents! Would that there were just such a group of growing girls and boys circled around their pastor on every circuit of Methodism. In the picture you will see Rev. S. C. Moore, pastor of King Street Church, Oshawa, together with his wife and sweet babe, in the centre of as splendid a lot of Juniors as you would be apt to discover in many a day's search. The Junior League experience and labor of Mrs. Moore are well known throughout the Bay of Quinte Conference, and that she is not relaxing her loving hold on the girls and boys of their present charge is very evident. The Editor had the delightful privilege of visiting King Street Church on the Rally Day of last September, and was more than delighted to find the enthusiasm that prevails throughout

from the galleries. A handsome banner was presented for the League having the largest percentage of its membership at the rally, and was claimed by the President of Elm St. League. Dr. Stephenson introduced Dr. A. W. Lindsay, missionary elect to China, who spoke briefly to the Leaguers. Rev. A. P. Brace, B.D., read a message from China, telling of the call for volunteers for the Red Cross, to which Dr. Kilborn and Rev. Brace, the reader's brother, had responded.—C. G. W.

How To Be Happy

Great principles are involved in being happy, but these aside, here are a few little suggestions that may help some reader:

1. Form the habit of doing something for somebody every day. This will enlarge your knowledge of human condi-

of the General Conference. Of this, the Rev. Dr. Creighton is the Secretary. All communications relating to any changes that may be advised or advocated in any paper save the two above named, therefore, should be sent to him if it is expected that they shall officially reach the Book Committee. The Editor of this paper cannot receive any such memorials because he has no jurisdiction whatever in the case.

These Notices are made that there may be no misunderstanding or disappointment in the minds of any of our people, who evidently do not know the proper methods of procedure as outlined above.—THE EDITOR.

Becalmed

A vessel lay becalmed in a glassy sea. Not a breath of air filled the sails. The



JUNIOR EPWORTH LEAGUE, KING STREET CHURCH, OSHAWA, ONT.

all the love and work of this growing cause. Not the least factor of success is the Junior Epworth League, which, as one may readily see, is under the fostering care of the pastor and the wise direction of his devoted wife, assisted by others who realize the incalculable value of youthful life when controlled by the spirit of Jesus and generously devoted to His service. May this large band of Juniors be as strong in character and influence as they are large in numbers. Blessings on them all.

The Toronto Epworth League Union

The Toronto Epworth League Union held its Annual Rally in Elm St. Church, on Thursday evening, October 23rd. It was conceded to be one of the best, if not the best, ever held in the history of the Union.

Over 1,200 Leaguers from the three Toronto Districts assembled together, notwithstanding the night was a very wet one. Rev. Dr. Endicot, Foreign Missionary Secretary, delivered an inspiring address. A girls' choir numbering sixty from the Fred Victor Mission delighted the large audience with their singing, as did also a ladies' quartette from Westmoreland Ave. League. Mr. H. D. Tresidder was an able musical director. The Hart memorial pictures were hung one on each side of the large organ, and towards the close of the meeting Chairman F. W. Lewis made an appeal to the Leaguers for the fund whereby the Toronto young people are sending these fine oil paintings by J. W. L. Forster to the University in China. A hearty response of 25 cent pieces in order that the Memorial Fund may be complete. The church was made attractive by appropriate and helpful mottoes being hung

tions and increase your capacity for happiness.

2. Look for something cheery every day if nothing more than a flower to see, a good word to hear, a bright thought to consider. Such acquisitions will enrich your mentality.

3. Add a mite to memory's store. Commit to heart a fine motto, a radiant text, a beautiful verse, or a helpful phrase, if not more than three words. Some day when you are ill or lonely or sad or dying these memorized passages will come back to you like whispers of peace from Heaven's throne.—Michigan Christian Advocate.

Special Notices

1. All resolutions, recommendations, memorials and such like matters intended for the General Conference, should be properly prepared by the person sending them or by the Secretary of the Convention or other gathering adopting them, and forwarded to the Secretary of the General Conference, Rev. Dr. Moore, Wesley Buildings, Toronto. He is the only person who can possibly receive them.

2. The General Board of Sunday Schools and Young People's Societies does not own, publish or control any periodical whatever. Its only output is an occasional Leaflet necessary to its work. No kind of recommendation, resolution, memorial, or any other such matter, therefore, affecting the publication of any of our periodicals, should be sent to the General Secretary of the Board, except as news items for this paper, of which he is Editor.

3. All the publications printed in Toronto, except the *Missionary Outlook* and the *Missionary Bulletin*, are under the direct control of the Central Section of the Book and Publishing Committee

crew, waiting and watching, all at once noticed that a little pennant far up on the masthead began to stir and lift. There was not a ripple over the glassy sea, not the faintest movement on the deck. But when they see the pennant moving they know that there is a rising wind. The upper sails are quickly spread to catch it. Instantly the vessel, under the power of the higher currents, begins to move. On the surface of the sea the dead calm still lingers. So it is in the realms of life. There are the higher and the lower currents. Too many set sails to catch only the lower currents. They sail only under the power of the lower currents. There are strong winds that blow down from the hills. It would be an unspeakable gain to us if we could always bring our lives under the magic spell of the upper currents.

J. M. N.

Hands Across the World

When I am going to bed at night,
There comes a thought surprising;
Over the sea, half round the world,
The little Japs are rising.

And after I have said my prayers,
I look up where they're peeping
Over the rim of earth at me,
As into bed I'm creeping.

We never can be playmates, 'cause
When they're asleep I'm waking,
But when they're dressed and playing
games,
My long night's rest I'm taking.

Still we are friends, though far apart,
With not a chance of meeting;
Across the world we stretch our hands
To wave each other greeting.

—Farm and Fireside.

talents the expression of the world of our consecration. Miss Florence Clemens sang, a solo, at the close of which Rev. Mr. Higgs took charge of a commitment service, and the Sacrament of the Lord's Supper was administered. This solemn service was a fitting close to the two days of helpful environment and uplifting influences.

RESOLUTIONS.

The following report of the Committee on Resolutions was unanimously adopted:

(1) Resolved, That the members of the Bowmanville District Epworth League convention desire to place on record our unqualified appreciation of the cheerful and efficient services of our General Secretary, Rev. S. T. Bartlett, at our convention. His practical and spiritual heart talks, his broad and comprehensive survey of the whole field, and his wise and sympathetic counsel has been a great inspiration to all our workers. We desire to express our fullest confidence in his leadership and to pledge our heartiest sympathy and co-operation with him in his work.

(2) Resolved, That we express our appreciation of the high standard of excellence of the Epworth Era and its splendid helpfulness in our work, and do pledge ourselves to do all in our power to increase its circulation. To this end we recommend to local Leagues the appropriation of sufficient funds to meet say 50 per cent. of the subscription price of all copies subscribed for by individual members of the local League.

(3) Resolved, That we, the members of the Bowmanville District Epworth League in convention assembled, do hereby memorialize the General Epworth League and S. S. Board, asking that provision be made by amendment of the Constitution at the next General Conference whereby District Epworth League Secretary may be appointed to become responsible for the general oversight of the work of the District and to prepare for the annual District meeting from the District Epworth League schedules and from the records of the District Convention Secretary, as complete a report as possible of the work of the Leagues on the District statistics and spiritual.

