



THE ANADIAN EPWORTH ERA

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THE EPWORTH LEAGUE SILVER JUBILEE CONVENTION BUFFALO, N.Y., JULY 1-5

HIS outstanding event in the records of the Epworth Leagues of the American continent was so large and representative that to give anything like a report of its numerous sessions in detail would require many pages of our paper.

We doubt if anyone could tabulate its proceedings in their fullness, and perhaps such a record is unnecessary. The results of the Convention will become apparent as the months go by.

The programme was one of the most comprehensive ever presented in such a gathering, and the interest in the many sessions was well sustained throughout the week. Three simultaneous meetings were held in the mornings and evenings, and six Departmental Conferences were held daily in as many meeting places during the afternoons.

The addresses were of an exceptionally high order and the studies at the various afternoon conferences were designed especially to help the members in the various phases of the work in which they were most interested and for which they were most responsible in the local societies. Some of these papers we hope to present from time to time in our pages with the idea of suggesting to our workers different aspects of the League work that may be advanced with profit to the whole organization as well as the local league.

The Saturday afternoon Patriotic Demonstration developed into something far greater than any one Society, of whatever name, could make it. Primarily it was, of

course, an Epworth League demonstration; but the interest of the whole Protestant section of Buffalo was more or less aroused, and in the parade were lined up thousands of ardent men and women whose interest was manifest not only for the Epworth League as a denominational Young People's Society, but for the larger life of the Protestant

Churches of the nation and the high principles for which they stand together in the social and national life of the people, as well as in their religious well-being.

This magnificent pageant took fully one hour and a quarter to pass a given point and numbered at a conservative estimate upwards of ten thousand persons.

After the official leaders, the Canadian leaguers were given the place of honor at the head of the procession. They made a fine showing and were greeted all along the line of march with the plaudits of the multitude. It was very evident that many good citizens of Buffalo hold the Union Jack in high regard. And we Canadians reciprocated the sentiment most heartily. Never before did the Union Jack and the Stars and Stripes float to the breeze with a larger spirit of cordial regard and friendliness than in that memorable Fourth of July Epworth League parade.



THE FRONT LINE OF THE CANADIAN CONTINGENT
WHEN WESTMAN CARRIED THE FLAG

Our frontispiece shows the front of the Canadian column as it passed the official staff at the reviewing point. Rev. J. P. Westman is seen in the very act of returning the salute of the General Secretary, and right manfully did he raise the official colors to the height of his strong right arm as he headed the advancing column of

enthusiastic Canadians. Then for full seventy-five minutes the procession passed along to the splendid park where the speeches were delivered.

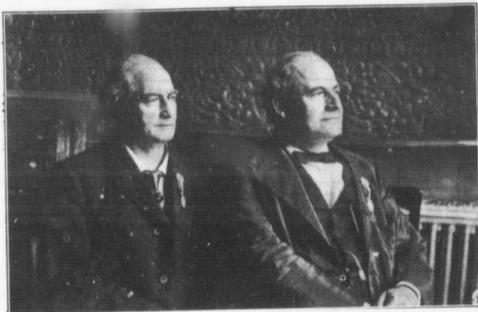
Bishop Burt presided, and at his right was our own General Superintendent, Rev. Dr. Chown, whose splendid presence throughout the day did his Canadian followers much honor. Many other League celebrities were

throughout the churches only time can tell. We anticipate for the Epworth League in our own land and in the adjoining sister country many years of continued and increasing usefulness in the growing activities of the Methodist Churches throughout the world.

For this Convention was something more than American or Canadian. It was international in a larger sense than

or by whatever name they may be known among their fellow-laborers in the vineyard.

Led by the Spirit of God and inspired by the unflagging heroism of their fathers, may the coming generation of young Methodists all over the world well sustain the glorious records of the past and prove themselves worthy scions of a right noble stock. That such may be realized in the coming days we are assured our readers will most fervently pray.



Rev. W. F. Wilson, D.D.

Hon. W. J. Bryan.

WHY THE CROWD YELLED "BRYAN!"

there, of course, but as this is not a minute of the proceedings we cannot record them all.

The speakers of the afternoon were our own Rev. Dr. W. F. Wilson and Rev. Dr. Du Bose, of the Southern Methodist Episcopal Church. When Dr. Wilson rose to speak he was greeted with great applause and scores of voices shouted "Bryan." The reason for this will be apparent if our readers will consult the accompanying photo of the two gentlemen taken together. The likeness is very striking and the enthusiastic admirers of the great American publicist fell right in love with the eloquent Canadian orator at the start. And they had no occasion to withdraw their admiration as the speech proceeded, for Dr. Wilson during the fifteen minutes of his splendid address enthused them to a very high degree, and on taking his seat at the close was greeted with quite a remarkable demonstration of popular favor. The writer was repeatedly told that he might secure Dr. Wilson as often as he pleased for any future similar gathering and that everybody would applaud the choice. Dr. Du Bose followed with one of his characteristic eloquent addresses, and the celebration was pronounced the best all round Fourth of July that Buffalo had ever seen.

Taken all in all we think some similar verdict may be given for the whole convention. There have been larger Epworth League assemblies in the past, but we doubt if ever convention sessions were conducted throughout with greater seriousness of purpose or attended by more practical results. How far-reaching these may be in the future life and work of the League

any of its predecessors. The presence and addresses of the Rev. W. B. Fitzgerald, who brought the greetings of the Wesley Guild, remind us of the universal mission of Methodism, and to cement our hearts together as representatives of a world-wide order that, whatever its distinguishing sectional name may be, is after all part of the mighty host knowing no lesser field of labor than was set by our illustrious



A SMALL SECTION OF THE MULTITUDE SURROUNDING THE STAND.

founder when he said, "The world is my parish." Mr. Fitzgerald was assured of the affection of the young folk of Methodism on this continent for the Mother Church in the Old Land, and carries back with him across the sea the best wishes of all who are one in spirit and purpose in winning the world for Christ, wherever they toil

or part of the Teacher Training course. Seventy-seven diplomas covering the whole course have been issued to successful students during the year. A total number of 2,367 certificates have been issued during the three years in which the Teacher Training Department has been in operation. There is a present enrolment of

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2,782 students on the books at the central office.

The Rally Day report of last year showed that 2,086 Sunday Schools ordered and received the printed programmes and accompanying supplies, and that 1,559 of these remitted their offerings through the General Secretary's office to the General Treasurer. The Rally Day programme for this coming season was presented and approved. Samples are being sent as ordered to all the ministers and Sunday-school Superintendents. It is hoped that there will be practically a universal use of the programme this year.

The report of the constitution of a new International Sunday School Lesson Committee was made by the General Secretary, and on his nomination the General Superintendent, Rev. Dr. Chown, was appointed member of the committee to represent the Canadian Methodist constituency.

Two hundred and sixty orders for supplies for newly organized Sunday-schools have been filled during the year, and thirty-nine dependent schools have been supplied at half the usual rates for their supplies.

The Lantern and Slide Department was found to be in promising condition, and its still further extension as a means of practical service to the local schools and leagues was commended and provided for. Various reports of committees were presented, and from them several matters requiring the consideration of the General Conference were tabulated. These will all come duly before the General Conference Committees concerned.

The several Field Secretaries of the Board were duly reappointed for the ensuing year. Their hard and continuous work, as shown by their reports, has extended from end to end of the Church, and to it is largely attributable the present healthy state of the field at large.

A fraternal visit was paid the Board by Mr. Statten, Secretary of the National Advisory Committee on Boys' Work, as recently formed to unite the forces of the Y.M.C.A., the various denominations, and the Provincial S. S. Associations of Canada in advancing boys' work at large. His visit was much appreciated and the Board endorsed the course being taken to bring all the working forces of the Dominion together to forward the interests of the boys of the land.

Appreciation of the labors of Dr. Crews, the editor of the various Sunday-school papers, was formally expressed, and he was congratulated on his restoration to health.

The Treasurer's report and financial matters growing out of it were given considerable time and attention. This report will be presented in fullest detail to the General Conference, and we may be able to present it complete in our next number. Dr. Willmott, treas-

urer, and Mr. James Hales, auditor, were gratefully thanked for their faithful and painstaking services during the quadrennium.

The League of Young Worshippers was commended, and the Book Steward formally requested to make such provision of supplies as is required in the local congregations to carry on the League. It was also urged that the new S. S. hymnal be prepared and put on sale at the earliest possible date.

Various matters already undertaken by committee of the Board were recommended to the committees interested, and so far as they do not involve legislation by the General Conference will be duly reported on at the next meeting of the Board. Fuller reference to

ample, however, the double page illustration in the centre of the paper may be cited and described in brief. There may be seen in order from the left (1) the first column above the street level on the Queen St. front of the building; (2) the beginning of the granite work on the corner of John and Richmond Streets; (3) a rivetter at his furnace heating the rivets to almost white heat; (4) a gang of riveters on the job; (5) hoisting one of the huge girders for use on one of the higher stories; (6) the first section of the smoke-stack, seven feet six inches in diameter. Taken in conjunction with these the rest of the pictures will illustrate how easily the heavy steel girders and columns are handled by



CANADIANS RALLYING FOR THE GREAT PARADE.

some of these will be made in a later issue. Present pressure on our space forbids a more extended treatment or recital here and now.

Building the New Book Room

Running through our pages this month is a continued story that needs but little in the way of verbal explanation. As stated last month, we present in this issue a number of action pictures illustrating the actual building operations on the new Book Room, as they appear at close quarters. All these pictures are in the truest sense of the word "snap-shots." By this we do not mean that they are unstudied or taken at random, for that kind of photography results in failure more often than success; but none of these pictures were specially staged for the photographer. They all show the workmen in actual practice, and are intended to illustrate, especially to the young folk, the wonderful way in which a modern steel structure is built up. A description of each picture in turn is unnecessary, for all tell more or less clearly their own story. As an ex-

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District Epworth League Officers, especially the Presidents, are requested to read the General Secretary's article on "District Conventions," on page 191 of this issue. "Do it now!"

John Snowdon's Bringing Up

BELLE KELLOGG TOWN.

"WELLS," and the brisk steps of Mr. Shields were stayed as, looking up from the hurrying throng of Broom Street, he saw the saloon doors of Chapin & Co. swinging to after John Snowdon, "I should most think, John, that your bringing up would do more for you than that," and the next moment he was swept along by the hurrying tide, and though the one addressed sprang forward as if to stop him, the human mass settled in and bore the speaker on.

John turned with the bright color of mortification still on his cheek. Even as he went he gave a hurried glance at the windows of Chapin & Co. How brazen they looked, with their glaring array of bottles and signs!

"Just my luck!" he muttered, "He'll believe it of me to his dying day. Might as well be a thief and be done with it here!" and the bright light that was usually upon John's face died away, and a sullen, discouraged look took its place.

At the next corner John saw the boys busy with a merry game of ball, with the bright sunshine around and the breath of the budding summer blowing over them.

stepped over the waxed floor, intent upon the duties that fell to him.

"John!"

John turned, in answer, to the desk, where Mr. Sullivan was stationed.

"Take that back to Chapin, and tell him if those are his best figures he must select cheaper hangings." And the employer pushed a folded paper toward the one in waiting.

The light was gone from John's face, and suddenly he had become weak-kneed and tremble; he opened his lips to speak, but not a word escaped them. Scratch, scratch, went Mr. Sullivan's pen, exasperatingly. At last the worker seemed to waken to the consciousness that the boy was still beside him.

"Well?" he said, interrogatively, without lifting his eyes or staying for a moment the even flow of ink.

"I don't think, sir—that is—if you please, I'd rather not go to Chapin's any more."

The one writing looked up hastily and gave the boy a sharp look.

"What now?" he asked, in a slightly annoyed tone.

It was not the first tilt he and John

words, but, with his eyes upon the paper, Mr. Sullivan did not see it.

"Much good it would do them if they did," he said, looking off a little loftily to the farther end of the store; "but I don't care to go, all the same."

Mr. Sullivan lifted his eyes, and while the boy's face was averted, scanned it hastily. When John turned he was again bending over his desk.

"Well, out with it, and have it over!" he said, tearing the half sheet from the block of paper and folding it hastily. "I don't see why you can't go where you're sent, as the rest do, and make no words about it. Of course I don't like a place like Chapin's any better than you do, but we can't always have it smooth and lovely—you know that. I should most think, with such a mother as you had, John, you could stand fire, and not flinch."

"There! that's it exactly!" exclaimed John, flaming with anger, mingled with a flash of triumph. "It's just what was thrown at me yesterday when Mr. Shields saw me coming out of there—should think my bringing up could do more for me than that." "I won't stand it to have my mother's way of doing things—I've no business to; she brought me up well, she did, and she told me just what was what, and it ain't for me to be seen going into places that make folks think I've forgotten all she did for me, and am no better than the worst of them. No, sir, I have no business to do it!" and John turned upon his heel and walked to the front of the store.

But the strength that had flushed up when his blood was up, and made him daringly reckless, was ebbing now and leaving only the weakest of knees and a heart pounding in great storms of emotion against his ribs, until it seemed he could never get a free breath again.

Had John looked back he would have seen Mr. Sullivan set his silk hat upon the desk, as though its weight had suddenly become irksome to him, while he swept his cambric handkerchief over his face as though to cool it. Only the day before, Mr. Sullivan had been busy superintending the placing of a marble slab at the head of a carefully kept bit of sod in Forest Home, and as he drove home in the soft twilight, he had thought: "A comfort is it to do this much to show I loved her," and now here was John rearing a memorial obelisk to his mother too. The fragment of time that he sat with the snowy linen playing over his face, how cold and paltry did the glitter of the costly marble seem in contrast. The next moment a clerk was by Mr. Sullivan, and his bit of leisure was gone, and the tide of the busy morning was sweeping in upon him again.

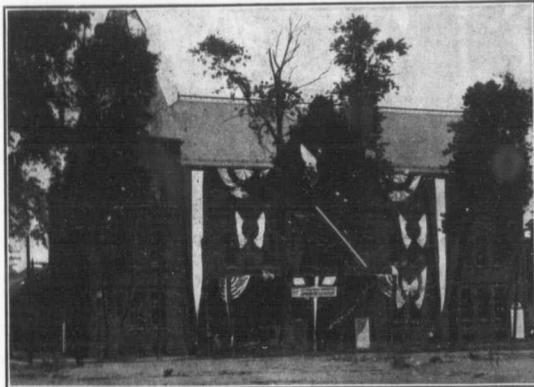
But that night, when, in the silence of his spacious chamber, with the cares of the day's interest, would shut out from him, he tried to compose himself to sleep, his luxurious bed did no more for him than had John Snowdon's poorer one done for him, and long he lay and courted sleep in vain.

The next morning John was in his place, and Mr. Sullivan in his. "John!" sent from the desk brought the two together, and Mr. Sullivan, looking up with a smile, said, "There, you see, I've humored you again; you can post that to Chapin."

"Thank you, sir," said John, meekly enough, though his eyes showed a happy light, not there the day before, and which rather interested Mr. Sullivan and made him reach for an excuse to keep it near longer.

"After all, John," he added, as John turned to do his errand, "it wouldn't do for us all to be as strict as you; and maybe we can manage among us to keep your track clear."

"I don't exactly understand you, sir," said John, not catching the drift of his employer's words.



ELMWOOD MUSIC HALL.

One of the three great centres where the Convention Sessions were held.

What did they know of care? What was the use of trying to be anybody? And so his thoughts drifted on as he made his way to the store of Sullivan & Brother, where he officiated as general runner and errand boy.

That night the bed that usually proved so grateful to John's weary limbs had no soothing control over him. To and fro he tossed, while the pale June moon looked wonderingly through the bit of muslin that John's landlady kindly vouchsafed his otherwise rather desolate little room. At last he sat upright, and stuffing the pillow back of him, tried it a while that way then, without the least warning, to the foot went the offending pillow, and down flat upon his arm he laid his head; and thus, staring straight in front of him, John lay and thought it out. At last the pillow was brought back to its old place again, and with a long-drawn breath he turned and composed himself for sleep.

At a little before his usual hour for doing so, John entered the store the next morning, and there was energy and decision in the ring of his tread as he

had had. John had wanted at the outset a dollar more a week than they had ever paid for that place, but he had backed the demand by a good filling of each day's measure with work, and Mr. Sullivan was growing to rather respect him for having stood for it; but besides, he was rather inclined—John was—to have ideas of his own about things, and if driven to bay, to express them, too. But, after all, why shouldn't he if he was smart enough to get them? There wasn't every growing boy who chose to keep himself up with the march of the day as John did.

So, as we have hinted, Mr. Sullivan had rather a liking for his little old-manish errand boy; and now he added, as though a thought had just come to him which might solve the questions in hand:

"They don't bother you about drinking in there, do they?" and his pen again made its way across the paper—Mr. Sullivan could write a letter and carry on a conversation at the same time when he chose.