Officers elect: Hon. President, Rev. H. B. Kenny, Bowmanville; President, Miss Frances E. Conley, Bowmanville; Vice-Pres. (1) Mr. Clarence Found, Elmhurst; (2) Miss Marlon Burns, Oshawa; (3) Miss Elva Tucker, Orono; (4) Dr. C. W. Slemom, Ennisville; (5) Mrs. J. H. Moore, Oshawa; Secretary, Miss Sara Moise, Newcastle; Treasurer, Miss Emma Werry, Tyrone; Conf. Rep., Hon. Honey, Ennisville; Summer School Rep., Miss Lillian McLean, Bowmanville.

F. E. CONLEY,
Secretary.

St. Catharines District

The nineteenth annual convention of St. Catharines District Epworth Leagues was held in the Thorold Methodist Church, Oct. 23rd and 24th. The church was beautifully decorated, indicative of the interest taken in the convention by the Thorold League. The pictures taken by the General Secretary will give ocular proof of this.

The convention opened with devotional exercises led by Rev. Geo. W. Henderson. The first address, "Call of Missions," by Rev. H. Brand, was very helpful and inspiring.

Miss R. Dale, of Thorold, gave a very helpful and interesting talk on Junior work.

Rev. S. T. Bartlett, General Secretary, was present and conducted a Round Table Conference on "Standards of Efficiency for Epworth Leagues," which was most helpful and instructive.

A few minutes were devoted to miscellaneous business, after which a very pleasant social hour was spent together, the Thorold League serving supper in the basement. Following the social hour, the Thorold choir and League gave a delightful song service, led by Mr. J. B. Clarke.

Beautiful selections were rendered throughout the afternoon and evening sessions by Miss E. Kelly and Mrs. J. B. Clarke, Messrs. Clarke and Price, and the Thorold Epworth League and Choir.

EVENING SESSION.

The evening session was opened with devotional exercises, led by the President, Mr. Geo. H. Ball.

A concise and neatly worded address of welcome was given by Mr. F. Pew, President of Thorold League, Mr. L. May, of St. Catharines responding in behalf of the visiting Leagues.

On report of the Business Committee the following officers were elected for the ensuing year: Hon. President, Rev. J. Patterson; President, Mr. Lewis May; Secretary, Mr. J. H. More; Treasurer, Miss E. Upper; Vice-President, Christian Endeavor, Miss H. Niebett, (2) Missionary, Miss Della

Culp, (3) Literary and Social, Mr. J. M. Pattinson, (4) Citizenship, Mr. F. R. Paxton, (5) Junior, Mrs. D. J. Nichols; Conf. Representative, Rev. W. G. Bull.

Mr. May, the President elect, was asked to take the chair, and was introduced by the retiring President, Mr. Ball. After a few well chosen remarks, which he thanked the officers for their able assistance, Mr. Ball retired.

HOW THOROLD CHURCH LOOKED FOR ST. CATHARINES DISTRICT CONVENTION



HOW THEY PREPARED THE SUNDAY SCHOOL ROOM

Mr. May in taking office expressed his appreciation of the honor conferred upon him, and his determination by the help of the Holy Spirit to perform his duties faithfully.

Two very helpful, instructive and inspiring addresses were given by Revs. A. D. Robb and S. T. Bartlett. After the offering had been taken a hearty vote of

thanks to the retiring President was moved and seconded by Rev. J. S. Kelley and Mrs. D. J. Nichols.

Beamville, the youngest League on the District, carried away the banner for the highest average attendance during the year. Lundy's Lane Junior League won the gratifying library for largest missionary giving. The benediction by Rev. G. W. Henderson brought the evening session to a close.

THURSDAY MORNING.

The morning session opened with devotional exercises, led by Rev. W. G. Bull.

After reports of departments and miscellaneous addresses, two very interesting addresses were given by Revs. J. B. Eyre, on "Christian Socialism," and J. S. Kelly, on "Relation of Leagues to the Church." Rev. B. Eyre pronounced the benediction, closing one of the most successful and inspiring conventions in the history of the St. Catharines District.

J. H. MOORE,
Secretary.

Fort Rouge

The Citizenship Committee of this progressive League, after investigating the housing conditions of Winnipeg by a Commission appointed for the purpose, brought in the following report, which is well worthy of consideration of a possible plan for other Leagues somewhat similarly situated.

COMMISSION REPORT.

This Commission, after hearing of conditions in that part of our city mostly inhabited by foreign populations, witnessed by several of our fellow citizens, finds that the life of these people is such that our city should become greatly concerned, and believes that steps should be taken to make better the conditions. We find that the people are living in a very much crowded condition, partly because of indifference and neglect, but largely because the cost of living of the present day renders it necessary. We find the death-rate among children to be three times what it should be. We find that these people are for the most part thrifty, but that many are out of work at times because employment is difficult to secure for untrained, unskilled laborers. Especially is this true in the winter, when the crowding is at its worst. We find that the people in question appreciate what is done for them by those who work to alleviate their troubles and educate the children.

As a remedy to the above, we would recommend the following:

That every assistance be given to the organizations and workers that seek to help our new fellow citizens.

That we remember that these people are our future citizens and voters, and that we make such laws as will provide for the compulsory education of the children, so that they may come to understand, as we do, the necessities of a beautiful civilization.

We would urge our members to remember that we are being judged by these people in everything we do, by our election methods, as employers, etc. Therefore, in our relations with them we should act so as to ensure their respect for trust and loyalty to our country and its laws.

That steps should be taken toward the erecting of a building such as our Winnipeg House, in the northern part of our city, where these foreign peoples live, where they can obtain rooms and board at the lowest possible rates.

The Citizenship Department of this League is to be commended for the way in which this matter has been brought to the attention of the membership, and we would

SURETT to the problem of the provision for its several Leagues, Air Camps, Kindergartens, etc., and in doing, food.

Despite the tenth anniversary of the Conference of the District Epworth Leagues, October 2nd, 1913, the District Convention was an executive session, with Dr. J. H. Moore, "The Story of the Church," the closing of the convention, and the evidence of the

The committee, with chair, an address, church, about the morning of the

A delegate present a report, generally speaking, working for the address of the Aims of the League in public places in our city, inevitable, that this exercises given them deserved the wonderful

The Aims of the League, National Educational Secretariat, for example, up for items in the subject of the Church, moral instruction, affirm that J. B. Braidwood, the new spirit, finally

Follow on "Our why men restricted demonstration

The affairs of the year ago, McElvinn, wood, Galt,

(2) Miss Cummins, Courtney, born, Preatory, A. I. T.

The affairs of the year ago, fully service his members will stand President, extended services, interested

Supper, the chat, to be were an abundance provided

DI The started, chat, entation, League

Press, Bennet, half a fleetio, which

tion in every

suggest that they continue to investigate the problems of our citizens in this practical manner, and that the opportunity for helping our Methodist Mission in its several departments be kept before the Leaders, such as assisting at the Fresh Air Camp for the children during summer, Kindergarten Classes, Boys' Department, etc., and in donations at Christmas of clothing, food, etc.

Galt District

Despite the inclement weather, the sixteenth annual convention of the Epworth League of the Galt District Hamilton Conference, will go down in history as one of the best and most successful conventions ever held. The sessions were held October 20th in the Ainslie Street Methodist Church, Galt, which was tastefully decorated for the occasion. Commencing with an executive meeting at 9 a.m. and ending with Dr. Cleaver's fascinating address on "The Story of Jean Val Jean," in the evening, the day was one of helpful suggestions and evident enjoyment.

The convention proper commenced at 10 a.m., with President A. R. Gould in the chair, and Rev. F. M. Woodbridge of the church, conducting devotional exercises. About fifty delegates were present at the opening service, many more arriving for the afternoon session.

A delegate from each League presented a report of the year's work, showing the present standing of the organization. Generally speaking, the Leagues of the District are in a prosperous condition and working up to a high standard of efficiency. The morning session concluded with an address by Mr. A. L. Bennett, President of the Ainslie Street League, on "Prayer: Its Place in Our League Work." The value of public prayer, while a recognized weakness in our young people's societies, was a condition that should not be accepted as inevitable, but measures should be taken so that this important part of the devotional exercises should be strengthened and given the prominence in our meetings it deserved. A praying League was a wonderful force in any community.

The afternoon's session commenced with Rev. A. I. Terryberry leading the devotional exercises. Rev. F. L. Farewell, Field Secretary, conducted a Round Table Conference and various League problems came up for discussion. One of the principal items in the afternoon's programme was a debate between four of our delegates. The subject of the debate was, "Resolved, That the Christian Church should not fight moral issues on the political field." The affirmative was upheld by Messrs. I. Schlee and J. C. McKay, while Messrs. E. D. Braidwood and J. G. Goulet composed the negative side. The debate was a spirited one and all our judges finally deciding in favor of the affirmative.

Following came Mr. Farewell's address on "Our Call to the Foreign Field," why missionary effort should not be restricted to the home field was clearly demonstrated by the speaker.

THE OFFICERS.

The names of those who will direct the affairs of the district during the coming year are: Honorary President, Rev. C. L. McIrvine, Berlin; President, William Braidwood, Galt; Vice-Pres., W. G. Galt, (2) Miss Ruby Mandelsch, Berlin, (3) Miss B. M. Dunham, Berlin, (4) E. D. Cunningham, Winton; Secretary, Gillie Courtney, Hespeler; Secretary, Melvin H. Born, Elmira; Treasurer, Fred Walker, Preston; Conference Representative, Rev. A. I. Terryberry, Preston.

The selection of Mr. William Braidwood as President was a popular one, having fully earned the honor by the splendid service he has rendered in the past and his years of experience along this line of work will stand him in good stead. The retiring president, Mr. A. Goulet, is commended for his faithful and unremitting service and for his devotion to the best interests of the district.

Supper was served in the basement of the church, and all appreciated the efforts put forth by the local ladies. The tables were prettily decorated with flowers and an abundance of good things to eat was provided.

DISTRICT BANNER FOR GALT.

The closing session of the convention started with a song by the choir. A pleasing feature was the presentation of the District Banner to the Galt League. It having made the greatest progress during the past year, Mr. A. L. Bennett received the token of honor on behalf of the League and the members of the conference not only at the splendid work which had been accomplished during the past year, but at the services of the convention itself.

Members of the executive had visited every League in the district during the

year and had sought to bring the societies into closer touch with each other and to encourage and assist them in solving their problems. The treasurer's report showed a small balance on hand.

Exeter District

The Exeter District Epworth League Convention, held in Luzon on Wednesday and Thursday, September 24th and 25th, was like a fresh morning breeze that dissolved the haze of doubt and lukewarmness concerning Epworth League work.

The messages brought to the Convention by Rev. Dr. Hazlewood, Secretary of Temperance and Moral Reform; Rev. F. Langford, Sunday School and Epworth League Field Secretary; and Rev. T. E. Sawyer, Conference Epworth League President, were inspiring and instructive. The solution of difficulties, the appreciation of our resources, the development of latent, yet potential, energies, above all, the encouragement afforded by Divine power, were ably set forth in a masterly program including such subjects as: "The Will Difficulty," "God and I," "What We Shall Try To Do," etc.

Rev. E. S. Powell made it known that the "Call of the Community" was for God, and that it was the duty of the Christian worker to impart that knowledge, resolutions were formed responding thereto by loving word and sacrificial deed.

An able paper on "Luncheon" by Mrs. R. C. Burton, revealed the golden harvest of spiritual life, through winning of men and boys for Christ. During the discussion, Mrs. A. H. Brown impressed on the willing mind of the Convention the need of Junior Leagues.

By Mrs. J. A. Snell, was clearly revealed by a more efficient service and a larger survey of the world's needs secured through them. In treating the subject of "Christian

B.D., Woodham; Vice-Presidents: (1) Miss Vera G. Esbery, Centralia, (2) Miss Jennie Hardy, Exeter, (3) Mrs. John Hanson, Alisa Craig, (4) Thomas Hazlewood, Kiriton, (5) Miss Jean Baird, Parkhill; Secretary, Rev. A. H. Brown, M.A., B.D., Alisa Craig; Treasurer, Hubert Jones, Exeter; Conference Representative, Rev. T. W. Blatchford, B.A., Centralia; Correspondent of Conference Summer School, Miss Mae Wilson, Greenway.

The last hour of the Convention will never be forgotten, because of the high spiritual tone which prevailed.

Rev. W. G. H. McAlister, M.A., President of the Conference, preached from Matt.

xvi, 16, and set forth:

1. Knowledge of God and Christ is real power.

2. Everything, to be of value, must centre in Christ.

3. The greatest quality of Christ is His unbounded compassion.

5. The claims must be recognized in confessing Christ.

A goodly number partook of the Sacrament of the Lord's Supper, in which the President was assisted by Rev. T. T. George, pastor of the church.

The delegates left for their several homes, musing on what they had heard, with pulses quickened, heart aroused, soul fired, to change their ideals into the real.

A. H. BROWN, Secretary.

Vancouver District Epworth League

Our district executive meeting was held September 25th at 6 o'clock in our Methodist Board Room at Hamilton Hall. The members of the executive assembled immediately after work and sat down to a dainty luncheon which had been prepared by the ladies of the executive. We

ON THE WAY TO EXETER DISTRICT CONVENTION.

Negative by Mr. Langford.

Steward Tithing," Mr. Geo. Stanley maintained:

That to finance a church properly, the sanctification of the pocket, purse and life is required.

The spirit of commercialism, though dominating corporations and households, can be overcome by instructing from the pulpit on the duty and privilege of "Tithing."

Rev. T. W. Blatchford, B.A., in speaking on "The Morning Watch and Bible Study Hour," reminded every one of the importance of being alone with God in the early hours of the day, and that strong spiritual leaders rose a little earlier, rather than miss communion with their people. He all appreciated the splendid services of song, under the direction of Rev. T. E. Woodham. The choir of the church did valiant service.