John's lip curled at his employer's

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"Why, about this matter of avoiding all appearances of evil. I suppose we'd all like to go only where it is desirable, if we could. Now, here am I, tending through and through, but I can't say that I won't go into Chapin's. If he wants his walls fixed, and has a mind to pay enough for his hangings, my men and I must go and hang them for him; that's all there is to that. You may keep clear, but we can't."

John's face flushed and his lips went quickly together. But they didn't stay together; it wasn't a way they had when John was touched upon a sore place, and John was sore yet as concerned the occurrence of the day previous; so before he hardly knew what he was going to do he was hammering away again.

"I'd see if I couldn't keep clear of it," he said, his eyes flashing fire. "If I was a big man like you with plenty of money to do with, 'noo! Yes, sir, se, I'd see whether I'd be nosed around by a man like Chapin, and tell him, jest for a little money, how to fix the gold and red and deep blue on the walls so as to make an old den like his shine out tempting like. 'No, sir! he might die for it before I'd help him."

And having had his say, John turned, and was conscious that his heart had gone to pounding again, and the strength of his knees deserted him. Oh, dear, why did he crow before he was out of the woods! He might have known that he wasn't through with it yet! And leaning behind the awning, he let the tears roll down over his face undetected.

Mr. Sullivan did not remove his hat this time. It was a soft felt one, and he crowded it down over his forehead in a way that was very different from the one of the morning. Really, really things are getting personal. If the boy keeps on, there'd be no getting on with him—that was sure. And looking around and seeing the store was clear of him, he felt relieved, and still more relieved when his foreman, stopping, set merged him into a vortex of troublesome business.

That night Mr. Sullivan found rest as hard to gain as he had the night before, but John slept well, and even as Mr. Sullivan tossed and tossed sweet visions were hovering near the plainly dressed couch of the errand boy.

It was three days before Mr. Sullivan could lay the matter off from him and call it settled, and during the time he led John a life of fractious demands that would have been hard to bear had John borne it alone. But one evening, standing in the door, just as the hurrying six o'clock through was sweeping by, John felt a hand laid upon him, and looking up, found his employer beside him. The old smile was back again; he was himself, and seeing it, John drew a long breath and could hardly restrain himself from making some demonstration of pleasure at the sight.

"Well, John, you gave me a knotty old problem with that last, but I rather guess it's a good deal as you say. There's no use in having independence unless you can be independent. I've written Chapin that he may look besewhere for his work to be done. I rather think the city'll support us without his help. At any rate, as you say, it isn't just pleasant to think we help make such places attractive." And with a hearty grasp of the hand, the gentleman stepped into the carriage and was borne away.

Was John sorry that he had stood firm? Did his heart trouble him by great turbulent bounds? His heart did indeed beat within him stormily, but it was from over-abundance of joy, not grief; and John kept that night as if he had never been had never slept before; and Mr. Sullivan—well, he was younger by a half dozen years, when the day again broke over him.

What Can Literature Do For Me?

REV. R. WALTER WRIGHT, B.D.

A RECENT writer endeavors to answer through a little book in a very interesting way the above question. Too many books are made merely instruments of entertainment or for acquiring knowledge, without any broad or serious outlook or enquiry into their possibilities for us. What can I get out of them? is the usual question, but this writer asks, What can they get out of me?

Literature, he claims, can give one an outlet. "It is your own personality you are trying to unlock. Literature, then, is within you. The masters only bring it out." Many of the world's greatest books are composed of ideas which have floated haphazard through the minds of many men, but to which they have never been able to give adequate expression. The book crystallizes into forms of beauty their vague and incoherent thoughts. The great book or poem is not something high above or far away from men, but something which actually links itself to their mind and hearts and leads them out into new provinces of thought and beauty, yet provinces which lie within themselves. The novel is interesting because it links itself with our own feelings and experiences. Longfellow's "Psalm of Life" fell upon its own age as we are told with wonderful freshness. Young men read it with great delight and found in it a mighty inspiration. While its ideas are more commonplace now, where is the true young man who does not discover in it the beautiful expression of his own inmost thought?

Books keep before us great ideals. They help us to look up and out from and beyond ourselves. The greatest books furnish a mighty appeal to the imagination; and however far the imagination may lead us, we feel that no thing, no place, is alien to us or impossible for us. We feel that some time may accomplish it. The doctrine of evolution, as outlined by Darwin's "Origin of Species," was anticipated by the poets Tennyson and Browning. "Lord Kelvin's genius was the genius of vision; he imagined things produced some of the noblest poems of idealism; perhaps the greatest short poem of this class is Longfellow's "Excelsior," but surely Holmes' "Chambered Nautilus" is a worthy second? Our young people should find much in the literature of the ages to inspire them and the great poets should attend to the tasks of Canadian Nationalism. Nature and personality are the great themes of literature, and in both we discover great ideals beckoning us afar.

From literature we get a better knowledge of human nature. There is nothing more wonderful about books than their character-creation. Great types of character abound, which not only portray living men and women, but interpret to us human hearts and lives as no mere observation of living men and women can do. Omitting minor ones, Shakespeare gives two hundred and forty-six, George Eliot one hundred and seven, Dickens one hundred and two, and Thackeray forty, well-defined and widely-known characters. The author noted above gives us a list of fifteen outstanding characters in literature. Homer's Ulysses, Cervantes's Don Quixote, Dante's Beatrice, Falstaff and Hamlet, Defoe's Robinson Crusoe, Goethe's Faust, Cooper's Leatherstocking, Browning's Pippa, Thackeray's Becky Sharp, Dickens's David Copperfield, Eliot's Silas Marner, Hugo's Jean Valjean, and Harris's Uncle Remus.

Literature restores the past to us. Not

only in the historical records of the past, but more especially in the characters and characteristics of the men and the conditions of the bygone times as depicted by the poet and novelist. What vivid pictures of historical personages and places we get from the pages of Shakespeare and Sir Walter Scott. Arthur Henry Hallam would have been forgotten now, but he lives forever in Tennyson's "In Memoriam." The Battle of the Baltic was a great fight, but we remember it largely as described in Campbell's ringing poem.

Another great gift of literature is the unwilling to us of the glory of the commonplace. Some simple thing which men see, but which hardly claims their attention; some incident in our own lives or in those of others, soon forgotten; some situation rousing only passing curiosity, is seized by the poet or romancer, and is transformed into a thing of literary beauty or power, which influences men forever. It may be only a flower in a wall, a mouse in a field, a man with a hoe, but round these ordinary things is woven a glory which binds them to the highest things in earth and heaven.

Then literature gives us mastery in our own language. Words are properly used, ideas are fitly expressed by the great masters. It has often been said that the reading and studying of the English Bible is one of the best ways to acquire a mastery of the English language. This is true, not merely because it is a book containing great and noble ideas clothed in fitting words, but because it is a collection of books embodying literature in almost every possible form. Poetry has been divided into four great classes—the epic, the lyric, the drama, and the ballad; and prose into seven—history, orations, biography, letters, the essay, the novel and the short story. In form or essence we find every one of these in the Bible. It is one book, but it gives us the key to all books. It is an introduction to the masters of all time. If we would know our own language we must know the Bible and the great books written in that language.

What can literature do for me? More, probably than most of us have thought. Carlyle says, "The true university of these days is a collection of books."

Scientific Management

A prosperous looking drummer entered the office of a merchant to whom he had sold his new filing system a short time before.

"Good morning, Mr. Hobbs," said he, in his genial way. "And how is the filing system working?"

"Great!" said the merchant.
 "Good!" said the agent, rubbing his hands. "And how is business?"
 "Business!" echoed the merchant.
 "Oh, we have stopped business to attend to the filing system."—*Harper's Monthly.*

Sizing Up Louis

There recently came to a fashionable shoe-shop in Chicago a daughter of a man whose wealth has been acquired within very recent years. The young woman was disposed to patronize the park, and rejected a number of "classy" slippers he produced for her approval. Finally she said:

"I think, perhaps, I shall take these two pairs. But Louis XV. heels are too high for me. Give me a pair of lower-or, stay—perhaps Louis XIII. will be high enough."—*Harper's.*

LIFE PROBLEMS

Strengthening the Foundations

Owing to the use of concrete in paving the streets of London preventing the absorption of moisture below the surface, the foundations of St. Paul's Cathedral are weakening. Plans are being made to provide moisture and thus restore the natural cohesive power of the foundation material. This unexpected result attendant on street paving suggests a lesson for all foundation laying.

We are wont to talk of foundations as being laid once for all. That is just a formal way we have in speaking, because we cannot say two things at once. The foundations of our religion, such as our creed, or our life principles, need more care than the one-for-all method demands. They need constant care lest like the foundations of St. Paul's and other great works they lose their cohesive power, and the superstructure be endangered. The principles themselves are sound enough, but like every "living" thing, they need nourishing. This is all plain enough as we look at the lives of men, and see those we thought established for ever falling away. They have neglected the foundations. Our creeds need restating and renewing continuously. It is the old, old admonition—watch.

The Highest Compliment

"God pays us a great compliment when He asks us to help Him, and the highest compliment you can pay a man is to ask him to do something for you." Such was the thought given a large assembly of Sunday-school workers when the speaker was discussing Service. Our human nature often goes far astray in its estimates of the value of things. There is an idea, for example, that a "gentleman" is a man of leisure rather than one who works. Such is not the teaching of Scripture nor the accepted doctrine of democracy. Service is honorable. We pay a compliment to the doctor whenever we call him in to attend us or our families. The lawyer is pleased with our patronage. The merchant is delighted to have us place an order at his store that he may serve us. God works. Nature works. Man ought to work.

Paul was very drastic in his estimate of idle men in saying "that if any would not work, neither should he eat." The call to service appeals to men as nothing else will. Show men what you want done and give them a share. Recruiting for parades without the thought of warfare or service of some kind in view will soon prove a failure. Child and man are the better for service.

Believing in Ourselves

"Anything you make up your mind you can do, you can." Thus spoke a teacher to one of the boys in his care. The boy was backward in his work. He was naturally lazy or sluggish in his habits. He did not like to exert himself, and as a consequence, having followed his inclinations, he was flabby in muscle and weak in will. His experience had taught him to court failure. He was losing faith in himself.

But his teacher believed in possibilities, and talked them at all times to his boys. He appealed to this boy. The lad was almost in despair about himself. A ray of hope shone on his life as his teacher spoke the words quoted above.

He was first encouraged to go to the gymnasium, and learn to "chin" a bar. His first efforts were negative and discouraging, but he had made up his mind to achieve something. After a while he succeeded in "chinning" the bar seven times. As his muscle strengthened his will strengthened. He was soon in a position where he could teach others. But it all began in having some faith in himself. Find the bent of your nature and follow the ideal.

"Coming Down"

"That is coming down rather than going up, isn't it?" said my friend as he told about a man he knew. It seems that this man, still in his prime, was once a valued employee of one of Canada's large departmental stores. He left that work and became a commercial traveller. In the course of time his work proved unsatisfactory. He threw up the job, and in looking around applied for a position as brakeman on a railroad. This was the sketch that called forth the above comment.

All of these positions were honorable, but we like to see a young man climbing up, not "coming down" the ladder of life. Some positions call for greater responsibility than others; some demand experience. Why did this young man lose the jobs he had? We think in the first place it was because he did not give his employer's interests first place in his thought. He had a divided aim, whereas it is impossible to serve two masters. When his employer criticized his work, he did not say that he would try to improve, but foolishly turned away for something else. We are likely to hear that such a fellow is at something else before the end of another year. Find your work and stick to it. Learn to do better and climb up.

The Grandest Period in Life

"The grand period in the life of every nation is its fighting period, and nations have become great through being thrown into the turmoil of great conflicts."

This is a sentence as reported from an address under Social Service auspices. The speaker of course was appealing for militancy, and his appeal we think is well based. If we read the history of a great nation like that of Rome we see this illustrated exactly. First there was the period of infancy when little notice was taken of the young race by the older nations. But as age and strength came the light of Rome to a place was disputed. The fighting period began. Out of these great struggles the Roman Empire was evolved. When the Emperors decided that they had "enough" the decline began, first inwardly and then outwardly.

To every healthy growing life the period of struggle will come. The "danger zone" must be crossed if success is won. It is the wide seas, and not the land-locked, placid harbors that make sailors. Difficulties and limitations make our opportunities. Every step of progress heavenward will be contested by visible and invisible foes. The assaults will be kept up as long as we keep up the resistance. When we cease battle the foes will cease; but that means that our best days are over.

We like to see the "grand period" extended as long as possible. We like to see men in the battle till the end of their

days. That has been the way with the most of those who have made history. They asked for battle and not for leisure so long as health was given them. If those of us who are still in youth will only get this conception of life, how much better it will be for the cause of righteousness and truth—and for character.

The Passing of Early Ideas

"We do not hear anything about heaven now as we used to," remarked a lady, regretfully, while speaking about the change that had come over people's ideas. "There is just as much heaven as there used to be," said her friend; "our ideas have changed, that is all." Paul said that when he was a child he spake as a child, but since he had become a man he had put away childish things. However, this was not altogether convincing to the lady, and she expressed a preference for the earlier ideas because there seemed to be more reality about them.

Now probably this lady voiced the inner, quiet thought of many people. For some reason people are more conservative about inner ideas than about outward things, and most conservative about religious ideas.

A few reflections on this situation may prove helpful to some readers. In our earlier years we naturally objectify our ideas. We like figures of speech, and stories make the best history and scenery. Santa Claus is the spirit of Christmas personified, but we do not know anything about the process or the nature of personification. The spirit of Christmas remains, but "Santa Claus" becomes simply a figure of speech and is no longer a concrete reality. That is putting away childish things. The bare truth at first may seem a little disappointing, but after a little we adjust ourselves to it and are as happy as ever about Christmas. Behind the figure is an unchanging truth. We dress this truth in a different way in childhood from what we do in adult years.

We grow away from early ideas. This applies to nearly everything. Hence it applies to our religious conceptions. But changing our conceptions is not changing the thing itself; it is really getting better ideas of it. If we drop the old ideas and do not get new ones we are badly off, indeed. That, we think, is why so many are mourning about the passing of the childhood thoughts. People somehow naturally expect their conceptions about life to change, but express surprise that religious conceptions should come under the same law.

There are times when Providence itself sifts and shakes our old ideas. It was thus in Job's case. When Christ came into the world He brought new conceptions of God and men. The old order changed. The book of Hebrews explains the relation between the new and the old, telling us that the old was shaken and that the things that cannot be shaken may remain. Progress then demands on this process. We need to re clothe our spiritual life as we do our bodies. We outgrow the old. When we find this in our experience we need not be alarmed; there are better experiences for us. We tear away the old that we may build better. We give up the childish thoughts that we may get nobler, larger ones.

Credo

Simcoe District League has a splendid programme on the way for the Annual Convention, which is to be held at Jarvis on September 10 and 11.

The Man of One Idea

REV. GEO. C. WORKMAN, M.A., Ph.D.

WERE I to take a text suggestive of this topic, and I think perhaps I should, it would be a part of the thirteenth verse of the third chapter of the Philippians—"One thing I do." That short sentence I shall make the basis of this article.

The author, who is supposed to be the apostle Paul, has been called a man of one idea; and, since idea may denote an object of desire, as well as an object of thought, he might appropriately be so designated. If, then, by one idea we understand an object of desire at which we aim and for which we strive, the description suits him admirably, because he was pre-eminently a man of one idea, in the sense of having a serious purpose and a steady aim. In seriousness of purpose and steadiness of aim, no person, ancient or modern, has surpassed him.

Loosely speaking, to be a man of one idea is to seek some one thing in life persistently and strenuously. As popularly understood, indeed, the phrase means aiming at some object, such as honor or learning or wealth, and making everything bend to the attainment of it. The

similar way, Napoleon Bonaparte might likewise be so styled when he conceived the campaign which resulted in his banishment and undertook to conquer the nations of Europe. But, though steady of aim and resolute of temper, neither of them was a man of one idea such as the text suggests.