Resolutions were passed relating to: (1) Some proposed changes of a legislative character.

(2) The need of a more active missionary propaganda.

(3) An appreciation of the services of those taking part in the program and of the hospitality of the friends and members of the church.

LIST OF OFFICERS.

Hon. President, Rev. W. G. H. McAlister, M.A., Exeter; President, Rev. C. W. Baker,

had thirty-seven present, representing thirty societies. We find this an excellent opportunity of meeting in a social way and of getting acquainted with our fellow-workers.

After lunch the District President, Mr. Wesley Stewart, brought the meeting to order, and Rev. Mr. Ireland, of our new society of Beaconfield, led in prayer. The Secretary, Mr. H. T. Brown, called the roll, when the representatives of each society called on rose and gave their name and the name of the League. The President's message to the executive was a reading from the Methodist Sunday School Banner entitled "How They Filled the Vacant Row," showing how consecrated workers who are loyal to Christ are drawing people to our church and winning souls for Christ.

First Vice-President, Mr. LeDrew, outlined his work of the Christian Endeavour Department and reported having organized one Young People's Morning Class at Robson Memorial Church, which is showing an average attendance of 18 members and is having some excellent meetings under the leadership of Mr. A. Campbell, their League president. It is to be hoped that all of our churches will have one of these classes and the spirit and message of an evangelist, and gave an excellent address urging our

Leaguers to consecrate their lives to Christ and enter into a whole service for the saving of souls for our Master.

Second Vice-President, Mr. Harvey Self of the Missionary Department, told of his plan of raising \$3,000.00 in aid of the Rev. Mr. Lamb and the "Thomas Crosby Missionary host, and also set forth a plan for the coming visit of Rev. Mr. Pierce the Indian Missionary. He had hung around the walls a new Missionary map of the world, and a large group of about 100 missionaries, and in a prominent place was his motto, "Our Mark for Missions, \$3,000. Pray, Study, Give."

Mr. Turnbull, a returned missionary from India and at present in the Central City Mission, was with us, and gave an excellent address telling of the wide open door India has for the Missionaries and the great need of Christianity there.

We also had the pleasure of having Miss Jessie Porter, a graduate of the Deaconess Training School of Toronto, with us, and we all enjoyed a talk from her on the "Importance of a Study Class." She brought out many good points in connection with the formation of the class, then with the work of the class, and lastly the work that some classes had done and the great work that could and had been done through prayer and study.

Miss Armstrong, of the Chinese Mission, gave us a very cordial invitation to come down to the Mission, and requested us all to act as teachers at her mission. She told of the wonderful work that is being wrought at our door by the missions. The Japanese Mission was represented by Miss G. Copeland, who has been working faithfully with the Japanese men for some five years, and in the course of her talk she gave us examples of how great our influence was on the Japanese people, and how they needed some stalwart Christian men at their mission.

Rev. Mr. Stillman, Secretary of the Social and Moral Reform work of British Columbia, told us of the work that was being done in our fair city. The report which he gave was very encouraging and showed a vast amount of improvement.

Our Treasurer, Mr. W. J. Hogg, gave the financial report, and Miss Harro, our fifth vice-president, stated that she had visited a number of the Junior Leagues, and in planning to visit all, and to organize new leagues in as many of the churches as possible.

This interesting and helpful meeting was closed by prayer from Brother W. K. Le Drew.

Holy Spirit in His Relation to the Sunday School.

The Round Table Conference conducted by Rev. F. H. Langford, Field Secretary, on "The Call of the Community, and How the League May Respond," was of interest and profit to all, as was also his subsequent address on "Personal and Team Work in Evangelism."

After supper luncheon business the delegates partook of luncheon served by the League of the church, and in the evening attended an open session of the Interdenominational Union of the Young People's Societies of the city, held in Dundas Centre Methodist Church.

J. M. KEYS, Secretary.

Norwich District

The annual Epworth Convention of the Norwich District Epworth Leagues was held in the Methodist Church, Norwich, on Oct. 14th, and proved a most gratifying success. The Leaguers at the morning session were addressed by Rev. I. M. Moyer, of Burgessville, on the subject, "The League and Missions," which will no doubt inspire the Leaguers throughout the District to more effective work in this department.

During the afternoon session an address was given by Miss Lettie Allan, of Drumbo, 1st Vice-President of the Hamilton Conference Epworth League, on the subject, "Our Purpose in This Convention. Another very interesting address was given by Rev. Gordon C. Raymer, of Otterville, on the subject, "The League and Its Place in Church Work." One of the most helpful parts of the morning and afternoon programme was the fine and helpful discussion of every address given.

The convention then entered into a Round Table Conference, led by Rev. S. W. Bartlett, General Secretary, when the problems of League work were thoroughly discussed. At the evening session two of the best and most inspiring addresses ever given on this district were given at this session by Rev. G. H. Williams, Hamilton, and the General Secretary. The convention was then drawn to a close, and everyone left for their respective churches, prepared to impart some of the inspiration gained, and also speaking in the very highest terms of Rev. J. Leachlan, pastor of the church, and his helpers for their untiring efforts in making this convention the excellent success it was.

by a Fellowship and Consecration Service, followed by the Sacrament of the Lord's Supper.

MRS. R. ANDERSON, Secretary.

Southern Alberta

September 30th, October 1st and 2nd were red letter days for the League and Sunday School workers of Alberta, who had the privilege of attending the convention at High River.

The territory organized by this district takes in the High River, Lethbridge and Macleod Districts. The convention opened on Tuesday evening. Some disappointment was felt at the unavoidable absence of many from the south at this session, owing to the failure of trains to connect.

The keynote of the convention was "Service," and it was followed along several lines, in Missions, Home and Foreign, in Social Service, and in the Sunday School. The discussion on Missions was opened by Rev. C. Eason in an able address on "Missionary Responsibility." At the next session Rev. F. E. Boothroyd spoke on "Missionary Ideals," and another inspiring address was given on "The Foreigner at Home," by Rev. W. H. Irwin. At a public meeting in the evening Rev. A. C. Farrell spoke on "Missionary Education." Several good suggestions were given to pastors as to how to bring missionary problems before their people, among them "the monthly missionary sermon." He advised against the bringing in of special speakers to guide a congregation along these lines when the pastor should do it himself.

"How to Form a Point of Contact with Non-Church-Goers" was discussed by Rev. W. E. Young.

The addresses on "Social Service" were a rare treat to most of us. "Christian Citizenship" was the subject of an inspiring paper given by Rev. C. Bishop.

In the evening "The remedy of the Present Day Social Sins" was discussed by Rev. W. H. Irwin.

Rev. J. M. Harrison addressed the convention on "The Needs of the Community," and gave timely advice, particularly to young men.

The Sunday School was dealt with by Rev. J. P. Westman. Three addresses, "The Teacher Yearns," "The Teacher's Today," and "The Teacher To-morrow," were the subjects from which he led us to think what the S. S. teacher should be and do.

GROUP OF DELEGATES AT NORWICH DISTRICT EPWORTH LEAGUE CONVENTION.