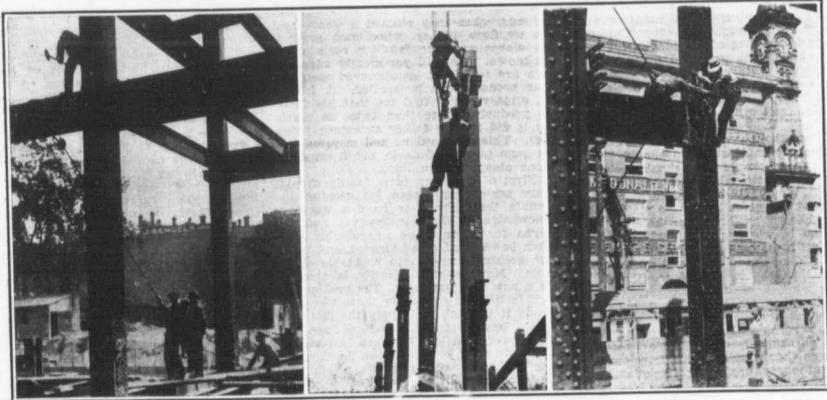
Strictly speaking, to be a man of one idea is to seek something proper with a single purpose; and, as a single purpose denotes a lofty moral purpose, the phrase means oneness of effort towards a worthy object. We are men of one idea in seeking anything that is worthy, if we strive for it with a single purpose, or with a sanctified determination to do our utmost and be our best. Tested by that standard, Napoleon did not seek a proper object and Columbus did not have a single purpose, for the object of the former was conquest and of the latter glory; and no devotee of glory or conquest should be called a man of one idea, in the full sense of the phrase.

The object the apostle sought was Christ, and the purpose he had was to live to Him and become like Him. "For me

servient to that end. In proof thereof, he tells us in First Corinthians 2: 2 that, when he came to Corinth with his spiritual message, he did not determine to know anything among the people of that city but Jesus Christ and Him crucified. While laboring there he would require to know much else, of course; but that was the single, definite thing which he was bent on knowing, and anything else was known in connection with it or in relation to it.

Furthermore, he sought only one great object, not for his own sake merely, but for the sake of mankind. He wished to be like Christ partly for himself and partly for humanity. Hence the possession of his cause was the mark he kept constantly before him. The sole aim of his being was complete conformity to Christ in all things and for all men, and to that end he devoted every power with which he was endowed. In short, his supreme object in life, the object underlying and comprehending every other, was to glorify Christ by representing Him, first through becoming like Him, and then through bringing others to Him.

Seeking the object Paul sought, John Wesley was a man of one idea, when he founded the Holy Club and devoted himself to the work of evangelization, and so



STEEL WORKERS ON THE NEW BOOK ROOM SHOWING HOW THE CONSTRUCTION WORK GOES ON.

more highly the object is prized or the more strongly it is desired, the more strenuous is the endeavor to attain it. All who have made their mark on the world and have left their names on humanity have been men of one idea to that extent.

Such characters are sometimes a blessing and sometimes a bane. While they may be useful inventors or earnest reformers, in which case they are public benefactors, they may also be selfish self-seekers or unscrupulous adventurers, in which case they are dangerous members of society. An old proverb bids us beware of the man of one book, because he is a force with which to reckon in discussion or debate. As ideas may be adequate or inadequate, right or wrong, we should be still more wary of the man of one idea, because he is a power for good or evil, according to the idea he forms and the plan of action he pursues.

Regarded in a loose way, Christopher Columbus might be styled a man of one idea when he qualified himself for his arduous enterprise and started forth in search of a new continent; regarded in

to live is Christ," he says in the first chapter of this epistle, and in the present chapter he declares, "I press on towards the goal unto the prize," the goal being likeness to Christ, and the prize the result of attaining it. Hence he sought only one thing in life, but it was something so comprehensive that it embraced everything, and he sought it with a single, unifying purpose. As Jesus strove continually to do the will of the Father, so the apostle strove continually to become like Christ. Thus the object of a man of one idea, in the sense in which Paul was, is moral likeness to Christ, or full conformity to the will of God.

Though Paul sought only one great object after becoming an apostle, he had numerous others at the same time, as we all have; for, as we may rightly purpose many things, so we may lawfully seek many objects. Like the Lord Jesus, he was sensible of interests and inclinations peculiar to himself; but conformity to Christ, or the will of God, was his fundamental object, so that whatever he might seek besides, was sought with that in mind. Everything he did was made sub-

ject to the will of God. When he organized the Salvation Army, and consecrated his life to rescuing the lapsed masses of Great Britain. So far as they had the same purpose in mind and the same object in view, Thomas Clarkson and William Wilberforce were men of one idea in devoting their time and money to the abolition of the slave trade, and likewise were such abolitionists as William Lloyd Garrison and Wendell Phillips. Having Paul's object fundamental to everything, any person is a man of one idea who seeks anything worthy with a settled determination to do the best he can for himself and his fellow-men; for to do as the apostle did, we must seek something external to ourselves, and consider the welfare of others as truly as our own.

The reader will now see that, in the strict sense, to be a man of one idea is to have a single, all-embracing purpose and seek a single, all-embracing object. Hence having a single purpose and being a man of one idea are closely connected characteristics, since they are mentally related as the purpose to the object. In case the object and the purpose are equally com-

prehensive, they are equivalent attributes, because each of them means doing the best of which we are capable in pursuit of the highest of which we are cognizant, under all circumstances and in all relationships.

The foregoing explanation makes it clear that very many have been viewed as men of one idea who had no claim whatever to the title, because to merit such a claim a man must seek a worthy object with a proper purpose. If the object be unworthy, it does not represent a divine idea; and if the purpose be improper, it does not express the divine will. Those only are deserving of the title who, from a sense of duty, consecrate themselves to God in the interest of truth and righteousness. The Church requires such men to preach the Gospel and obey its commands; the state requires such men to administer the government and manage its affairs; the world requires such men in all the walks of life to advance religion and learning and promote peace and good-will. Everywhere men are needed who will aim at goodness rather than glory, and will seek not self, but Christ.

It is a good thing for a person seek any worthy object steadily, so long as he has a pure purpose, and it would be well for society if every person went as far as that. The world would be a better place, and life would be worth while for all. Each one would then be a source of blessing and a centre of good influence. But every person, especially every Christian, should be a man of one idea in the sense in which Paul was, and every genuine Christian will be. Nay, every true disciple of Jesus is, because, like his Lord and Master, he seeks only to do the will of God, and bends all his energies to the doing of it.

Even though we are not avowed disciples of the Master, we should have a high moral purpose and should seek some single and attainable object with a steady aim. We should all be men of one idea to that extent at least, to matter what our chosen profession or habitual occupation is, whether it be study or science or business, we ought first to see that it is both worthy in itself and worthy of us, and then to give ourselves earnestly to the pursuit of it. Moreover, whatever business or trade we follow should be followed seriously as well as steadily; for, to speak with Mrs. Browning, "Better far pursue a frivolous trade by serious means than a sublime art frivolously."

But every professing Christian, I repeat, should be a man of one idea in the full sense of the term, and no such person should be satisfied with himself who does not strive to be and do all that he is able to be and do each day. God is always expressing his perfect character to us, and, as his adopted children, we should always express the highest that is in us to one another. Whatever object we seek, whatever design we prosecute, we should put our whole heart into our work and do our best. Therefore, whether we study or toil, whether we teach or preach, whether we sing or play, whether we paint or carve, whether we practice medicine or law, whether we engage in business or in pleasure, let us be men and women of single purpose and steady aim, inspiring others by our example and stimulating them to be their noblest and do their utmost, too.

A Kansas school teacher was drilling her composition class on the relative value of words and phrases. The phrase "horse sense" was discussed, and she told one of the boys to write a sentence containing that phrase.

The lad labored for ten minutes and produced this: "My father didn't look the barn door, and he ain't seen the horse sense."

The Country Life Problem

REV. H. W. FOLEY, B.A., B.D., BROOKLIN, ONT.

III. The Remedies—A Good Time Coming

THE recting of the facts concerning the comparative decline in country life and the causes that have produced it presented a gloomy picture and made unpleasant reading. Happily there is a brighter side in the splendid prospect of the good time that is coming on the farm if our rural folk can but apply the remedies that are at hand. It is a big thing to change the drift of an age, but the rural problem is easier of solution than the city problem. The new day is already dawning, the vision is here, the remedies are available, it depends upon the people themselves.

Remedies that will satisfy must result in making investment and labor profitable, life congenial and attractive, and must lead to the fuller life of body, mind and spirit.

The first remedy is to be found in scientific agriculture, the applying of scientific methods to the whole round of life as they have been applied in the industrial world in both conservation and production. We are advancing. In England agriculture produces eight times what it did 500 years ago when a good ox weighed 400 lbs., a fleece two pounds, when they roasted a whole hog as we do a turkey, when such grasses as clover and our familiar roots were unknown. We will yet greatly advance. We are told that by approved methods our products can be trebled. A friend of mine recently told me that his farm is producing more than twice as much as it did for his father seventeen years ago. This can be done and more on the average farm in Ontario, but it must be done along modern lines.

The first of every farm family should have some simple plan for keeping accounts that they may have a working knowledge of their investment and returns for labor. The unprofitable will then be changed or eliminated, and labor for nothing turned into profitable channels. Many a rural family is already in a new day just here. The problem of soil fertility is solved for those who will study it through and apply the methods tested and approved. Bacteria are the life power in soils. They can be restored and cultivated in half-barren fields. The air is heavy with nitrogen which can be deposited in impoverished soil for plant food. Barnyard manures are being handled and applied to the land, greatly increasing their value over old methods. Commercial fertilizers are supplementing them, while scientific methods of cultivation are setting free plant foods that bring results that make the farmer smile. We have learned that fifty million dollars' worth of butters exported from Denmark robs their land of no more fertility than a thousand tons of hay sold from a few farms in Quebec. A young farmer told the writer recently that he had spent his evenings for two months studying books on soil fertility. This is the way, then, apply the knowledge, then see the good times coming.

Rotation of crops is a part of the process. Dr. Robertson, of Ottawa, says that by systematic rotation of crops at most four years, including grain, roots and clovers, productivity can be increased from 100 to 150 per cent. without manures or fertilizer.

An Elgin farmer placed 21,000 tile in drains under twenty-four acres, and increased the yield from a maximum of thirteen bushels to forty-three the first year. It paid for itself in one or two crops, and is there for all time. Our best land is often low-lying and drainage means nothing to it in seasons either wet or dry.

Scientific selection of seed will add

many bushels to every acre. Poor seed is like scrub cattle. Field crop competitions are showing us wisdom, the farmer with the new agriculture is amazed at his former methods with the old.

Dairying and beef production are looking up. The average milk per cow in Ontario has increased in ten years nearly 1,000 pounds while records of 12,000 are found everywhere. Two farmers on my circuit told me recently that their cows produced \$100 last year. Our own Jersey produced butter worth \$191 in one year. Cow testing by weighing the milk as every farmer should with the butter fat test is weeding out the boarders, and when, by careful breeding and feeding, with wise marketing, every cow produces \$100 in a year the dairy problem will be solved. If some can do it others can.

The man who specializes in some line, as every man who special with his general farming, creates a special interest for himself. He is likely to have a thoroughbred stock, horses, cattle, swine, sheep or poultry or the dairy. Potato culture on approved lines has produced on one farm \$3,000 a year from twenty-eight acres for twenty-two years. An expert? Some are specializing on one culture. Two young ladies earned \$600 last year from forty colonies of bees. Fruit farming needs no pleading. A wise man will adopt his plans to local conditions. It is part of the new agriculture and every successful farmer an expert. He must solve his own problem.

But the labor to do it—there's the rub. See! Let the farmer take his boys into partnership early, let them study the plans that are in vogue; let them have an interest, make farming the science that it is; dignify it, and the boys will stay. If the farmer had his own sons with him in intensive modern agriculture there would be labor for all, interesting and profitable. I have seen a boy find some farmers introducing profit-sharing schemes with their workmen, allowing them a few acres of land for themselves or a share in certain parts of the profits. The workman's cottage with its plot of land near the farmhouse, with a share in profits of the farm products would tempt many a family "back to the land," and help solve the labor problem. Reforestry is a new word among us. It is part of the new agriculture. Every barren hilltop, stony ridge or steep hillside could grow pine, spruce, or basswood, adding beauty and profit to the farm. The Ontario Government has a million young trees for free distribution in lots of not more than five each year. We shall ask for them when we know.

When one dreams he is nearly awake. Co-operation is our dream. We are beginning to awake; slowly it is coming to effect our efficiency and economy. The farmer loses eight cents a pound (see market reports) on his butter by manufacturing it at home and marketing it the old way. Last winter eggs wholesale in Toronto were from twenty-five to forty cents a dozen below retail price of new-laid eggs, and a few years ago they were all equally fresh. Of every dollar paid by the consumer for the product of the farm the farmer receives forty-nine cents, allowing fifty cents for the middleman and a waste of nearly one cent. Hence the way and solved the problem of rural co-operation and with it also the problems of fertilization, labor, productivity and marketing, also the social problem, and best of all it is solved on the basis of brotherhood and practical religion, thanks to the leadership of Bishop Grundtvig. To develop co-operation in agriculture will take

much patience and education, but it will go a long way in helping to solve the rural problem.

A good road is one that is good in bad weather. Rural life is suffering from our pioneer road system. The state road commissioner of Michigan has figured it out that one dollar will take one ton of goods four miles on an average country road, eight miles on a good road, 130 miles on a railroad, from 300 to 700 miles on a canal or inland lake or 3,000 miles on an ocean steamer. Our governments have assisted in every way our railways and steamship lines. It is a sign of the good time that is coming when Ontario is feeling its way to a good roads policy.

The high cost of living problem is largely in the farmer's favor. The Canada Year Book of 1913, shows us that, taking 272 articles in common use, divided in thirteen groups, taking 100 as a standard wholesale price, while the average of all the groups has increased from 92 in 1897 to 136 in 1912 the groups including four products have increased from 86 to 172. There never were such good prices and as ready a market especially for the better class of product. With better farming, better business methods and better returns for labor there should be a well better living. The farm is not a place to make a living but a place to live. Many rural homes show signs of taste and culture in the house and its grounds. The lawn mower is in increasing demand, silviculture and horticulture are coming. Everything exists for the home. In modernizing the rural home water is being piped into the house and is found on tap, hot and cold. The advocate of our new agriculture has his inviting bath-room for a bath after his busy day, the telephone, rural mail, well supplied library and cosy den, while a power machine relieves much drudgery by milking the cows, running the separator, the pump, the washer. In many a rural family the hours of labor are already reduced to ten with holidays recognized. This must come, with some leisure for recreation, the fine arts and reading and the living of the better life. An acquaintance of mine, a member of a Farmers' Club, entertained recently all their neighbors, twenty at a time, to a supper and an evening's pleasure, and the other members did the same. The sociability of other days is renewed. A new appreciation of country life is at hand. "Back to the land," they say. Oh, the joy to honest folk to realize that we are partners with God in making the earth new. Some have lived too long in the old way, like Bunyan's man with the muck rake, to see it. Our hope is in the young people and their education for their life's work. Our next article will thus deal with education and the rural church.

The Legend of Naramata

Note.—This legend is reproduced from a letter written by Rev. W. P. Bunt, Naramata, Okanagan District, British Columbia Conference to the Epworth League of Chilliwack on the occasion of an absent members' meeting held some time ago. Because the legend is of general interest, Rev. A. E. Roberts has kindly placed it at our disposal for the benefit of our readers. —Editor.

The name Naramata is of Indian origin and has such a beautiful meaning that I shall try and tell you the legend connected with it. A long time ago, or as the Indians would say, "many, many moons ago," when the pine-clad foothills and mossy slopes of the mountains were marked by many paths of wild game, there came into this district to hunt and fish, a tribe of Indians from the great south and east. The summer was indeed a happy one, for the hunters of the tribe had their hearts made light and glad with much game. The dance of plenty was a daily occurrence around the big camp fires before the men started out on their hunt. The echo of laughter resounded through the forests, love-songs were sung, hoops of gold were exchanged, and every face was bright and cheery the summer long, for there was enough for all. "But when the hills put on their blankets of brown, and frost jewels shone on the breast of the lake, and the moss grew dead and dry, and the sage brush rattled like dry sticks under the moccasins, the Rain Gods forgot to walk and there came a strange sickness upon the people. The pain spirits sat at their fire-side and never left, but mocked them and tore their strained muscles like wolves until the hearts of their sick ones were full of fear and they fell upon their faces and wandered into dreamless stupor. Then the evil north wind came chill and cold and taunted the people with their lack of blankets and empty baskets."

Poakope, the old medicine man, sat in his painted tepee and made magic and planted in black soil the prayer seeds, but Mother Earth did not answer. One by one the sick fell the Life Spirit drift from them and the people covered their faces to sing "The Song of the Great Shadow." All despairing, save Poakope, and he by his dying freight called again and again upon the Sun God for help; "and as he called he listened, and listening heard a sighing like the rustling of soft wings; then waited for the Sun God to send the sign of his favor, for he read the stars and saw a promise there. When the dawn time came he heard the laughter of a girl child new born, and on the breath of the warm wind came gentle rain which washed the fear from the hearts of the people, and the Pain Demon fled forever. Poakope said, "It is well; the Sun God will give his smile to us once

more." Then he took the girl child from the blanket of her mother who had dreamed her way across to the twilight land, and in his strong hands held her face, wondrously fair, up to the path of the morning star, and put the sign upon her forehead and said, "Naramata," the Smile of Manitou. The child grew to the flower of womanhood, and with her love mate, Goo-co-wan-da (Big Moose), kept their freight burning for many moons on the soft-blanketed hills of the Okanagan."

This is the legend of Naramata, partly as it has been told me and much as I have read it. Should you ask the people here they would still tell you that they live at Naramata, "the Smile of God," and if the sunshine is any evidence of God's smile, He does indeed smile on Naramata. Our town is ten miles from Penticton, at the foot of the lake, and directly opposite Summerland, which is on the west side of the lake. We see the full glory of the sunsets perhaps better than at any other spot on the Okanagan, and our sunsets here are even as beautiful as some I saw last year as the sun was sinking behind the shoulder of Sumas mountain. The people who live on the benches above the town have a magnificent view, especially at night. Beneath are the lights of Naramata; across the lake those of Summerland throw their rays across the water; to the south and left those of Penticton shed forth their beams; while to the north and a little more distant those of Peachland are plainly visible. In the background of each picture are the "ever-lasting hills." It is truly an inspiring scene.

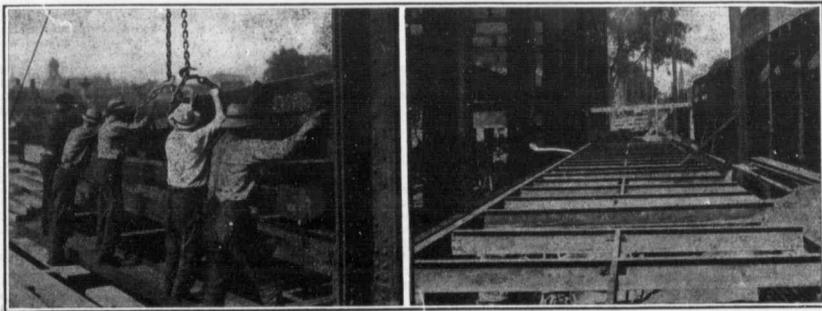
Applied Natural Philosophy

Pat had been engaged to take a trunk across the lake. He placed the trunk in the bow of the boat, with the result that the boat tipped forward.

Man (on the dock): "What are you rowing with that trunk in the bow of th' boat for, Pat?"

Pat: "Sure, an' if it was in the stern wouldn't I be rowin' uphill all the time? An' this way I'm rowing downhill all the time!"—*Kansas City Times.*

Edward was the proud owner of his first pair of pants. On the occasion of his first wearing them a neighbor happened in and was chatting with his father, but, much to Edward's disgust, the all-important subject was not mentioned. The little fellow stood it as long as he could; then, in a very indifferent manner, remarked, "There are three pairs of pants in this room."



SWINGING A HEAVY LOAD INTO PLACE.

WHERE THE RICHMOND ST. SIDEWALK WILL BE LAID.

The Church's Debt to the Bible Society

THE paragraphs given below are selected from an address given by Rev. John McNeill, B.A., at the annual meeting of the Upper Canada Bible Society last winter. Referring to the Bible Society, Mr. McNeill said:—

"Here, then, we have a great organization prosecuting its work throughout the whole wide world. And when you attempt to sum up its value and the debt we owe to it, there are at least three distinct lines along which its service is very clearly marked.

A DENOMINATIONAL ALLY.

In the wide field of denominational expansion every Protestant denomination has found in the Bible Society every-where one of its strongest allies, and in that respect alone we are under a debt we can never fully repay.

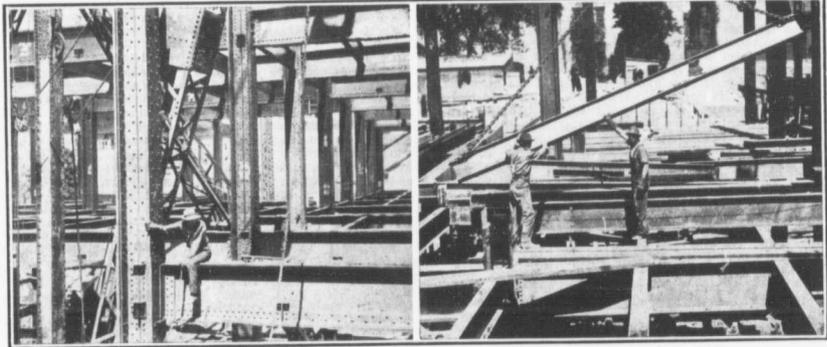
We are here, to-night, I suppose, re-

in every part of the world are dependent upon this same Society for all their Scriptures, as they try to break down the unbelief of men. Let me remind the Anglican people that their missionaries also throughout the whole world are drawing the supplies of their Scriptures from this Society in no less than 180 different tongues and the missionaries supported by the Anglican Church of Canada are nearly all dependent upon this Society for the very weapons with which they carry on the warfare of Christ.

We have not begun to appreciate the fact, that standing at our backs there is this great Society with splendid resources and generous spirit, constantly ministering to the need of the Protestant denominations of this land. It has saved us decades of time so far as preparation for our work is concerned. It has saved us thousands of dollars so far as our equipment is concerned, and time

things I have mentioned the Bible Society is helping to stem two very dangerous tendencies that are threatening the life of our Canadian people at the present time—the tendency of materialism on the one hand and the tendency of sectionalism on the other.

It should not be a matter of surprise that at the present time there is a strong tendency towards a materialistic spirit among our people, for we have suddenly come out of great poverty into great wealth. The Canadian people are like campers who have pitched their tent on unknown ground, and wakened in the morning to find that their tent pegs were driven into soil that was literally loaded with silver and gold. With all our great resources in forest, in field and in mine, with the rapid expansion of values, with the unparalleled opportunities to make fortunes, and make them rapidly and easily, it is not to be wondered at if men



PLACING A GIRDER.

HOISTING FIVE TONS OF STEEL.

presenting nearly every Protestant denomination, and we cannot blind our eyes to this fact, that we are hopelessly in debt to this splendid Society, which is so supremely the servant of us all. I often think it would be a very valuable thing if we might call the roll of all the Protestant denominations, and let them acknowledge, as they would gladly do, the service you have rendered. Let our Baptist friends, for instance, remember that their missionaries throughout the whole world are drawing their supplies of the Scriptures from this Society in no less than 64 different tongues. And let the Baptist Churches of Canada remember that all their missionaries, sent forth and supported both at home and abroad, are dependent upon this Society for the very weapons with which they do their work.

Let the Methodist people remember that their missionaries throughout the world are receiving from the Society their supplies of the Scriptures in ninety-one different tongues. And let the Methodist Church of Canada remember that their missionaries, from the men who are laboring abroad in the Orient to the men who are working here among the Italians in Toronto, are dependent on the same Society for the very weapons with which they fight the battles of the Lord.

Let our Presbyterian friends remember that their missionaries throughout the world are drawing their supplies of the Scriptures from this Society in no less than 130 different tongues, and the missionaries sent and supported by them

and again it has brought us a free gift that it was beyond our power to purchase. Let us suppose for a moment that the Bible houses of the Society all over the world were closed against us; that every translator was taken from his work, that the wheels of every press were stopped, that every request for a Bible was refused. There is not one Missionary Society that would not be instantly crippled, and almost hopelessly incapacitated for the time being in the prosecution of their missionary enterprise.

A NATIONAL ASSET.

But it is not alone merely as an ally of our denominational expansion that we recognize the value of the Bible Society. It is one of the greatest assets in our life as a Canadian people. It is not alone, that the Bible Society has fifty colporteurs and fifteen Bible women moving as missionary forces in the most needy and out of the way places. It is not merely the fact that it is publishing and circulating thirty-four Diglots of the Scriptures, where the English and the foreign language are in parallel columns for the use of the immigrants, so that they may not only learn English, but learn the Word of God at the same time. It is not merely because it is meeting requests for the Scriptures in 110 different languages for the heterogeneous peoples that are crowding through our gates. It is not merely because the Society is standing at the back of all the churches and enabling them to carry through their great work, but in the very doing of the

to-day are beginning to think that life consisteth in the abundance of those things that a man may possess.

We need to learn this lesson as never before that men are more than things, the producer is more than a product, life is more than wheat, and character is more than lumber and land and real estate, for it is righteousness that exalthe a nation. And I have no hesitation in saying that if that materialistic spirit is ever going to be checked, this can only be done as the breath of the supernatural steals into all this fabric of our Canadian life. And when you inquire where that supernatural spirit is to come from, and the agency through which it is to come, your mind instinctively and instantly turns to the Word of God. There is a supernatural fact in the midst of our life. It is a supernatural revelation; it brings a supernatural message. It speaks of a supernatural person, it points to a supernatural life, and it secures supernatural results in the hearts of men.

The second danger that threatens our Canadian life is the danger of sectionalism. The Report presses that all the more strongly upon our minds when we remember that the Bible Society furnishes the Scriptures in no less than 110 different tongues within the bounds of our Dominion. What does that mean? It means that we have here within our own borders a great heterogeneous mass of people. Our Canadian type has not yet been finally formed. He is to be created out of all the types of life that are coming to us. Our task is to fuse and unify

these divergent elements. We must find some means of taking all that is bad in them and eliminating it from our life as a nation; and we must find some means of laying hold upon all that is good in them and building it into the superstructure of our Canadian citizenship. These people must be fused or we shall set race against race and creed against creed and class against class and East against West. I do not for one moment think that our people will ever be fused by a great national cry. I do not believe they ever can be fused on the national anthem, although we teach them to sing "God Save the King" and "The Maple Leaf Forever." They cannot be fused upon the basis of culture, although the little red school house, as we speak of it, and the University will continue to be a nourishing common ideals and moral standards among these people. No! they must be fused, if at all, on a moral basis, and there is no moral basis broad enough, with foundations deep enough, with cement strong enough to bind the whole superstructure together except the basis that is furnished in the spirit and the message of this Book. And here stands this great Society to-day right at the gateway of the nation's life, ready to give the Word of God with all its moral and spiritual uplift to every man who comes, whether he be Scandinavian, Saxon or Slav, whether he be Ruthenian or Macedonian, or Bulgarian or Bukowinian or Roumanian or Polish or Persian or Hindoo or Chinese or Jap. We can never estimate the great value of that one fact as an asset in our national life.

We hear the tramp of pioneers,

A nation set to be, a great deal in
The first low wash of waves,
Where soon shall roll a human sea.

And whether that sea is to be a stormy and tempestuous ocean that will engulf every craft launched upon it, or whether it is to be a great moving tide that draws on to the goal of righteousness and Christ, will be very largely settled in these initial stages of the nation's life.

A MISSIONARY FACTOR.

Not only as an ally of our denominational work, and not only as a great asset in our national life, but I think if

we stop a moment to reflect, we will see that this Society is one of the most essential factors in what you might call the present world situation in the missionary enterprises of the Kingdom of God.

Bishop Steere, who stands out so prominently in the missionary world, says: "Apart from the Scriptures in the vernacular, the work of the missionary is unsound." And I think it may be said, that there can be no great world-wide missionary propaganda that shall be successful and come to a fruitful issue apart from the vernacular equipment of the Word of God.

To-day the whole world is athrob with interest. Japan has stepped out into the touch of western civilization for better or for worse. You may remember what Napoleon said in his laconic remark about China: "Yonder is a sleeping giant; let him sleep." But that giant is now awakening, to see what there is to see, and to hear what there is to hear. India is beginning to feel the stirring of great impulses within her life that look towards self-government in the years that are to come. France, recoiling from her Romanism, lapsed into atheism, but now there are signs that the evangelical tide is again on the move in France. Germany groaning under the burden of militarism has been driven back towards socialism, but it is socialism that calls for a spiritual note in which the hearts of men will find some hope and guidance. Russia is a blind giant that is staggering up from the dark, but his very groping is an indication that the heart of Russia is feeling after light.

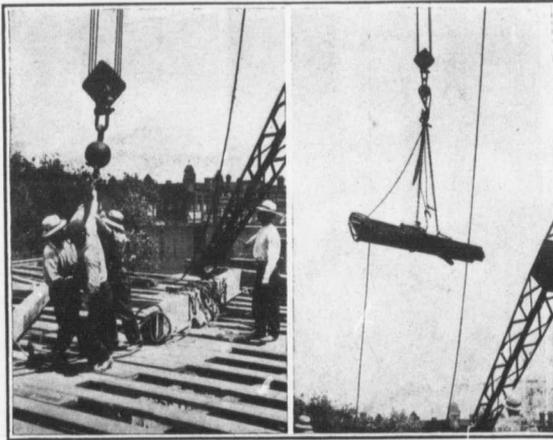
When you look around for those factors that will enter into that world-wide situation in missionary enterprise and ask what they are to be, it is not enough to know that there will be volunteers by the hundred who will take the field, nor that there will be money to fill the treasures, nor that the missionary societies will organize their forces to the very last degree of efficiency—beyond all that there must be someone who will stand ready to put into the hands of the army that goes the Word of God in the vernacular of every people to whom they are sent.

It is at that point we begin to realize how dependent we are upon this Society, and what great value its work must be in the Church of Christ throughout the world."

Speak to the Children

The Rev. James Lawson tells the following incident which illustrates the privilege of almost every adult Christian in daily intercourse with the young, and shows the value of even a passing conversation. The wise philosopher of old well knew the truth of his statement, "A word spoken in due season, how good it is!" Would that we all proved his utterance true still. Mr. Lawson says: "On my way to teach a singing school on the 30th of July, 1869, I overtook a little boy of apparently some seven or eight years of age. I spoke to him, asking his name, age, and such like, and as he seemed to be an intelligent boy and free to converse we continued to talk as we walked along together. Unwilling to lose such a favorable opportunity, I asked him several questions with reference to the world, its Maker, ourselves, our relation to and duty toward our Creator, etc. He showed by his answers that he had some knowledge of these things, though it was limited, which, of course, is true of us all. I found that he was ignorant of the Lord's Prayer and of the Ten Commandments. I told him where to find them, and requested him, when he returned home, to ask his father—for the poor boy had lost his mother—to find them for him that he might learn them. We parted and I saw no more of him till three months from that day. On October 30th, as I was walking along the same road, I again overtook him. We at once remembered each other and our former conversation, and upon enquiry I found that he not only remembered my request and his promise, but had already fulfilled them, and, to my great satisfaction, he could repeat both the Lord's Prayer and the Commandments. I know not what his temporal or spiritual condition is now, but when parting with him that day I knew he was not wholly ignorant of his Maker and the way to seek Him and serve Him. *Speak to the children.*"

Every District League Secretary is requested to send, at the earliest possible date, particulars of the Annual District Convention. The Editor will also greatly appreciate sample copies of District Convention programmes as soon as printed. Send them along.



THE TACKLE IS HEAVY.



"STEADY, BOYS!"

WHEN STEEL COMES HIGH.

EPWORTH LEAGUE TOPICS

Epoch Makers in Church History

IV. Augustine, Father of Western Theology

TOPIC FOR LITERARY AND SOCIAL EVENING.
WEEK OF AUGUST 16.

Lesson—Rom. 5.

FREDERICK E. MALOTT.

From the beginning of the second century there was one striking difference between Eastern and Western Theology. In the East the Greek spirit prevailed; in the West the Latin spirit. The Greek spirit was speculative; the Latin spirit was practical. The churches of the West were numerous, populous and wealthy, but they sent a very small deputation to the Council of Niceae. The smallness of the Western contingent to this Council was an indication of the small interest they took in the dispute between Arius and Athanasius. It was not that the West was poor in scholarship and in great men. Already the Western churches had produced men like Clement and Irenaeus and Tertullian and Cyprian. The churches at Rome, Vienna, Lyons, Milan and Carthage were great centres of education and of missionary influence. The Roman community was the most influential of all the churches of the early centuries. Nearly all the doctrinal controversies of the first three centuries were finally decided by the Roman Bishop. But in these churches the interest turned to the practical rather than to the speculative, to the ethical rather than to the intellectual.

Near the close of the fourth century there arose a man in the West who unified the church's thought and gave to theology a new trend and a new life. This man was Augustine, Bishop of Hippo. Like Origen and Athanasius, Augustine came from North Africa. He was born at Tagaste, in Numidia, November

13th, 354. Augustine's father, Patricius, was a heathen. He seems to have been a coarse, brutal, impulsive man, with no spiritual desires or aspirations. Augustine's mother, Monica, however, was a Christian and a woman of deep piety. From her Augustine inherited his warm, loving nature, and to her prayers and consistent life both father and son owed their conversion. In his Confessions, written in later years, Augustine pays the warmest tribute to his mother's character. He tells how she bore her husband's brutality and unfaithfulness with meekness and patience, and how by the sweetness and sincerity of her piety she won her husband for Christ.