London District

The annual convention of the Epworth Leagues of the London District was held October 13th in Memorial Methodist Church, and was largely attended. The honorary President, Rev. Geo. N. Hazen, occupied the chair and gave an address of welcome. After the various reports of the work done during the year and the appointment of the committees, the Rev. J. H. Osterhout addressed the convention on "The Challenge of the Fourth Department." He outlined the work in charge of this department in its relation to nation building and good citizenship.

Miss Mae Jones gave a very interesting and inspiring paper on "The Summer School" held in Alma College last July, bringing with her some of the inspiration and spirit of the school.

Mr. W. O. Carson gave an address on "Reading for Young People." He said, "We read for three purposes—general culture, special culture, and amusement," and gave some general rules for guidance in self-education.

In regard to Sunday School work Rev. J. Wesley Couzens gave an address on "The

The following officers were elected: Hon. President, Rev. J. H. McEain, Tillsonburg; President, H. F. Johnston, Tillsonburg; Vice-Pres. Miss Minnie Kent, Delhi, (2) Herbert Woltz, Springfield, (3) Miss Mary Harris, Dereham Centre, (4) Rev. Charles Hackett, Kelvin, (5) Miss Mabel Booth, Tillsonburg; Conf. Rep. Miss E. J. Elliott, Norwich; Sec. Adva. A. E. Pratt, Tillsonburg; Conf. Rep. John E. Peters, Dereham Centre, and S. L. Gordon, Tillsonburg.

ADA E. BOOTH, Reporter.

Sarnia District

The Sarnia District Epworth League and Sunday School convention was held on Oct. 2nd and 3rd in Parker Street Methodist Church, Sarnia. We had five sessions, and the Leagues and Sunday Schools of the district were well represented. Rev. F. H. Langford, Field Secretary, Saskatchewan, Rev. J. P. Knight, of Charing Cross, and Rev. J. C. Reid all gave practical, stirring addresses which were appreciated by all present. The convention was brought to a close

Rev. G. G. Pybbun led on the topic "Junior Leagues," after which a healthy discussion took place on the work of the district.

This district has had Mr. Harold Woodsworth of Japan assigned to them as their missionary, and they are trying hard to measure up to the full amount required this year.

The whole convention owes a great deal to Rev. D. Richard for his leadership in devotional exercises.

The business transacted will do much to put the Association on working basis. It was decided to ask each organization in the district for one dollar per year; to hold a Summer School at Pincher Creek next summer, and to purchase a large tent for that purpose.

The executive elected for the coming year are as follows: Honorary Presidents, Chairmen of Districts: President, Rev. W. T. Young, Yrask; Vice Presidents (1) Rev. S. Peat, Okotoks, (2) Miss Walper, Fishburn; (3) Miss R. Husband, Pincher Creek. (4) Mr. Younger, Pincher Creek, (5) Miss Harrison, Clareholm; Secretary-Treasurer, Rev. C. Bishop, Coldwaxie.

W. T. YOUNG, Reporter.

Stratford District

The annual convention of Epworth Leagues of Stratford District was held in Mitchell on September 18th and 19th. Reports were presented by the executive officers. The Missionary Vice-President reported \$2217.77 raised for the Home Movement during the year, and \$30 for Christmas presents for the missionaries sustained by the district.

Miss A. Gillespie gave a paper on Junior Work, in which was emphasized the importance of working the young people in the midst, in order to develop good Christian men and women and noble and useful citizens.

The convention was favored with the presence of the Rev. Frank W. Langford, one of the Field Secretaries, who gave valuable aid to the convention. Mr. Langford spoke on "The Conservation of Our Natural Resources." He also addressed the convention on Personal and Team Work, Foreign Missionary Work.

"The Call of the Home Field" was very interestingly dealt with by Miss Nellie Forman, formerly of Stratford, who is working in the West under the auspices of the W.C.T.U.

"The Value and Methods of Mission Study Classes" was dealt with by Miss Hattie Baker, and many helpful suggestions were thrown out.

"The Question of Christian Stewardship" was presented by the Rev. A. E. Moorhouse, and created considerable interest.

"The Call of the Community, and How the League May Respond" was dealt with very ably by the Rev. E. E. Malott, of St. Mary's. The speaker described in a general way the vivid conditions of the world, the people of any given community live, financial, social, intellectual, moral and religious.

The Rev. Langford dealt with "The Department of Citizenship," and emphasized the necessity of our young people being well informed in the geography, history, and the biography of the men who have done the most in developing our country.

Rev. J. F. Knight gave several personal addresses that were very helpful. In the evening of the closing day the Rev. Dr. Manning gave a sermon of deep interest, after which the Lord's Supper was dispensed.

The following officers were appointed for the ensuing year: Hon. President, Rev. W. E. Millson, Stratford; President, Rev. H. E. Elton, Millbank; Vice-President, Rev. W. Baird, B.A., Mitchell; 2 Miss Hattie Baker, Fullerton; (3) Miss A. Magaw, Stratford; (4) Mr. Lorne Reid, St. Mary's; (5) Mrs. Cook, Stratford; Secretary, Miss Jennie Smeets, Trowbridge; Treasurer, Mrs. J. Purcell, Listowel; Conf. Rep., Rev. L. F. Barbour, Ph.D., Listowel; Secretary of District Summer Schools, Rev. E. E. Malott, B.A., B.D., St. Mary's.

ANON.

Windsor District

The annual convention of Sunday Schools and Epworth Leagues of Windsor District was held in Leamington, October 7th and 8th. The attendance was good. Rev. Mr. Ferguson, Walkerville, presided. Rev. J. F. Knight, Charing Cross, spoke on "The Aims and Purpose of the Convention: To Know More, to Feel More, to Do More." This was followed by an address by Rev. S. L. Toll on "The Call of the Community and How the Leagues May Respond." He urged the study and investigation of the world. The topic "God and I" was discussed by Rev. F. H. Langford, Field Secretary. Rev. J. F. Knight addressed the convention on the theme, "The Hill Difficulty." He recommended more determination, more heart searching, more prayer, and more use of the motto, "Look up, lift up."

"A Study in Committees" was helpfully discussed by Mr. Langford in the evening session. The Field Secretary addressed the audience on "Our Call to the Mission Field," and Mr. Knight also gave an address on "The Joy of Service."

At the morning session of the 8th October the following resolutions were adopted:

1. That a series of Institutes be held in the district at most central points.
2. That greater attention be laid on evangelism in our schools, and that on Sunday previous to sacramental services, invitations be given to the members of the school to accept the Saviour.

3. That Cradle Clubs and Home Departments be organized in connection with every school.

Rev. C. F. Clark, the capable Secretary of the work of the district. Number of scholars in the district, 10,787; 1877 officers and teachers, 657; 632 had signed the pledge during the year to abstain from intoxicating liquors; 1000 had been raised for Sunday School purposes.

A very encouraging paper was read by Mrs. H. A. Beaton, of The Cradle Roll Work." She enthused the convention as to giving greater attention to this important

work. She reported a healthy growth during the past year. We have now 608 registered as Cradle Roll members.

Mr. E. C. Scrigley, in a very graphic way, pointed out to the convention the benefits of the Home Department, namely, it increased attendance of the school, it awakened interest, increased devotion, promoted sociability, developed home religion; it provided a basis for Bible study.