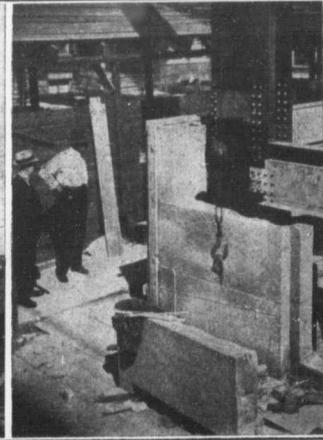
Patricius was not rich, but friends of the family provided the money to give Augustine a liberal education at Carthage. The boy was both bright and ambitious. His aim was to fit himself for a position in the civil service. He did not confine himself strictly, however, to these studies. He read both the Latin and Greek classics, though he never attained proficiency in Greek. Although not a Christian, he was always inclined to religion. One after another he explored all the religions of the world of that day, but found satisfaction in none until he found Christ. For sixteen years he lived in sin. During his school days, he joined, while still a mere boy, a dissolute company who gave themselves to sensual pleasures. Carthage was a wicked city. It was no place for a hot-blooded youth like Augustine. He was away from his mother's influence. He had no high standard of morals set before him in the classics he studied. To the heathen world of that day the life he was living was not judged as we judge it. Still Augustine was not satisfied with his life.

Having graduated from the school at Carthage, Augustine began to teach, first in Tagaste, then in Carthage, and later in Rome. He came to Rome in 383. A year later he was transferred to Milan. For-

tunately for him, his mother followed him. At this time Ambrose was Bishop of Milan. Augustine soon became interested in his preaching. Many of the questions that had hitherto puzzled him were cleared up by Ambrose. And now came a spiritual crisis in Augustine's life. He longed to be a better man. He felt that he ought to be a Christian; but his old habits held him. At last, however, by a supreme decision, he broke loose from the chains of sin that had held him bound and found peace in Christ. At Easter of the year 387 he was baptized by Ambrose in the church at Milan. That same year his mother died. It seemed as though her work was done when she saw her son brought into the Church.

Like many a man who has tried the pleasures of the world and found them unsatisfying, Augustine resolved to devote himself to a life of retirement and meditation. For this purpose, with a company of like-minded persons, he returned to Tagaste. At that time the monastic life was considered the highest and holiest, and, therefore, the surest road to salvation. To the monastic life Augustine dedicated himself. He soon became a recognized leader of the monastic company at Tagaste, and through the urgent requests of his friends he accepted ordination, first as a presbyter and then as a bishop. The office of Bishop of Hippo he held from 395 to the day of his death in 430.

Now began his great work for the Church. It had been given to him to sound all the depths and heights of spiritual experience in his own soul, to prove in his inmost heart the consoling power of the Gospel, out of sin and agony of conscience to reach the blessedness of communion with God. Like Paul before him and Luther after him. Having been a student of both Manichaeism and Neo-Platonism, he had learned the futility of seeking salvation through these systems. Having vainly tried by his own good resolves and efforts to break from sin, he knew the insufficiency of human efforts unaided by divine grace. The Christian Church, through her representative, the Bishop of Milan, had brought him salvation, as he thought, through her sacraments. He now felt that the duty of his life was to proclaim, first the gospel of sin and grace, and then the glory of the



Church. And to this he devoted the remaining years of his life.

The theology of Augustine is his greatest glory. He did a priceless service to the Western world by freeing it from the intellectual despotism of the East. In place of endless speculation regarding the persons of the Trinity, he put in the foreground the practical question of man's salvation. His doctrine of Sin and Grace made him the true successor of Paul and the precursor of Luther and Wesley. Against the British monk Pelagius he defended this doctrine. Pelagius claimed more for unaided human nature than Augustine could grant. Augustine knew from experience how futile is man's unaided effort after salvation. He magnified Divine grace when Pelagius magnified the human will. Augustine's doctrine of Sin and Grace was the most fruitful part of his theology.

In none of his teaching was Augustine entirely original. He drew from all sources, but he shaped and moulded and fused all into a unity. It was this moulding and unifying force that made his theology so new and so vital. More than all else, the vividness, profundity and decisiveness of his conception of religion as the life of God in the soul of man has made his theology enduring. "Out of the depths of a Christian individuality which had truly and in itself experienced salvation through Christ was poured forth, with abounding fulness of thought and commanding force of intellect and language, a stream of religious ideas and problems which have made the life of the Western Church fruitful for all time."

But Augustine's teaching is many-sided and he is not always consistent. His aim was to harmonize and unify all that the Church taught and at the same time to be true to his own experience; but this he could not always do. For example, his doctrine of the Church is contradictory. In the greatest of his writings, "The City of God," he speaks of the Church as a hierarchy having power to confer, through the sacraments, salvation upon men who are within its bounds. The duty of the state, he claims, is to serve this hierarchy and to use its force to bring back heretics who have wandered. Here we have the beginning of Roman Catholicism. So that Augustine is regarded as the great Father of Cathol-

cism. On the other hand we find, side by side with this, the opposite view that the true Church is the invisible Church, the whole company of the redeemed. Thus while Augustine prepared the way for Luther and the Reformation by his doctrine of sin and grace, he also prepared the way for Catholicism by his doctrine of the church. The extremes which he was able to unite were afterwards to stand in direct opposition to each other.

Both Calvin and Luther quote frequently from Augustine, but so do Roman Catholic writers. The reason this was possible comes out when we consider that Augustine's writings were "almost all occasional, torn from him by the necessities of the moment, exhibiting all the one-sidedness and exaggerations of a singularly rich and restless mind, that throws itself successively on single aspects of the truth, and deals with each aspect as if it were the whole." He was a master in the field of controversy, but he had the defects as well as the excellencies of the master-controversialist.

But in spite of his defects, Augustine stands easily first among the teachers of the early Church after the Apostolic age. He was at once a saint and a philosopher, a man of letters and an orator. His writings were numerous. But of all his writings only two are widely read to-day, his "Confessions," and his "City of God." The Confessions of Augustine belong among the best devotional literature of the Christian Church. In these Confessions we have the story of the author's life in a most unique form. They are the outpouring of his heart in the form of a conversation with God. One cannot but feel on reading this book that a man is speaking who is on most intimate terms with God.

Augustine died of a fever in the year 430, during the siege of Hippo by the Vandals. Although an old man, his patriotism led him to arm for the defence of the city. The city fell, but he did not live to see its downfall. He was buried at Hippo. Three times, however, his remains were removed, first to Sardinia, at the beginning of the sixteenth century; then to Pavia at the beginning of the eighteenth century; then back to Hippo in 1841, where they were interred beneath a memorial chapel.

Justice

CITIZENSHIP TOPIC FOR AUGUST 23.

Lesson—Isa. 1: 10-20.

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

The spirit of justice is one of the most fundamental elements in our social life. It reaches back into the earliest history of man. In the evolution of social ideas we find a corresponding development in the conception of justice.

1. One of the earliest ideals of justice is expressed in "an eye for an eye." Even this primitive law implies some conception of equality, and lays emphasis on self-respect. The first evidence of justice in the child is, when he demands an equal share with his little sister. This form of justice develops the spirit of revenge and retaliation and breeds war and division. Jesus did not condemn it as entirely wrong, but He declared a more excellent way.

Our modern system of punishment is a relic of this old-time idea of justice. In fact it is not as advanced. The modern method is not an eye for an eye, but so many days in prison for such a crime. What relation has the prison to the crime? The legal and moral have been divorced, and this divorcement has caused many forms of injustice. The old system suited the punishment to the offence, and based some of its right on the principle of self-respect, *e.g.*, if we do not want to lose our own eye, we will not pluck out another man's eye. To-day we have left the criminal with no opportunity to develop self-respect. "We make, by our distrust, the thief and burglar, and by our courts we keep them so." Retributive justice causes crime instead of preventing it, because it does not appeal to a man's self-respect. A moral agent deserves to be treated as such. The punishment inflicted should be corrective, not retributive. Every wrongdoer should have his due. What is his due? Can he be measured by his past alone, or should we reckon on the possibilities of good that are inherent in him? A punishment that is corrective is the best one to meet the demands of justice.

2. A higher ideal of justice is found in the Golden Rule—"All things whatsoever



ye would that men should do to you, do ye even so to them." This includes all that is good in the former principle, but it eliminates the objectionable. In the former conception evil as well as good was retaliated—hurt for hurt, insult for insult, etc. But Jesus said, "Resist not evil." This rule asks only for what is equal, fair and just.

Note Matt. 18: 23-35. Here the principle of justice includes the spirit of forgiveness. It is not merely reciprocity—use anyone as he has used you—but "treat every one as anyone has treated

you at their stores. If he rebels they take away his wages, his home, his friendships, his whole existence from under him. The working man controls nothing. If he has a little money saved up, it is of his control into banks and other companies. The working man needs to be a sharer in the control of the industry, and have a living wage, so he may own his home. His property should consist of a guarantee of employment to last so long as he is efficient and honest, so that he cannot be discharged arbitrarily. He

they will give him or unite with others to strike.

"The form of association which, if mankind continue to improve, must be expected in the end to predominate, is not that which can exist between a capitalist as chief, and work-people without a voice in the management; but the association of the laborers themselves on terms of equality, collectively owning the capital with which they carry on their operations, and working under managers elected and removable by themselves.

The separation of the shareholders from



AT THE TOP.



BOSS OF THE STEEL CONSTRUCTION.



SWINGING INTO PLACE.

you for your good." Such an interpretation of justice is revolutionary.

3. The highest form of justice is enunciated in the second commandment, "Thou shalt love thy neighbor as thyself." It embraces all previous teaching, but it steps on higher ground. Justice is not simply defending our rights from injury and attack by retaliation and revenge. It is more than doing to others as we would like them to do unto us. The Christian ideal of justice implies loving others as we love our own life. This new element in the interpretation of justice characterizes Christianity as a great social force.

WHAT DOES THIS LAW IMPLY ?

(a) Highest self-respect and personal liberty. In all these ideals of justice the individual is the basis of judgment—injure as I am injured, I do as I am done by, I love others as I love myself. Note in the last instance it does not say—I love as others love me, but I love implies loving others as we love our own life. This new element in the interpretation of justice characterizes Christianity as a great social force.

It is a law of self-judgment. We should not love others less than we love our own life. We cannot manifest more justice to others than we demand for our own life. To develop justice and mercy we must develop our own self-respect. Our attitude to others reveals how highly we respect our life. This is the true principle of liberty. Our actions to others are the natural product of our character. In the present system of capitalism we find a form of injustice based on this principle. Property is the economic basis of self-respect. The property-less man is like the slave. The working man to-day is propertyless. The capitalists are supreme. They provide the working capital—factory, tools, etc., and pay the wages. They provide the conditions under which the working man shall work; force him to live in their "shanties," and

should be protected in sickness and old age by the collective wealth of the community. The right of employment would not only revolutionize the economic conditions of the industrial worker, but would create a new spirit of self-respect. In order to have a full measure of self-respect, we need to possess ourselves in every sphere of life—politically by the franchise, economically by the right of a job, religiously by a consciousness of personal salvation. Only such a life can fulfil the obligations of justice.

Questions.—If industry were placed on a democratic basis so every worker shared the control, would not that very responsibility make him more interested? In the agricultural community which is preferable, large estates worked by tenants, or each man own his plot? What change in the character of the people will result in England when every farmer can possess his land?

(b) Thou shalt love thy neighbor as thyself. That little word "as" contains so much meaning. It implies equality. Our love for others should equal our love for our own life. Democratic principles are based on this. It develops personal value and liberty, and makes all men equal in right and opportunity. "Political equality without economic equality is an uncashable promissory note, a pot without a roast, a form without substance. To-day we have neither free competition for business men, nor free contracts for working-men, nor free markets for the consumer." Our present economic conditions do not allow for equality. The capital of an industry is not owned and controlled by the operators as it should be. The shareholders are not in sympathy with the workers. Such divorce of capital from the industry permits of monopoly. A few men, not vitally interested in the industry or the workers, may control the whole affair. They may buy up all similar industries, and form a trust. Then they control not only the market, but they control also the very life of the workers. The worker cannot find a similar job without hiring to the same trust. Thus he must take whatever

the industry allows for further injustice. The railway companies can own the coal mines and bleed the people. The Standard Oil Company can buy sufficient stock in the railways to procure preferential freight rates and control the supply of cars, thus squeezing out their competitor. The Meat Trust can own shares in the Refrigerator Car Company and forbid its competitor to be supplied with cars. An insurance company can own many subsidiary companies through which all the profits pass, thus allowing for twofold control and double profit.

Questions.—Who should reap the dividends of a railway—the men who operate the road, or a few idle millionaires who put into it a little money? If the railway and other industries were financed by the savings of the men, and they were co-operatively and proportionately responsible for loss and gain, would monopoly be a curse? Is it in the best interests of the country to have a railway corporation control the coal mines? Is it conducive to honesty and justice to have a publicly subsidized railway company own many subsidiary companies that bleed the people? If we gave labor its fair share in the profits and control of industry, would a trust be possible?

3. "Thou shalt love thy neighbor." This Christian law of justice reveals the spirit of fraternity. Human equality is based on the principle of human solidarity. All men are equal and should be so treated. This spirit of fraternity is twofold—the desire to co-operate for achievement, and the identification of interests in time of danger and need. Economic individualism is strong in its emphasis on liberty and equality, but weak in the economic basis it offers for fraternity. Co-operation, not competition, is the ideal of fraternity. Human society does not consist of a group of independent entities. "The ideal society is an organism, and the Christianizing of the social order must work toward harmonious co-operation of all individuals for common social ends." John Stuart Mill said, "The social problem of the future is how to unite the greatest individual liberty of action with

a common ownership in the raw material of the globe, and equal participation of all in the benefits of combined labor."

One of the greatest dangers in co-operation is that of the spirit of the "closed shop." A corporation is one form of co-operation, but on the wrong principle. As soon as labor unions restrict the privileges to those belonging to their society, they destroy the Christian conception of fraternity. The lawyer that came to Jesus stumbled over the word "neighbor." Jesus showed him in the parable of the Good Samaritan that his enemy in distress was his neighbor. Labor unions have a work to do that extends beyond their organization. They represent all oppressed workmen. They must not only co-operate with one another to achieve, but identify themselves as a union with the needs of others.

Questions.—Have the one-third of the men employed in the Colorado mines who belong to the union, the right to drive out the two-thirds? Is the mission of trade unionism selfish or vicarious? Is a union any more just than a corporation or trust if it make class distinctions? If a church follow the spirit of the "closed shop," and by rented pews drive out the poor man, can she prosper, or be an evangelizing power?

The Church's Debt to the Bible Society

TOPIC FOR THE FIFTH WEEK IN AUGUST.

Lesson, Psalm 19.

(Consult article on page 178.)

WHY SUPPORT THE BIBLE SOCIETY?

Let as many members as may be induced to do so, give the following or similar personal replies to the question:

1. Because I have a Bible of my own, in which God speaks clearly to my heart.
2. Because I am bound to hand on this Universal Message to those who do not possess it.
3. Because this Society issued more copies of the Scriptures (7,899,562 last year) than all other kindred societies put together.

Canada in some 110 different tongues, and these are placed freely at the disposal of all the Churches, and also circulated by some fifty Colporteurs and fifteen Bible Women.

7. Because it has helped to send out the Gospel in 455 different languages.

8. Because it provides nearly all our Foreign Missions with Scriptures in the languages which they need, and because it does this practically without cost to the Missions themselves.

9. Because missionaries in every field agree that (as Bishop Steere declared) "all their work is unsound apart from a vernacular Bible."

10. Because as John R. Mott says, "Without the translation of the Bible into the various vernaculars, it would be impossible to diffuse the knowledge of the Gospel throughout the world in a generation," as is the aim of "The Laymen's Missionary Movement."

11. Because the Society spends thousands of dollars every year on translations and revisions, and it is continually aiding the Scriptures to speak in new languages. 103 new versions have been added to the list since this century began.

12. Because hundreds of millions of the inhabitants of the world still have no Gospel in their own tongue.

13. Because the Society has issued more than 253,000,000 copies of the Scriptures.

14. Because it employs 1,200 Colporteurs to sell cheap copies of God's Book in the remotest corners of the earth. Last year they sold about 33,750,000 copies.

15. Because it maintains more than 600 native Christian Bible women in the East.

16. Because its editions penetrate into countries where no missionary can enter.

17. Because it is (as Mr. Spurgeon declared) "itself a Missionary Society of the first water."

18. Because the Society is managed by a committee of laymen, and worked on thoroughly economical lines.

19. Because it leaves questions of interpretation to authorized teachers, and devotes itself simply to spreading the Scriptures without note or comment.

20. Because it forms the chief bond which unites Christians of many com-

Realizing the Kingdom of God

V. The Provision God has Made to Give Me Wisdom and Power

John 16: 7-14, and Acts 1: 6-8.

TOPIC FOR CONSECRATION (FIRST) MEETING IN SEPTEMBER.

Introduction. We are coming now to our fall and winter campaign. We will support the Executive has worked out its policy and prepared its plans and methods. The Leagues are ready to tackle the problems and take up the tasks. And they are difficult problems and many and big tasks. There are the week-night meetings, the Jubilee series, the membership and evangelistic campaign, the study classes, the district convention, the social evenings, the special Christmas "doings," the play and recreation programme, the citizenship and social service activities, the old folks' banquet—there are these and other ways in which we hope to serve the community and so extend the Kingdom. Yes, there is much we want to do this year. But are we ready for it? Can we do these things? There are so many slips and disappointments and knots to undo, and indifferent attitudes to overcome. Where shall we get the necessary wisdom and strength to successfully see these things through? That's our one big problem—the problem we are going to try to solve in our topic discussion for the month, viz.: "The provision God has made to give me wisdom and power."

Wisdom and power—these are what we want. To know what's what, to know why what's what, to know how to put what's what into operation, and to have the physical and mental strength and moral courage to stand out, to think and will and do. Granted that each leaguer has wisdom and power, then results, tremendous results, are surely forthcoming.

Let the leader introduce the topic in some such way as the foregoing, with special reference to the policy of the League for the coming season and how wisdom and power are essential to carry the programme through.

OUR GUARANTEE.

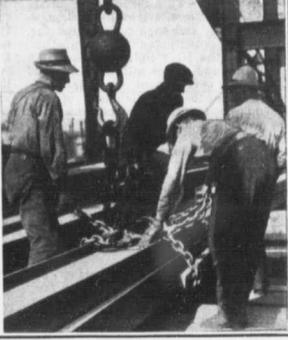
A guarantee is worth while having. Show how it is used to-day in buying and



RIVETTERS ON THE JOB.



"O, YOU FOREIGNERS!"



SAFELY LANDED!

4. Because it publishes its books at prices which the poorest people can afford to pay.
5. Because it spends thousands of dollars every year in publishing and circulating "digiots," or Scriptures in English and foreign languages in parallel columns—among the foreign immigrants in Canada.
6. Because it is asked for the Bible in

munions and countries in this sacred task.

21. Because it never had such wide opportunities before it, or such imperious claims upon it, as it has to-day.

22. Because the Society will be driven to refuse new calls and reduce its present work, unless its normal income be promptly and permanently increased.

selling articles of various kinds, and how it inspires good-will and faith. Then set forth the guarantee we have as to obtaining wisdom and strength in the following passages: John 16: 7—Nevertheless I tell you the truth. It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart I will send him unto you. John

16: 13—Howbeit when He, the Spirit of Truth, is come, He will guide you into all truth. Acts 1: 8.—But ye shall receive power after that the Holy Ghost is come upon you.

These three verses might well be read with three different members of the society, with a few pertinent remarks setting forth the meaning of each.

THE SIGNIFICANCE OF THE GUARANTEE.

Repeat John 16: 7, and dwell for a time upon the significance of this statement: "It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart, I will send him unto you."

Sum up the value of Christ's continued presence with the disciples—the meaning of His leadership to them, the ways by which He could give them knowledge, the means by which He could inspire courage and fortitude and activity. These and other things so necessary to them at that time could be secured by His visible presence among them. And yet it were better for Him to go in order that the Spirit—the Comforter—might come who would only be all these things to them and do these things for them, but more. Enlarge on

WHAT THIS GUARANTEE GUARANTEES.

1. It guarantees *wisdom*. "He will guide you into all truth." We are all seekers after truth, i.e., we are seekers after God, for *God is truth*. We are to get to know the truth and the truth will set us free. Show how truth is all comprehensive and has to do with all things that contribute to the development of the self and the bringing of ourselves into right relationship with God and nature. Wisdom involves skill and power in interpreting and making use of truth. The Spirit teaches us how to discern the truth and how to utilize it for the largest ends. He will help us how to know God, how to know Jesus Christ, how to know the Holy Spirit and His work; he will teach us how to know one's self, his conscience, his relation to God and the world, God's purpose for him and how he is to realize that purpose in his relationships to his fellows. Work this out prayerfully and thoughtfully from the standpoint of your own experiences and needs and in view of what your local League might do for the Church and Sunday school and community to which it daily ministers.

II. It guarantees *power*. And ye shall receive power after that the Holy Ghost has come upon you. Show what power

of the human race into the kingdom of God.

It must be left with each leader to work out in detail each of the above or other suggestions. Your presentations of this topic will differ according to your varied experiences, environment, opportunities, the needs of the individual members and the community. Secure your pastor's assistance in preparing yourself and, above all, try to present the theme in a natural and easily understood way, so that young people will make the receiving of the spirit a normal experience in life and thereby multiply their power to serve again and again and again.

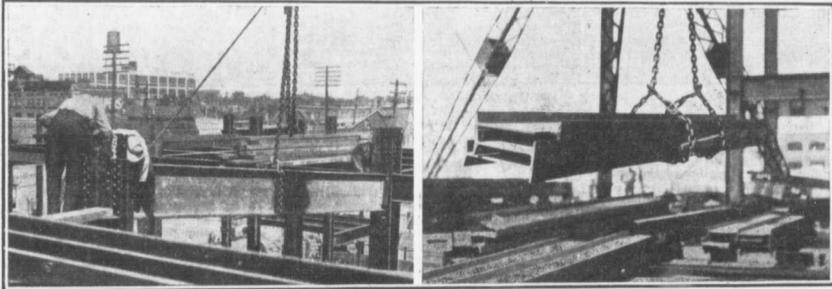
Once Strangers, Now Fellow-Citizens

MISSIONARY TOPIC FOR SECOND WEEK IN SEPTEMBER.

Eph. 2: 13-22.

MRS. F. C. STEPHENSON.

Canada's greatest problem is making new citizens or the assimilation into our national life of the great numbers who are coming to us from other lands. Can-



MAKING THE CONNECTION.

GOING UP!

this out of your own experience, by imagining the meaning of Christ's actual presence with you, and then press home the thought that notwithstanding all this the presence of the Holy Spirit in your life means more and makes a larger contribution to the development of your character and to the establishment of the kingdom through your service than if it were possible to have Christ with you always "in the flesh."

Here are a few suggestive reasons from the human point of view that one might set forth in explanation of this fact if he will:

(a) The greater work that might be accomplished through a spirit which operates everywhere and in each life who will receive Him, than by one who because of His bodily form would, of necessity, be limited to a certain time and place and to the leadership of a comparatively few individuals.

(b) The larger opportunity given for initiative and self-reliance. Argue the principle of the worthwhileness of casting one's self upon his own resources and the greater privilege of, under these conditions, "walking by faith and not by sight."

Christianity is always a reasonable thing. Therefore do not be afraid to examine the reasons which even on the surface are apparent to justify the "spiritual sanity" of Christ's statement, and later corresponding action to the matter of His departure and the sending of the Comforter.

does in respect to the engine, the trolley car, and other mechanical contrivances. It is difficult to define power except in terms of what it will do. Illustrate this Divine power in the life of Christ, Paul, Peter, John, Wyclif, Luther, Knox, Wesley, the modern missionaries, leaders and workers in behalf of human welfare in every sphere of life, and show how one in command of such power is able to do "many wonderful things." Make the application as personal, concrete and local as you can.

CONDITIONS ON WHICH WE RECEIVE THIS WISDOM OR POWER.

Close the discussion by agreeing upon the conditions which make this wisdom and power possible in the life of each and all, as follows:

1. A full surrender of the life to service in the kingdom.

2. The use of the natural talent and the potentialities that forgives to each.

3. The coming into touch, because of one's surrender, with the great spiritual forces of the universe by means of seeing and praying and willing and doing. Show how God cannot of His volition bring to the kingdom. Point out how helpless in ourselves we are to do this great thing.

And then indicate how it becomes possible—and indeed the normal result to expect—when God and man are in complete accord and work together with the Spirit as the harmonizing and co-ordinating power for the redemption and upbuilding

ada's riches in national resources are almost unlimited; but her greater and real wealth is her citizens: people are greater than things.

During the year 1913, 419,000 came to us, enough for 419 new towns of 1,000 inhabitants each, or a city as large as Toronto. Of these newcomers 156,000 were our fellow-Britishers, and of these 156,000 who speak our own language 34,000 were under 14 years of age. With the girls and boys lies our greatest opportunity. Canada is open to Europe and invites its peoples to come and share with us our great Dominion—our broad prairies, our forest wealth, our industrial life, our great fisheries and our unprecedented opportunities for success. Europe is responding to the invitation. Are we ready for all who come? As Canadians do we wish these newcomers to have all we have? Are there conditions from which we must protect them? Is the environment into which many must come helpful? Shall these strangers set our national standard? What part has our Church in creating better social conditions? What responsibility have we as a young people's society toward our own neighborhood; can we make it better than it is? What am I doing as a Canadian to make Christian citizenship the standard for the life of our community?

It is interesting to study the distribution of the immigrants. Many think the immigration problem affects the West more than any other part of our Dominion, but this is a mistake. Last year of

the 419,000 who came, 19,000 went to the Maritime Provinces; 85,000 to Quebec; 135,000 to Ontario; 45,000 to Manitoba; 45,000 to Saskatchewan; 44,000 to Alberta; 44,000 to British Columbia, and less than 100 to the Yukon Territory.

Last summer, returning from England, we made friends with some of the passengers who were coming to Canada to make homes in this new land. When the "Royal Edward" arrived at Quebec we helped a mother with three small children to land. I carried the rosy, tow-headed baby and a bundle. The mother managed John and a miscellaneous collection of belongings, while Dr. Stephenson carried more "luggage" and a small boy. "Let us go through and see what being an immigrant is like," was Dr. Stephenson's suggestion, and we went behind the fence-like partition and formed part of the immigrant procession. For a few minutes we sat and listened to an official as he explained the process of entering Canada, gave the newcomers directions regarding their further journeyings and answered many questions. With the permission of an official we found out for ourselves how very much the Government is doing in welcoming our future citizens. Everything was well-organized and orderly, while helpfulness and courtesy on the part of the officials and their assistants created an atmosphere which soon dispelled all fear and nervousness regarding the routine of questions and medical officers. I heard one mother say to a fellow-passenger as she reached the little waiting rooms after the last desk and officer was passed, "He's a fine man that. He told me we'd get on all right here and that our kiddies were as fine a lot as he had ever passed." And then she continued, "Their dad will be glad to see us; but we won't get there for a week yet."

As I sat in that waiting room I was welcomed by representatives of three churches and was busy asking one question about the "pass-on" plan when a young man came up and said, "Good morning, Mrs. Stephenson," and I recognized a student friend, who was the representative of the Methodist Church at Canada's Quebec gate. He gave every Methodist an introduction to the minister at their destination, and without the newcomer knowing it the minister received notice to be on the lookout for the newcomers. Mrs. May, the ship matron, was everybody's friend, and at a minute's notice decided to travel to Saskatchewan with a company of girls going west, who needed her protection. I thought that matrons for our trans-continental trains

were needed quite as much as matrons on our trans-Atlantic ships.

In a couple of hours comparatively few of the "immigrants" remained in the "sheds." They had set their faces toward their new unknown homes.

Our immigrants soon become citizens; and every new citizen is a factor in the upbuilding of our Dominion or a menace to its progress. Our nation-building demands the best we can give through the Church, through our educational systems and through Social Service. We have the opportunity as has no other nation of building up a Christian Commonwealth. After nineteen hundred years the world is still without a nation so Christianized that it can say to the non-Christian nation, "Follow us—we are 'Christian.'" Shall our Dominion, stretching from ocean to ocean and from the river to the ends of the earth, be the first to put away the things which hinder, and through national and individual righteousness become a mighty force for world evangelization?

SUGGESTED PROGRAMME.

Hymn 180.

Prayer—For our new citizens, for the strangers, and for ourselves that we may help Christian citizenship.

Address (5 minutes)—How "Strangers" become citizens of the Dominion of Canada. (Send to Immigration Department, Ottawa, for pamphlet.)

Impersonation of Some of Our New Citizens.—Selections may be made from Japanese, Chinese, British, German, Italian, Gallican, Ruthenian, American, Hebrew, Icelandic. (Strangers within our Gates, My Neighbor, an encyclopedia, and history of Europe will supply information. For the impersonation for the Chinese and Japanese see the *Missionary Bulletin*.)

Intermission.

Hymn 431.

Debate—Resolved, that the children of the immigrant will, during the next twenty-five years, have a greater influence in moulding the future of our Dominion than will the children of Canadian-born parents.

Report of the Judges of the Debate.

If the impersonations of debate cannot be arranged a round table conference may be held and "The Responsibility of the Church in Relation to the Future Citizenship of Our Immigrants" may be discussed.

Closing.

RECOMMENDED HELPS.

Immigration literature, statistics, etc., may be obtained free from the Immigration Department, Ottawa.

Files of The Christian Guardian (your pastor will place his at your service); *The Epworth Era*; *The Wesleyan*; *The Methodist Recorder*; *Onward*.

The secular press and magazines contain much information and many articles regarding our new citizens.

Strangers Within Our Gates, and My Neighbor, by Woodworth, each, 35 cents, paper, and 50 cents, cloth; postage, eight cents extra.

Reports of All Peoples' Missions and of the Italian Mission (Toronto), free.

The Missionary Bulletin, June-September number, contains a letter and article by the Rev. G. Hartwell, regarding the work among the Orientals in British Columbia; it also contains letters from workers among the Ruthenians in Alberta (25 cents a copy).

Order Missionary literature from F. C. Stephenson, Methodist Mission Rooms, Toronto, Ont.

"Off the Handle"

"He went off the handle." This is the brief pictorial way people have of describing the conduct of a man who loses his temper. There is such a striking analogy between this act and the axe flying off into the air that one has been used as a figure of the other.

Let us look at what this means. The axe is not on very solidly to begin with. People who go off into a bad temper lack self-control. A little test out of the usual, a hard knot to cut, a little extra push from some direction, and away they go "at a tangent." The man who is not prepared for emergencies is weak indeed. Ships should be built for wind and waves; character should stand straggled.

When the axe flies off the handle there is danger. It is not safe to be near. The man who loses control of himself is sure to say or do harmful things.

The axe off the handle, and usefulness is done. The two must be put together before another effective stroke can be made. A man must have his reason enthroned to be properly himself. The man who keeps his temper in debate is the strongest man. Rule your own spirit and conquer life.



RIVETTERS AT WORK.



GETTING THEIR PAY ENVELOPES.

Junior Topics

AUGUST 23.—THE MESSAGE OF THE TREE. Gen. 2: 9; Psalm 1: 3; Matt. 3: 10; 7: 16-20.

There are very many lessons taught by the trees and we cannot hope to even mention half of them. The kinds of trees are so various, their number is so innumerable, they are put to so very many uses, that when one tries to make a list of what they teach, he is quite lost. So let us just try to-day to learn something about the way the trees grow. In this manner we may see something that will suggest to us how boys and girls should grow into noble men and beautiful women. For, this we must never forget, the trees as we see them in the forest or orchard are not made and articles; they have *grown*, not been made. And it is that way with a real man or woman. When God wants them he grows them, and when he wants men and women he grows them, too.

As we look at a tree standing so stout and strong against the wind, or with spreading branches all loaded with delicious fruit, we must not forget that we see only *half* the tree. The other half cannot be seen. It is away down in the earth. Picture what a whole tree looks like with roots spread out in every direction below the surface, trunk rising up into the air, and branches spreading out on all sides. Then, remember that the most important growth that a tree makes is *downward* into the soil and away still farther down into the subsoil until it gets such a mighty and firm grip on the earth that the storms cannot uproot it. If it does not grow downwards in this way it will not be straight and sturdy and strong. That is the first lesson.

Think, too, that this downward growth is necessary for the very life of the tree. The roots are all alive and active in helping to feed the tree. There is a wonderful process that no wise man can fully describe whereby the nourishment for the growing tree is extracted from the soil and the air, so that it shall have just what food it needs to make the leaves grow, the blossoms expand, and the fruits mature. If this nourishment is not supplied the tree dies.

We are all something like trees in this matter. No boy can become a strong man able to stand against storm and struggle in life, no girl can become a beautiful and useful Christian woman, without first growing downward into the soil of God's Word and everything is found for the developing and maturing of character. Like the trees, we must take God's *way* of growth if we would be well grown. Then, like the trees, we shall have a source of strength that though unseen by others will support us always. The most important hold for a tree is on the soil, and the most important hold for a boy or girl is on God's Truth, the only real and sufficient food for the soul.