Rev. D. E. Martin gave an address on "Evangelism in the Sunday School." He laid great emphasis on methods of teaching. During the afternoon session Mr. G. W. Conant, of Stratford, presided on the convention on "The Duties of the Sunday School Teacher."



STRATFORD DISTRICT EPWORTH LEAGUE CONVENTION AT MITCHELL.

Negative by Mr. Langford.

A profitable Round Table Conference was conducted by Rev. C. F. Clark.

The following officers were elected: President, Rev. William Striding, Cottam; Vice-Presidents (1) Rev. W. Connelly, Gesto, (2) H. L. Wells, Windsor, (3) Miss G. Calvert, Walkerville, (4) Principal Dalmonte, Leamington, (5) Mrs. E. Beaton; Secretary, Miss Ida McCre; Conf. Rep., Rev. S. L. Toll, Windsor.

I. N. BROWN, Reporter.

Palmerston District

The Annual Epworth League Convention of the Palmerston District was held in the Methodist Church, Goldstone, on Tuesday and Wednesday, September 16th and 17th. The attendance was splendid, there being not only the pasters of each church, but delegates from almost every League. There was a magnificent feeling of interest and enthusiasm as we met together a band of consecrated workers, representing the work of the various stations of the district. We could not help but feel as the reports of the different Leagues were read that the League was not a thing of the past, and that God was blessing our efforts in striving to win our young people "for Christ and the church," although perhaps we may be a little slow in our response to our responsibilities. I am sure the feeling of the delegates was to return to their home Leagues with a great determination that this year a notable year in League work in our District.

Rev. G. A. Watts, Palmerston, President of the District, in his opening address, spoke with a great deal of encouragement to the rural workers, showing us how God calls the busy man, the man from the country places, like Moses, and David, of the importance of each department, of how the Epworth League in instructing the young men and young women to go forth to meet the temptations of life in the larger places.

Rev. A. E. Smith, of Drayton, Hon. President of the District, gave an address on "The Call of the Community and How the League May Respond." He spoke of the importance of each department, of how the Epworth League aims to improve the intelligence of the members, and showed how the diligent Christian has a wider and better influence than the uneducated one. But we cannot respond to the call of the community unless we make our influence felt for good through the Holy Spirit.

Rev. J. F. Farewell took up the subject "The Hill Difficulty, What is Yours?" He said difficulty is a challenge to us to greater effort, and that young people can overcome any difficulty. He was glad to live in the twentieth century because God calls the more numerous, because the church, the

nation and God are calling with greater emphasis than any previous generation.

Rev. C. C. Bennett conducted the morning watch and Bible study, taking for his subject the story of Zacchaeus (Luke 19: 1-10).

Rev. F. L. Farewell then gave a most interesting and helpful blackboard talk, "A Study on Committees, What and How," showing the best methods of committee work.

Rev. R. E. Raitton gave us some splendid ideas on Christian Stewardship.

"Our Call to the Home Field" was taken by Rev. J. H. Snowdon, pastor of the Convention church. He spoke of the call of

men for the West. The command is personal, give unreservedly, it is intensive. Who will respond? Who will influence someone else to respond?

Rev. F. L. Farewell showed us what constituted a call, and response, to the Foreign Field—

- (1) A willingness to serve anywhere.
- (2) A knowledge of the need and a feeling of adaptability.
- (3) Circumstances.

Though circumstances may not permit you to go, yet your willingness to serve anywhere we are called with is great aid in Christian service.

At the meeting of the Business Committee the following officers were elected: Hon. Pres., Rev. A. E. Smith, Drayton; President, G. T. Watts, Palmerston; Vice-President (1) Miss Edna Norris, Goldstone, (2) Miss Emma Beck, Harrison; (3) Miss Rachel Burnett, Clifton; (4) John Black, Palmerston; (5) Mrs. Cassidy, Drayton; Secretary, Miss Susie A. Bateman, Harrison; Treasurer, Miss W. Lyons, Alma; Rep. on Conf. Executive, the Chairman of the District.

SUSIE A. BATEMAN, District Secretary.

Milton District

A convention of the Leagues of the Milton District was held at Wardsboro, on Wednesday, 1st Inst., in three sessions. The District organization had been inactive (or somewhat inactive) for some time, but was very encouraging. Rev. J. F. Kaye had been named by the Financial District meeting in 1912 to act as Secretary and convener of a committee who were appointed to call a convention. The subjects, which were timely, were taken by local helpers. Our Field Secretary, Mr. Farewell, was with us for the day, and did splendid service. Mr. Daniels, the President of the Conference League, dropped in for the social hour, and gave a helpful, and with an excellent spring services, which is prophetic. Resolutions were passed along such lines as:

- 1. An effort to support our League paper, The Canadian Epworth Era, more generously.
- 2. An effort to measure up to the League's standard of efficiency.
- 3. An effort to support our League paper, The Canadian Epworth Era, more generously.

We are grateful that the organization has been revived, and with an excellent staff as the executive, we are hoping for a successful year.

The following officers were elected: 1st Hon. President, Rev. A. J. Irwin, B.A., D.D.; 2nd Hon. President, Rev. E. Alderson, Vice-Presidents, (1) Rev. T. R. Todd, Preston; (2) Mrs. S. R. Bawa, Milton; (3) Miss B. Nixon, Clifton; (4) Mr. A. Flammang, Bronte; (5) Miss J. Fairfield, Oakville; Secretary, Estella Alton, Waterville; Treasurer, Mrs. G. A. Condon, Guelph; Conference Representative, Rev. J. F. Kaye, B.A.

Picton District

The Picton District Epworth League Annual Convention, assembled for its nineteenth anniversary in Bloomfield Methodist Church, October 17th, 1913, with the president, Mr. Mallory, and...

Cobourg District

The Young People's Societies' Convention of the Cobourg District, which was held in the Methodist Church, Baltimore, was largely attended, and was a pronounced success. The programme was strong and well balanced...



SOME OF THE PICTON DISTRICT EPWORTH LEAGUE EXECUTIVE MEMBERS

"Evangelism: The Church's First Work," by Rev. John Garbutt, of Cobourg, unified and focused the activities of the League upon the ultimate aim of the Society...

- The following resolutions were submitted by the Committee on Plans and Resolutions, and were adopted: (1) That a member of the Executive Committee visit each League during the year...

the corresponding department having read it and the reports enclosed before his League, add to the budget a report of the local league and forward it to the next League on the district list...

Brantford District

The Brantford District Epworth League convention was held in Wellington Street Church, Brantford, September 29th and 30th, and was one of the most successful in the history of the district...

The following officers were elected: President, J. W. Sheppard, Brantford; Vice-Presidents (1) Rev. A. E. Marshall, Brantford; (2) Miss Cora Hicks, Brantford; (3) Percy Vankovich, Copetown...

GEO. C. R. McQUADE, Reporter.

soon as possible, the complete list of the names and addresses of the officers of their League. And last, the committee strongly approve and commend the co-operation of this year existing between the individual districts...

AGNES BUTLER, Reporter.