Then see how the tree grows *upward*. As it reaches down so it grows up. And as it grows, all through the trunk those wonderful vessels run that like our veins and blood-vessels carry life through all the system. We like to see a beautiful maple or a sturdy old pine; there are decorative trees without number that bring pleasure to all who look upon them; but none of them can grow up unless they first grow down. Remember that, and seek not for something showy but for something strong in character. Beauty that goes with strength will last, but beauty that is weak and superficial cannot last or be of value in life.

Then, last of all, notice how the trees grow *outward*. It is on the branches that the fruit is borne. But the branches would be of little use without the trunk, and the trunk could not stand without the roots. So, up from the deepest rootlet and out to the smallest twig, the sap is carried and the tree becomes fruitful. It is just so with the Christian. We are to make an outward growth for the world. That is our real and final test. "Herein is my Father glorified that we bear much fruit." So said Jesus, our Master and Lord, and every boy and girl should aim at such a useful life by and by as shall be like His. But we must not hurry to see the fruit. The young tree must grow first. It needs care. It must be protected and fed. The fruit will come by and by. So with our Juniors. Let them *GROW*.

Suggestion.—It may add interest to your meeting if you can arrange with a number of the Juniors to prepare a list of trees mentioned in the Bible, and compile these on the blackboard, e.g.:—

Apple—Song of Solomon 2: 5 (first part).

Almond—Ecc. 12: 5.

Cedar—Psa. 92: 12.

Chestnut—Ezek. 31: 8.

Mulberry—2 Sam. 5: 24.

Poplar—Gen. 30: 37.

Palm—Psa. 92: 12.

Pine—Isa. 41: 19.

Oak—1 Sam. 24: 26.

Olive—Judges 9: 8, 9.

Willow—Isa. 44: 24.

AUGUST 20.—JAMES EVANS. THE MAN WHO GAVE THE INDIANS THEIR WRITTEN LANGUAGE. Psa. 23.

"The Apostle of the North," as James Evans has been called, will be forever remembered for the great gift he gave in the invention of the Cree Syllabic characters, which enable the Indians to read in a very short time. As a boy James Evans had thought of being a sea captain like his father, but a few water trips soon changed his mind. He was born in 1801 at Kingston-on-Hull, England. When about twenty-two years of age he sailed for Canada and taught school in Quebec, where he was married. About this time the Methodist Church had undertaken a great work in the education of the Indians of Ontario. Rev. William Case was the missionary in charge. When he appealed to the young man who was teaching the white settlers' children to take up the task of instructing the Indians, Mr. Evans gladly assented. In 1828 he began as teacher at Rice Lake, near Cobourg, among the Ojibwa tribe. These Indians had no Bible, some hymns, and other literature in their own language. Three years later he was sent to Credit Mission, and in 1834 to Sarnia. He found the books which the Indian children were using difficult for them, and he longed to give them a simple language. He carefully studied the sounds of their language, which were few and simple, and succeeded in arranging a sign alphabet, which, however, was not acceptable to the Bible Society. Being the happy possessor of a strong faith in God and an arduous worker for the people whom he was seeking to lead into a fuller light, he labored on patiently and energetically. At length he arranged a spelling book and an interpreter's book. His fame had spread so that the Indians of the north wanted to go down to hear the teaching of the great white man who was telling such wonderful stories from God's Book.

The Hudson Bay Company became alarmed at this and feared loss to their trade. They asked that missionaries be sent up to the North. In 1840, therefore, accompanied by Henry Steinbauer and Peter Jacobs, two Indian preachers,

James Evans went to Norway House. Other workers from England joined them. Evans found these Indians without a written language. He began the study of the Cree sounds. His knowledge of shorthand proved valuable. Finally, to his great joy he succeeded in giving them the Cree Syllabic, which the Indians called "birds' bark talking," because it was first written on birds' bark. Soon they could read. He taught them also many gospel hymns which they delighted to sing around their camp fires.

Evans in his printing made "type from tea leaf, used sturgeon oil and soot for ink, and the white birch bark for paper." Some of the results of this invention were, "The Bible was translated by Henry Steinbauer and John Sinclair. Printing presses were taken to Norway House. The Wesleyan Methodist Missionary Society in England sent type. Christian hymns were sung everywhere, as far west as the Rocky Mountains. The Bible Society began and continues to publish the Bible and other Christian literature in the Cree Syllabic. The Cree Syllabic is used by all missionary societies. Our missionaries down through the years have helped in translations.

His field was from Norway House to the Rocky Mountains, and he visited as far west as Athabasca Landing and Dunvegan, in the Peace River district. He hoped to establish missions at all the Hudson's Bay trading posts. The company at this time paid a great part of the expenses of the missionaries.

One of the conditions upon which the Hudson's Bay Company helped the missionaries was that the missionaries would not interfere with the business interests of the company. James Evans insisted upon keeping the Sabbath holy and keeping the liquor away from the Indians. The company said he had broken his promise. James Evans said what he was doing was for the best interests of the company.

He was taken to England to answer charges against him. False reports had been circulated that he had broken his promise. He had done nothing wrong. After reaching home from a meeting at which he had given an address on his work, he died—some say from a broken heart. Evans' life motto was "Forward," and although he was then only forty-six years of age he still lives in his wonderful gift of a written language which has brought blessing to thousands of Indians and which will continue to carry the message of God's love to the Indians of our great north land.

(Read the leaflet adapted from the book "The Apostle from the North," as issued by the Forward Movement Office.)

C.G.W.

SEPT. 6.—THE BIBLE FOR ALL THE WORLD. Psalm 119: 105; 1: 5.

Look at the picture on the next page and it will tell you a story. Of course it is only a fancy, but it is after all a very real one. There is the big round earth and all about it are boys and girls of all sorts. They live everywhere and every one of them needs the Bible as they need food. Not all of them eat just the same kind of food, but without nourishment they can never become able men and women. Now the Bible is food. It says it is "meat," "milk," "honey,"—look up such references,—and like "bread," everybody needs it. That is why we should send the Bible into all the world. Of course there are other reasons, for the Bible brings light, wisdom, guidance, and lots of other very important blessings; but, if we think of it as *food* that will be enough. It is food for the mind, the soul must have it for nourishment, and no one can be as strong as God would like to have him who does not eat Bible food. So everyone everywhere needs the Bible.

But only a few have it. If the rest are to get it those who have it first must pass it on to the others that they might have it, too. This is not so easy a thing as it might first seem to be. There are many hundreds of languages in the world. When you think of reading the Bible, of course, it is the English Bible you have in mind. But millions upon millions of people cannot understand English when they hear it much less read it when they see it. What, then, must everyone learn to speak and read English? No; but if they are to have the Bible so as to get good from it, it must be in their own language and they must be taught to read it in their own language. So our Bible must be translated into many other tongues just as it has been translated into English for us. This work of translation requires great study and much labor, for it may seem strange to you but there are people who have a spoken language but not a written or printed one. In that case a written language has to be invented, just as we learned last week Missionary Evans invented the Cree written language. Then, the Bible has to be printed in the languages of all the people to whom it is to be taken. That is where the splendid work of the Bible Societies is seen. They study every kind of tongue, get the Bible ready for the people who speak in that tongue, and supply the Bible ready for the missionaries to carry with them and spread among the people. The Bible Societies have done a most wonderful work, as you may see if you read the senior Epworth League topic about it on a preceding page. For this reason the Bible Society should be supported by all who love God and want to see His Word spread all over the earth.

You cannot remember a whole lot of figures, but every Junior should try to fix these in the mind:

The British and Foreign Bible Society has printed God's Word in 450 different kinds of speech. The whole Bible is in 111 languages, the New Testament in 108 more languages, and at least one book of the Bible in 231 other languages.

Last year the Society sent out 7,839,502 copies; 936,346 whole Bibles; 1,266,919 New Testaments, and 5,696,297 smaller portions of the Bible.

What a marvelous lot of books that makes. Men and women all over the world are learning to read and they are reading the Bible more than ever in their own tongue. It is like a continuous Pentecost when one thinks about it; is it not?

Suggestion.—The reasons for supporting the Society, given in connection with the senior topic on a previous page, may well be utilized in connection with the Junior meeting also.

SEPT 13.—WORSHIP. Psalm 95: 6.

By worship we mean rendering divine honors to God. When we worship we express our feelings of deepest homage, and show by our act that we hold the Creator in deepest reverence. There are many elements that enter into true worship; but we need to-day only ask ourselves about the What and How of our worship of God.

1. *What* do we mean when we worship? Perhaps our very first thought is of the Divine Creator. We bow before Him because He is the Creator of all things, the Maker of us all. Read this 95th psalm and see how the writer has this thought of God before his mind. God's power in His works is great. Worship Him! We worship Him because of His Providence. In the 7th verse of the psalm note the words "sheep" and "pasture." These remind us that God is not only Creator but Provider. All we have is of His kind providing. All Scripture appeals to us to worship God because we

are so utterly dependent on His kind care and He so wonderfully provides for us.

We worship God because of His character. Read the 99th psalm and see how this thought is presented there. "The Lord our God is holy," is the impressive fact there stated repeatedly. God is not to be only feared because of His power, and thanked because of His Providence, but He is to be revered because of His Holiness. We wonder at His works and bow in awe before Him, we take of His Provision and pay our thanks to Him; but we also seek after His likeness and adore Him for His Holiness and Truth. Thus true worship not only acknowledges God but seeks to make the worshipper like God. If our worship does not help us become more and more like Him in character it is only an outward show, a formal thing, and not worthy either of God or us. We worship God

is often referred to. For what God does as well as because of who God is, we are to pour out our hearts before Him. True worship is always dependent and thankful.

With *Sincerity*.—There is no real thanksgiving without a sincere heart. We are to look within rather than without as we draw near to God, for we may go through a form of worship and say many prayers and yet not truly worship Him in our innermost hearts.

With *Regularity*.—Not only occasionally but daily we should pay our vows unto God. Sunday is a good day for worship, but no day should pass without worship. If we worship on Sunday only, we shall fail to do our duty towards both God and ourselves through the week.

Publicly.—Private worship is a duty, but to unite with others in public is also part of our obligation both to God and



THE BIBLE FOR ALL THE WORLD.

because of His Salvation. "Shew forth His salvation from day to day," is the appeal of Scripture. By salvation we may mean Deliverance. God is our great deliverer; but especially as our Saviour from sin and all that grows out of sinning, should we worship Him. In Jesus Christ our Saviour we have the proof of God's boundless love and mercy, and because He saves us we worship adoringly before Him. (These four points are enough for the Juniors at one meeting.)

2. *How* should we worship? Quite a number of adverbs are used throughout the Scriptures telling us in what spirit and manner we should approach God. Let us see just a few ways. (First passages to illuminate and illustrate each point.) With *Humility*. We are to humble ourselves before Him, to bow at His footstool, to abase ourselves in His presence. These thoughts all centre in adoring humility.

With *Thanksgiving*.—Praise in worship

man. The great assemblies of worshippers in the Jewish Temple days were gatherings of wonderful influence and power. The nation needed them to establish itself in righteousness. No nation can be strong and prosper in which the people do not gather together to worship God.

Let us learn to-day that if we are going to preserve ourselves, either as persons or as a people, in prosperity, we must put God first and keep Him in that place all the time. If we do we shall become like Him, be blest of Him, be able to faithfully serve Him, and not only enjoy His favor but spread the glory of His name everywhere.

There is no such thing as finding true happiness by searching for it directly. It must come, if it come at all, indirectly, or by the service, the love, and the happiness we give to others.—Ralph Waldo Trine.



Amateur Photography

Lantern Slides and How to Make Them

C. A. COLES.



MOST photographers do not signify success in their first attempts at making a lantern slide. The requirements as regards transparency of a few square inches of photograph through which all the light has to pass to illuminate a circle of six to twelve feet in diameter, are rather exacting. Where white is to be represented on the screen the slide must be absolutely clear glass, and the shadows must be sufficiently dense to give contrast; exposure being so adjusted as to give a full range of varying tones between the extremes.

A beginner should obtain a good slide made by an expert for comparison and I would suggest that you write the Editor of the Epworth Era for one of his many excellent specimens and then that you use it as a standard.

The beginner should imagine that a print made on paper had been made on clear glass and then he will see that it is a fairly simple business. There are two chief methods of making slides. First by contact, and secondly, through the camera. The contact method is the easier and requires no more apparatus than the making of a contact print on paper. Lantern plates are made $3\frac{1}{4} \times 3\frac{1}{4}$ inches, are put up in boxes of one dozen, and are sold at thirty cents per box.

Having opened the box of plates (in the dark room), we read the instructions enclosed, and can then make our first experiment. Select a negative showing moderate contrast, such as produces a good print on paper. Dust carefully on both sides, lay the negative in the printing frame as when making a paper print, take out a lantern plate (covering the box again), and place it film side downwards, that is film to film, or face to face, with the negative. Bear in mind that the plates are packed film to film, two pairs in a wrapper with glass outside. The coating of emulsion on the plate is thinner and more transparent than on an ordinary plate, so be particular in removing the lantern plate from the box to remember which is the film side, as they are rather difficult to judge in the dark room.

N.B.—A sure way to determine the emulsion side of a lantern plate is to breathe upon it. If the breath condenses on it you may be sure it is the glass side for the breath will show no condensation whatever on the face or emulsion side of the plate.

Having put the two films in place you can now hold the two plates together by the edges, and at the same time hold up the printing frame and look through plate and negative towards the dark-room lamp, adjusting the lantern plate so that it includes just that part of the negative you wish to convert into a lantern slide. When properly adjusted close the frame. You are now ready for the exposure, which you proceed to make according to the suggestions given by the plate makers. Generally an exposure of about ten seconds at about eighteen inches from a sixteen candle power electric light or proportionately with other illuminants will be about right.

If you have the ingredients required for making up the developer recom-

mended by the plate makers it is advisable to follow their instructions, but if not Hydrokinone Scafoloids are excellent for lantern slides. They can be mixed up ready for use instantly. The writer has found them in every way satisfactory. They are obtainable at twenty-five cents per box from any good photographic supply house.

As it is important to keep the plate bright and fogless it is advisable to add a few drops of a ten per cent. solution of Bromide of Potassium to the developer, and to proceed with your lantern slide just as though you were developing a negative. Carry the development until the image is fairly well shown on the back or glass side. On looking through the plate it should appear as contrastless as the finished slide is intended to be. Experience only will tell the correct density to strive for.

After development the plate is fixed in Hypo just like an ordinary negative, and then well washed and dried. When the slide is dry compare it with your standard slide and do not be satisfied until the comparison is favorable to your production. Of course the final test is in conjunction with a screen or filter, which is attached to suit the illuminant used in your particular lantern. A lantern slide that is well illuminated in a lantern with a powerful arc lamp would not necessarily suit a lantern fitted with acetylene or a less brilliant illuminant. Hence special attention must be given to ensure the density being suitable to the light you are using when making your projection on the screen.

If the slide is found to be too dense it is probably over-developed. Many of our best workers purposely carry development a shade too far and then slightly reduce so as to give the result a bright, clean look, free from any trace of fog or stain.

The Hypo and Ferricyanide Reducer, the formula for which was given in a previous number, is best for reducing and clearing up lantern slides.

Intensification can also be accomplished as with an ordinary negative, the mercury and sulphate of soda process being on the whole the best for the average worker to employ.

To protect your finished slide from injury it is customary to place in contact with its film side a piece of thin clean glass (cover glass) and then bind up or fasten the two glasses together.

It seldom happens that the subject included on the slide is precisely what we want to see on the screen in the picture, therefore we hide the part not wanted by a mask. Masks can be purchased ready-made or they can be cut to suit the composition of the picture from black needle paper.

As there are eight ways of holding a slide to look through and only one of these is the right way, it is customary to put two little white spots on the right and left upper corners when the slide is held the right way round, or a "thumb spot" on the lower left hand corner of the cover glass.

ANSWERS TO CORRESPONDENTS.

Reply to (Novice).—The dark brown stains on films are caused by your not using an acid fixing bath. Whenever Metal-hydrokinone is used as a developer the acid fixing bath should always be used unless you thoroughly wash the film between development and fixing.

Reply to (J. G.).—For child portraiture the Reflex Camera has many points in its favor, chief of which is that the object is visible and can be focused sharply right up to the moment of exposure.

Reply to (Manitoba).—The vest pocket carbine would suit your requirements best. It can be carried in the vest pocket and is fitted with an anastigmat lens at \$11.25.

Reply to (M. A.).—Self-toning paper is the simplest printing medium. It is printed in daylight and then placed in Hypo and water for about ten minutes and then well washed in several changes of water. It has a rich Sepia finish.

Reply to (G. G. J.).—To photograph a landscape with clouds an Orthochromatic Backed Plate should be used in conjunction with a screen or filter, which is attached to the lens.