Lindsay District

The Epworth League convention of Lindsay District was held at Oronoos, October 5th. There were reported 15 Leagues in the district, four of which were Junior Leagues. A feature of the convention was the entire lack of formality, the evidence of friendliness, and a desire to help...

Mr. Bedford, who led in consecration, said the League is an organization for which the evening service of the League is entirely to missions. The subject of Home Missions was ably dealt with by Rev. J. M. Wright...

M. BERTIE MARK, Reporter.

Belleville District

Belleville District Epworth League Convention was held on Sept. 28th and 29th in Foxboro and Belleille Tabernacle Methodist Churches respectively. There were three sessions throughout the convention...

"Why This Convention is Held," was one of the Hill Difficulty. What a Four! This brought out many helpful suggestions for each league, suggesting that we may not have done so before them had they not met in a convention...

Our third Vice-President reported the result of the Essay Contest which was conducted in our district this year. (Editorial) Special effort was made to increase the number of subscribers for the Epworth Era, and the contribution to the Forward Movement. Those who attended the convention were greatly benefited with enlarged vision and more feasible plans for local work.

Notes

The following resolutions were passed—
 1. In order that the District Epworth League Executive may be informed of the conditions of the local Epworth League in each District Epworth League Vice-President write a chain letter to the Vice-President of the local Epworth League which he represents. The first local Epworth League Vice-President who receives it reads it and adds thereto suggestions; then forward to the next local Epworth League Vice-President. The letter shall in turn read it and add thereto and forward to another vice. The letter at last returns to the District Epworth League Vice-President to be read at the next convention.

2. We recommend that the ministers give one Sunday afternoon concerning the interests of the Young People's Societies.

3. That the District League officers formulate a programme for a District Epworth League evangelistic campaign under the auspices of the District Epworth League Executive. This shall be distinctively the Young People's movement for which they shall be responsible, the pastors in every case counselling and advising, and thereby seeking to inspire the movement to a successful issue.

The district officers are:—Hon. President, Rev. W. G. Clarke, R.A., of Belleville; President, Rev. A. L. Brown, of Foxboro; Vice-Presidents, (1) Miss Florence Wright, of Holloway; (2) Miss J. Hardy, of Canifton; (3) Miss W. Phelan, of Melrose; (4) Mr. J. A. McPherson, of Sidney; (5) Miss M. J. Young, of Belleville; Sec.-Treas. Miss E. M. Adams, of Foxboro; Conference Representative, Rev. E. B. Cooke, of Sidney. E. M. ADAMS, Secretary.

Carman District

The fourteenth annual Epworth League and Sunday School convention convened in the Carman Methodist Church, October 14th and 15th. The convention was fortunate in having the presence and help of our Field Secretary, Rev. Manson Doyle. He spoke both on Tuesday and Wednesday evenings. His addresses were most helpful and inspiring. The talks of Rev. E. H. Smith, Birtle, were also very helpful. The keynote of the convention was "Personal, individual service."

Rev. J. D. Gregg, speaking on "The Vitalizing of the Christian Endeavor Department," said the soul of any League must be in its first department. Its main object is not to merely amuse young people, but primarily to win them to Christ and educate them in Christian life and service.

"Our Responsibilities to Our Missionary" was the subject of an address by Dr. A. L. McLaughlin, of Carman. In the discussion which followed this address it was decided to increase the givings from this district from \$500 to \$1,100.

CONVENTION GEMS.

"Keep your R. S. standards aloft."

"Don't allow non-business methods."

"The good teacher asks: 'Who art Thou, Lord?'" and then "What wilt Thou have me to do?"

"The Spirit of God will not work at our bidding, doing our work for us, but will work through us as the instrument, the Spirit being the power."

"Do not waste or misuse the great resources of time, money and influence; let us connect up with the Holy Spirit and be dynamo for Christ."

The following officers were elected: President, Rev. J. D. Gregg, Stockton; Vice-Presidents, (1) Miss Helen Tomlock, Glenora; (2) Dr. A. J. McLaughlin, Carman; (3) Miss Alice Young, Cypress River; (4) A. Harland, Thorne; Secretary, Treasurer, E. F. Staples, Carman; Ensworth Era Agent, Rev. W. Morrow, Thorne; Rep. to Conf., Rev. A. H. Farnsworth, Sperling. ANON.

Birtle District

The Birtle District, Manitoba, held their annual Epworth League and Sunday-school Convention at Berntota, on Tuesday and Wednesday, Oct 23th and 24th. A good programme had been prepared. The presence of our newly-appointed Field Secretary, Rev. Manson Doyle, R.A., and his addresses were exceedingly helpful and richly suggestive. Mr. Doyle's appointment to the work among our young people received most hearty endorsement. Fitting expressions of appreciation were accorded a paper which provoked an very lively discussion was the one on "Birtling," ably given by the chairman, Rev. E. H. Smith, J. Crookshanks. Rev. T. W. Bird delighted his audience with a thoughtful and inspiring address on "Securing for Christian Service" At the closing session on Wednesday evening the Rev. A. F. Smith of Brandon, addressed the convention in his own inimitable way, on "Christian Citizenship." The sessions were well attended throughout. May a worthy harvest follow this sowing time. JOHN H. SHEMLIT.

At Wesley Appointment, Forest Circuit, Brandon District, the new League organized last August is doing successful and aggressive work. The visits of the district officers have been productive of great good among the young people in this neighborhood.

The evening service Sunday, October 26th, at the Ainslie street Methodist church, Galt, was a particularly interesting one. The members of the Epworth League to the number of about one hundred occupied the centre pews, while the pastor, Rev. F. M. Wootton, preached a special sermon to young people. The annual rally was held the following evening. The program was charge of the Citizenship Department and an evening of exceptional interest resulted.

One of the features was the printing of a newspaper, every member of the League being an associate editor of a certain department. The various sermons, news items, personals, etc., were written in a clever and entertaining style and created much amusement.

LANTERNS AND SLIDES

We have no available space this month for any extended notices pertaining to our Lantern and Slide Department.

Many have used our outfits. As far as we know, all have been pleased. Numerous testimonials bear witness to the efficiency of our service.

During the winter you will want bright, social evenings, and instructive literary programmes.

Why not let us supply you with a complete outfit at small cost? Full particulars on application.

Write the General Secretary

WILLIAM BRIGGS

The Oldest & Largest Printing and Publishing House in Canada—Established 1829

WILLIAM BRIGGS

AN IDEAL GIFT

For Your Sunday School Teacher or Anyone Interested in Sunday School Work

Tarbell's Teacher's Guide

TO THE INTERNATIONAL SUNDAY SCHOOL

LESSONS FOR 1914

"TARBELL" has come to be regarded in recent years as the most popular Lesson Help in Canada. It is so comprehensive in historical reference, illustration and suggestion as to be most helpful to all classes of teacher from the Superintendent down to the Primary teacher. Its information is in many respects elementary, and yet it furnishes suggestions for thoughtful study by advanced classes. Beside the weekly Lesson Help feature it has a grist of other helpful information of which the following Table of Contents will give some idea.