Juniors and Worship

One thing above all others that the Junior meetings should stand for is worship. So few children in these days attend the morning hour of worship. There is a natural instinct in the breast of every child that reaches out in the worship of some object. If he is not taught the worship of God, he will worship something else. In the case of the savage it may be the sun, moon, stars, the river, or even a stone.

In the worship of a child there is not so much of the communion of spirit with spirit—that is, they do not understand it as that—but their adoration is expressed in some form of reverence. The child loves ritualism. Should we not plan the worship part of our meeting in such a way as to give great variety? Use the Bible verses that the children may pray in unison as well as voluntary prayers. Have a great deal of Scripture responses, selected chiefly from the Psalms. Use memory verses. Have chants; they are very impressive. Use the Lord's Prayer, some of the commandments, and other Bible verses as chants, such as the Golden Rule. Teach them the "Gloria Patri."

Have a processional where you can have a children's choir. Always use the classic hymns for worship. The children can learn to sing hymns as well as other songs; and how much more appropriate are they than fast music for the worship service.

Make a great deal of posture. When you have the children kneel, see that they all do it reverently. When they sit with bowed heads, all should do it, and so with standing.

In the early years of the child's development is when reverence means so much to him. If he forms the habit then, he will never get away from it.—*Exchange.*

The Year's Statistics in Sunday Schools and Young People's Societies

From the reference to the year's statistical returns made in the article on a previous page referring to the meeting of the General Board, it may be seen that we had hoped to print this month the complete figures for the whole Church in both Sunday schools and Young People's Societies. A note from the General Conference Statistician, Rev. C. D. Baldwin, received on July 17th, informs us that the full returns in all details were not yet in his hands. We therefore give a summary which is reliable as far as it goes. The completed statistical tables will of necessity have to be postponed as far as these pages are concerned.—*Editor.*

SUNDAY SCHOOLS.

Conference.	Present S.S. Force.	Total Increase for year.
Toronto	78,541	5,961
London	56,478	2,386
Hamilton	61,692	5,937
Bay of Quinte	47,058	1,987
Montreal	43,075	2,270
Nova Scotia	22,686	890
N.B. and P.E.I.	17,463	618
Newfoundland	24,772	1,725
Manitoba	28,218	1,968
Saskatchewan	21,349	3,354
Alberta	22,412	2,276
British Columbia ..	22,489	2,154
West China	3,997	277
In Union Schools ...	8,807	279
	459,037	
	Net increase	31,502

The total number of Methodist Sunday schools reported is 3,839, an increase of 179. Additional Union schools to the number of 490 are reported, a decrease of 104.

YOUNG PEOPLE'S SOCIETIES.

The figures for all the Conferences excepting Saskatchewan have reached the General Conference Statistician, and from his report we are able to give the following summary. The figures include all the Young People's Societies. As soon as possible we shall present a comparative statement showing wherein the gains have been made, whether in Epworth Leagues, clubs, other Y.P.S., Juniors, etc. The present totals are appended for all save Saskatchewan.—*Editor.*

Conference.	Total Y.P.S. Membership.	Increase.
Toronto	17,792	1,009
London	14,042	729
Hamilton	14,645	1,783
Bay of Quinte	9,193	680
Montreal	8,020	811
Nova Scotia	2,614	211
N.B. and P.E.I.	1,904	215
Newfoundland	2,256	772
Manitoba	6,922	1,611
Saskatchewan	3,822	822
Alberta	4,478	1,300
British Columbia ...	4,332	388

These figures show an increase in membership of 10,331, so we may conclude that the year has been a measurably good one in our young people's work throughout the whole connexion.

Galt District, as is their custom, will hold their League Convention on Thanksgiving Day—this year at Waterloo.

Uxbridge District will meet in convention at Goodwood on September 8th. A big time is expected.

Wingham District Executive is planning for a record Convention at Ethel, September 16.

The Evil in Membership Contests

The thing that makes a membership contest bad is the ending of it.

To end it on the night when the final scores are made, or on the night of the "banquet," is to spoil it.

The purpose of a membership contest is not points, nor the winning of a race, nor something to eat, but *members*.

And when you have gained a member, your work is not finished; it is just begun.

A member is sought for what the League can give him, and for what he can give the League. Neither of these processes can begin until the contest is over; they ought to continue as long as either party has need of the other.

Many a membership contest has done much harm from the failure to think

connection with a membership contest, if both sides are keenly alive to the problem of what to do with the new members, and what to do for them.

Nor can there be any danger that the new members will suffer neglect at the close of the contest, if the chapter really understands that the relation it has sought to establish has but now begun.

Two of our correspondents call attention to the possibilities above mentioned, and wonder whether we had thought of them.

We had done more than that; we had seen them realized, when Epworthians made the mistake of giving attention to small things and overlooking large ones. And a membership contest producing such results is an affliction from which recovery is slow, to say nothing of the positive harm that it inflicts at the moment.—*Epworth Herald.*



THE NEW BOOK ROOM.

Taken July 11th. View of John and Richmond Sts. Corner of Building.

through what it ought to mean. It has been a dismal failure because of a mistake which was first made some time before League membership contests were invented—the mistake of considering the means more important than the end. That is one of the world's favorite blunders. It has led to strikes and wars. It has overturned dynasties and ruined empires. It has retarded civilization and delayed the Gospel.

To become more interested in processes than results, and to count the machinery as more valuable than the output—all this is no new thing. But it is just as bad as if it were a sort of folly first discovered and practiced by the young people of the Epworth League.

We shall not be troubled about the methods by which members are gained if we do but keep in mind the one worthy motive for seeking them.

Nobody will think of "gambling" in

"Let this be said of mothers. From their flesh and blood the race of man is fashioned, from their hopes and prayers the love of man is moulded, from their love and tenderness the heart of man is pulsing warm and red and deep—to-day, as through all earthly ages past. Not only at our birth, but to the end, they hold their lives ready to give for ours. In every little soul they nurse to strength the plant of their high hopes and gentle fears; no noble thought or high ambition gained through human history had not its seed long years before within some mother's prayer; no forward step to aid the sons of men was ever taken save by those who learned to walk within a mother's sheltering care, nor ever left a babe his mother's knee she shed not tears to see him go away. Friends come to men, and loves; but never such sweet friendship, such true love, as mothers know."—*Wallace Rice.*

Personal Service

In an old number of *The Sunday Companion* we found the following brief editorial which we commend most heartily. Its appropriateness is evident:—

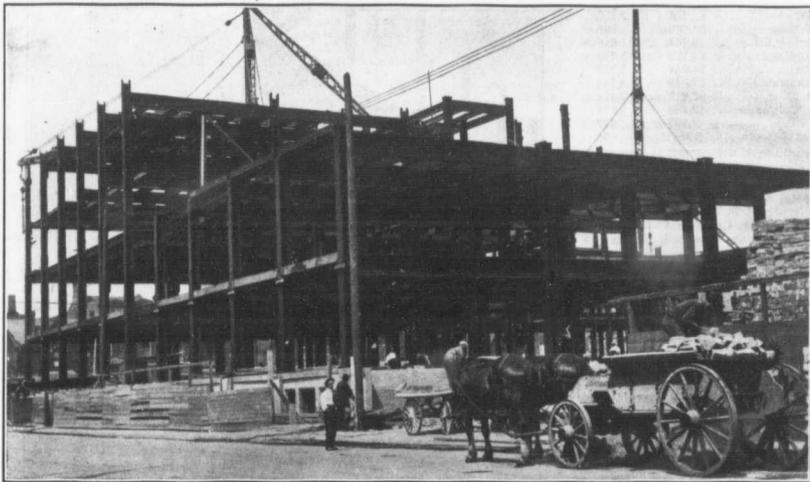
"There is a very suggestive phrase in one of Mrs. Browning's letters which I want to pass on to my readers. She complained that nowadays Christians can scarcely give a cup of cold water "except they lay down pipes and found a company with branches!" Everybody wants to work on the wholesale scale. Everybody hungers to have the world as their parish. We are being overwhelmed by multiplied organisation. Our elaborate machinery is crippling our workers. The spontaneity of Christian life is imperilled. I quite agree with Mrs. Browning's warning. We have innumerable organizations laying down pipes, while the thirsty world is waiting for cups of cold water.

We must be perfectly sure that when we have the alternatives of the complex and the simple, the simple is always the

What, then, shall we do if our best is to be done? We must do it all for Christ. And our Lord has assured us that little things can be consecrated as well as great things. That is the spiritual significance of the exquisite trifles to be found in God's Word. He has fashioned the tiny shell on the beach, which is as marvellous as the last ridge that crowns the mountain summit. And what He has done in His world He purposes that we should do in ours. The only way in which our toils can be glorified is to do them in the consciousness that they are offerings of His glory. We can sweep a room as though He were to be our guest. We can write a letter as though He were the correspondent who would read it. We must speak a cheery word as though His were the ears that were listening and His the heart that needed inspiration. Everything can be done for Him, and in so doing we should have the very "peace that passeth understanding," the contentment of the blessed life.—Selected.

delicate savour which belongs to the affections of the little child.

And so our Father waits us all. Even the poorest and the most obscure of my readers is wanted by the infinite God. No one is a thing of indifference; everybody is a child of grace. There is nothing more perilous than when we begin to assume that God has no interest in us, and that we only count in the universe like the sands of the desert. Self-disparagement of that kind is quite as deadly as self-conceit. Life that is held in self-contempt can never blossom like the rose. Every power is dwarfed, and often withers away. There is a sense of self-respect which comes from the apprehension of our regal dignity, of our sublime relationship to the eternal God. To know that we are wanted by Him, to know that we shall be welcome at His gate, to know that we shall find the door ajar, to know that we shall be a welcome guest at His table—all these inspire a great joy in the heart, in which all the powers are seen at their strongest and best.



THE NEW BOOK ROOM, SHOWING CONSTRUCTION AS IT APPEARED JULY 11th.
View Taken on Richmond St. looking west. Compare with previous issues.

way of the Lord. But it is just these simple things which we are most inclined to ignore. We have an unhealthy craving for the intricate or the sensational, the big, and the obtrusive. And yet all the time the Master is bidding us carry the cups of refreshing water to fainting souls. I am perfectly sure I am describing the perilous condition of many of my readers. They are waiting for an organization. They like to pass resolutions. They like to be partners and shareholders in an imposing company. And all the while there are weary pilgrims on the road, just wanting the lovetouch of the friendly soul.

The world is not to be saved wholesale. It is going to be saved by individual kindness and personal service. Here comes in the glory of fellowship with Christ. Everybody's personality can become a minister of His grace. Everybody can carry a cup of cold water to feverish lips. Let us believe in ourselves when we are abiding in Christ. Let us look out for the common need that we may offer it personal service."

Love's Offerings

I remember a very eventful morning at the City Temple in Dr. Parker's wonderful ministry. He announced for his text, "As though He had need of anything." The great preacher then took up a little vase of flowers which was standing in the pulpit. He said, "These flowers were gathered by tiny hands in Devonshire lanes, and sent to me with a letter of love. Did I need them? No. Did I want them? A thousand times—yes!" And then he turned to the congregation and said, "There are strong men here who were kissed by their little girls before they left home this morning. Did you need it? No. Did you want it? A thousand, thousand times yes!" And so he went on, in his own marvellous way, to show that, even though we may not be in need of things, the heart may sorely want them. And even though the eternal God may not need the love and the devotion and the service of His children, He wants us as an earthly father wants the

And then the Bible is always bidding us be of good cheer. And the ground-work of its appeal is always this, that God cares for us—"The very hairs of your head are all numbered." God's love pervades all things, goes down into details, enters into the trifles of our daily life. The sun that illumines a planet can warm a hearthstone, and the God who dwells in infinite spaces can also dwell in the human heart. Let this great evangel come to the hearts of my readers like the light of a summer morning. If anybody is reading these words who is depressed and forlorn, let them take heart again. Let them remember that whatever changes, and whoever may leave and forsake them, the infinite Lord wants them, and will find His pleasure in their friendship and presence.—*Sunday Companion*.

"If your eye is on the Eternal, your intellect will grow, and your opinions and actions will have a beauty which no learning or combined advantages of other men can rival.—Emerson.

District Conventions

We had hoped to present in this number a list of Fall District Conventions as arranged by the Executives of the various District Leagues. The list, however, is so incomplete at the time we must go to press that we do not attempt to present it. Every District President has been written to by the General Secretary, and it is hoped that no district will permit the annual convention to go by default. These district gatherings are really the most important meetings we have for the advancement of our League work. A district convention is really the annual business meeting of the district. As such the work of the whole field should pass in careful review. The circuits should be called in order, and a report of each local League should be required. Where there are no societies the cause should be investigated and if possible one organized without delay. Where there are weak societies steps should be taken if possible to strengthen them. If a League has ceased during the year the reason should be asked. In short, the Convention should arrange its programme so that the whole district may be investigated in the interests of more and better work. To gather together and listen to a few addresses is not an ideal way; but to take the administrative work seriously and make it effective is all important. This cannot be done without much preparation on the part of the Executive. It certainly is impossible if on one day it is attempted to hold the Financial District Meeting and a joint Sunday-school and Epworth League Convention. If the District League is to do its work thoroughly it must have more than a mere passing thought or an hour of indifferent attention. Our hope is that every District President has already gotten his Executive together, that the plans for the Convention are well under way, that the state of the work on each District will be enquired into in a thoroughly business-like manner, and that the Convention may be followed up through the succeeding months of autumn and winter in such a manner that there shall be an Epworth League wherever possible and that every existing society shall be made as efficient as local circumstances, conditions, and membership admit.

Ten Little Candles

Ten little candles, Jesus bade them shine; Selfishness snuffed one right out, then there were nine.

Nine little candles, one without a mate; Bad companions came along, then there were eight.

Eight little candles, doing work for heaven; "I forgot," sat down on one, then there were seven.

Seven little candles, all with blazing wicks; Some one laughed, cried "Goody-boy," then there were six.

Six little candles, every one alive; One got tired of trying, then there were five.

Five little candles, once there were more; Sunday baseball fanned out one, then there were four.

Four little candles, bright as bright could be; "I'm too small, no use," one sighed, then there were three.

Three little candles—was one of them you? One gave up Sunday School, then there were two.

Two little candles (tale's almost done); "I'm too small, no use," one sighed, then there was one.

One little candle, left all alone; Kept on burning by itself, and oh, how bright it shone! Brave and steady burned its flame, till the other nine, Fired by its example, once again began to shine.

—Pauline Frances Camp.



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Also Cautious

A carpenter sent to make some repairs in
a private house entered the apartment
of the lady of the house with his apprentice
and began to work.

"Mary," the lady said to her maid, "see
that my jewel case is locked up at once!"

The carpenter understood. He removed
his watch and chain from his vest in a
significant manner and handed them to
his apprentice:

"John," said he, "take these right
back to the shop. It seems that this
house isn't safe."—Harper's.

A Solution

Two Philadelphia children were playing
in the space before Marie's house.
Marie remembered the teaching of her
parents, but she wished to play a certain
game, and her companion, Henry, wished
to play another.

"See here, Marie," said Henry, "you
ought to play my game, you know. I am
your visitor, and you ought to do what I
want to do."

While she quite realized the truth of
what Henry said, Marie was reluctant to
give him his way. After a moment's re-
flection she said:

"Let's go over to your house, Henry."
—Harper's Magazine.

Little Willie, being a city boy, had
never seen a cow. While on a visit to
his grandmother he walked out across
the fields with his cousin John. A cow
was grazing there, and Willie's curiosity
was greatly excited.

"Oh, Cousin John, what is that?" he
asked.

"Why, that is only a cow," John re-
plied.

"And what are those things on his
head?"

"Horns," answered John.

Before they had gone far the cow
mooed long and loud.

Willie was astounded. Looking back,
he demanded in a fever of interest:

"Which horn did she blow?"

Gus Miller, a travelling man, paused
to watch a small colored youth who
stood on one foot, inclined his head far
to one side and pounded vigorously on
his skull with the palm of his right hand.

"Hello," grinned the drummer. "What
are you doing?"

"Got watah in mah ear," said the boy.

"Oh, ho," laughed the drummer. "I
know just how that is. I often have felt
like that after being in swimming."

"Swimmin' nuffin!" the youth ex-
claimed, disdainfully. "Ah been eatin'
watahmillyun."—Harper's Magazine.

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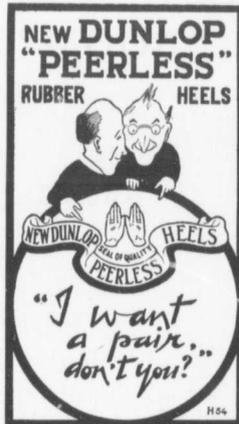
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