Introduction—Suggestions to Teachers—A Backward and a Forward Look—What Should be Accomplished This Year—Two Great Essentials of Success in Teaching—Lives of Christ—Your Preliminary Study—Your Study of Each Lesson—Your Pupil's Study of the Lesson—Graded Teaching of the Lesson—The Synoptic Gospels—Lessons for 1914.

The book is nicely bound in heavy cloth boards, and runs to 465 pages, has as frontispiece a splendid reproduction of Tissot's "The Christ."

Price, \$1.00. Postage, 15c. extra.

WILLIAM BRIGGS

WILLIAM BRIGGS PUBLISHER
 29-37 RICHMOND STREET WEST
 TORONTO

WILLIAM BRIGGS

THE Canadian Epworth Era

Published Monthly in the interests of Sunday
Schools and Young People's Societies
of the Methodist Church.

Subscription Price: 50 cents a year. A Club of six, \$2.50.
The Paper will not be sent after term of subscription
expires.

Subscriptions should always be sent to the Publisher,
WILLIAM HAYES, Wesley Buildings, Toronto, Ont.
All other matters concerning the Paper should be sent to
the Editor, Rev. S. T. BARTLETT, Wesley Buildings,
Toronto, Ont.

OFFICERS OF THE GENERAL BOARD OF SUNDAY SCHOOLS AND YOUNG PEOPLE'S SOCIETIES

The General Superintendents.

General Secretary, Rev. S. T. BARTLETT, Wesley Build-
ings, Toronto, Ont.

Field Secretaries, Rev. F. L. FARWELL, R.A., Toronto,
Ont.; Rev. J. K. CURTIS, B.A., Sackville, N.B.;
Rev. MANSON DUTER, B.A., Winnipeg, Man.; Rev.
F. H. LARSON, B.A., Regina, Sask.; Rev. J. P.
WESTMAN, Calgary, Alta.

Treasurer, Dr. W. E. WILLMOTT, 96 College St., Toronto,
Ont.

Hodge Podge

"How many ribs have you, Jimmy,"
asked the teacher.

"I don't know, ma'am," giggled Jimmy,
wriggling around on one foot; "I'm so
ticklish I can't count 'em all."

A kind old gentleman saw a small news-
boy carrying a lot of newspapers, and
said to him: "Don't all those papers
make you tired, sonny?" "Naw! I don't
read 'em," was the lad's instant reply.

A few days after a farmer had sold a
pig to a neighbor, he passed the neigh-
bor's house and saw the little boy sitting
on the edge of the pigpen watching the
new occupant.

"How d'ye do, Johnny? And how is
your pig to-day?" asked the man. "Oh,
pretty well, thank you," said Johnny,
"and how's all your folks?"

Mr. Wood was fond of playing jokes.
Meeting his old acquaintance, Mr. Stone,
one day, he enquired: "Hello, Stone,
how are Mrs. Stone and all the little
pebbles?"

"Fine," said Mr. Stone, "all very well,
thank you," and with a twinkle in his
eye he asked politely, "How are Mrs.
Wood and all the little splinters?"

One winter's day a tramp who was
much how-legged called at a farmhouse
and stood before the large kitchen stove
to dry and warm himself. The little son
of the farmer watched him with growing
anxiety, and then rather timidly, yet with
hurried movements took him by the coat
and, trying to pull him away from the
heat of the fire, said, "Mister, you'd bet-
ter stand back; you're scarping."

Two little girls were playing on the
street and a well-dressed lady passed
them with a swish and a whirl. By the
noise it was evident that she wore a silk
petticoat.

"What makes that noise?" whispered
one little girl to the other.
"Sh!" said the other child in a low
voice, "don't you know she's got money—
rich folks always rattle and smell good."

Little Mary started to school with slate
and pencil. By and by she substituted
a "tablet" for the slate, and incidentally
dropped the "r" from her name, which
became "May." High School days not
only increased her knowledge, but also
her name, which now appeared "Mayme."
College days were crowded full, and little
notes reached home signed "Mae." But
all these have passed, and now in a hum
of her own they simply call her "Ma."

Preachers

THE Equity Life Assurance Com-
pany has saved its Policyholders
\$76,000 in premiums in nine years
by issuing without profits Policies
at very low rates instead of issuing
them at the ordinary with-profits
rates. That is a larger sum than
was paid in profits to their Policy-
holders prior to December 31st, 1911,
by all the other Companies organ-
ized in Canada during the last twenty
years. If level headed men want
to protect their own interests, as we
believe they do, they should
write us for particulars.

H. SUTHERLAND, President
Confederation Building, TORONTO

When the Shoe Pinches



The shoe will have no pinch
if you wear Dunlop "Comfort"
Rubber Heels.

For Sale by all Shoe Dealers

PUR ON FIFTY CENTS A PAIR

THE Alexander Engraving Co.

16 Adelaide Street West

TORONTO

Will supply Churches, Leagues and Sun-
day Schools with Cuts for Illustrating
Programmes, Church Reports, Topic
Cards, etc. First-class work at moderate
prices.

GET THE BEST. IT PAYS!

ELLIOTT
Business College
TORONTO, ONT.

Offers the best advantages in Business and Short-
hand Education. Enter any time. Write for
Catalogue.

MANY YOUNG LADIES

(the number increases every
year) find that

ALMA COLLEGE

Is just the kind of school they have
been looking for. It is NOT ONE
of THE MOST EXPENSIVE schools,
but it is ONE OF THE BEST. It
stands for health, inspiration, refine-
ment, vigor, sincerity and good sense
in the education of girls and young
women.

For CATALOGUE address—

PRINCIPAL WARREN, St. Thomas, Ont.

Albert College

Belleville, Ont.

Is one of the leading schools of practical edu-
cation in Canada. Over 300 students
enrolled annually, one half of whom are
young ladies.

A staff of experienced specialists give individual
instruction in 11 different courses:—Col-
legiate, Junior and Senior Matriculation,
Teachers', Preliminary, Business College,
Music—Organ, Piano, Vocal, Fine Arts,
Expression, Physical Culture, Domestic
Science, M.L.A. and M.M.L.

The College provides a two storey brick Gym-
nasium and a fine acre Athletic Ground.

College re-opens Tuesday, September 9th,
1913.

For Calendar send to the Principal,

E. N. BAKER, D.D.



Ontario Ladies' College

and Ontario Conservatory of
Music and Art, Whitby, Ont.
Ideal home life in a beauti-
ful castle, modelled after one
of the palatial homes of Eng-
lish aristocracy.

The latest and best equipment in every
department, backed up by the largest and
strongest staff of specialists to be found in
any similar college in Canada. Sufficiently
near the city to enjoy its advantages in
concerts, etc., and yet away from its dis-
tractions, in an atmosphere and environ-
ment most conducive to mental, moral and
physical stamina. Send for new illustrated
calendar, to

REV. J. J. HARE, Ph.D., Principal.

3 1/2%

ALLOWED ON

SAVINGS ACCOUNTS

We especially Solicit Accounts with
Out-of-Town Clients,
offering special facilities for
Depositing by Mail.

CENTRAL
CANADA

LOAN & SAVINGS COY.
26 KING ST. E. TORONTO